

ANIMALS TO ANGELS

THE HISTORY OF POPULATION CONTROL AND ITS ROLE IN CIVILIZATION BUILDING

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PREFACE

Let there be light. Let us all see it. And let it guide us into the future.

This book is an inquiry into humanity's past, present and future relationship with the world, and is meant to bring forth, in uncomfortable detail, our genesis as a species, our struggles as a civilization, and our journey from natural to man-made environments and from the sacred to the secular, to aid and guide our evolution from animals to angels, those enlightened human beings who think and act in global terms and put the world's interests before their own. It is born from the intuitive realization that our world is terminally ill and needs urgent and radical intervention before it collapses and takes us all down with it.

As it spans our austere past, examines the baffling present, and envisions a celestial future, it offers us a deeper understanding of the human condition and our role on the planet. More than anything, it seeks to make us smarter and kinder human beings, capable of erecting an enlightened civilization.

The unseen thread it follows weaves through the fabric of our world from its primal past to the technological present and unravels the secrets of population control, both numerical and behavioral, and the pivotal role it played in civilization building. This novel way at looking at ourselves across the centuries tests our faith in God and country, questions our pursuit of science and technology, and doubts our foray into democracy and technocracy, but also makes clear that everything is truly in our hands and within our grasp if only we dare and rise to the occasion.

The knowledge of population control, both quantitative and qualitative, and its role in civilization building, makes or breaks civilizations. It has been monopolized by a few for millennia, by sheer necessity more than ill will, and has yet to become a public good. This knowledge is best visualized as the outer edge of the man-made matrix of control, the Karman line of the social stratosphere. It envelops man's universe and determines what is possible, who can exist, why we labor and for what end, what we should think and say, and how we must behave.

Unlike all other knowledge that over time has been patented, copyrighted, and monetized, it has been kept secret and guarded by just a few. It met this fate because it is exceptional and has unparalleled value, as it makes civilization possible, but also because it requires brilliant minds to fully understand, great courage to properly apply, and absolute selflessness to rightfully use. Those who master and wield it have absolute power over society, the power to shape and reshape it in their own image, like gods, but also the heavy burden of responsibility over the fate of mankind.

This book pries this knowledge from the hands of the few and makes it a common good so that henceforth, all those capable of comprehending it will have a say in shaping and reshaping society, and the power to envision and cultivate a better world. This knowledge, once freed, will help us accomplish what all great minds in the past have sought most ardently, an end to all suffering. In the process, we will rise to a new level of civilization where man is no longer the predator of his

fellow man and the unwitting destroyer of earth and where no one will need to be sacrificed but all will need to make sacrifices.

The book is structured in three parts. Part one, the past, clarifies our distant history, the age of fear, ignorance and cruelty, of life in a natural state at war with all other species and then in incipient societies at war with each other. It reverse engineers and demystifies our past, revealing when the need to control population growth arose, how awareness and methods evolved, who was in charge and how power was shared, why organized religions have pursued population control in God's name and gradually gave more responsibility to secular governments, and whether and how it has corrupted our civilization. It also assesses what has been accomplished, the successes and failures of every major culture and religion, and confronts us with the dilemmas of past generations. To examine our dark and distant past, we must take on the role of anthropologists, historians, and time travelers all at once, for that which the fossil and historical records cannot decode is solved by instinct and inference.

Part two, the present, clarifies our current predicament in the age of secrecy, propaganda and pervasive deception in a world with distinct cultures and separate nation states in competition with one another, exploiting nature, and at the mercy of an emerging global technocracy. It reveals the origin of shared control when nation states began assuming responsibility over the task of forestalling population growth alongside organized religions who no longer held complete dominance over decision-making. Finally, part two shows how population growth and resource consumption are limited in today's world, who is in charge and how power is shared, why population control is still being pursued in secret, whether and how our civilization is being distorted and corrupted, and what is being accomplished. To scrutinize our troubled and complex present, we take on the role of criminal investigators, political scientists, and judges, for that which the scientific and political record uncovers about the crimes and misdeeds of our current system we will use to confine to history.

Part three, the future, imagines a higher civilization during the age of liberation, empowerment and enlightenment, of life in a global community at peace with itself and in harmony with nature. It shows what will happen once all people assume responsibility over the sacred task of controlling human life on the planet to a level the planet can bear, how we will henceforth control population growth and increase abundance, who will be in charge and how power will be shared, why everyone must make sacrifices and no one will be sacrificed, whether and how we can avoid the corruption of our civilization, and what we will accomplish. It also tackles the major ethical and technological choices we must make in the coming decades, choices that will determine whether we will self-destruct or thrive and become a symbiotic and perhaps even a multiplanetary species. To envision a better and brighter future, we must take on the role of visionaries, prophets and civilization builders, for the future that we imagine is the future we will construct.

Since the need to control population growth is permanent and inescapable it has coopted the potent forces of spirituality and transmuted them from the esoteric to the political realm, thus shaping the nature of political power across the ages. Spiritual and secular authorities to this day share the

burden of responsibility for population control. Henceforth, there will be someone else at the governing table, we the people. So far, the result of our forefathers' efforts, which took thousands of years to materialize, is a series of cultures and social orders and the endowment of every human being with a social conscience, an appendage none of us is born with or dies without.

The rise of our species above the constraints of nature has taken us from a state of innocence to one of ignorance that we have outgrown slowly, painfully and at great cost through reactive, retroactive and finally proactive methods of limiting population growth. We now possess the knowledge and the structures to accomplish what our forefathers have never dreamed or thought possible, a global civilization at peace with itself and in harmony with the natural world, without hunger and disease, just, fair, free, and prosperous, knowledge that sets us eye-to-eye with God and gives us the power to create, the wisdom to preserve, and the foresight to evolve at a pace and in a direction of our own choosing, ever higher, ever faster and ever more confident towards the best world we can imagine.

Spirituality, the search for God and meaning in the universe, will continue to inspire us to imagine the sublime to which we must ceaselessly aspire. Politics, the search for peaceful and prosperous coexistence on our planet, will continue to challenge us to find ways to fulfill our highest ideals. And science and technology, the search for finer instruments and processes with which to build a better world, will continue to empower us to erect the civilization of our dreams. From now on, every single one of us will consciously partake in the construction of the future, from conception to execution. The fruit of our combined efforts will be a single planetary civilization for all and a singular global consciousness for each, an appendage none of us is born with or will ever die without.

The sooner we all acquire and internalize this knowledge the faster we can evolve from animals to angels, the greater our evolution will be, and the happier the journey. And if higher intelligences are watching us they will recognize that we are about to become a mature and lasting civilization.

BOOK ONE

THE PAST

TO KNOW WHERE WE COME FROM AND HOW WE GOT HERE

INTRODUCTION TO BOOK ONE

The struggle for survival has always directed the history of every species, including our own, and this is as true now as ever and will continue to be the case so long as life exists. Survival beyond one's own generation is inseparably linked to procreation, for only those who have offspring pass on their genes and ensure the perpetuation of the species. The instinct to survive and the instinct to reproduce are the two causative factors of the continuous string of past events we call history. They are the true and most basic motivations of every individual in every species and, as such, our primal instincts.

How and if we survive both as individuals and as a species has always depended on how and if we reproduce. Not surprisingly, the primary preoccupations of all individuals and all human societies have always revolved around survival and reproduction. If survival is not ensured procreation is not possible and if reproduction is not ensured survival is not possible, neither at the individual nor at the collective levels.

The brutal simplicity of this natural logic has been buried below countless layers of deception, obfuscation, evasion, avoidance and fear spun and thickened by religious, cultural and political necessity and sophistication. It is the task of this book to peel back these layers one by one and to reveal the original truths of our existence, which is now more imperiled than ever by our refusal to confront these truths and to start dealing with them at source, thus at the individual's level, when they are still minor and therefore easily solved.

Consider this book your education in civilization building and the first and most important step in reclaiming our independence from the oppressive power of organized religions, international institutions and national governments that exist solely to compensate for our failure and refusal to assume responsibility and act accordingly with respect to the holy grail of civilization, controlling human life on the planet.

Let us then begin our journey into our deepest past, our darkest present, and our brightest future.

CHAPTER ONE: THE BIG PICTURE

The true history of the world is that of ultimate not proximate causes and the ultimate cause of the most significant events in our history has always been and will always be population growth. The history of population growth and the attempts to limit it, therefore, is the true history of the world and until we understand it thoroughly and control it successfully our civilization will continue to suffer and our species will eventually self-destruct and vanish.

Controlling human life on the planet, both numerically and behaviorally, is the holy grail of civilization for as history shows us societies that have failed to keep their populations in equilibrium with their resources or to increase their resources ahead of population growth have collapsed and disappeared.

Power and population control go hand in hand. Throughout history, leaders of small and large communities have had to contend with the age-old problem of ensuring enough food for everyone and to take effective action when they failed in this task. The need to balance population and resources has as a result always been the primary preoccupation of leaders and the shaping element of leadership. To this day, this remains the case and all power structures in all human societies, past and present, are derived from the population control imperative and centered on it.

Controlling human life on the planet is the seat of all earthly power and the invisible side of civilization building. Those who control human life control the fate of civilization. How human life is controlled shapes the nature of civilization. Who has controlled population growth and how it has been controlled throughout the ages are the two implicit questions whose answers history has always concealed, but this history will fully reveal. In the process, we will also find out why the population control imperative has always been concealed.

We start by casting the highest and widest net over mankind's colossal and timeless undertaking to control population growth throughout history. What we find in our catch is the compressed picture of three broad interweaving streams with stages that flow naturally into the next.

1. **Cause of population control (Why?):** From accidental and fortuitous (chance), to overt and brutal (necessity), to covert and imperceptible (planning).
2. **Agent of population control (Who?):** From being at the mercy of nature (nature-driven), to unconscious human reactions (man-driven), to conscious proactive methods (society-driven).
3. **Method of population control (How?):** From methods of ending life (killing), to methods of preventing life (sterilizing), to methods of controlling and balancing both births and deaths (balancing).

These three streams provide us with a clear structure for our journey, a roadmap to our destination, full knowledge of the history of population control and civilization building and full command over our destiny.

These three streams coalesce into four stages of population control and civilization building: (Stage 1) ***Natural State Era*** or the *Era of Slow Evolution and Natural Existence* (from c. 6 million years ago to 300,000 BCE), (Stage 2) ***Reactive Era*** or the *Era of Hominin Depopulation and Homo Sapiens Consolidation* (c. 300,000 to 12,000 years ago), (Stage 3) ***Retroactive Era*** or the *Era of Intentional Genocides* (c. 12,000 years ago to 1945 CE), (Stage 4), and last (Stage 4) ***Proactive and Technocratic Era*** or the *Era of Controlled Population Stability and Sustainability* (1945 – present day).

The third stage, the *Retroactive Era*, is further divided into three parts: one, the ***Epoch of Agriculture*** (12,000 to 3,500 BCE); two, the ***Epoch of First Civilizations*** (3,500 BCE to 500 CE); and three, the ***Epoch of Empires*** (500 to 1945 CE).

Last, the third epoch, the *Epoch of Empires*, is divided into two ages: the ***Pre-Industrial Age*** (500 – 1760 CE), and the ***Post-Industrial Age*** (1760 – 1945 CE).

The chronological structure of the evolution of population control is therefore as follows:

Stage I: ***Natural State Era*** (from c. 6 million years ago to 300,000 BCE)

Stage II: ***Reactive Era*** (c. 300,000 to 12,000 years ago)

Stage III: ***Retroactive Era*** (c. 12,000 years ago to 1945 CE), (Stage 4)

Part 1: ***Epoch of Agriculture*** (12,000 to 3,500 BCE)

Part 2: ***Epoch of First Civilizations*** (3,500 BCE to 500 CE)

Part 3: ***Epoch of Empires*** (500 to 1945 CE)

Age 1: ***Pre-Industrial Age*** (500 – 1760 CE)

Age 2: ***Post-Industrial Age*** (1760 – 1920 CE)

Stage IV: ***Proactive and Technocratic Era*** (1920 – present day).

STAGE ONE:

Natural State Era or the Era of Slow Evolution and Natural Existence

Cause of population control: chance and instinct

Agent of population control: nature and group pressure

Method of population control: accidental death, infanticide, child neglect and abandonment

The first and longest period of evolution covers our deep history and may be called the *Natural State Era* or the *Era of Slow Evolution and Natural Existence*, which roughly coincides with the timeframe paleontologists call the Pliocene, from c. 6 million years ago, when the *Orrorin tugenensis* and the *Sahelanthropus tchadensis* appeared, our oldest human ancestors who walked on two legs, until the birth of our own species, the *Homo sapiens*, some 300,000 years ago. This was our life in Eden, our life in nature and at the mercy of nature.

During this time man lived by foraging and died by the dispassionate hand of nature, by chance or, more accurately, by the vicissitudes of the environment. Our tree-dwelling bipedal ancestors were kept in check by factors outside of their control, natural factors such as disease, starvation, lethal encounters with other animals, lightning strikes, drowning, forest and savannah fires, injuries, falls, infections, snake bites, accidents, food poisoning, and childbirth. Their growth in numbers and lifespan were limited by such accidental and fortuitous factors of natural origin and the fierce competition for resources with other primates.

They lived short and dangerous lives [in groups no larger than 30 to 50 individuals](#) fully at the mercy of nature and with no advantage over other species. Their social life consisted of time spent grooming each other, which in turn determined the size of the group and the bond between them. The groups were hierarchical and consisted of a dominant male at the top, subordinate males below him, and adult females and juveniles at the bottom. Males formed coalitions but respected the supremacy of the alpha. No one got old, for they did not care for the sick or aid the injured. Nor did they bury the dead. They foraged and hunted communally, attacking and even killing trespassing males from other groups to protect their own territory.

[Like the chimpanzees of today](#) early hominids had a fission-fusion social organization whereby they broke off into smaller interchangeable groups and periodically came together. The young learned from the adults through imitation and observation how to make night nests, which plants to eat for medicinal purposes, and how to use tools to crack open nuts or better get at insects; skills that formed the rudiments of culture, as they were passed down generations without being forgotten and lost.

Extrapolating from the fossil record and primate behavior we can infer the following about their sexual practices. Mating was driven and guided purely by instinct and was very similar to today's apes. The low to intermediate levels of competitive sperm in males, the estrus synchrony of females in a group setting, and the [high levels of the hormone estradiol in females](#) suggest that our

ancestors were polygynous, that is to say males mated with more than one female. Females reached sexual maturity at age 10 and males 3 to 4 years later, but while males stayed in their natal groups to breed females migrated to neighboring communities. Reproduction among these sexually dimorphic hominids took place throughout the year but was at the discretion of the dominant male who permitted subordinate males to also have a go, which kept the gene pool small, the group weak, and the population growing slowly if at all. All power was centered on the dominant or alpha male. Females gave birth only once every five years after a gestation period of about 250 days, rearing their young with great care and weaning them for four to five years. Because the timing of birth was unpredictable, but also to prevent the killing of their babies by males, pregnant females sought solitude before going into labor. Their babies emerged head-down facing the mother's back, thus in cephalic presentation, and mothers gave birth alone (Chimp birth video: <https://youtu.be/YQGa9JPK4H0>). They had at most four children in their lifetime considering their average lifespan of about 25 years. Stillbirths were common. The males in the group protected all offspring. Nevertheless, infant mortality was high and that kept the population stable or growing very slowly.

Infanticide

In addition, infanticide was most likely practiced every time a new male took over a group. By killing the offspring of the previous male or males the new alpha stopped the prolonged lactational amenorrhea of the females with babies and brought them back to fertility sooner, mated with them and produced his own offspring, just as it happens among many primates today [causing up to 64% of all infant mortality among these species](#). Interestingly, [“male infanticide occurs most frequently in social species, less frequently in solitary species and least frequently in monogamous species”](#). We have always been a social species, but it would take us a few million years to also become monogamous.

Maternal infanticide, rare though it was, has also impacted population growth and was always caused by a mother's inability to take care of all her young due to resource scarcity. She killed the youngest to save the rest. This is common in species where mothers are dependent on other group members for parental support. Female infanticide would have been far more common, just as it is today among many primate species where competition for resources prompts females to kill the offspring of other females to increase the survival chances of their own babies.

Infanticide, therefore, is the first instinctive method of population control practiced by hominins, but for the benefit of the individual and not of society and consequently on a small scale. Nevertheless, by its continuity this method has had a significant impact on population growth.

Neglect and abandonment

Offspring neglect and abandonment is a second adaptive method of limiting competition for resources with significant consequences for population control. When conditions for survival were suboptimal or reproduction with an alpha male imperiled our female ancestors have resorted to

child neglect or even abandonment and simply refused to nurse, carry and protect their infants, which invariably resulted in death. This happened most often in the first hours or days of life. Low viability of the infant, overcrowding and feeding competition were the primary pressures that lead mothers to neglect or abandon their babies. Poor health, lack of experience and maternal age were additional factors. Depending on circumstances as many as 20% of a generation may have been lost to neglect and abandonment throughout our specie's early history.

Little changed during this time other than their gradual descent from the trees, their size (which grew from c. 30 to c. 50 Kg) and appearance (became more upright as they lost the forelimb adaptation for climbing), brain size (went from c. 300 to c. 500 cc), a rudimentary ability to use natural objects as tools (which allowed them to butcher animal carcasses and add meat to their diets), and, at last, the ability to use though not necessarily make fire, which came towards the end of this period.

Hominids during this phase of human existence were not successful because they were constantly at war internally among themselves over mating, and externally with other humanoid groups and predators over food. They were fully at the mercy of their animal drives, of their raw instincts, over which they had no control. They had no control over themselves and consequently no control over their environment. They were at the mercy of nature and nature favors no one.

Despite the sameness and immutability of their lives, three important developments occurred during this long period of time that were crucial to the survival and evolution of our species: the discovery of fire, bones, and tools, all of them with very important implications for population growth.

First key element in our evolution: the discovery of fire

For the first four million years of existence hominids were oblivious of fire's potential and feared it as much as any wild creature and stayed clear of it. They learned merely that in the aftermath of wildfires the burned areas were a much better source of food, so they foraged these areas for what fire left behind, something that [present day savannah chimpanzees are also doing](#). Two million years ago hominids discovered that they could use the residual heat from embers in the aftermath of wildfires so they carried embers back to their grounds and rekindled them into fires to keep predators away, get warm, and eventually to cook meat. A million years ago, *Homo erectus* was using fire in a controlled manner to cook meat, which means he had learned to keep fire alive. But it was only when *Homo sapiens* appeared some 300,000 years ago that the use of fire became more widespread and by 100,000 years ago it became commonplace because man not only learned to transport fire to basecamps and keep it alive, but to also make it when needed.

Fire is really man's first technology and its mastery brought countless benefits and marks the beginning of civilization. First, it made meat easier to chew and digest, which led to more meat

consumption and to greater caloric intake and over time to larger brains. It made starchy and fibrous foods edible, which greatly increased the diversity of human diet and greatly decreased the chance of starvation. It killed the bacteria that cause food poisoning, which reduced illness and led to bigger and healthier individuals. It kept our ancestors warm and safe from predators, which allowed them to live longer. It extended the waking day by providing artificial light, which changed the human circadian rhythm and doubled the hours humans are awake compared to other mammals, as well as the time when they are awake, which shifted to evenings and therefore long past sundown. It increased the amount of social interaction as well as group size and cooperation to keep the fire alive. It improved their tools as it allowed them to harden wood, a process known as 'fire-danubing'. It allowed our ancestors to clear land, to drive animals away with fire and to hunt the predators that hunted us. And eventually it served as a weapon against other hominins, to drive them away or even burn them to death, which allowed our ancestors to expand and dominate.

Most importantly it changed the weaning period and increased the birth rate. Prior to cooked food babies had to be suckled for 5 years, [just like chimpanzees](#), our closest relatives, the transition to solid food being gradual. Even though they began eating some fruits at six months, since they could not chew and digest raw meat and vegetables, it took them 5 to 6 years to reach the same diet as adults. Once cooked food became common the weaning period dropped to 3 to 4 years and that allowed females to produce a third more children over the course of their lifetime, which jolted the population out of stagnation and into steady growth, even when considering the high infant mortality rate. The childbearing years starting at 10 to 12 years or even earlier and the lifespan being around 30 years, females had 18 to 20 years of fertility, time during which every female could and did have 5 to 6 children. This resulted in steady population growth and increased pressure on land and resources. It is the pressure on resources caused by a growing population that forced our species to expand throughout Africa and beyond. Our reproductive success led to numerical and competitive advantage over all other hominids, and cooked food was the trigger.

Second key element in our evolution: the use of scavenged bones as a food source and weapons

Evidence of persistent hominin carnivory dates back 2.6 million years and coincides with ample archeological evidence of stone tools. At first hominins used sharp-edged stones to cut the meat off the bones of animals they scavenged and large stones to pound and break the bones open to eat the marrow, leaving cut and percussion marks on the bones, thus butchery marks. Such marks were found mostly on grazing mammals but also on terrestrial animals from hedgehogs to elephants, as well as on aquatic creatures from turtles to crocodiles and are ascribed to three hominin species [Australopithecus africanus](#), [Australopithecus garhi](#), and [Paranthropus aethiopicus](#), all of whom lived in Africa at that time.

Once hominids started scavenging they had to skin, disarticulate and break bones to consume the meat and marrow and undoubtedly used large bones to break smaller ones, which would have been the first use of bones as a tool, perhaps even antedating stone tools. The next step was to bury bones for later use, and the sharp end of a broken bone would have been ideal for digging. Bone

marrow, unlike meat which is decay-prone, is preserved for an astonishingly long time since the bone itself acts as a natural Tupperware for the valuable marrow. Recently unearthed fossilized frog bones that are 10 million years old were found to still contain [juicy bone marrow](#) inside of them despite their small size.

Taking the trouble to bury bones for later consumption was worth the effort as they are a calorie-dense resource with essential amino acids and micronutrients crucial for brain growth, not to mention tasty. And the act of burying bones to serve as a later food source and the marking of the burial site with a stone or a marker so it could be easily found foreshadows the later custom of burying the dead and of headstones to mark the burial site. That is how bones led to burials. For once hominids got a taste for meat it was only a small step to eating the carcasses of their own kind in times of great need and driven by hunger, a form of early cannibalism that has been observed in [1,500 other species and in 90% of all aquatic creatures](#) where it serves to regulate population numbers and reduce competition. The dearth of fossils that plague the paleontologist's research today may well be the result of cannibalism and the practice of breaking bones to eat the marrow. To this day people in some countries crush bones to eat the marrow, though they no longer eat human bone marrow.

Third key element in our evolution: the creation of simple tools and weapons

The first weapon was undoubtedly a bone. Once hominids discovered the utility of an object as a tool or weapon they became creative. The [earliest stone tools](#), consisting of flakes of stones used for cutting and of hammers and anvils, date back 3,3 million years, but it was not until *Homo habilis* that stone tools became widespread some 2,6 million years ago. One million years later the [Acheulean hand-axes](#) had evolved to very efficient cutting tools of the *Homo erectus*, which were improved by [hafting](#) about 500,000 years ago, and have been found as far afield as northern Europe and India remaining the dominant tool until about 100,000 years ago when the Neanderthals produced knife-like tools through what has come to be known as the [Levallois technique](#).

Perhaps as early as 500,000 years ago, our ancestors discovered how to boil water by dropping hot stones inside clay pits, which served as the first cooking vessels. This allowed them to cook broths and this shortened the weaning period of babies, providing yet another boost to the birth rate, child survival, and ultimately to population growth.

The tools hominids produced were used for cutting, chopping, scraping and cooking and made life not only a lot easier they also made man a lot more lethal to other species and to himself. Armed with fire, bones and tools our ancestors began climbing to the top of the food chain and displacing if not exterminating all other intelligent species on the planet to gain dominion over the earth.

<p>This period's crucial chain of cause and effect is as follows: <i>Fire ----- Cooked Food ----- Shorter Weaning Period ----- Higher Birth Rate ----- Population Explosion ----- Migration throughout Africa ----- Hominid Extermination</i></p>

STAGE TWO:

Reactive Era or the Era of Hominin Depopulation and Homo Sapiens Consolidation

Cause of population control: dire necessity

Agent of population control: other hominins

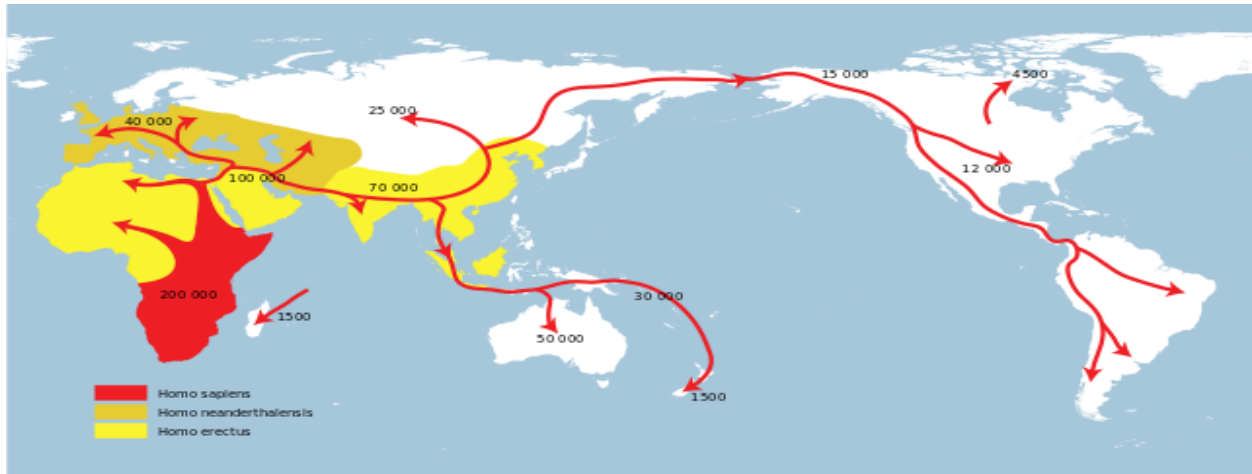
Method of population control: killing, cannibalism

The period paleontologists call the Pleistocene or the Ice Age, we may call the *Reactive Era* or the *Era of Hominin Depopulation and Homo Sapiens Consolidation* (c. 300,000 to 12,000 years ago). During this time our ancestors lived and died as hunter-gatherers in the pursuit of food, but in the process of their nomadic wandering and bitter struggle to survive they established their supremacy over all other species and dominion over the entire earth. Whereas during the previous epoch our ancestors fought nature, during this epoch they fought all other hominins and prevailed.

Armed with clubs, spears, axes and later with bows and throwers they led lives of relentless and pervasive violence, pursuing animals and men alike, and falling during raids and ambushes as they massacred other hominin groups. Death by warfare slowed down population growth and their numbers increased only to the extent that the space opened up by the extermination of other groups allowed it. To feed their ever larger tribes they harvested a wider range of animals and plants, learned how to clothe themselves, build simple temporary dwellings and pushed further and further into colder climes, gaining a strategic advantage through numbers, tools, weapons, communal hunting and warfare.

With the advent of *Homo sapiens* overt and brutal methods of involuntary depopulation appeared in the form of violent conflict over resources with other hominins that resulted in their absorption or annihilation. As *Homo sapiens* expanded, poured out of Africa and eventually reached all continents but Antarctica, the other humanoid species lost the competition for territory and resources and died out or, more likely, were exterminated. First, our ancestors took Africa. In Europe they clashed with the Neanderthals, which were eventually exterminated and in part assimilated. The various humanoid groups fought over access to and control over land and fresh water sources, fertile hunting grounds, and sheltered cave systems, but our ancestors came out on top on every continent.

The *Denisovans* who inhabited Asia, the *Homo Erectus* from what we now know as Indonesia, the *Homo rhodesiensis* from central Africa, the *Homo naledi* from South Africa, the *Homo luzonensis* from the Philippines, the *Homo floresiensis* from Indonesia, the *Red Deer Cave People* from China, and countless other hominins that we have yet to discover were all gone by 10,000 CE and were wiped out by the only remaining human species, the *Homo sapiens*, which also managed to hunt to extinction several animal species on every continent: the wholly mammoth, the ground sloth, the giant armadillo, the moas, the giant bison, mastodons, giant kangaroos, [and several species of camels, deer, horses and antelopes](#).



Our genomes show traces of DNA from many of the archaic hominins our ancestors exterminated but also interbred with. The mass extinction they have caused, however, was not an intentional and planned genocide, but the final and inevitable result of millennia of competition and clashes for land and its riches, a slow war of attrition against all other intelligent species that lived on the land and depended on and vied for the same resources. As the population grew the competition for resources intensified and the number of clashes multiplied proportionately. Food shortages caused by drought and floods, harsh winters and overharvesting only intensified the competition for resources and the incidence of lethal conflict. For there can be only one apex species in a world of finite resources where the competition for them is brutal and intensified by exponential population growth unchecked by other predators. We are the only humans to survive because we killed all other human species. We are the only intelligent species to survive because we exterminated all other species with intelligence close to our own.

Cannibalism

Cannibalism in all its forms existed throughout history but undoubtedly increased in scale and scope during this time along with the expansion in the number of hominins, the violent clashes between various human groups, but also due to the hardships of migration into unknown terrain and much colder climates populated by outlandish animal species and always hostile inhabitants. *Endocannibalism*, the consumption of people from within the same community during periods of extreme hardship and in the aftermath of internecine conflict, gave way to *exocannibalism*, the consumption of people from outside the community as a celebration of victory against a rival group. And *necro-cannibalism*, the eating of corpses as a last resort to prevent starvation, gave way to *homicidal cannibalism*, the killing of other hominins for food as a staple source of animal protein. The effect of cannibalism on population control cannot be overestimated, as it served not only to reduce competition for resources but also to survive critical periods. It was the first proactive and therefore conscious method of population control devised by man, while also continuing to serve as a retroactive method for population survival. Depending on time and region it slowed down population growth during difficult periods and even arrested it entirely during catastrophic periods.

The success of *Homo sapiens* over all other humanoid species can be ascribed to several factors: larger social groups and therefore better cooperation between its members; larger brains and therefore greater intelligence; better mobility on two legs due to propitious evolutionary changes; better dexterity to make, carry and use tools and weapons due to opposable thumbs; the ability to speak and therefore to pass on information, cooperate, strategize, plan and hunt more effectively; and greater genetic variability which they acquired by mating with and absorbing other hominins. But all these advantages were ultimately the result of a crucial change in the reproductive culture of our species.

We continued to make progress along the three fronts that opened up in the previous epoch: fire, food, and tools/weapons.

Fire developments

Whereas during the previous epoch we learned only how to use the fire provided by nature, in the aftermath of forest fires and lightning strikes, and how to transport it back to basecamp as ambers that we rekindled, during this new epoch we gained better knowledge and control of fire. Maintaining a fire over an extended period or a season led to the development of base campsites and therefore to more permanent settlements built around a fire enclosure that first consisted merely of a circle of stones but that in time became a hearth. At first our permanent basecamps were located in caves but later we learned how to build simple huts out of sticks and animal hides. The last stage in our mastery of fire was to learn how to kindle it ourselves by striking two pieces of flint or pyrite together to create sparks or by rubbing hardwood against softwood with our bare hands and later with a bow drill to create heat. This made fire a portable commodity always at our disposal. We mastered those techniques around 100,000 years ago and the mastery of fire made us the unchallengeable apex species virtually overnight. Even our mightiest predators became our prey.



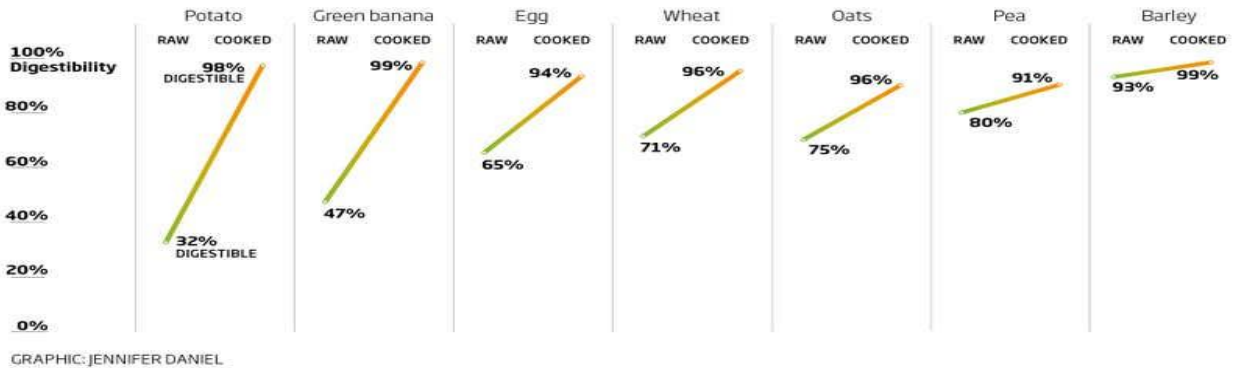
Food developments

The quality and variety of our food improved because of fire, which made food more digestible, increased its caloric and nutritional value, enhanced taste, killed pathogens (which decreased the incidence of food poisoning), made meat last longer, allowed us to eat a much larger variety of foods, shortened eating and digestion time (which freed time for other activities), and led to the division of tasks between males and females whereby males hunted and carried the meat to the camp and females prepared and cooked the food. It also changed the way we eat because it forced everyone to come together to eat close to the source of heat where the food was cooked rather than eat in isolation where we hunted, scavenged or gathered the food. Cooked food made us a far more sociable and collaborative species, as everyone contributed ingredients for the common pot

and eventually for specific dishes, but also a more creative species as we developed recipes to make food tastier and expanded the varieties of plants and animals we consumed to make food more abundant. It also increased the incentive to share food making us a more caring and communal species. In time, the ability to cook well undoubtedly led to status and prestige among females, just as the ability to hunt well led to status and prestige among males.

Get stuffed

Cooked food is easier to digest and extract calories from, which was probably an important factor in human evolution after our ancestors invented cooking about a million years ago.



Source: <https://www.newscientist.com/article/mg23230980-600-every-human-culture-includes-cooking-this-is-how-it-began/#ixzz7HxXpW67S>

To this day, humans feel incredible joy when they gather around a fire to cook meat, stare at the flames, and eat a well roasted piece of meat, which has the taste, aroma and appearance that we have come to love over the course of our evolution and progress with fire. Undoubtedly, the joy we feel now was that much greater in the past, when getting food was the primary preoccupation of our species and the connection to the food we ate was direct and intense. The joy of fire and meat on the fire most certainly led to the first dance as an expression of this incomparable joy around a fire. Fire, therefore, and cooked food is also the starting point of our creative culture, of our arts. No surprise then that cooking is to this day one of the most inventive elements of human culture.

Cooked food changed not only our society but also our anatomy. By not having to chew food as long our jaws and teeth became smaller. By not having to digest as long our intestines became much shorter and consequently our stomachs flatter and waistlines slimmer. The increased caloric and nutritional value of cooked food allowed our brains to grow larger and more powerful. It is in great part cooked food that caused the morphological changes which gave us our current looks and much if not most of our intelligence. ([Source](#))

Tools and weapons developments

To get meat, fire and cooked food you need weapons and tools. We began inventing and making better weapons and tools to be more successful hunters and fishers, faster fire makers, and better cooks.

One of the first problems our ancestors had to solve was how to boil water without ceramic pots, which were invented some 18,000 years ago in what is now China and some 14,000 years ago in what is now the Middle East. It is believed that our ancestors first heated if not boiled water in birch bark, hides and animal stomachs, in organic materials that have long disappeared and therefore do not show up in the archaeological record. Eventually they learned to make pits lined with clay and to drop hot stones inside of them to bring water to a boil. It is from this techniques that clay pots evolved some 20,000 years ago.

Man became a much better fisher when he invented the fishhook some 24,000 years ago in what is now Japan, where sea snails shells were crafted into kooks. In other parts of the world our ancestors crafted fishhooks out of wood, human and animal bones, horns and stones.

Man became a much better hunter when he invented the bow and arrow some 70,000 years ago in Africa, which was a great improvement over the throwing spear in use for 500,000 years, and with stone spear heads for 200,000 years.

The first needle was made from bird bones some 50,000 years ago and was found in what is now Siberia, Russia, where the ability to make warm clothes out of animal hides and furs would have been vital to survival. The first bone and ivory needles date back 30,000 years and were found in China and Russia. Without the ability to make warm clothes our ancestors could not have migrated out of Africa and into every habitat on earth. To this day, it is one of the elements that distinguishes our species from all others.

Better control and use of fire, more food sources, and better tools and weapons were the mechanics of our success. To them we added three new elements to our evolution that proved to be key: behavioral (monogamy), intellectual (language), spiritual (belief).

First key element of our evolution: Sexual behavior and sharing

A change in sexual behavior is the cornerstone of hominin success. Body size dimorphism and male canine size being small in *Homo sapiens* is indicative of weak male–male competition for females, [which would have permitted pair-bonding, thus fixed mating partnerships, and promoted female faithfulness and therefore a mating system similar to that of modern humans](#). That in turn made larger and more cohesive groups possible, which could coexist peacefully and hunt big game more successfully and also prevail in battle over rival hominins who lived in smaller groups disadvantaged further by female promiscuousness and high competition between males for mating rights.

Cooperative as opposed to competitive sexual practices would have also encouraged males to provision the females they paired with much more carefully and that would have allowed females to have and care for more offspring, as they would no longer be forced to move around as much as before to look for food. [Infants travelled with their mothers to feeding sites](#) thus impairing the ability of females to feed themselves if constantly burdened by having to carry their babies. This allowed females to have babies more frequently, once every 2 to 3 years as opposed to earlier

hominids who gave birth only once every 5 years. It would have also ensured that more babies survived to adulthood and therefore that the population grew much faster, which explains why *Homo sapiens* were able to displace, absorb and annihilate all other hominins. All these factors would have also resulted in a longer lifespan, 5 to 10 years longer (30 to 35 years) than the earlier hominins, and therefore to more children born to every woman throughout her life, which jumped from a maximum of 4 children to a maximum of 8, of which more than half would have survived thus doubling the population every generation.

The provisioning of females by their male mating partners led also to better food sharing within the tribe, as it forced males to bring the animals they hunted back to the tribe to be initially shared with their females but eventually with the entire tribe, as that would have ensured a steadier supply of meat for every member of the tribe and therefore a far better survival rate for their offspring in general. Simply by learning not to eat the meat where it was killed but to bring it to the camp and share it with all others they insured that all survived and that all ate better and therefore grew stronger as individuals and more cohesive as a group.

Taming the reproductive drive by subjecting it to discipline and rules is history's first lesson, as it brings immeasurable communal benefits and a great advantage to the entire species. And this change would not have come unless *Homo sapiens* had not been forced by circumstances, primarily climatic changes and resource scarcity, to compete more fiercely with other groups over dwindling water and food sources, to coalesce in greater numbers and to cooperate in hunt and warfare to prevail over other hominins.

By becoming monogamous our species solved the divergence in sexual interests between males and females. Thanks to monogamy males and females converged their sexual interests, men ensuring their paternity and females their security. Monogamy ended the war of the sexes and channeled man's physical energy entirely towards matters of survival.

Of course, becoming monogamous was not a conscious choice but a purely accidental process initially. The most likely scenario for the appearance of monogamous practices among our early ancestors was undoubtedly provided by conflict between clans. When two clans clashed the victors killed or chased away the dominant males of the enemy clan and absorbed the females into their own. Due to a plethora of females the alpha male could no longer fertilize all females by himself giving all males in the clan, even adolescents, a chance to mate. The earlier every member of the clan mated the more likely to pair bond. As the clan grew too big the pairs that had bonded split from their group and formed their own clans taking with them the practice of bonding in monogamous pairs rather than with several in the group. The transition from monogamy to polygyny by this process would have been fairly rapid since monogamous clans thrived due to their lack of internal conflict while polygynous clans did not due to too much internal conflict and submission to the alpha males. A clan made up by many adult strong males equal in status was much stronger than a clan whose safety and reproduction rested solely on a single alpha male.

Incidentally, the precise time in history when monogamy became the rule among *Homo sapiens* coincides with the moment when humans first understood that sexual intercourse leads to conception, as this knowledge would have enabled males to ascertain paternity. When exactly that happened is still unknown, but once males knew who their children were they could focus their energy into better provisioning and defending their children and the mother of their children as that was in their procreative self-interest, not to mention due to the stronger emotional bond between them.

Monogamy was enforced as soon as people understood that sexual intercourse leads to conception, since males have to know that the sacrifices they make are for their own offspring. This was also the beginning of patriarchy since males needed the power to promote the fidelity and chastity of females to ensure paternity.

On this note it should be mentioned that the invention of clothes, which took place circa 120,000 years ago and was initially just a way to keep warm, aided the transition from polygyny to monogamy because the sexual displays used to signal readiness to mate were no longer possible once the genitals were covered up by clothes. Estrous female chimpanzees, for instance, shove their pink and swollen genitals right in the faces of males to show that they are ready and willing to mate while male chimps shake a branch to draw attention to their erect penises if they want to elicit coitus from females. There is no reason to believe that early humans were any more refined than primates in their courtship practices. In time, however, clothes discouraged nudity and encouraged modesty, a quality that has been socially nurtured increasingly more over the millennia to come because it sustains fidelity.

Once mating was no longer reserved for alpha males but opened up to all males, since females were no longer monopolized by the dominant males, sexual relationships gradually became monogamous, first short-term and then long-term, which in turn gave rise to a larger gene pool and greater intelligence. It is no accident that the [primate species that were monogamous developed the largest neocortex](#). But the sexual transition was long and difficult and went from promiscuity, a type of mating system in which both males and females have multiple partners, to polygyny, a mating system where one male mates with several females, and finally to monogamy, when males and females form long-term pair bonds.

Sexual selection and the mating system changed gradually, the criteria of mating no longer being the supreme strength of the dominant male but his willingness to share females with subordinate males, thus no longer physical competition between males and the brute force of the strongest, but the interests of the entire group which left room for selectivity for physical attraction and the compatibility of personalities between males and females. And this in turn would have made the mating pairs more affectionate towards one another and towards their offspring, providing their babies with greater care and better socialization, which undoubtedly aided intelligence. Nothing has contributed more to the success of *Homo sapiens* as a species than the transition from strongly

hierarchical groups where males were constantly fighting over females to an egalitarian society of hunter-gatherers where group stability was affirmed by pair-bonding and monogamous relationships.

Our early ancestors became smarter the larger their groups grew, the more successful they were at hunting, the more monogamous their sexual practices were, and the more meat they ate. And the more meat they ate the more destructive to ecosystems they became as it forced them to hunt more often, more successfully and more species, which brought them into contact and conflict with other hominins further and further afield, driving their migration.

Second key element of our evolution: Language

A second key element in the success of *Homo sapiens*, however, is undoubtedly the development of language which evolved first from the screams, clicks, moans and grunts of pain, pleasure, danger and displeasure and from the gestures that accompany these sounds and helped man live in the group and establish a pecking order. It then expanded to imitate the sounds of nature and of other creatures, which came in handy for hunting. These two phases prepared the speech apparatus – comprised of vocal cords in the larynx and the resonant chambers in the pharynx, mouth and nasal cavities – for more precise and varied sounds. Once man was anatomically and cognitively ready he began to also use language as an expression of group culture and as a necessity of coexistence and cooperation, to pass on information, assign tasks, make tools, erect simple dwellings, and coordinate hunts. And finally, as culture and language coevolved, language could also be used as a creative act to communicate abstract ideas.

With each step language acquired more functions and therefore greater complexity. The more complex language became the more useful it was as a tool of manipulation. With language one can express truths as well as lies. Manipulating others without language is not possible. Proactive methods of population control were not possible until language evolved far enough to facilitate the planting of ideas into other people's heads to make them believe in fictions.

The moment man learned to talk he learned to lie. He made sounds of exaggerated strength to impress females or of exaggerated rage to frighten other males and avoid having to fight, while females made sounds of exaggerated pleasure to compliment males and receive favors or of exaggerated rage to frighten other animals away from their offspring. He imitated the sounds of birds and animals to lure, trap and kill them. He lied to take credit for others' deeds and he blamed others for mistakes he made to escape punishment or disgrace. As his language grew more sophisticated so his deceptions, for he began to invent false facts and plant false ideas into other people's heads to lead them astray and to manipulate them to his own ends. Finally, he invented the divine to subject others to a higher authority that cannot be challenged and does not exist, at least not as one that bothers with man's petty concerns, not as a god of small things, but through which he could impose his will. Language is half truth half falsehood and the valid knowledge we have, both as individuals and as a civilization, is from the bit of language stripped of falsehoods, the bit that makes it through the lies.

Third key element of our evolution: Belief

The ability to manipulate and deceive became man's ultimate weapon. And the most skillful wielder of this weapon was the shaman, himself the progeny of deceptive language. Shamans are the third key element in our evolution and they appeared on the world stage some 20,000 to 30,000 years ago and made possible the transition from overt and brutal to covert and imperceptible methods of population control, as well as the transition of authority from those with brute strength to those with higher intelligence.

Shamans were undoubtedly the most intelligent members of society in their time. They came to possess higher intelligence by fortuitous accident, being the offspring of genetically diverse parents who themselves were the offspring of genetically diverse parents and so on. They owe their superior intelligence, therefore, to their ancestors' renouncement of incest and their embrace of monogamy and they put their intelligence to good use by inventing ways to manipulate those with lesser intelligence for the benefit of the group.

A shaman is a man who can enter and exit altered states of consciousness in a controlled manner to communicate with spirits and acquire knowledge and power to heal others, or who believes he can do that or who can fake that successfully. The purpose of this display, since entering an altered state of consciousness is pure theater, is to impress upon others that he possesses special powers that are unique and must therefore be revered and respected, especially since he uses these invented powers for the benefit of the group, to heal the sick or to peacefully resolve otherwise irreconcilable conflicts between members of the group. The shaman is the first doctor and the first priest all wrapped in one, the inventor of medicine and religion, of therapies and rituals, of drugs and prayers. He is the original 'specialist'. And above all he is the creator of spirits and of gods. The more shocking and ostentatious his display of trance and transcendence the more impressive and persuasive to the onlooker and therefore the more successful at healing the sick and resolving conflicts. To be shocking and ostentatious the shaman developed several techniques (chanting, shaking, rolling the eyes, dancing, screaming, clapping, feet stamping, beating sticks, dissipating smoke, imitating animals), strategies (shock, suspense, release) and created regalia and paraphernalia (masks, headgear, gown, drum, face paint), which in time became part of the culture just as he became the primary shaper of culture, wielding the greatest influence over it. His sole preoccupation being to heal sickness in the individual and discord in the community, and unconcerned with his own basic needs as they were provided by the other members of the tribe, he could devote himself entirely to further his craft and through it his influence. And so, he also became the father of myths, the maker of symbols, the creator of ceremonies, the keeper of tradition, and the promoter of culture.

To heal the sick he used herbs, blood, bones, smoke, chanting, dancing, clapping and in time developed herbal cures, but most of his success as a healer came from the placebo effect, from the mere fact that he tried his hardest and used his energy in a positive way to heal and in the process gave hope to the sick. He may have killed as many people as he healed, but that did not diminish

his value in the eyes of the other members of the tribe so long as he put on a good show and gave it his best. And so, he became the father of acting and the creator of theater.

He invented new words and gave them meaning but ascribed them to the spirits and so he became the sole interpreter of the language of the spirits and therefore an irreplaceable and also an incontestable member of the tribe, the ultimate authority. The notion of status was thus born, which is a precursor to social class.

As the inventor of magic and sorcery he expanded the realm of the real into the unreal and furthered man's imagination. He called upon the spirit world to aid his tribe and so was born faith and with faith a new form of strength, psychological strength. And so, he became the father of faith, the creator of gods and the precursor of religion.



He also entered the spirit world to seek help against his tribe's foes and to enlist divine intervention, which made the men feel invincible. His incantations, journeys to the spirit world, and messages from the spirits strengthened the individual and the tribe alike. And when the dominant males could not agree on something – whether to attack a neighboring band or not, or whether to start or not to start a hunt or a migration on a particular day – and conflict was imminent, he intervened and preserved the peace by saying that the solution he brought forth is the will of the spirits, which was understood to be the only correct solution. As such, the shaman is also the first politician and his currency a white lie or an intelligent guess dressed as the will of the spirits.

As the only member of the tribe whose authority did not rest on physical strength he was no threat to the dominant males but an immeasurable asset to them when they could not resolve their differences or could not agree on a course of action. The shaman provided consensus when none was to be had because every member of the tribe, regardless of its size, was willing to compromise to respect the shaman's decision; after all no man could contest the will of the spirits. In this fashion, he also became the maker of rules and, as such, the first lawmaker.

If you want to win the battle you must do this...so say the spirits.

If you want to get well you must do this...so wills the supreme spirit.

If you want a successful hunt you must start now and do this...so command the spirits.

Any man, however strong could be overruled or overpowered by a few opposing men, but no man or group of men, however strong or committed, could overrule or overpower the spirits because they could not journey to the spirit world and face the spirits, only the shaman could do that. And since the shaman was the voice of the spirits what he said was always incontestable. As such, the shaman became the first peacemaker. And there is nothing more valuable to coexistence than peace. So long as there was peace within the tribe there was unity and with peace and unity the tribe became practically invincible by any group lacking these two assets that only a shaman could provide. As such, the shaman became the first judge and the first court of law.

The magic was only as good as the man. A good man made good magic, but there was more to it. His magic would not work unless his people believed in it. And so, he became the father of deception and the inventor of dishonesty and obliquity. More than anything, his magic would not work unless the people remained in the dark as to why it worked. And so, he became the father of secrets and the inventor of secrecy. He passed on his secrets strictly from father to son. The secrets remained in the family otherwise others could perform the same magic and theirs would no longer be unique, their services no longer indispensable, and themselves no longer irreplaceable and incontestable. And so, he became the father of monopoly and the inventor of monopolies.

That his craft provided more benefits than deficits to the community is attested by the fact that *Homo sapiens* communities with shamans prevailed over all others and the shaman became a fixture of the first human societies and soon an institution.

His efforts were not always genuine, his intentions not always noble, but by and large he aimed to serve the community and its members, even though his words were always lies and his methods always deceptive even when he told himself otherwise or made himself believe otherwise. And that is how deception became the basis of society and lies the indispensable tools of the shaman to building and sustaining the social foundation on which the social order would soon be built.

Faith itself grew out of the shaman's deception. If he truly believed perhaps his magic would grow stronger, so he made himself believe and indeed his magic grew stronger so he became a believer in the power of belief, thus in the power of faith. And once he truly believed he made others believe and the more believed and the stronger their belief the stronger the community grew and the stronger the faith. And that is how society became dependent on a belief system that was born of lies, but that became reality by the force of human imagination and the will to survive in a hostile world. Man learned that it is better to believe than not to believe in a higher power, because belief makes man stronger and to survive you need to be strong. Those who believed survived more often than those who didn't and in this fashion social selection aided natural selection and favored those with strong belief in a higher power. Consequently, man became not only culturally

but also genetically inclined to hold strong beliefs in what does not exist, which paved the way for organized religion.

It took thousands of years for the shaman to acquire these functions and the combined input of hundreds of generations of shamans to erect the architecture of belief that to this day props up the human mind and sustains the peace within and between nations.¹ But we are getting ahead of ourselves.

Over this nearly 300,000-year-long period our ancestors [grew in weight from 50 to 70 Kg, in height from 130 to 170 cm](#), and in brain capacity from 500 to 1400 cc and by the end of it looked like a rough-hewn version of modern man.



They survived several glacial periods and [population bottlenecks](#), became ecologically flexible by adapting to vastly different environments and thriving, learned not only to sustain but also to make and control fire, learned to hunt big game and developed clever hunting techniques, conceived language and the rudiments of culture, produced increasingly more sophisticated tools and clothes, erected simple huts out of sticks and animal skins and later out of mud and clay, cared for the sick and the injured, started burying the dead, succeeded in coexisting in groups of several hundred individuals, began producing art, and [reached cognitive abilities similar to our own](#). They no longer killed just animals for a meal, but all other hominins for dominion over the land. They no longer thought and acted just for the moment, but for their longer term survival, to make it over the winter or over the dry season.

They discovered that there is strength in numbers, but for larger groups to be sustained discipline is necessary so people can coexist peacefully and work together, the discipline to tame the instinct to reproduce and the even greater discipline to channel the mind towards behaviors that improve survival. **Their lifespan, as a result, grew to about 50 years and their life expectancy to 35.** Reproductive and behavioral discipline is what separates man from animal and what enables

¹ Here is an interesting fact for those who like numerology. Circa 20,000 years of shamanism passed from the appearance of the first shaman until the beginning of the first millennium of our common era. 20,000 years divided by 30 years (the number of years considered to be a generation) gives 666,666 generations of shamans.

man to tame the instinct to reproduce and to civilize the instinct to survive. To this day it is our recipe for success and the reason we became the apex species.

The appearance of the shaman on the cultural and political scene of *Homo sapiens* changed the power structure that until then centered around the most successful hunter, who was the leader of the tribe. Once the shaman assumed the powers described above a bipolar power structure evolved whereby the best hunter retained the ultimate say in practical matters such as hunting and combat while the shaman assumed command over health, spiritual and cultural matters. The better the shaman and the chief cooperated, the more peaceful and successful the tribe became. From that moment on, however, the people were subject to two authorities with distinct jurisdictions; caught, so to say, between two poles, trapped between false belief and raw power.

CHIEF < ----- **People** ----- > **SHAMAN**

This bipolar power structure marks the beginning of politics though we cannot talk about politics in the proper sense of the word until much later when permanent human settlements emerged with far more people than a tribe of hunter-gatherers.

Armed with cooperation, language and faith our ancestors began waging war on one another while terraforming the planet to make it safe and comfortable.

This period's crucial chain of cause and effect is as follows:

Monogamy ----- Group Cohesion ----- Higher Intelligence ----- Food Sharing -----
Higher Reproductive Rate ----- Larger Tribes ----- Language ----- Belief ----- Apex
Species Status ----- Global Migration ----- Hominin Extermination ----- Homo sapiens Global
Dominion

STAGE THREE:

Retroactive Era or the Era of Intentional Genocides

Cause of population control: planning

Agent of population control: organized religion

Method of population control: mass killing

Up to this point, the biggest changes happened inside our brains, after they happened out in the world as a result of our powerful brains. Up to this point, we struggled to get control over ourselves, after we struggled to get control over the collective. Up to this point, we waged war against all other intelligent species, after we waged war against ourselves, the only intelligent species left. Up to this point we were unconcerned with accumulating surpluses of food and possessions, after accumulating surpluses became the purpose of life. Our behavior was no longer shaped exclusively by existential but also by social prerogatives, as it was society and no longer nature that assured our survival. Most importantly, man became his own predator and social classes appeared whose existence was premised solely on their members' willingness and ability to kill as many members of their own species as possible or as necessary to ensure food surplus and social stability. To this day, this remains the case.

The period scientists call the Holocene, we may call the *Retroactive Era* or the *Era of Intentional Genocides* (c. 12,000 years ago to 1945 CE). During this time, our species built and destroyed several civilizations; progressed from the Stone to the Bronze and Iron Ages; conceived thousands of languages; went through two agricultural and three industrial revolutions; fought hundreds of wars with millions of casualties; survived countless famines, plagues and natural catastrophes; explored every corner of the earth; invented a dozen organized religions and political systems; made extraordinary scientific and technological progress; enriched the world with literature and art; and proliferated from 10 million to 2.5 billion individuals. But everything we did was to survive our expansion in numbers and in needs. We developed the technologies, strategies and justifications to keep up with population growth and increased consumption and in the process killed and enslaved each other, ravaged the earth for resources, and robbed all other species of their habitat threatening their extinction. Throughout this time, we learned to exercise increasingly more control over our primal instincts, both internally, at the individual level, and externally, at the societal level. During this time our brains reached not only maximal size but also [maximal plasticity as they coevolved with group size and language](#). Unfortunately, we also reached topmost cruelty.

These lofty accomplishments began humbly with the advent of agriculture when man gradually abandoned the hunter-gatherer existence and began building settlements and permanent villages to tend to crops and to domesticated animals. Agriculture can sustain a much higher population density, about 100-times more people for the same area of land than a hunter-gatherer existence, even with rudimentary agricultural practices. Our ancestors invented agriculture out of necessity, due to pressure on resources caused by population growth.

The transition to a settled agricultural life, dubbed the Neolithic Revolution, was not easy. The quality and diversity of the food dropped and people became smaller in stature and weight. Average height decreased from 170 to 160 cm and weight from 70 to 60 kg. The incidence of disease increased due to our proximity to the animals we domesticated, the pests our residues attracted, and our more limited nutrition.

With the advent to agriculture some 12000 years ago we freed ourselves from nature but condemned ourselves to labour, a concept unknown to us. To grow your own food is more time-consuming and laborious than to hunt and gather it and requires accumulating surpluses unlike the day-to-day existence of the hunter-gatherer. Whereas nature provided for our needs before, from that time onward we had to do it all ourselves.

Before settling down on the land we scavenged, hunted and gathered everything we needed for our existence, afterwards we cultivated, domesticated and manufactured what we needed. With our toil, sweat and ingenuity we created our own world separate from the natural world, and in time called it 'civilization' though there was nothing civil about it at the beginning. Our civilization flourished first along the fertile river valleys of the world and as we gained more control over the environment we went further and further afield, encroaching on every living species and ecosystem, subjecting and transforming the land to our wants and needs. The wheel, which we discovered some 5000 years ago helped us transport greater weights over greater distances, while numbers, which we invented around the same time, made trade possible and paved the way for writing. Numbers, counting, arithmetic, writing, money, standard units of measurement, land ownership, property, taxes and centralized political power were all the result of agriculture and by 600 BCE they defined our lives.

With agriculture we became not only slaves to labour but also to time, another concept we invented while observing the passing of the seasons, thus nature's timeline, to get better crops. As we observed the movement of the stars more closely we also began keeping time, some 4000 years ago, which we could measure with ever greater accuracy, but first with simple sundials. While agriculture became the science of the common man, astronomy became the science of the ruling class and an intrinsic part of religion. The common man used agriculture to make a living on the back of the earth. The elites used astronomy to make a living on the back of the common man. Social classes evolved and with them social divisions and conflicts arose. But these were not the first conflicts of this epoch. The first took place between the settled communities of agriculturalists and the nomadic hunter-gatherers who were late to adjust.

Our evolution continued along the three streams that sprung from the three key elements that aided our evolution during the previous epoch: sexual behavior, language, and spirituality.

1. Change in sexual behavior led to behavioral discipline

The adoption of monogamous sexual practices by *Homo sapiens* greatly reduced internal conflict over mating rights so the group could focus instead on external conflict over territory and resources

and become the globally unchallenged apex species. Customs and norms developed out of monogamous sexual practices so no one slipped back to the practice of monopolizing females, which would have inevitably ended in conflict and the dissolution of the group. We therefore continued to subject the instinct to reproduce to ever greater discipline and out of it evolved our behavioral discipline on many other fronts. The history of our behavioral discipline is fundamentally the history of power and politics and of how we used them to rise above our primal instincts and animal drives.

The first power struggle, thus the first politics, is that over who gets to mate, over mating rights, which morphed into the politics of who gets to do what in the family, which coevolved with the politics of which roles men and women play in society, which evolved into the politics of which men should have authority over other men and how to exercise that authority, which ultimately led to government. Our behavioral discipline gave rise to customs and norms, thus to the rules of society, to marriage and family, the building block of society, and to government and institutions, the structure of society.

At the end of this long causal chain, we have the state and the structure of population control.

2. The development of language led to intellectual discipline

Language made structured thought possible, thus our intellectual discipline, and the transmission of knowledge between and across generations as well as its accumulation, especially once writing was invented. Language used truthfully gave rise to logic and reason which begot art, science and technology, the great things of our civilization. Conversely, language used dishonestly gave rise to mistrust, hatred and confusion which begot discord, conflict, war, slavery, mass murder, colonialism and propaganda, the bitter fruits of our civilization. The history of our intellectual discipline is fundamentally the history of our growing ability to discern verity from falsity, fact from fiction, superstition from science, and of how we used this discernment to escape ignorance and impotence.

When we put language in the service of correctness, honesty, accuracy the outcome was always positive: an invention, idea or process that improved our lives, strengthened the collective, and advanced the evolution of our civilization. Conversely, when we put language in the service of incorrectness, dishonesty, inaccuracy the outcome was always negative: a conflict, injustice, or misconception that poisoned our lives, weakened the collective, and delayed the evolution of our civilization. Our intellectual discipline gave rise to ideas and ideals, thus to the impetus of society, to skills and professions, the knowhow of society, and to processes and industries, the tangible fruits of society.

At the end of this long causal chain, we have the economy and the tools of population control.

3. The shaman's journey to the realm of spirits led to spiritual discipline

Our journey into the realm of the spirits led us to belief, which gave birth to faith, God and organized religion. Ethics, morality and philosophy were also born from our spiritual quest, and they begot the concepts of good and evil, reward and punishment, heaven and hell, virtue and sin, beauty and being. The history of our spiritual discipline is fundamentally the history of our ability to discern good from bad, right from wrong, and of how we used this discernment to seek higher ground and live in peace and harmony.

The appearance of the shaman, who later became the oracle and finally the priest made possible the gradual transition of authority from those with brute strength to those with higher intelligence, especially once organized religion took shape. Those who claim to know the will of God are more powerful than those who wield the sword because they represent an unchallengeable authority, God, to which every man bends the knee, and that gives them the influence necessary to keep the peace. Our spiritual discipline gave rise to permissions and prohibitions, thus to the standards and norms of society, to actions and outcomes, the values of society, and to purpose and intentions, the aspirations of society.

At the end of this long causal chain, we have religion and the justification of population control.

Once there were no other hominins left to exterminate, which was our main preoccupation during the previous epoch, we turned on each other and waged war for the next 12,000 years, wars that became increasingly more destructive. Armed with the structures, tools and justifications necessary to kill our fellow man we went on to devise an ever greater array of methods to deal with the effects of population growth, which required increasingly more dishonest and perverse justifications. Since we had not yet learned that it is necessary to prevent the population from outgrowing the available resources or our ability to extract and use them to keep body and soul together, let alone how to do it, we were always reacting to conditions that originated in the past and imperiled our survival in the present. Our population control efforts were therefore retroactive throughout this period except at the tail end of it.

To better describe how the methods of population control changed during this epoch and why they changed, I have divided it in three parts.

Part One: The Epoch of Agriculture (12,000 to 3,500 BCE)

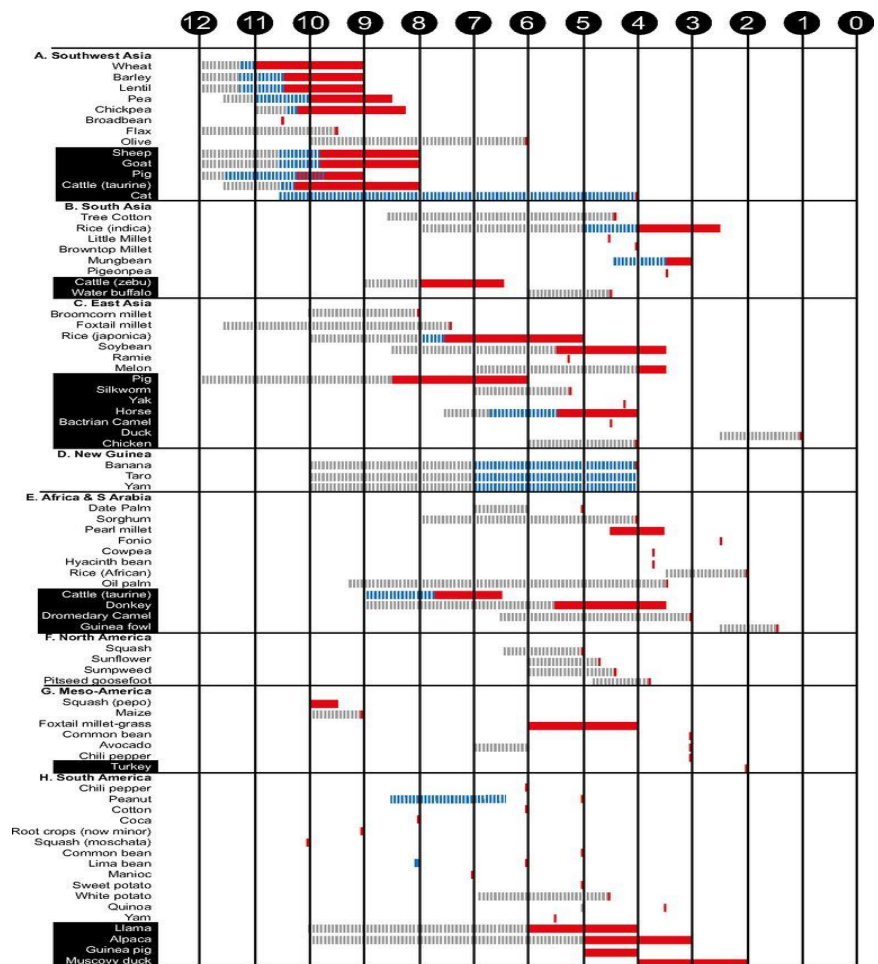
During this period of almost 9,000 years, society became a living organism, the people its constituent cells, and institutions its vital organs. We built society from the ground up so it could stand on its own two feet separate from nature, a social construct entirely of our own making.

Population control was unconscious and always retroactive during the first part of this decamillennium, which served as a laboratory for social experimentation. As with all experiments many ended in disaster and took down a lot of people in the process. Understandably, most people died of unnatural causes. As crops failed they suffered hunger and died en masse by famine. As they lived along the river valleys they suffered floods and died often, suddenly and in great numbers by drowning. As they confronted nomads and plunderers they suffered violence and theft and died often, in great pain and in great numbers in battle. As they ate just the small variety of cereals and vegetables they cultivated they suffered malnutrition which greatly increased mother and child mortality, causing the lifespans of men and women to diverge, men outliving women by about ten years. As they lived in very close proximity with their domesticated animals to defend them from predators and thieves, they contracted parasites and died prematurely of infectious diseases.

Agriculture

The life and death of man in those days, like the history of this period, were closely linked with the plants and animals he domesticated. This was the age of domestication when man himself was domesticated by the rigors of agriculture and animal husbandry, which happened at different times in different parts of the world and for different species but was a completed process by the end of this period.

Life was a struggle for the first couple of thousand years of domestication and the population stagnated, but once we made agriculture work the population grew



modestly and expanded further along the river valleys and away from the river beds, which made irrigation difficult and gave rise to armed conflict over land close to water, land sought by everyone, and over water sources, without which irrigation was impossible.

Water wells

The discovery of water wells, which occurred around 8,000 BCE, has saved more lives than we will ever know and prevented more conflicts than we can possibly imagine. But pulling water out of a well dug by human hands may have provided people and animals with sufficient water to drink, cook and wash with, but not necessarily enough water to also irrigate fields with, notwithstanding the hard labor involved in getting the water out by hand to keep crops alive with groundwater.

Irrigation

The discovery of irrigation was even longer in the making and dates back to 6000 BCE and the Jordan Valley, but by 3000 BCE Mesopotamia, Egypt and India had managed to build extensive irrigation systems to siphon water from the Tigris-Euphrates, the Nile and the Yamuna rivers onto agricultural fields via a system of canals, basins, dams, dikes and shadufs. The maintenance of these furrow or flood irrigation systems required farmers to put their hoes and shovels to good use throughout the year to keep the embankments functional and their kings and pharaohs satisfied since they were public works administered by the state, but they remained in use for thousands of years and supported a far denser population than before.

The people vs the state

Driven by the need to control and defend fertile land and water sources and enabled by food surpluses, villages grew, social stratification increased, trade flourished and the first cities and kings appeared in Mesopotamia's Fertile Crescent, the land between the Euphrates and Tigris rivers, in Egypt, along the Nile, on the Indian subcontinent, along the Indus River Valley, in China, along the Yellow River, and a few thousand years later in the Maya lowlands and on the Pacific Coast of Mexico. The crops that enabled these cities and civilizations to emerge were the cereals wheat, barley, rice and maize, which to this day remain the staples of humanity's diet.

The conflicts that broke out over land and water rights were initially small, local, disorganized, unplanned and incidental. They involved few people and resulted in even fewer casualties but there were many and as the competition for these vital resources grew, fueled by population growth, the incidence of warfare grew as well, as did poverty and landlessness and the need for professional soldiers and the political organization and centralization to support a standing army. But we are getting ahead of ourselves for it would be millennia before standing armies would confront each other on a battlefield.

The most consequential confrontation that began during this period of social formation, which constitutes the first phase of civilization building, is that between leaders and people, thus

between those who make the rules and those who must obey them, or between those who give the orders and those who do the work. It is this confrontation that resulted in the most casualties and provided the primary method of controlling population growth and behavior. And the best way to understand this confrontation and its consequences is to look at the two divergent trajectories that emerged, the way of the people and the way of the rulers. What distinguishes these two divergent trajectories is their primary objectives or prerogatives. The result of this societal split into rulers and ruled, each with its own set of prerogatives, marks the permanent division of mankind.

The primary objective of the common folks has always been to live better and longer and to do as little as possible to accomplish a long and prosperous life. For rulers on the other hand the primary objective has been to squeeze as much value as possible out of people irrespective how poor they are and short they live. The people sought prosperity for themselves. Rulers sought to skim as much surplus wealth as they could possibly extract from the people's toil and sweat. Both were driven solely by self-interest because a social conscience had yet to develop. It would take a few millennia, countless deaths and immeasurable suffering before both sides realized the benefit of social stability, justice and fairness.

Because we, the people, have always had numerical superiority we have always won this silent struggle over the long run and in the process offset the balance between people and resources. Consequently, those in power, our leaders, have always had to restore this balance with short but incredibly destructive events, which at first were retroactive but as the art of governing evolved along with foresight, became proactive.

To squeeze as much value as possible out of every person and to discard them as soon as they no longer produced more than they consumed, or as soon as their actions posed a threat to the stability of the kingdom, or their lives posed a burden to the prosperity of the king, rulers have had to devise laws to this effect and find ways to justify and enforce them. To live long and prosperous lives while doing as little as possible in the process, take advantage of every opportunity and loophole society provides, and get away with skirting restrictive rules and unjust laws, the people have had to devise tools and processes to be more productive and survival strategies to better navigate the dangerous waters of society and to jockey for the most advantageous social positions.

Therefore, the best way to understand this power struggle is through the prism of developments that aided the people's objective to live better and longer with the least effort possible versus the ruler's objective to exploit the people better and longer, and thus get as much out of his subjects as possible while granting them as little as possible in return.

Property, poverty and slavery

By the end of this period, thus around 3,500 BCE, slavery appeared in Sumer, one of the Mesopotamian civilizations of the time. Slavery was the result of poverty and landlessness as well as of armed conflict and the practice of taking prisoners and forcing them into slavery, which was to be an efficient engine of population control because slaves had no rights and could be used and disposed of at the owner's will. They were in fact considered moveable property – along with animals, jewelry, furnishings and textiles – and were treated and traded as such. Immoveable property, namely farmland (fields and orchards) and buildings, was far more precious simply because it was durable.

Hunter-gatherer societies did not know poverty as they had no concept of property and ownership, but also because they lived in a natural state of scarcity or abundance, depending on the season, and could not accumulate anything. And last they needed no money to purchase anything since everything they needed was provided free of cost by nature and required effort not money to obtain. They knew hardship but society being egalitarian all suffered equally from dearth of game and edible plants. Poverty is a function of property and scarcity, both concepts that emerged alongside the settled agrarian lifestyle. In hunter-gatherer societies the moment the population exceeded the resources of its territory it splintered off from the mother tribe and ventured further into new territory where their intrusion and presence would be challenged only by less intelligent species of hominins who were easily displaced or destroyed. Agriculturalists did not have the luxury of moving on, as they were tied to the fertile lands they had settled and cultivated. At first, there was enough new fertile land to expand to and cultivate, but once they ran out of new land fit for agriculture all they could do is split off their existing parcels of land into smaller parcels, a division that happened in every generation and went from father to sons as a right of inheritance. If a family had three sons the family's land would be divided into three equal parts, one for each son (sometimes the firstborn son received two parts), and dowries of equal value to their fair share of land for every daughter. But with each generation the land each family cultivated became smaller and eventually insufficient to support the people who worked it let alone produce enough surplus food to support the people employed in non-food producing occupations. Society, therefore, had to find ways to prevent the splintering of productive land into pieces too small to support the population and to ensure their continuing cultivation under the ownership of large landlords who claimed ownership of the land and could exert enough power or influence to keep the land and exercise their rights of ownership. And the two powers that succeeded in this were of course the priests and the kings, the religious and secular authorities of the time, the successors of the shamans and the chieftains, powers that in time became institutionalized as the clergy and the monarchy, whose visible expressions and indeed the physical seats of their power became the temple and the palace.

The earliest cities built were anchored around the temple and the palace and were controlled by the priests and the king, the two antipodes of power, the sacred and the secular, that continued to work together to hold the people in their stranglehold just as the shaman and the chieftain had done

for millennia before. But while the shaman and the chieftain had proximity to their people in their favor, both physical and emotional, as they lived with them and were related by blood to them, the priests and the king did not and their physical and emotional remoteness resulted often into brutal exploitation and cruelty.

In the early days of agriculture all farmers were undoubtedly subsistence farmers who produced food just for themselves, but also built their own homes, made their own tools, pots, shoes, and clothes. As they got better at agriculture and pastoralism and managed to produce surplus food they were able to support an emerging class of craftsmen and social stratification became possible. Builders, weavers, artisans, prostitutes and priests would be among the first occupations dependent on the excess food farmers produced. As social stratification grew farmers had to produce enough excess food to support the increasing number of people who did not grow their own food but earned their living in other professions and traded the goods they produced or the services they provided to keep body and soul together. Throughout history about 90% of the population had to practice farming to support the remaining 10% in different occupations. As soon as this ratio was offset poverty set in, followed by debt, crime and finally by slavery.

As fertile and well-watered land became scarcer and more people had to find a way to earn a living outside agriculture, poverty became endemic and slavery exploded. The first form of slavery was undoubtedly the result of unpaid debt and was temporary. But as more people fell into poverty and more children were born into slavery or permanent poverty slavery became endemic and slaves the lowest social class.

Slavery meant institutionalized poverty, fewer or no children born to slaves, and certain premature death, thus an effective method of slowing down population growth for that time, but an unconscious one. It also meant a much lower per capita consumption for slaves than for the other social classes and as such slaves were brutally exploited and served as a safety valve for society at large which could let them starve first to prevent universal famine.

The institutionalized poverty of slavery and the dispensability of slaves is the first method of population control devised by society and as such totally unnatural. And though it was used primarily as a method of economic exploitation it served secondarily, but albeit unconsciously, as a method of population control. As property, slaves were valuable alive not dead and were sacrificed reluctantly and only as a last resort.

We can ascribe this method of exploitation and population control to the secular power of the king and his officials, though it soon extended to other segments of the population, especially landowners who needed cheap labor to work their fields. Fundamentally though, it is the result of society's failure to provide equally for every member of society.

Belief, ritual, sacrifice

Unlike nature, society, especially early societies, has never been able to provide every human being with the bare necessities to survive let alone accommodate every human being on equal terms. And because it has been unable to keep every man, woman and child alive, and even less so equal, this fundamental failure has been covered up with the economic crime of slavery at first and not long after, when slavery was no longer sufficient to make up for society's failures, with plain murder disguised as ritual sacrifice and justified as a way to [appease the gods, increase fertility, consecrate and consolidate buildings, accompany kings in the afterlife, or call for rain](#). Sacrifice was always justified as an offering to supernatural beings and never for what it truly was, a coverup for the failures of human beings incapable of ordering society justly and equitably.

Having risen above nature and become independent of the natural order, where God/Nature keeps all species in perfect equilibrium, man found himself forced to replicate God's/Nature's role in society and the men who assumed this role were the priests, the direct successors of the shaman. Nature is self-balancing. Society is not. And society gets out of balance when its population exceeds its resources, in which case famine or man must kill the excess population, but also when some members of the population exceed society's ability to satisfy man's greed, in which case man must punish the offenders. The former is a matter of controlling population growth, the latter a matter of controlling population behavior. To prevent the first disequilibrium the priests devised methods of reducing the number of people, killing, to prevent the second they found ways of correcting the behavior of the people, punishing. And they did both in the name of the gods. And in the process cruelty was born, a characteristic alien to nature.

Nature is egalitarian. Society is not. The sun shines for all in equal measure. Society does not give all in equal measure. The earth and the seas and the skies treat all creatures indiscriminately. The institutions of society discriminate and at that time they did not even try or pretend to be indiscriminate.

Ritual human sacrifice is cruel by its very nature, in its cause, method and intent. Its cause being an unaddressed wrong, the wrong of society's inability to provide the bare necessities for some of its citizens. Its method being to cover up a social wrong with an even greater wrong, that of scapegoating the victim for society's failure. And its intent being to terrify and control the people, thus to [solidify political power](#).

We can ascribe this method of exploitation and population control to the power of the priests, thus to the sacred force of society, who monopolized for self-serving motives the spiritual domain and man's willingness to believe in a higher power that intervenes in man's affairs and who made every effort to nurture man's willingness to believe as well as the belief that there is a god or gods who intervene in man's affairs and whose will only priests know.

Inequity arose initially from social stratification and subsequently from man's failure to properly organize society and distribute its fruits. When all human beings were hunter-gatherers it was easy

for all to have the same because nature provided everything to everyone free of cost, requiring only a little effort. When nature provided all that man needed the value of things was low. Once people produced all things they began to value that which they made far more carefully and greedily. And once different people began performing different jobs, it became difficult to evaluate their labor equally especially since people are not equally productive or equally gifted. And so, inequity was born, economic inequity, that soon became judicial inequity.

Law, marriage, women's subservience

The value of a human being changed. A human being's value became equal to what he or she could sell or barter in society, a purely materialistic measure. Agricultural societies being always engaged in a life and death struggle against scarcity could afford no human baggage and consequently life became cheap, expendable.

Society was divided into three broad categories: free citizens, semi-free citizens, and slaves. Women were either semi-free citizens or slaves and only rarely free citizens. Women could be sold into slavery by their fathers, brothers or husbands and had no legal right to their status as free citizens, which could be changed by any male in the family in case of hardship. Women could also be pledged by a male family member as a servant for a fixed term or as surety against a loan, which if unpaid would render the woman the property of the person providing the loan, the lender. While free women could theoretically engage in trade, buy and sell property, as well as lend or borrow money in practice this rarely happened, unless the women in question were the wealthy wives or daughters of landowners or kings.

The concept of marriage as a social contract between males and females and the institution of marriage appeared during the end of this time, thus around 3000 BCE, as a direct result of the concept of property and from the need to establish kinship for the purpose of inheritance rights. All marriages were arranged and their object was to produce legitimate offspring, preferably male heirs. Women lived under the authority of their fathers for the first part of their lives and by age fifteen they would come under the authority of their husbands until the end of their lives. Only widows could live outside matrimony and their lives were not easy unless they could find shelter in the households of their sons. Remarriage, prostitution or slavery were often the only other options for widows.

Binding women to men guaranteed that a man's children were his biological heirs, that property stayed in the family, that land could continue to be cultivated, and that social stability endured. Marriage was also an insurance for peaceful coexistence. To protect monogamy society punished adultery with death by drowning or by being thrown off a tower. If women could not provide their husbands with children men could get a divorce or get a second wife or a concubine, but women were not allowed to divorce or take a second husband. Fidelity, modesty and obedience were women's most prized virtues that society instilled in them from early on.

Women performed a series of jobs but were paid half a man's rations, since money had yet to be invented. They were musicians, scribes, priestesses, administrative workers, weavers, reed cutters, boat towers, flour grinders, midwives, tavern keepers, nurses, [and of course field workers](#).

Women could end up in servility through capture, forced migration, birth, residence, or votive dedication and far more women than men met this fate. They performed forced labor (such as *corvée*), worked in agricultural production and in the maintenance of irrigation infrastructure, were subjected to forced relocation to work land owned by kings or priests and died in great numbers in childbirth or from common diseases like malaria, tuberculosis, syphilis, dysentery, fevers, or infected animal products, in addition to spending "[up to a sixth of their lives being too sick to work](#)". Mortality was much higher among women than men as a consequence of which men lived on average ten years longer than women, 45 versus 35 years.

In early agrarian societies earning a living depended on owning land and animals and since women could not own anything they became dependent on men and legally subservient to them. The law excluded women because it could not prevent the crime of taking from women land and property by force, theft. Not even weak men could hang on to their land let alone women, but only women were disenfranchised.

During the six million years of our early history females have always been physically less powerful than men but due to cooperative foraging and scavenging practices they did not live any worse than men or were disadvantaged in any way. Their only drawback was in terms of reproduction since males often controlled females sexually by limiting their choices. With the advent of agriculture and the rudiments of a legal system women became disadvantaged by law not only sexually, as they could not divorce, take lovers or have a second husband, but also materially, since they could not own property but were themselves the property of men. Women and men became unequal members of society, women being deprived of rights accorded men, and for millennia to come they remained second class citizens. The polygyny of the past morphed into the patriarchal societies of the agricultural age and women became not only sexually but also economically repressed. Hunter-gatherer societies were egalitarian in nature and did not have second-class citizens, agrarian societies invented this discriminatory concept and women got the short end of the stick. They were deprived entirely of any say in choosing their mate and therefore of their reproductive freedom, as well as being deprived of any say in their economic wellbeing and therefore of their ability to survive. Life in society, unlike life in nature, could not be equal to men and women and its discrimination was clearly reflected in women's shorter lifespan.

The combined effects of agriculture's hardships, poverty, famine, disease, high mother and child mortality, slavery, ritual sacrifice and armed conflict kept the population growing at a paltry 0.1% to 0.3% according to the best estimates, a more or less stagnant population growth. The most optimistic population estimates show that during the 8,500 years covered by this period the global population grew from 1 to just 10 million people, a tenfold increase, whereas the least optimistic indicate a mere doubling of the population, from 5 to 10 million people.

This period's crucial chain of cause and effect is as follows:

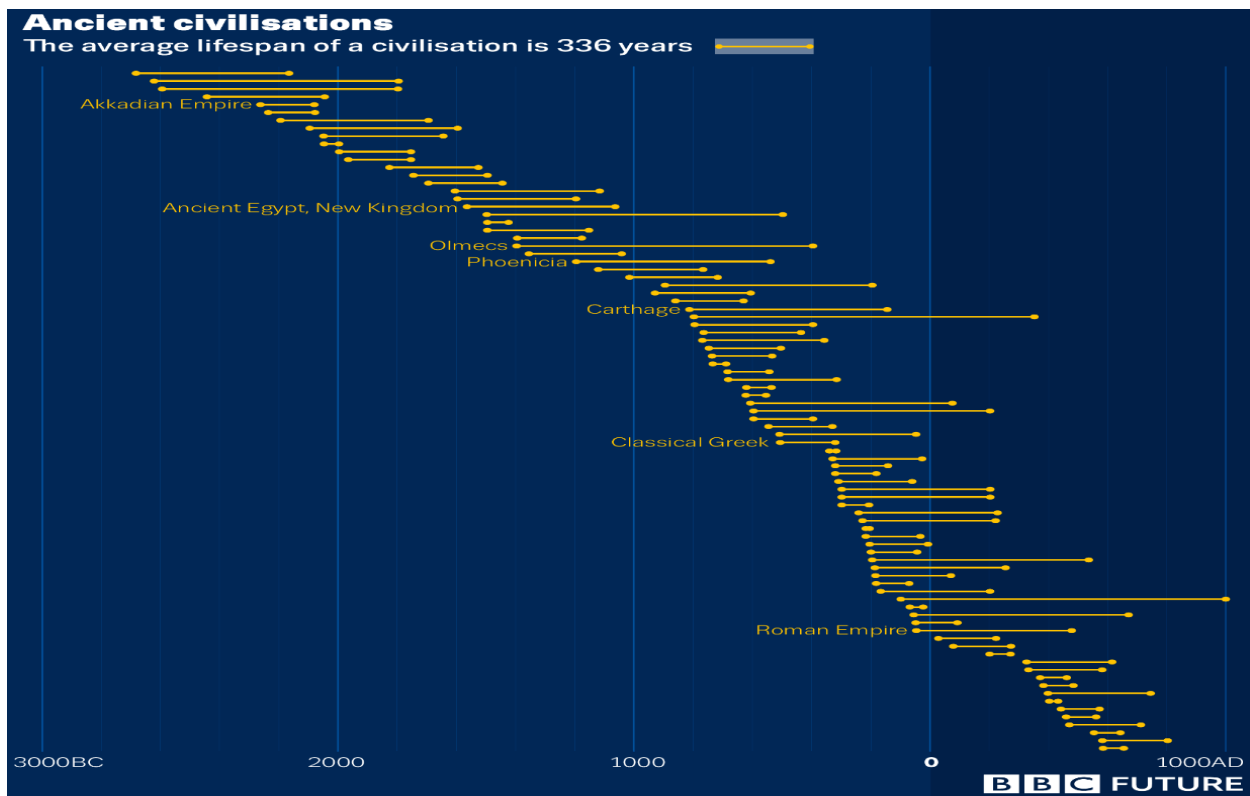
Agriculture ----- Social Stratification ----- Cities ----- Rulers ----- Property ----- Laws --
---- Debt ----- Slavery ----- Famine ----- Infectious Diseases ----- Human Ritual Sacrifice ---
---- Stagnant Population Growth

Part Two: The Epoch of First Civilizations (3,500 BCE to 500 CE)

During the previous 8,500 years we laid the groundwork for our greatest achievement, civilization, while during this period we erected its walls and roof. This was a time of extraordinary inventiveness and of equally extraordinary upheaval and cruelty.

The more inventions man made and the more practical problems he solved the faster the population grew out of control and the more people had to be killed to reestablish the balance with resources. Man had to kill all those no longer killed by nature or famine and had to devise increasingly more oblique and obscure ways to do it to keep up with population growth, which increased more rapidly than ever before and went from 15 to 200 million.

The war between leaders and people that began during the previous period ended with the people's resignation to the idea that political power is inevitable and indeed necessary leading to ever greater concentrations of power in fewer and fewer hands and to the abdication of individual freedom for social stability. Villages were led by strongmen who became kings when city-states formed and emperors when kingdoms formed. So began the age of empires and dynasties. Some rulers were better than others but few civilizations lasted more than three centuries and all civilizations bathed in the blood of their subjects, which they spilled in unprecedented quantities to save society from collapse as soon as population growth outstripped resources and famine or instability loomed.



Source: <https://www.bbc.com/future/article/20190218-the-lifespans-of-ancient-civilisations-compared>

The line between leaders and people hardened and society became increasingly cruel and unforgiving in lockstep with the pressure on society's resources exerted by populations and expectations.

The Age of First Civilizations began with six big bangs, the invention of writing (3300 BCE), bronze (3300 BCE), sailing (3200 BCE), latrines (3200 BCE), papyrus (3000 BCE), and soap (2800 BCE). The first revolutionized trade and record keeping, the second transport and travel, the third sewage and sanitation, the fourth weapons and killing, the fifth recording and recalling, and the last body care and hygiene, though it would be at least another millennium before soap was put to use for personal hygiene rather than just for washing wool.

*City, waste, **pestilence***

The highest expression of civilization is the city and cities rose and bloomed during this time and along with them the problems posed by dense urban living: how to bring enough food and water into the cities, how to keep the water clean, where to put the trash, and what to do with the urine and the excrement. City folks and animals lived together and in each other's filth, but unlike country folks, who used the dunghill as fertilizer and fuel, city dwellers had no use for the domestic waste that in the best case ended up on the middens beyond the city walls.

Trash was piled up everywhere, in the streets, houses and courtyards and now forms the strata archeologists comb through for artefacts. Life in the city was a life in filth and filth attracted vermin and scavengers and begot death and disease. Even when the latrine was invented sometimes in the 3rd millennium BCE [it was used only by the wealthy in cities like Ur, Abu Salabikh, Nippur and Diyala](#) and did little to spare the inhabitants from urine and excrement as they drained onto the streets or just a few feet underground. Standing wastewater and its stench were constant sources of transmission for fecal-oral diseases (typhoid, cholera, hepatitis, polio) that killed infants in particular.

Never before had human beings interacted with one another physically and socially in such close quarters, high numbers and suboptimal living conditions. The cost of this new experiment in living was a constant ebb and flow of contagious disease epidemics. Fumigation, isolation, herbs, incantations and rituals, the medical remedies of the day, were no match to the destructive powers of plagues, which were blamed on the anger of deities.

The healers of the day could do no more than isolate the sick, burn their belongings, and fumigate their dwellings. Other than that, they prayed and interpreted omens since magic and medicine knew no distinction. Prevention consisted of burying figurines of divine beings under the threshold amid elaborate rituals and loud incantations [to ward off evil](#), just flaccid superstitions. Not surprisingly, pestilence was the primary cause of death throughout the formative years of cities, but still the overall population increased, primarily due to growth in the countryside.

Kings, control, war

The cities became fortified to protect them from raiders and rivals. To anticipate subsistence crises rulers built storehouses for surplus grain which provided them with a safety net during enemy sieges or lean years when crops were disappointing or failed entirely. As more land came under their direct and absolute control they also built redistribution systems to feed the non-food producing populace. Conflict arose over land, resources (timber, metal, stone) and trade routes as rival cities fought for control or preeminence. The minor and local conflicts of the past turned into proper wars between the three great civilizations of Mesopotamia (Sumer, Akkad and Babylon) and Egypt whose standing armies, several thousand soldiers strong, faced each other in open fields for maximum casualties. The soldiers carried sickle swords, spears, maces, javelins, bow and arrows, daggers and spears and some even wore copper and bronze helmets and scale armor.

That war was meant to kill as many soldiers as possible to alleviate population pressures is painfully evident from the manner in which armies confronted each other in open fields where from a 100-meter distance they first showered each other with a barrage of arrows, then repeated the process with stones thrown with slingshots, after which the few still standing charged at each other with spears and then cut each other down with swords. [The](#)

[army with the most men still standing at the end of this butchery won the war.](#)

Had man not spent the last 6 million years hunting, stalking, trapping and ambushing animals and men alike in every terrain, season and time of day and night imaginable, and in the process exterminating entire species, one would be inclined to believe that the generals of the day were incapable of better war strategies or uninterested in gaining advantage over an enemy to tilt the outcome of an attack in their favor. No distraction, encirclement, feint or flanking maneuvers, no

The Akkadian epic [Atra-Hasis](#), written in the 18th century BCE, describes a great flood as a conscious effort by the gods to reverse overpopulation by sending upon mankind famine, drought, devastating winds, and crop failures. The writers of the epic could only imagine such expeditious ways of solving their population problem in their mythology but did not have these powers in real life where they were forced to find other solutions.

*“600 years, less than 600, passed
And the country became too wide, the people too
numerous.
The country was as noisy as a bellowing bull.
The God grew restless at their clamour,
Ellil had to listen to their noise.
He addressed the great gods,
‘The noise of mankind has become too much.
I am losing sleep over their racket.
Cut off food supplies to the people!
Let the vegetation be too scant for their hunger!
Let Adad wipe away his rain.
Below (?) let no flood-water flow from the springs.
Let wind go, let it strip the ground bare,
Let clouds gather (but) not drop rain, Let the field yield
a diminished harvest,
Let Nissaba stop up her bosom.
No happiness shall come to them. Let their [?] be
dejected.”*

[\(Source\)](#)

What this ancient epic tells us, besides the fact that it is the original source of Noah’s story in Genesis, is that the Babylonians were painfully aware of the limitations of the land to support an ever increasing population and that once its maximum carrying capacity was reached the gods took it upon themselves to bring mankind’s numbers within the land’s ability to support it and thus restore the cosmic order. [\(Source\)](#) Mythology was the ancient way of wishful thinking. Reality required concrete actions and war was within their powers once everything else failed.

guerilla tactics or raiding, no swarming and deceptive troop maneuvers; it is as though our species' intelligence applied to everything but war. Instead, they lined up their men like practice targets to be hit as fast and as easily as possible because the primary goal of such battles was not to win but to thin the population and keep it within the available resources.

In the aftermath of battle there were as many widowed women as there were fallen soldiers, and these unfortunate souls more often than not sold themselves and their children into slavery, or unwillingly accepted servitude to the very rulers responsible for the deaths of their husbands, to work their fields, sweep their floors and labor in their shops. The kings therefore shot three birds with one stone: decreased the population by sacrificing as many men as they could dispose of in battle, increased the slave work force by forcing as many surviving widows and their children into servility as possible, and saved themselves a fortune in soldiers' wages and land gifts since the dead required no payment. It is no surprise then that kings were responsible for the livelihood of widows and orphans, as that formed a closed loop system.

So long as they embarked on long campaigns with many battles and no definitive outcome, the kings won even if they lost. And if they happened to actually win a war against a rival city then they also gained more land and more subjects. But that would be just the icing on the cake. Whatever the outcome, war was always good business for kings and even better for emperors, but rarely brought anything other than death, infirmity, mutilation and slavery to commoners. If a king's life was imperiled in any way he could always agree to pay a tribute to his opponent and the threat passed. The people, however, were always sacrificed, always dispensable, always replaceable. Kings arranging wars between them for the sole purpose of culling the population began during this period, as it was in their mutual interest. This is also when and how diplomacy began; and diplomacy has rarely if ever been anything other than a secret and secure channel by which to organize wars of attrition for population control purposes.

Wars were always the result of food supply pressures caused by population growth at times exacerbated by bad crops, flood or drought. Food production could not be increased fast enough to keep up with population growth.

[As an example](#), the Ramessid Kingdom (1292-1189 BCE) had c. 22,400 sq. kilometers under cultivation and supported a population of c. 3 million (one square kilometer could support 130 people at that time). One thousand years later, during the Ptolemaic Kingdom (305-30 BCE), the area under cultivation grew only to 27,300 sq. kilometers, just a 22% increase, and supported c. 5 million people (one square kilometer could support 180 people). Over a millennium Egypt's population did not even double. It grew merely by 66.6% (yet another number numerologists will note). Considering that the population doubles every 30 years even with a modest total fertility rate of 4 children per woman, which every civilization easily exceeded by then despite high infant mortality, one must ask what happened to all the people born during that time? Why are they not reflected in the population numbers? The answer is of course war. The vast majority of them were killed in war. Every generation, the early civilizations of the Near East and Egypt killed in war

almost the entire excess population so as to keep the population within the available food resources. They had no choice. Since they could not increase food production fast enough to keep up with population growth they were forced to use war to cut back the numbers.

Let us look at the Egyptians since they left sufficient records. Their population during the Old Kingdom (2700-2200 BCE) was about 1.5 million, which absent population control would have doubled every 30 years (this is a conservative estimate since most likely the population doubled every 20 years) and within ten generations, thus 300 years, could have potentially reached 768 million (1.5, 3, 6, 12, 24, 48, 96, 192, 384, 768) at a time when their technical abilities did not allow them to double the land under cultivation in 30 years and thus could not have possibly survived a single doubling of the population from 1.5 to 3 million. Consequently, the pharaoh and his priests had to find a way of killing enough people on a continuous basis to avoid collapse. Just how many people were they forced to kill annually? Assuming that half the excess population died of natural and accidental causes in every generation, thus every 30 years, that leaves some 750,000 souls too many of which about 50,000 could have been sustained by the modest increase in arable land and yield per hectare. Thus 700,000 divided by 30 years leaves 23,333 people who needed to be killed every year and the methods used until that time for killing this many people annually were limited to infanticide or war, the first killing children and the latter adults. Luckily, the pharaohs of the Old Kingdom proved to be creative and they came up with a more humane, elegant and beneficial method of shedding this many people year by year. We shall see how they did it further in the text but for now let us return to war.

Over the ages, two kinds of war emerged to solve the imbalance between people and food and thus avoid famine and social collapse:

1. Wars meant to sacrifice as many men as possible on the battlefield. This type of war followed when the kings struck a deal between them to meet on the battlefield for the sole purpose of killing as many of each other's men as possible and resulted in no victory, marking periods of relative stability between the various kingdoms and of social stagnation. We may call these **wars of attrition** or of **mutual assistance**.
2. And wars meant to get more land so as to increase the resource base. This type of war ensued when the kings could not strike a deal between them and the victor would get the land of the vanquished, marking periods of great upheaval and the emergence of expanding civilizations. We may call these **wars of conquest** or of **imperial expansion**.

The first type of war was a win-win solution for both sides as it was always a safe bet. The second type was too risky and therefore avoided, especially when both sides were equally powerful. Not surprisingly, the first type of war prevailed and became the war of choice. After all, no one went to war for the love of war. War has always been an ugly necessity.

Civilizations that managed to inculcate in their people a belief system strong enough to override the survival instinct have solved their population growth problem with human ritual sacrifice

(such as the Aztec, Inca, Maya, and Nazca) and have not needed war, whereas civilizations that could not inculcate blind belief in their people (such as the Greek, Roman, Persian, and Japanese) solved their population growth problem with war. Not surprisingly, the civilizations that stopped waging war because they killed enough people on a continuous basis through human ritual sacrifice, like the Aztecs and the Mayas, were consequently ill-prepared to confront the Spanish conquistadors who with a handful of soldiers destroyed all pre-Columbian civilizations.

In essence, wars of mutual assistance were just another form of mass human sacrifice (primarily for men) and a strategy developed by kings to periodically solve their population and food scarcity problems. The wars of conquest, on the other hand, made other civilizations pay for one's inability to combat population growth at home. Either way war is fundamentally a form of mass suicide for men. Since the leaders of any society are always a miniscule minority and cannot outright kill any majority group as they are outnumbered and outpowered, their only alternative is to fool and mislead men to take their own lives while believing in a fictitious cause invented for this purpose.

Judging by the relative stability between the three Mesopotamian kingdoms – the Sumerians, the Assyrians, and the Akkadians – we can surmise that they waged wars of attrition/mutual assistance. By contrast, the Greeks and later the Romans waged only wars of conquest or of imperial expansion. To sustain this kind of war martial civilizations were forced to do two things: vilify and demonize their neighbors and glorify war. They did the former by describing the targeted nations as barbaric and inferior and the latter by inculcating in the male population the belief that war is noble and that it is honorable and even desirable to die in battle. In all imperialist civilizations a military ethos was cultivated in males from an early age and reinforced through social pressures.

By virtue of their size, training and weaponry the armies of the Greeks (see Alexander the Great) and later the Romans were invincible and won wars in all corners of the world with relatively few casualties. By taking men further and further away from their wives for years on end on never-ending military campaigns, while at the same time imposing on women a strict ethos of chastity, modesty and fidelity so they would remain childless for the duration of their husbands' absence, the Roman emperors prevented the birth of millions of children. Wars of conquest, therefore, served not only as an effective way to increase the resource base and secure enough food for its people but also as an equally effective way to depress the fertility rate and slow down the population growth rate. The downside, of course, was that it led to a lack of able-bodied men who could serve as soldiers to defend the far-flung borders of the empire, which is why Rome ultimately fell.

The more people came under their control the greater powers kings assumed, both secular and sacred, claiming to be divinely appointed and becoming God's representatives on earth and the law of the land. Hammurabi (1792 – 1750 BCE), the sixth king of the Amorite First Dynasty of

Babylon, and his law code serves as a perfect example. Paradoxically, absent committing infanticide on a massive scale, kings had no other alternatives than war at that time to balance the population and resources and keep society stable and peaceful. That was the king's contribution to population control, the stability of his kingdom, and the size of his purse.

Incidentally, nomadic hunter-gatherers have throughout history taken control over established agricultural and settled societies. Being mobile, tougher, bigger, more vigorous and aggressive, thanks to their superior diet and arduous lifestyle, they would have had no difficulty pillaging and finally conquering the softened, civilized people. [Hammurabi](#) (c. 1810 – c. 1750 BCE) himself was an [Amorite, a member of a nomadic group](#), whose lineage raided, conquered and finally parasitized the Sumerians despite the 250 kilometer-long wall the city of Ur had constructed to keep the Amorites out. Much the same story would be played out innumerable times throughout the centuries that followed and until the fall of the Roman Empire, but by that time the hunter-gatherers that had morphed into nomads would be called barbarians. The actors and their names changed but the principle remained the same, the wasp parasitizes the whitefly.

Another aspect of war with repercussions on population control concerns the fate of women. The practice of raping the women of the defeated side was universal until modern times when it became outlawed by international conventions. Throughout history, however, the rape of women during war times was encouraged and considered a reward for soldiers who survived the ordeal of battle. To avoid this fate women often committed suicide either before an enemy army was to enter their city, thus preemptively, or after they had been violated, to end their shame. In either case this was a form of self-sacrifice expected of them by society for the sake of preserving their chastity and respecting the vow of fidelity given to their husbands. In this fashion, balance was reestablished between the number of men and women in society, an absolute necessity in the aftermath of war which cost only the lives of men. In the case of females, therefore, the line between death by war and death by human sacrifice is blurred. War itself, however, is just another form of ritual human sacrifice, whereby human beings were no longer sacrificed to appease the Gods but to defeat the enemy, according to the concocted justifications of their kings and priests, but in reality men and women were forced into mass suicide or mass sacrifice just to reestablish balance between people and resources and keep civilization afloat. God had nothing to do with it.

*Priests, dogma, **sacrifice***

The priest's contribution to population control was equally self-serving and devoid of alternatives. Whereas the kings sacrificed their soldiers on the battlefield while presumably fighting mortal enemies, the priests sacrificed men, women and children always under God's guidance or explicit wish, or so at least they told their devotees. As intermediaries between the gods and the people, the priests could do pretty much as they wished and they shamelessly abused their power by inventing myriad justifications for human sacrifice. Depending on the culture, time and place the following justifications for human sacrifice were invented:

1. To gain the magical powers of the gods. By practicing ritual sacrifice and even cannibalism rulers increased and affirmed their powers. This was common in Predynastic times and is described in the [Cannibal Hymn of Unas and Teti](#), which talks about kings swallowing their enemies and kin alike. To this end the priests invented the notion that the king was a “younger God” and a preserver of the cosmic order.
2. To accompany the king or master in the afterlife, retainer sacrifice, and continue to serve him. The victims (domestic servants, skilled workers, wives, mistresses) would be sacrificed during funerary proceedings and buried in elite tombs undoubtedly after being indoctrinated to believe that it was an honor and a privilege to die, travel to the underworld and be reborn alongside their master where they could live again in luxury. This was a systematic and substantial form of sacrifice in the Near East and Egypt in the third millennium BCE. To make this possible, Egyptian religious doctrine invented three afterlife ideologies: belief in the underworld, eternal life, and rebirth of the soul. Incidentally that is why the Egyptians preserved the bodies of the dead through mummification. Despite the dogma and indoctrination, however, no one appears to have gone willingly to their death, judging by the [bashed heads of the victims](#) found in some tombs.
3. As an offer to a god or gods on a special occasion or even on a regular basis. Virgins, for instance, were sacrificed annually by the Egyptians to ensure the fertility of the land or the bountiful flow of the river Nile while prisoners were sacrificed to ensure continuing success in battle. For this purpose, the priests invented the notion that the god of the Nile needed to be appeased with a human life or else the river dried up. Much the same principles applied to the mass sacrifices committed by the Mesoamerican civilizations who were particularly bloodthirsty and gruesome. The Aztecs, for instance, used razor-sharp obsidian blades to slice open the chests of their sacrificial victims and rip out their still beating hearts to offer to the gods. Their priests justified this as debt repayment to the gods for sustaining the universe and for keeping the sun moving across the sky, thus a cosmological justification.

There was no supernatural purpose to those deaths, as the religious scrolls of the time and today’s scholars would want us to believe. The deaths were brutally practical but used preexisting animistic beliefs, deeply ingrained in the human psyche by generations of shamanistic manipulation turned into dogmatic beliefs by the priests of latter days, as a convenient cover for absolute control and mass murder.

<p>By killing human beings in a highly visible, deliberate and gruesome way presumably in the name of the gods the priests helped the rulers accomplish two important goals: first, keep their subjects petrified, obedient and subservient and, second, cull the population when necessary to reestablish balance between the number of mouths to feed and the remaining food, which was particularly important in times of famine.</p>

Pump and ceremony, ritual and theater, incantations and paraphernalia were used to make the sacrifice a devastating experience and a traumatic lesson for all present who had been brainwashed

to believe that it was noble to die by sacrifice. The forms of death chosen by the priests were deliberate and intended for maximum effect and fear in addition to being specific to various deities due to their supposed preference for receiving tribute. In addition to heart-extraction the priests could have decapitated, burned, shot with arrows, drowned, strangled, smashed the heads or flayed their sacrificial victims.

That human ritual sacrifice was pragmatic and not supernatural in nature is attested by the fact that most human beings were sacrificed in times of crisis such as famine or drought. This is especially true for the sacrifice of babies and children, who would not have survived anyway and who were often offered by their desperate parents to the priests in the belief that they would live on in the afterlife (a common Maya belief); a belief that was undoubtedly nurtured by the priests to make it easier to take children away from parents should the need arise, but also to make it easier for parents to part with their children.

We can scarce imagine nowadays the level of misery people endured at the best of times in past millennia let alone in times of hardship, famine, war, and pestilence. Faced with such hardship it is no surprise that people at times welcomed a quick death at the hands of a priest, especially if strengthened by the notions of rebirth or everlasting life.

Human ritual sacrifice was not only an opportunity to cull the population and prevent universal starvation and social collapse, but also a way to compel people to live correct lives, which is why one's journey to the underworld and passing into the afterlife were made dependent on the living who had to perform a series of rituals to help the dead achieve eternity. An unworthy individual would not have received the assistance needed from the living to achieve eternity and that encouraged people to live a worthy and honorable life, which had far-reaching positive social consequences. The worthy deeds one did in life assured a second life in eternity according to the Egyptian belief system. This notion was to become common in future religions in the concept of karma for Hindus, sin and its effects for Christians, the Judaic concept of measure for measure, and generally in the notion of divine retribution which is part and parcel of almost every religion.

It is fair to say that by the end of the first millennium BCE every belief system on earth had been hijacked by the population control prerogative and had become nothing more than centers for churning out dispassionate justifications for mass murder. But the universe has a way of balancing things out, and in response a series of compassionate, intelligent and courageous men began appearing in every civilization to restore the positive potential of religion by breathing a new element of decency and goodness in the putrid corpses of the existing state religions of their time, the element of ethics and morality. These enlightened men, that we presently and deservedly revere as prophets or sages, tilted the scales of the world's faiths back to their original purpose, to improve the human condition by stopping suffering at the source, and to make society gentler by making peaceful coexistence possible. The corrupted early religions they took on used every religious concept for evil. The prophets showed how to use every religious concept for good once again.

The period that produced the first prophets has come to be known as the [Axial Age](#) and covers the first millennium BCE, but since this was not the only historical period to produce key individuals who revolutionized mankind's spiritual dimension, I shall call this the First Axial Age. This pivotal time period produced the following prophets in the following chronological order:

1. The legendary sage Veda Vyasa and other unknown writers of the Vedas (c. 1500-900 BCE) in India, which form the foundation of Hinduism.
2. Moses (c. 1300 BCE) in Egypt, founder of Judaism, the first monotheistic religion to endure and a reiteration of or at the very least influenced by Akhenaten's Atenism.
3. Zoroaster (c. 1200 BCE) in Iran, founder of Zoroastrianism, the world's second monotheistic religion (by some accounts the first).
4. Elijah (9th century BCE) in Jordan, prophet of Judaism.
5. Homer (8th century BCE) in Greece, prototypical Greek philosopher.
6. Isaiah (8th century BCE) in Judea (today's Palestine/Israel), prophet of Judaism.
7. Jeremiah (7th century BCE) in Palestine/Israel, prophet of Judaism.
8. Mahavira (c. 599-527 BCE) in India, founder of Jainism.
9. Confucius (c. 551-479 BCE) in China, founder of Confucianism.
10. Lao-Tzu (6th or 4th century BCE) in China, founder of Taoism.
11. Pythagoras (6th century BCE), Parmenides (6th century BCE), Xenophanes (6th century BCE), Heraclitus (c. 535-475 BCE), Anaxagoras (5th century BCE) in Greece, Greek philosophers and founders of various schools of thought.
12. Plato (c. 428-347) in Greece, founder of Platonism.
13. Gautama Buddha (5th century BCE) in India or Nepal, founder of Buddhism.
14. The unknown writers of the Upanishads (5th to 2nd century BCE) in India, which form the foundation of Vedanta Hinduism.
15. Aristotle (384-322 BCE) in Greece, founder of Aristotelianism.

The Hindu sages gave the world a right way of living and a value system. Moses and his successors gave the world messianic mission and a path through which to transform the world into a holy place. Zoroaster gave the world a sense of reverence and respect for creation. Confucius gave the world morality and showed the importance of good moral character for social harmony. Tao-Tzu gave the world a path to inner peace and harmony. Mahavira gave the world *ahimsa*, nonviolence towards all living beings. The Greek philosophers gave the world the concept of virtue and ways in which to achieve moral excellence. The Buddha gave the world compassion and a path to end all suffering. Aristotle gave the world deductive logic and the analytic inductive method to study and understand natural law. Together they gave the world common denominators, ethical norms, and a social conscience. Their contributions to civilization proved invaluable and lasting and though subsequent generations made a mess of their legacies the world is a better place ever since they walked upon this earth.

But it did not take long after the deaths of these extraordinary men for their enlightened teachings to become either forgotten, misunderstood or deliberately corrupted, twisted and perverted by the

brutal realities of the day and the religious hierarchies and philosophical traditions that took hold of their thoughts and packaged them for mass consumption and eventually either disappeared altogether or splintered and broke apart.

Within a few generations mankind was back to square zero and religion once again just a progenitor of justifications for infanticide, matricide, patricide, genocide and war, the choice methods for rebalancing people and resources, as well as prejudice, exploitation, servitude and slavery, the choice methods for condemning some to a lifetime of misery and early death so a few could indulge their greed and power lust. Religions were once again diminished and defeated by the unwanted consequences of the instinct to procreate and the instinct to survive, with which they locked in battle.

A good example of this decay is the Hindu/Jain concept of *ahimsa*, nonviolence, which was twisted to allow human sacrifice by exempting religious sacrifice from the notion of violence under the pretext that the victim would benefit from the act as he/she would be reborn in a higher position. This convenient corruption of *ahimsa* was [corrected by later Hindu sages](#) such as [Swami Vivekananda](#), [Swami Sivananda](#), and [Bhaktivedanta Swami](#). Still human sacrifice in Hinduism continued well into the 19th century in the form of *sati*, the demand that a widow must immolate herself on her husband's funeral pyre. To justify this, Hindu priests invented the fiction that this would guarantee the couple's salvation and reunion in the afterlife. In truth it was merely a way to spare the family and the community from having to care for a widow, thus a custom meant to prevent poverty and starvation. This practice was finally put an end to in 1987 by the India's [Commission of Sati Prevention Act](#).

Much the same happened in ancient Rome for although human sacrifice was outlawed in 97 BCE it continued under the justification that it [preserved Roman superiority](#).

This decay engendered a Second Axial Age which swept the world in the first millennium CE and gave rise to Jesus (c. 4 BCE – 30/33 CE), founder of Christianity, and Muhammad (c. 570-632 CE), founder of Islam. Jesus gave the world kindness and deliverance from sin, for that is what the Judaic world he grew up in lacked most. Muhammad gave the world order through submission to one God, for that is what the tribal world he lived in lacked most. Jesus sought unity through kindness and salvation. Muhammad sought unity through order and submission. Both men begot monotheistic religions. Their contributions to civilization proved invaluable and lasting and though subsequent generations made a mess of their legacies the world is a better place ever since they walked upon this earth.

Christianity, for instance, put an end to the practice of human sacrifice in 325 CE, just twelve years after becoming an official religion of the Roman Empire and just a year after Constantine became the sole ruler of the Roman Empire. The gladiatorial games were ended in 325 CE too, as they were just another form of human sacrifice dressed as entertainment. Incidentally, gladiatorial bouts were originally [part of the funeral ceremonies](#) of wealthy nobles.

Human sacrifice came to an end in the Near East as soon as Islam started spreading in the 7th century CE since the Quran strongly condemns the practice as a “grave error and sinful act” ([Surah 17 Ayah 31](#)) and states critically how the “pagans were deluded by their deities to kill their own children” ([Surah 6 Ayah 140](#)).

Nevertheless, more human beings have been killed in the name of Christianity and Islam than any other religions on earth past or present, for that is what happens when the existential issues caused by unrestrained reproduction and insufficient resources for survival trap societies in dead end situations and predicaments that can only be escaped by mass murder. These deaths, however, were caused by inciting religious wars, the Crusades (8th – 15th century CE) being a prime example.

Like it or not the world’s religions have had to face the existential problems caused by the instinct to survive, scarcity, and the instinct to reproduce, overpopulation, and in so doing had to align themselves again and again with the secular authorities, the kings, emperors, sovereigns, overlords, pashas, caliphs, and maharajas of the world to find ways of preventing the collapse of civilization. To this end, the unspoken and always denied role of religion, of any and all religions, has always been and continues to be to condition the mind to believe in phantastic concepts that contradict the real world and in this fashion gain full control over human beings at the intellectual, psychological and emotional level so they accept anything and everything that is convenient for secular and religious leaders alike in the course of pursuing population control. For if you can get people to believe that Moses split the Red Sea with his staff, that Jesus walked on water, or that Mary conceived immaculately then you can get people to believe anything however irrational, ludicrous or dangerous to their own survival. Blind faith is a counterweight to man’s survival instinct when misused and an invaluable psychological crutch when used for the right reasons. Every religious concept is a sword with two edges and religion at its best has tried to walk a fine line between the destructive and constructive aspects of existence to ensure stability by preserving the status quo of civilization. It has not always succeeded.

To make social coexistence possible religions have defined a set of do’s and don’ts, of permissions and restrictions, that control human behavior in society because without common rules, which form the backbone of social identity, it is very difficult if not impossible to coexist. When enforced honestly, gently and wisely these commandments have served man and society well. When enforced deceitfully, rigidly and cruelly they have done great harm to man and society alike.

More often than not, unfortunately, the existential problems caused by the instinct to reproduce and the instinct to survive have forced religious leaders to abuse and misuse their authority by reducing the permissions and expanding the restrictions or by discriminately applying both to groups of people and individuals deemed a threat to the status quo. And the biggest threat to the status quo have always been the free thinkers, those who dare to question and to doubt, and therefore could neither be indoctrinated nor controlled and who have consequently been labelled

throughout history as heretics and apostates and were always killed or forced to repent imagined sins and transgressions.

The second biggest threat to the controlling power of religion have been the adherents of other religions for the same reason as the freethinkers and throughout history they have been labeled infidels and pagans and were always killed or forced to convert. Consequently, organized religions, especially monotheistic religions, have continuously committed two crimes with dire effects on our evolution as a species and as a civilization. First, they committed the crime of seeking not to liberate and widen but to imprison and narrow the mind, turning faith into blind faith and stalling our evolution as human beings and, second, the crime of fomenting war between religions to secure and preserve their own influence and to solve their problems by blaming others, turning faith into a force of evil and preventing peace among civilizations.

Faith is hard for it is unnatural. Dogma harder still for it is contrary to nature. It is a social artifice, a construct, a tool for controlling our numbers and our behavior to make civilization possible. By seeking unity through faith monotheistic religions have monopolized and constrained God more so than polytheistic religions.

Man's conception of God grew and evolved along with his needs of and demands from God. For whereas in the days and imagination of the shaman the divine was imagined as spirits who imbued the natural world around them and from whom man asked only to aid the sick and occasionally foretell an event; in the days and imagination of the early agriculturalists the spirits had evolved into gods that governed nature and controlled the very elements that made the world and by extension their crops possible and for which priests had to thank and reward the gods with gifts of animal and human sacrifices lest they stop providing those conditional services; in the days and imagination of the dwellers of the first city-states the gods had acquired specific names and functions in a hierarchy that mirrored the social stratification of man's world and the curious habit of watching, judging and punishing man's conduct in society as well as allowing the hierarchy of priests to know their will and kings to be their embodiments on earth; and finally, in the days and imagination of the first empires a single God emerged that stood at the center of everything as an omniscient, omnipresent and omnipotent being in human form who governed every aspect of society and who set rules for every human being to follow or else be punished by God himself here on earth and through eternal damnation.

One can get lost in their lore and scriptures for fifty years and come out none the wiser, but they all teach one paramount lesson, to treat others as you want to be treated, the golden rule and the foundation of peaceful coexistence in any society.

Man's gods or God has always been a product of man's imagination and as such has remained a God of small things with nothing better to do than watch and judge every human being and respond to every human wish, a servant of man's desires, a judge of man's failings, a settler of man's scores, a henchman for man's crimes. He grew in sophistication along with our imagination and never a step ahead. He grew in cruelty along with our desperation and never a step behind. And

he grew in peculiarity along with our competitiveness and never out of step with it. Every generation added a new embellishment or power to God's picture. Every culture has insisted on creating a more fanciful and wonderous God than the culture next door or its precursors, a God capable of fulfilling our ambition to dominate others and to rule the world. And every religion has shamefully monopolized God and has insisted on it alone holding the keys to His kingdom. If a God of small things truly existed he would have annihilated us all for turning him into our servant.

Alas the God of small things exists only in our phantasies and fears, in our inadequacies and ambitions, in our suffering and pain, and in our structures and institutions. The true God is cosmic and unknowable. He is the God of physical laws that govern the universe. He is the God of energy and matter, of plasma and gravity, of infinite time and space which He warps to His will at His will. God is equilibrium. We will never know or understand Him because to know and understand Him we would have to be Him and we are merely an infinitesimal part of His universe. We would have to have His boundless perspective, unlimited intellect and infinite mobility to keep pace with Him, if indeed such qualities even define Him. We cannot even understand our wives let alone God. All we can do is continue to seek the idea and ideal of Him and in so doing rise higher towards the sublime and further along our evolution from animals to angels.

We have started from nothing and have come a long way. But we have ways to go. One thing is certain, the God of our imagination, the God of small things, grew and will continue to grow in lockstep with our existential necessities. We must never lose faith, for faith has never been the problem, misplaced and misguided faith has.

EGYPT

Power, religion, separation of men and women, death through work, monumental architecture

Egypt, unlike Mesopotamia, was not a civilization of cities. The population was spread out along the banks of the Nile River. This largely sheltered the Egyptians from the recurring epidemics that afflicted the Mesopotamian cities and killed a good proportion of the population. The Egyptian Pharaohs, therefore, unlike the Sumerian, Akkadian and Babylonian kings, had to find a way to slow down population growth and they settled on monumental building projects. The Pharaohs simply constrained the male population into forced labor, especially during *Akhet*, the flooding season (July to December) when no farming was done, thus separating men from women, to erect tombs and temples for the glory of the pharaohs. Countless workers died in the process of building these extraordinary structures, the pyramids, which were to be the tombs of the Pharaohs but served as forced labor camps and death traps for the workers. In addition, the men would be separated from their wives for years on end, which would have resulted in a lower birthrate.

This is the first attempt in history, conscious or otherwise, to control population growth by preventing the birth of children, a far more elegant and far less brutal method than killing children after birth and thus committing infanticide, or slaughtering adults in wars and thus committing mass murder.

Interestingly and not coincidentally, the pyramid building period started after the seven-year famine Egypt suffered around 2,700 BCE, which nearly destroyed the Third Dynasty of the Old Kingdom. In fact, the first pyramid ever erected by the Egyptians, the stepped pyramid of Saqqara (c. 2667-2648 BCE), was the solution to the famine that King *Netjerykhet* (better known as Djoser) and Imhotep, his prime minister and architect, deemed necessary to please the gods and stop the drought.

[According to written records](#), as soon as King Djoser promised to restore the temple of Khnum, the god of fertility, the Nile started flowing again and the famine came to an end. This story was of course invented by the priests to enable the Pharaoh to justify the enormous effort and sacrifice he would impose on the people to presumably appease the god of fertility. Yet another example of how the sacred and the secular authorities have collaborated to bamboozle the people and force a hidden population control method on them under divine pretexts.

In fact, the very notion of the afterlife was a clever invention by Egyptian priests to make the people work harder and produce more surplus food allegedly to accrue enough wealth to start again on a big foot in the afterlife, but also to justify the extraordinary effort of having to build at first mastabas (simple rectangular tombs made of baked bricks), then stepped pyramids (consisting of a series of stacked mastabas), and finally full pyramids (made from limestone blocks and gypsum mortar) for their pharaohs, a progression in the size and sophistication of funerary structures that mirrors the evolving technical abilities of the Egyptian civilization as well as the growing population, for the more people the pharaohs had to worry about keeping fed the greater the pyramids needed to be.



Mastaba



Stepped Pyramid



Pyramid

Considering the population of Egypt during the Old Kingdom was no higher than 1,5 million, the construction of the great pyramids of [Khufu](#), Khafre and Menkaure, from c. 2550 to 2490 BCE, would have required the direct and indirect input of every man, woman and child in the realm to provide the food, clothing, housing, cooking, laundry, transport, tool repair, and materials necessary for the circa fifty thousand laborers who worked on site, and another ten to twenty thousand in the quarries, throughout the year for decades on end. It would be nearly impossible for a country the size of Kosovo, Equatorial Guinea or Bahrain, which have the same population as Egypt during the Old Kingdom, to build just one of those pyramids even with today's modern equipment let alone 118, for that is how many pyramids the pharaohs have built over the course of circa 600 years, with the primitive tools of the time.

The Great Pyramid of Giza (also known as the Pyramid of Khufu) alone covers 13 acres (5.3 hectares), weighs 5.75 million tons, is 451.4 feet (138 meters) high, contains a staggering 2.3 million blocks of granite and limestone weighing on average about 5,000 pounds (2,300 kilograms) each, and was built before the Egyptians knew the pulley or had wheeled vehicles. ([Source](#)) Even today, after more than 4500 years, we wonder how humans could build such a colossus and endure such hardship as it would have been required to erect something as otherworldly as this.

And that was precisely the primary purpose of the pyramids, to impose such hardship on the people to exert as many of them as possible both physically and economically to death; an effective population control method and indeed the reason why there were no wars during that time, which, incidentally, foreshadows the later importance of proactive population control for peace preservation.

All in all, the Egyptians would have hastened the death of at least a million people and prevented the birth of at least two million children by the forced labour of hundreds of thousands of men and by keeping hundreds of thousands of men physically away from women and therefore single or away from their wives for years on end to build 118 pyramids and related monumental complexes over a period of 600 years. The population could theoretically have grown tenfold during this time absent monumental architecture. Instead, it just doubled from 1.5 to 3 million. Monumental architecture, therefore, constitutes the first non-violent form of population control and the first substitute to war invented by our species. Moreover, it is the first method of population control with significant social and economic benefits for whereas war killed men in the flower of their youth for no benefit whatsoever, which was a total loss of the investment

made in each individual by society, monumental building capitalized on the manpower and extracted from every man the same amount or more than society invested in every man. It is therefore the first method of population control to harness the individual for a social good and to consider every individual a social asset to be benefitted from rather than a liability to be disposed of. But it also marks a crossing point in our history, the point when the individual became less important than society and indeed irreversibly subservient to it. Man was diminished so society could thrive.

Although the Mesopotamians may well have been the first to build stepped pyramids as early as 3000 BCE they adopted the building of monumental structures as a strategy of population control only after the period of intense aridity that changed the climate around the world in 2150 BCE (the so-called [4.2 kiloyear event](#)) and is believed to have caused the collapse of every civilization on earth at that time: the Old Kingdom of Egypt, the Akkadian Empire of Mesopotamia, and the Liangzhu culture of the lower Yangtze River, as well as initiating the collapse of the Indus Valley Civilization of India. All in all, the Sumerians, Akkadians, and Babylonians built some 25 ziggurats from 2150 to 500 BCE, thus ending the lives of thousands and preventing the births of tens if not hundreds of thousands of infants.

We must reevaluate our understanding and perception of the pyramids to see them for what they truly are, the cause of death for hundreds of thousands of people and symbols of the hardship imposed on the people by their rulers to slow down population growth. For whereas they house just the tombs of a single pharaoh and his entourage in their inner chambers they are also the place of death for tens of thousands of workers. And this is not only true for the Egyptians but also for the Aztecs, the Mayas, the Incas, the Olmecs and all other pyramid building civilizations. All in all, pyramid building killed millions of people.

New archeological evidence coming from the skeletons of workers who built the Great Pyramid of Giza confirms that *“those who dragged and laid the 2.5-tonne granite blocks making up the pyramids were condemned to an early grave, and they died with deformed bones and broken limbs”, “had abnormal bony outgrowths known as osteophytes, which are caused by chronic heavy labour”* and some of them even had damaged spines, severed limbs, and splintered feet and *“died on average between the age of 30 and 35, compared to between 50 and 60 for members of the nobility”* ([Source](#))

Of course, this strategy of population control also had many social in addition to demographic benefits as it reduced crime and social disorder, prevented fragmentation, directed society towards constructive and away from destructive practices, strengthened social cohesion and cultural identity, facilitated technological progress, stretched the food supply, and inspired awe and respect in potential enemies. The civilizations that followed have used the erection of monumental architecture for the same demographic and social benefits as the Egyptians until the Romans extended the utility of this method to practical concerns such as infrastructure building, which brought extraordinary economic benefits as well. Roman roads, bridges, and ports revolutionized

trade and made the creation of unprecedented wealth possible while Roman aqueducts and baths revolutionized sanitation and hygiene and made possible cleaner cities and people, a better quality of life, greater comfort, greater population densities, less disease and a longer lifespan.

Controlling population growth through forced labor to erect monumental architecture is the first population control method with potentially positive effects for the greater good. This method, however, is not tenable without full control of the food system by a single entity, which in the case of the Egyptians was the pharaoh. The centralization of land ownership gave the pharaoh the coercive power he needed to push the population into the never-ending toil of forced labor and to sustain this for generations. And since the pyramids the Egyptians built were for the sole benefit of the pharaoh's afterlife, unlike the Romans who built infrastructure that benefitted society at large, total control of food production and absolute redistribution rights of the food by the pharaoh was the only way in which he could have exerted sufficient pressure on the populace to push them into forced labor for the duration of their lives, whether the people worked the fields or built the pyramids. To accomplish this, the pharaohs used a system of land tenure predicated on the idea that however cultivation was organized – be it via [*“state and institutional landownership, private smallholdings, compulsory labor \(corvée\), cleruchies, leasing, and tenancy”*](#) – both the fruits of the land and the land itself were the property of the pharaoh. Food allowed the pharaohs to exercise absolute control over their subjects from the cradle to the grave. The Egyptians were the first civilization on earth to reach this level of control during the Old Dynasty and to use it creatively and beneficially to the best of their abilities and with the best intentions.

The need for absolute control was also the downfall of the Egyptian dynasties. By identifying the pharaoh as the embodiment of the sun god (*Aten*, formerly *Ra*) on earth they painted themselves into a corner, as that forced them to engage in incest and infanticide to preserve the purity of their blood line and led to their genetic decay. Since only one child could inherit the throne the pharaohs either killed their remaining children or gave them away to be raised by high administrators as their own. Being beneath a pharaoh to marry non-royal blood, since commoners were not divine, they began the custom of brother-sister marriages, which resulted in genetic malformations and other biological and genetic disadvantages, as in the case of Tutankhamun, which means ‘living image of God’ (ruled from 1332 – 1323 BC), whose birth was of incestuous origins and was as a result [*born with a club foot, a cleft palate and a bone disorder*](#) (perhaps scoliosis), remained frail throughout his short life (died at 19) and was the last of his dynasty. He too married in the family, namely his paternal half-sister, and not surprisingly lost two children. Incidentally, Tutankhamun was the son of Akhenaten, the pharaoh who changed the state religion to monotheism and [*who was also the offspring of an incestuous marriage*](#).

Ever since the Egyptians used monumental buildings as a proactive method of population control, the pyramid has been a symbol of conscious population control for those who adopted this methodology from the Egyptians, namely the Romans, after annexing Egypt, and upon the fall of the Roman Empire the Roman Catholic Church, who inherited the burden of controlling population growth from the Romans and to this day is in charge of the program, having expanded

it globally. For this reason, we find miniature pyramids and their smaller cousins [obelisks](#), [which are pyramidions and symbols of regeneration and creation \(Benben stones\)](#), in the cities central to the population control program today, namely Rome, where the Vatican is located and serves as a center of spiritual power, Washington, a center of military power, London, a center of financial power, and Paris, a center of cultural and formerly also of diplomatic power.

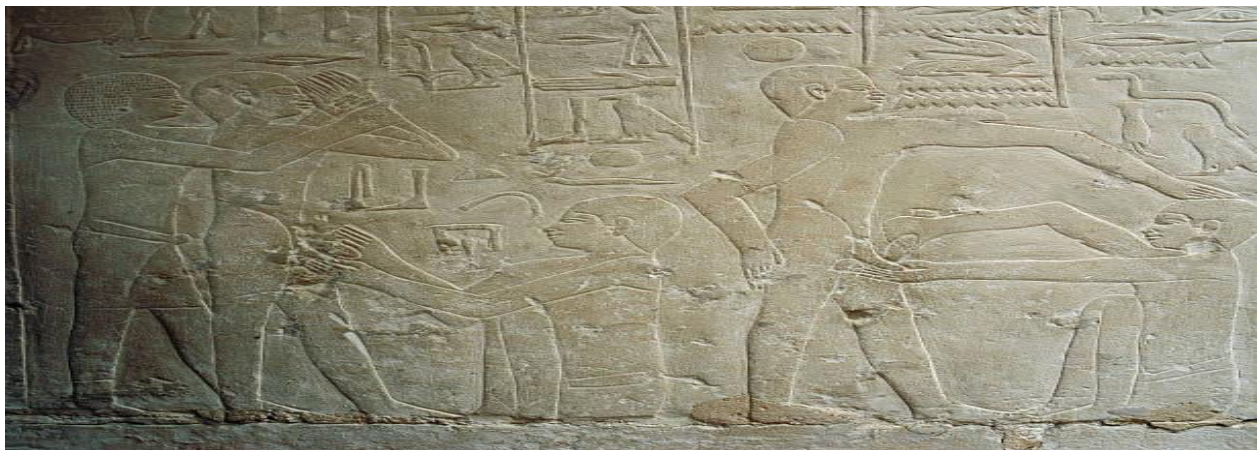
Obelisks originate from the same time as the grand pyramids of Giza, the Fifth and Sixth Dynasties of the Old Kingdom (c. 2494 to 2184 BCE) and were used to commemorate an important event or pharaonic accomplishment. The Egyptian word for obelisk, which is a Greek word, is *tekhenu* and is written with a hieroglyph that means “to beat a drum”, thus to announce an important event. Incidentally, the Egyptians always raised obelisks in pairs, undoubtedly to symbolize males and females, a further reference to controlling population growth by keeping males and females apart in order to prevent conception.

After the Roman Empire annexed Egypt in 30 BCE, they transported obelisks from Egypt to Rome and Constantinople, the two seats of the Roman Empire, where they remain to this day. Pope Sixtus V moved the Vatican obelisk from the side to the front of St. Peter’s where it still stands. Incidentally, [Pope Sixtus V](#) was an Inquisitor in Venice who was recalled due to his severity. I will discuss the importance of the Inquisition for the Vatican’s population control program further in the text.

Priests, religion, population control and sexual mutilation (castration, circumcision, infibulation, female genital mutilation)

The Egyptians also invented the first direct method of population control more than 4,000 years ago, the circumcision of males and the infibulation of females at puberty to destroy sexual enjoyment by making intercourse painful or impossible for women and less rewarding for men.

A well-known Egyptian relief from Ankhmahor, Saqqara (2345 – 2182 BCE), depicts the act of circumcision and confirms that it was rationalized as a rite of passage from childhood to adulthood and involved excising a triangular section or simply making a longitudinal incision in the dorsal face of the foreskin of boys aged 10 to 12, in either case the preputium was not completely



removed, but it was painful and bloody and as such a traumatic experience never to be forgotten. ([Source](#))

While this partial form of circumcision had little or no bearing on the ability to procreate many boys undoubtedly lost their lives as a result of infections and other complications, which are [far more common for adolescents than for neonates and infants](#) even in our times (6% for adolescents versus 0.5% for infants).

Girls between the ages of 6 and 10 were subjected to even more pain and suffering by a procedure now called Pharaonic infibulation that almost completely closed the vaginal orifice by removing the entire clitoris and labia minora, cutting away parts of the labia majora and then sewing together the remaining parts of the labia majora to create a skin seal, leaving only a small opening for the passage of urine and menstrual blood. Circumcision and infibulation are the world's oldest operations. Needless to say, many boys but especially girls died of infections following these operations.

To what extent these invasive surgical procedures were performed is impossible to say. Though some mummies bear their mark ([Amenhotep I](#)) we know that they were not universal in pharaonic times. To get people to accept them, priests manipulated the population to believe that *“adolescents cannot be admitted into the adult world until they have been rid of the physical characteristics of the opposite sex”* and that the foreskin represents the female aspect in a male and the clitoris is the male aspect in the female and as such had to be cut out. ([Source](#)) What is certain is that male circumcision remained mandatory among the priestly caste while the rest of the Egyptian population abandoned it by the second century CE. ([Source](#)) As we will see, male circumcision came back with a vengeance on account of Judaism and Islam in later centuries. Female circumcision continued to grow by leaps and bounds but the Pharaonic form, infibulation, which is by far the most radical, has given way to [less invasive forms](#). To date, about 3% of the women and 38% of the men worldwide are circumcised. In Egypt the situation is a lot worse since [87% of the women](#) and [94% of the men](#) have been subjected to genital mutilation.

As gruesome as they appear to us today, circumcision and infibulation are actually softer versions of the Egyptian and Babylonian practice of severing men's genitals, [castration](#) / [emasculat](#)ion, a punishment reserved for prisoners of war, both dead and alive, as well as for men convicted of rape. Pharaonic and Babylonian law stated that anyone who raped a free woman must have his genitals cut off since the crime included *“three very great evils: insult, corruption of morals, and confusion of offspring”* and the guilty party *“would carry onto death an indelible mark that must have prevented others from breaking the law, by warning of this punishment”*. ([Source](#)) In time, the ambit of castration extended to also prevent the propagation of weaklings ([Source](#)), which is the beginning of racial “improvement” ([eugenics](#)). Humans have been castrated for the same reasons as animals, where the practice actually began, namely to make them more docile and to stop them from breeding, though animals have also been subjected to it to improve their taste, as in the case of capons (castrated male chickens). Irrespective of the method of emasculation and their subsequent employment the resulting men have been called [eunuchs](#), or ‘guardians of the

bed', since they were often used as harem guards to safeguard the virginity and fidelity of the females.

Castration throughout the ages has been done in three ways: by amputating the penis, cutting off the testicles, or total emasculation, meaning cutting off both ([Source](#)). If the operation was performed on babies than the removal of the genitalia was the preferred method, but if done later in life than only the testicles were removed. In either case the males were no longer capable of procreation and suffered psychological changes, but only in the case of pre-pubescent castration did they also suffer extensive physiological changes. ([Source](#))

The [Encyclopedia of Religion and Ethics](#) (Volume 5, p. 580) offers the following analysis:

“On mentality castration appears to produce no essential change. It is true that eunuchs are usually inclined to be malevolent and unscrupulous, that they are apt to be either extremely abused or inordinately haughty. Yet this is due not so much to the physical results of the operation as to the fact that by the hand of their fellow-men they have been put outside the pale of normal humanity, and they feel a not unnatural resentment, accentuated by the aloofness usually felt by all who are marked off, by mental or physical peculiarities, from the ordinary mass of mankind.”

While castration is the world's first method of involuntary sterilization and is permanent and 100% effective, male and female circumcision are merely symbolic forms of castration and while they make sexual intercourse less pleasurable and reduce the number of children they do not stop people from procreating altogether. Nevertheless, the impact of these three forms of sexual mutilation on population growth has been extensive, which is why they are still in use today and for this we have the Egyptians to thank for. As for the immeasurable pain and suffering they have caused to billions of people throughout history and until the present day, we also have the Egyptians, the world's first depopulationists, to blame for.

Sex, marriage, birth control and abortion

The Egyptians appear to have also been the first to invent birth control methods and to induce abortion. Three papyri have survived that provide us with the evidence to this effect: the [Kahun Gynecological Papyrus](#) (c. 1825 BCE), the [Ebers Papyrus](#) (c. 1540 BCE), and the [Brugsch Papyrus](#) (c. 1300 BCE).

The oldest of the three, the Kahun Gynecological Papyrus, whose [full text can be accessed here](#), provides two recipes for contraception, both concoctions to be inserted as pessaries into the vagina tight against the cervix: (1) crocodile dung mixed with sour milk, (2) or honey on a [natron](#) bed, natron being a carbonate salt Egyptians used as a cleaning product for both home and the body that was found in deposits in the [Wadi El Natrun](#) (Natron Valley).

The Ebers Papyrus, whose [full text can be found here](#), prescribes prolonged lactation (up to three years) for spacing births and the use of a lint tampon to prevent conception ([Source](#)). As an abortifacient, it prescribes a mixture of acacia tips with dates and colocynth (bitter-apple) bound

together with honey and placed in the vulva ([Source](#), p. 207) The lactic acid contained in the acacia has confirmed spermicidal effects while colocynth is a natural [abortifacient](#) (i.e. causes miscarriage) still used today ([Source](#), p. 89).

The Brugsch Papyrus, not to be outdone, suggests as a method of birth prevention the fumigation of the vagina with *mimi* (wheat or sorghum) to be done by the woman just before intercourse, and drinking celery or mandrake boiled together with sweet beer and fat for four mornings after intercourse as a sort of morning after pill. ([Source](#)).

Another concoction was made from crocodile dung mixed with fermented dough, which lacked any effectiveness as a preservative but served as a rudimentary diaphragm. Egyptian men for their part are the first in history to have used condoms made of linen sheath by 1000 BCE, but their purpose was to protect them from tropical diseases like [bilharzia](#) and not necessarily to prevent conception. ([Source](#))

Had these contraceptive methods been effective, the priests and the pharaohs would have been spared the trouble of having to organize society around the population control prerogative. Nevertheless, they represent a first attempt to find ways to prevent conception scientifically so the need to end lives mechanically would no longer be necessary. As inventors of these contraceptive methods the priests may well have been the only people in society to know them and to use them effectively especially since they too were married and could test their efficacy.

Given the central role of priests in population control it was to be expected that they were the inventors of these first methods of birth prevention and indeed this is the case since the priests were also the doctors. Doctors were trained in temples and medical care was free. Public medicine, therefore, is also an Egyptian invention. Free and public medicine, however, serves primarily the state and only secondarily the patient then and now, as we will see. But the state's interest in public health also propelled Egyptian medicine to the forefront of scientific and pharmacological knowhow at the time.

Another indicator of the primary motivator of medicine in ancient Egypt is that all priests/doctors were known as *w'bw Shmt*, the 'pure ones [i.e. priests] of the [goddess] Sekhmet' ([Source](#), p. 74). Sekhmet, 'she who is powerful', was "*the goddess of the hot desert sun, plague, chaos, war, and healing*" created from the fire of the sun god Ra "*as a weapon to destroy humans for their disobedience to him and for not living in accordance with the principles of Maat*" ([Source](#)), Maat being the goddess that personified the moral principles of the Egyptian state (i.e. truth, balance, order, harmony, law, morality, and justice) whose role was to prevent the universe from returning to chaos ([Source](#)).

Illness for the Egyptians it would seem was a form of punishment for not respecting the state ideology. Taking this a bit further, illness could be construed by the Egyptian mindset as punishment for disrupting the state's attempts to maintain balance, the balance between people and resources, in which case the treatment may be fatal and justifiable in the eyes of the priests whose main role was to preserve balance, order, and harmony in society. It is this kind of thinking

that the Egyptian priests probably used to rationalize mutilating men's and women's sexual organs with castration and with male and female genital mutilation.

On the other hand, ancient Egypt's sexual practices were rather liberal compared to later times. Premarital sex, sex as a matter of fact, open use of contraceptives, easy divorce, masturbation, and the non-issue of virginity are traits that characterize ancient Egyptian society that are rather modern. Masturbation was even considered a divine act. Egyptians could also have trial marriages that lasted a year to see if the woman was fertile. If the trial period resulted in pregnancy than the couple got married. There was no social stigma attached to divorce, which could be initiated by either the man or the woman for reasons of infertility, adultery and abuse. Women, however, were considered too old for marriage after the age of thirty. Egyptian men and more importantly women could easily divorce and remarry.

Women married young around the age of twelve or right after beginning to menstruate, and men between sixteen and twenty and marriage was no elaborate affair but involved just the woman moving into the man's house to live with him. Marriages for love were not uncommon and couples had many children, seldom fewer than five ([Source](#), p. 84).

Just as there were concoctions for preventing births so were others for promoting births or establishing a woman's fertility. Here is one from the Berlin Papyrus:

"To ascertain whether or not a woman will have a child: the herb bededu-ka, powdered and soaked in the milk of a woman who has borne a son. Let the patient eat it ... if she vomits it, she will bear a child, if she has flatulence, she will not bear." ([Source](#), p. 85)

More than this there were even formulas for reigniting the passion in a marriage. One of them called for a potion comprised of dandruff from the scalp of a dead person who was murdered, blood of a tick from a black dog, a drop of blood from the ring finger of the husband's left hand, and his semen. The woman had only to drink it, which I can imagine was no easy task. The woman would have never refused sex ever again just to avoid having to ingest such a disgusting potion. But the man was not spared either. Should he fail to get an erection he would have to rub his penis with a mixture of ground acacia seeds and honey. And if that failed he had to rub his penis with foam from the mouth of a stallion ([Source](#)).

Perfume and clothing

It is not clear when and where women first began to wear conservative clothes that covered their entire bodies, but Egyptians women certainly covered far more of their bodies than men. While Egyptian women wore straight, full-length dresses with shoulder-straps and shawls, men were mostly bare-chested but also wore shirts and sported just short wrap around kilts that did not reach the knees. All clothes were made of linen. Children to the age of six were naked while those older than six wore the same clothes as adults since they were no longer viewed as children. In the New Kingdom clothing became more elaborate for upper class women.

“The bodice of a dress could be draped with cape sleeves, or tight-fitting with one shoulder left bare; and skirts were full. Long, wide cloaks were worn over the dresses; and a cloak could either be worn open or worn with its edges clasped together under the breast. The garments were made of diaphanous linen, gauffered or elaborately pleated. The predominant colour was white, but this was often set off by long sashes in brilliant colours.” ([Source](#), p. 99).

Women’s bodies were covered up to guard men from sexual excitement and consequently to reduce the opportunities for sexual intercourse and preserve a woman’s faithfulness and the legitimacy of children. This was to become a far more stringent requirement in later centuries.

Egyptian women (and apparently also men) wore perfume, some of which have been passed down to the present day through generations: [Mendesian](#) (myrrh, cassia, gums and resins), Susinum (lily flowers, myrrh and cinnamon), Cyprinum (henna, southernwood, cardamom and cinnamon), Rhondinium (roses) ([Source](#)). Among the elites both sexes wore perfume applied profusely. While perfume in our times is seen as a way to make women more attractive and is considered an aphrodisiac its effect in the past may have been the opposite as it inhibited pheromone communication. The smell’s role in sexual response is scientifically well-established, so much so that Freud *“suggested that odors are such strong inducers of sexual feelings that repression of smell sensations is necessary to civilization”* ([Source](#)).

Once the female body and the body odors of both sexes were covered up with clothes and fragrances, we can speak about the beginning of cultural appropriation for population control purposes, of culture as a subterfuge for population control.

Demography of ancient Egypt

Women had on average 6 to 10 children and the population would have doubled every 25 years absent breaks on population growth. Because the Egyptian elite invented concealed ways to prevent births and end lives prematurely the men of the lower classes lived on average only 33 years and the women 29 years whereas the upper classes lived well into their sixties and seventies ([Source](#)).

Absent population control measures the population of Egypt could not have grown so slowly given that it should have doubled every 25 years. According to our [best estimates](#), it grew at a snail’s pace from 350,000 people in 4000 BCE to c. 870,000 in 3000 BCE (Unification) to 1,6 million in 2500 BCE (Late Old Kingdom) to 2 million in 1800 BCE (Middle Kingdom) to 2.9 million in 1250 BCE (New Kingdom) to 4.9 million in 150 BCE (Ptolemaic Egypt).

Had a good proportion of the population not been excluded from reproduction and an equally large proportion killed prematurely the population of Egypt should have doubled every 25 years and should have therefore reached 5.6 million in just 125 years. Instead it took 4000 years to reach this fivefold increase. Of course, it would have been impossible for any early civilization to accommodate this rate of growth since everything was based on manual labor and a doubling of

the arable land in just 25 years could not have been accomplished on manual labor and with the organizational and distributive capacity of the time.

By 1300 BCE the Egyptian civilization had developed a full program of population control:

1. Spiritual rationales for every population control method to hide their true purpose
2. Monotheism to centrally control the masses by subjecting them to a single incontestable state dogma (under Akhenaten)
3. Monogamy for the lower class and polygyny for the upper class to balance the genders
4. Hierarchical power structure so no one escapes the state's population control measures
5. Inbred secular leaders to be easily controlled by spiritual leaders who could thus manipulate and shape society by proxy and from the safety of the shadows
6. Mutilation of sexual organs to limit reproduction
7. State control of the food supply to easily subject the population to forced labor and shorten lifespan
8. Monumental architecture as a means of prematurely killing as many men as possible and lowering the birth rate by separating men and women for years on end
9. Medical care as an offshoot of religion and in full control of priests to develop and test contraceptive and abortifacient methods.
10. Short lifespan for the lower class and long lifespan for the upper class, thus a natural lifespan as a class privilege and so the ignorant young could be easily controlled by the experienced old.

Islands, resource scarcity, cannibalism and headhunting

While continental people could wage war against their neighbors to steal their land and resources or to reduce their own numbers, islanders did not have this luxury because they were surrounded by water. The sea or the ocean posed an impassable barrier to expansion and as such islanders could not wage wars of attrition let alone expansion. The only alternative remaining to the inhabitants of small islands was to form separate groups and hunt, kill and eat each other. That is why no small island nation has been spared from cannibalism until recent times. Interisland (between islands) and intrainland (limited to the confines of an island) cannibalism has been a constant and the method of choice for controlling populations as it solved three existential problems: reduced the number of mouths to feed, provided a steady source of food, and maintained ecosystem equilibrium by turning one's own species into a source of food.

Humans have reached islands to escape conflict with other humans only to find themselves trapped by the surrounding sea. Once they depleted the finite resources of their islands they had no choice but to resort to cannibalism, which is a substitute to war but a miniature version of it, while the consumption of human flesh is the equivalent of the spoils of war.

The constant struggle for survival against one's own species that cannibalism engenders has always resulted in faster growth rates and higher fitness levels (in humans and non-humans alike), a form of natural selection of the fittest accelerated by a social form of competition.

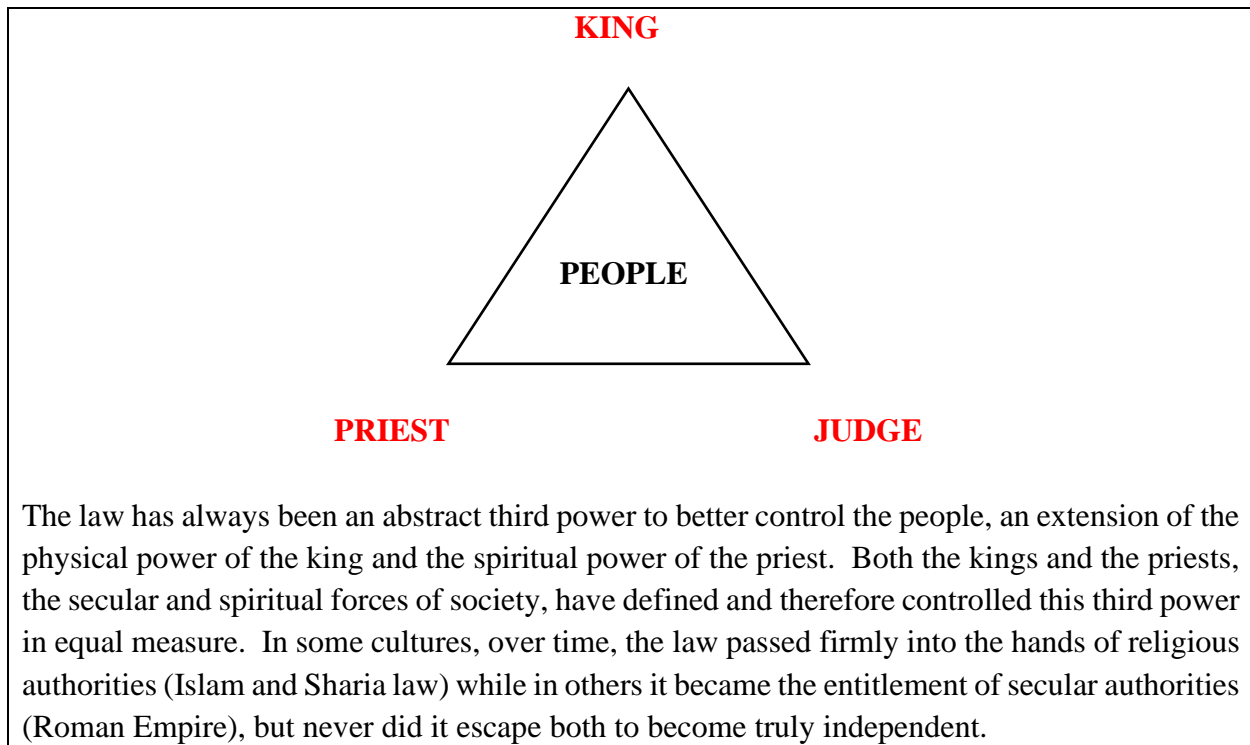
Law, sexual repression, crime, capital punishment

It is easy in hindsight to decry, deride and criticize our forefathers. They did not have our advantages. They had neither the experience nor the knowledge or the technology to tackle the mighty instincts that drive our actions. They were tapping in the dark with a cane, the blind leading the blind and from every trip and fall they learned a hard lesson. Every step forward was a step into the unknown and those who took it had nothing to rely on but their instincts and intellect for they had no historical record to draw lessons from. Every decision was fraught with dangers. Every action was an experiment without guarantees and a stunt without safety nets and margins for error.

Theirs was a life of sweat and toil, of war and fear, and of filth and cruelty. They were first crawling and later climbing slowly but surely above nature and their very own nature, but nature kept pulling them back. It is not easy to create a world separate from the world. But they did it. And the cost was high and paid in life and limb by every generation. Society has been built by the sweat and toil of the masses, but sustained by rules and laws, which are forms of coercion and as such have rarely been fair or just and never fairly or justly applied.

The permissions and prohibitions devised by priests in the name of kings and under the pretext of God provided the standards and norms of society, which were soon codified into laws that if transgressed had to be judged and punished. **In laws the secular power of the kings and the spiritual power of the priests converged. The law became the projection of their power in an intangible form and made their authority over all other men as omnipresent as God's in nature.** Enforcing the law, however, called for another entity. Since punishing people threw priests in a negative light and the king could not possibly preside over every violation, the profession of judge was created, who became a new and powerful class because it had the right to stand in judgement over people and the authority to punish them even with death.

Ever since, the people have been caught between three antipodes of power: the political power of the king, the spiritual power of the priest, and the juridical power of the judge. Ever since, man's nature and behavior have been shaped and contained by three fears: that of the king, of God, and of the law.



The first law code we know of in its entirety and not just fragments is the [Code of Hammurabi](#) produced by the Babylonian king [Hammurabi](#) (1792-1750 BCE) and consisting of 282 case laws with legal proceedings and penalties. It is the progenitor of the eye for an eye justice, lex talionis. The administration of justice included courts and a system for the enforcement of laws.

Every culture and civilization produced their own, some more brutal than others. The Jews the [Law of Moses](#) (10th – 6th century BCE) and the [Halakha](#); the Athenians the [Draconian Constitution](#) (7th century BCE), which pioneered the concepts of intentional and unintentional homicide, but made death the penalty for most offenses, and was followed by the [Solonian Constitution](#), a gentler code; the Romans the [Twelve Tables of Roman Law](#) (451 BCE) followed by the [Corpus Juris Civilis](#) (compiled 529-534 CE); the Buddhists the [Edicts of Ashoka](#) (269-236 BCE); the Chinese the [Tang Code](#) (624-637 CE); the Hindus the [Laws of Manu](#) (c. 200 BCE); the Muslims the [Sharia](#) or [Islamic Law](#) (c. 570), and so on. But let there be no mistake, the application of the law was the exception not the rule and served primarily and sometimes exclusively only those who could read and write, irrespective of time or culture; for the rest lawlessness and injustice was the order of the day. The integrity of the courts, then as now, depended on the probity and ability of the judges, who leave a lot to be desired even nowadays, and made the pursuit of justice a dangerous and expensive gamble throughout history.

Laws came in many languages and from many cultures, addressing every offence committed by human beings, and while they sought primarily to control man's conduct in society and to govern relations between people, they were also used and continue to be used to control our numbers, both of which were necessary to preserve the stability of society.

The implicit role of the law has always been to preserve the status quo, which only the king could change, and its inherent injustices, which only the king could redress, so that people accept their lot in life and resign themselves to their impotence. The law ties the people's arms and legs to bind them to a system designed and dictated by priests in the name of and sometimes in consultation with the king. To be effective every law code on earth includes laws based on custom, which are rooted in man's innate sense of right and wrong, thus on natural law that people will always perceive as just, as well as laws based on the will and power of the king, which are purely utilitarian as they are meant to allow a single person to exercise control over the rest, something that is antithetical to human nature and that people will consequently always perceive as unjust. This is a compromise imposed on lady justice by the existential issues posed by unrestrained procreation, namely unsustainable populations, and unfulfilled necessities for survival, namely food and resource scarcity, and made infinitely worse by the immorality of those in power and the indifference and cowardice of their subjects, which over the centuries developed into survival strategies because irrespective who came to power was powerless in the face of unrestrained population growth and the impossible demands on society's resources engendered by it.

Our ancestors were still in the process of building society and figuring out how to make it work and had not yet developed a social conscience, which made the role and application of law all the more disrupting and corrupting. After all, justice is only as good as the people administering it.

To this day, the law remains torn between man's natural sense of right and wrong, innate morality ([Jean-Jacques Rousseau](#)), and the sovereign's commands, utilitarian purpose ([John Austin](#)), between the rational ([Hugo Grotius](#)) and social impulse ([Aristotle](#)). And as [Nietzsche](#) was to rightly point out a few centuries later, the laws that emanate from the "will to power" cannot be labelled moral or immoral, but failed to properly explain why they distort or negate natural justice because he did not understand himself that the source of the deformity of jurisprudence is existential so long as society is incapable of giving every human being a proper place, an equal playing field, and the means to live and multiply or, conversely, so long as human beings fail to restrain their reproductive rights to the extent needed by society to be able to meet everyone's material necessities as the population inexorably grows.

That the law was shaped and controlled by secular and religious authorities alike, and has features that protect both interests, is reflected in all codes of law. A perfect example is the Law of Moses, or Mosaic Law, and its ten commandments, the first five enforcing what religious authorities hold dear, namely recognition, submission, and veneration of God – the God of small things, the God of human imagination and social interests without which those who rule cannot coerce or force the ruled – and the next five enforce what secular authorities hold dear, the prohibitions that make peaceful social coexistence possible. The books of [Exodus](#), [Leviticus](#), [Numbers](#) and [Deuteronomy](#) that make up Mosaic Law also deal with moral, social, food, and purity laws, as well as laws pertaining to feasts, sacrifices and offerings.

The population control prerogative is both explicit and implicit in every law code and I will deal with it in subsequent sections about specific religions. But here are a couple of examples from Mosaic Law.

Example 1: In the Book of Leviticus ([15:25-28](#)) sexual intercourse with a woman after menstruation (*niddah*) is not permitted for the duration of her bleeding and seven days after the discharge stops, thus anywhere from 12 to 18 days in total (reduced to just 7 days in modern times), time during which men and women must sleep apart, refrain from any physical contact, and even from passing objects between them until the woman has undergone *mikveh*, a ritual bath for purification. This is called the law of separation (*harchakot*) and was undoubtedly meant to prevent conception, as it could have covered the most fertile period (days 12 to 16), and thus [reduce the number of births](#), resulting in what has been termed “*halachic infertility*”. All the more astounding considering that this Jewish law was written in the 6th century BCE and was based on incomplete knowledge of the female reproductive system, something that was [not even partially understood until the 17th century](#) and was not fully understood until the 1930s when microscopy and medical science improved sufficiently. Apparently, even in modern days the observance of *niddah* causes conception difficulties in about 20% of Jewish couples ([p. 258](#)).

Incidentally, throughout history, the most [ignorant notions about conception](#) prevailed. The understanding of how conception occurs by the people or person who wrote the Mosaic Law would have been similar to that formulated by Aristotle (384-322 BCE) a few centuries later, who believed that the female provided the ‘matter’ for the baby through her menstrual blood while the male provided the form through his semen. They would have believed therefore that conception can only occur during the period of menstrual bleeding, consequently prohibiting sexual intercourse during this time and for an additional week just to be sure. Irrespective of their poor knowledge of the human reproductive system this rabbinic rule is [credited for the low reproductive rate of the Jewish people](#).

To make matters worse, during the Talmudic period (3rd to 6th centuries CE) there were two other rabbinical restrictions for sexual relations, one which prohibited sex on Saturday, Sunday, Monday and Tuesday and another that allowed marital relations only on Friday night. These two rules would have undoubtedly greatly affected the opportunities for conception if indeed respected ([p.248 -249](#)).

Example 2: The rabbis who wrote Leviticus did not spare men either for they intruded into the sexual lives of men as shamelessly as in those of women making an abnormal seminal discharge (meaning without sexual intercourse) grounds for impurity (*zav*) that required as purification seven days without seminal discharge, immersion in a spring, and a specific sacrifice (*korbanot*) to regain purity from this sin ([Leviticus 15:2-3](#)). *Zav*, it should be noted, was different from ejaculation in the process of sexual intercourse, which was considered legitimate, though that too was later deemed impure in the textual interpretations of the *Midrash*. The punishments levied for seminal discharge and the context in which it is mentioned suggest that the writers of Leviticus understood

that semen has a role to play in conception, which is truly extraordinary and far ahead of the medical knowledge of the day. But that was not all, since the rabbis made masturbation (*'extracting semen in vain'*) a sin too and therefore strictly prohibited, as well as any activity that can lead to sexual arousal.

To make matters worse, both the impurity incurred by women from their menstrual bleeding and by men from their seminal discharge required specific offerings to the rabbis, which gave the rabbis a disturbingly intrusive look into the people's private lives turning intimacy into public knowledge, which would have had a depressing effect on libido one would think.

Reproduction is impaired from every direction by the rabbis. Considering that Judaism deemed sex, ejaculation, masturbation and a woman's period impure acts and that all boys were mutilated by circumcision, it is a miracle that Jews conceived any children at all, and no surprise that they remained few.

Through religious laws that have created sexual taboos, the Israelites pioneered sexual repression as an effective means of preventing conception and thus slowing down population growth at a time when contraceptives were unknown. They did it by taking sex away from the privacy of men and women and making it an issue of public concern to be controlled and supervised by rabbis, thus imposing a psychological and behavioral chastity belt on the people. Disturbing as it is, it sure beat infanticide, death by work, and death by war. It also paid off economically since few children meant that Jews did not have to dilute the economic gains of one generation by splitting their wealth into too many parts to be inherited by the next generation. The wealth acquired by every generation could be passed down to the next undivided by partible inheritance and could be accumulated and grown over time. Sexual repression, as it turns out, is also the secret to Jewish wealth, but the wealth they accrued also brought them envy and repression.

This dichotomy between natural law and social law, which makes the legal system embody justice and injustice in equal measure, lives on and will continue to do so until mankind as a whole assumes command and control over the sacred task of limiting human life on the planet and stabilizes the population at a level society can accommodate and nature can tolerate.

During the period at hand (3500 BCE to 500 CE), the law affected population growth and access to resources through the five forms of punishment it employed: fines, physical punishment and torture, slavery, incarceration, and death. Fines reduced consumption by transferring assets from the individual to the state, physical punishment and torture reduced crime and increased obedience and compliance making it easier for the state to deprive people of enough resources to stay alive, slavery reduced consumption and lifespan, incarceration separated men from women and reduced births, and death sentences reduced the population.

Prisons, which were always underground dungeons, appeared in the first millennium BCE in Mesopotamia and Egypt but were used to detain prisoners just long enough to be sentenced to

death or lifelong slavery. The Romans continued the same practice and were even harsher, often chaining their prisoners to walls while in detention. Much ado is made about the apparent [abandonment of capital punishment](#) by the Romans in 384 BCE, but the reality is that people were condemned to slavery in gladiatorial schools (*ludus*) instead so they could be killed in the arena for entertainment. Either way death was the outcome.

The Greeks were the first to hold prisoners for a set period of time as a form of punishment that did not lead to death or slavery but to the eventual restoration of their freedom. Greek prisoners could also be visited by family and friends and were prevented from escaping not by high walls or bars but by wooden blocks attached to their feet ([History of Prisons](#)).

The law was used to punish not just criminal violations and misdemeanors against others or the state – such as stealing, adultery, lying, defrauding, injurious teachings, maliciousness, or bearing false witness – but also neglect of worship or indifference to ritualistic observances, which helped priests imprison people in a mindset they alone were free to shape. To scapegoat the individual for society's failures, more than the desire to make people conscious of their sins and guilt, the Babylonian priests, for instance, inculcated the notion that misfortune was sent by the gods onto people as a consequence of their moral transgressions. ([Mesopotamian Justice System](#))

The appearance of the law as a third power in society marks a shift from deaths caused by the will and whim of rulers to deaths caused by the rules of society, which were always written by priests but enforced by judges, especially since all ancient civilizations favored the death sentence to all other forms of punishment. The law served to justify capital punishment and slavery as just punishment for violations caused by desperate people placed in impossible situations by society's failure to provide individuals with a way to earn a living or to earn enough to stay alive. More often than not, the law scapegoated individuals for society's failures, which is why pardons were nonexistent and *lex talionis*, the eye-for-an-eye principle, perpetuated and exacerbated misery so that no one could **escape the cycle of poverty and violence** and more people could be put to death; a system of justice, therefore, that created criminals and victims alike and made society increasingly vicious.

The failure of the law as an instrument of justice and as a coercive force to inculcate moral conduct is best exemplified by the trials and executions of Socrates in 399 BCE and Jesus in 33 CE. Both were killed for challenging the status quo made up by the corrupt collusion of secular and religious authorities. False charges were brought against them so the leadership could maintain power through the pretense of justice.

Socrates was killed for [criticizing the political establishment of the day](#), although the actual charges brought against him were of impiety or heresy (guilty of not recognizing the official gods and of introducing other new divinities) and corrupting the youth (guilty of turning the youth away from showing respect to their parents and towards dishonorable behavior). He criticized the institutions, processes and statemen of Athens and [encouraged a form of government based on an ethical](#)

[system rooted in reason rather than theological doctrine and led by the most knowledgeable, able and virtuous individuals](#). He was convicted by a vote of 280 to 221 and poisoned with hemlock after [refusing to be exiled rather than killed](#), a choice Athenian law allowed all convicted citizens to make.

Jesus was tortured and killed for challenging the authority of the high priests, although the actual charges against him were of blasphemy and of corrupting the youth, thus the same charges as those brought against Socrates four centuries earlier, and the Sanhedrin (council of elders) broke its own rules to have Jesus killed as fast and as brutally as possible. Not only did the Hebrew clerics convict Jesus on false charges, they also asked the Romans to kill him in the most painful and gruesome way possible, by first scourging and then crucifying him, which was considered [the most shameful mode of death](#), and released a known killer, Barabbas, when Pontius Pilates gave them a choice in the hope of setting Jesus free, as he deemed him innocent, which goes to show that in the eyes of those who deem to speak for God there is no greater crime than challenging their authority.

The most telling aspect of these two executions, however, is that they were carried out as a result of decisions made by the mob who identified with their corrupt and unjust leaders and were as corrupted by the belief systems of the day as the people who shaped and controlled these belief systems. This shows that belief systems perverted to serve earthly powers, be they secular, as in as in the case of Socrates, or religious, as in the case of Jesus, represented by mortals who pretend to represent God on earth but have ulterior and self-serving motives, are nothing more than mental disorders, psychoses that cause abnormal thinking and perceptions, a loss of touch with reality that dehumanizes people. Organized religions and state ideologies that insist on being unchallenged and unchallengeable render people incapable of thinking for themselves, mere victims of manipulation at the hands of those who define the Faith and the State, turning the entire society into a bedlam, both literally and figuratively. We see this repeated throughout history, in every culture and every religion to the present day.

There are however two crucial differences between the deaths of Socrates and Jesus, namely the manner in which the trials were conducted and the way in which the two men were killed. The Athenians gave Socrates a fair trial and allowed him to defend himself without duress, whereas the Israelites conducted a sham trial and beat and tortured Jesus before, during and after the trial. This was a substantial procedural difference. The second difference is qualitative or charitable, for whereas the Athenians gave Socrates the choice of exile to avoid having to take his life and when he refused chose the least painful way of killing him, namely by hemlock poisoning, the Israelites insisted on killing Jesus in the most gruesome and painful way possible and forced the Romans to carry out their sentence. This shows that the Greek civilization was at least a thousand years ahead of the Judaic civilization in terms of humaneness, even though Socrates was killed four centuries before Jesus.

Is this at all possible? And does this square with the Israelite civilization of the time? It isn't and it doesn't. After all the Israelites led the most disciplined lives of all contemporary civilizations,

constrained by 613 commandments (*mitzvot*) that regulated every aspect of their existence including their sexual life. It seems highly unlikely that the most disciplined people on earth would have behaved in the most barbaric fashion against one of their own.

The lack of evidence that Jesus even existed suggests a completely different picture. Jesus is undoubtedly a fictitious person, the figment of the Hebrew imagination, conceived to enable them to spread their messianic mission to accomplish universal peace and justice, which can only be done by controlling the growth and not just the conduct of people worldwide. The Egyptians were the first to comprehend the need to control population growth and to do it within their kingdom through monumental building projects, but the Israelites were the first to spread it beyond their tribe and to do it through sexual repression or sexual discipline, if you want, which is why they say they are the first people to be informed by Abraham, another invented figure, and have called themselves ever since the “chosen people”.

Akhenaten failed to convince the Egyptian people to adopt a monotheistic faith, which was a crucial first step to imposing a common set of behavioral rules on the masses. So long as everyone believes in a different god and is free to define that god there can be no social cohesion. As soon as Akhenaten died, his successor Tutankhamun reverted to polytheism and erased every trace of Akhenaten’s rule, which shows just how revolted the elites were. Those who had embraced Akhenaten’s monotheism had to flee Egypt and did so under the guidance of Moses, a high priest who had been raised in the royal household as a ward, as Sigmund Freud has credibly pointed out in his [1939 book](#). The Israelites who fled Egypt, therefore, are Akhenaten’s spiritual and intellectual descendants and not necessarily a distinct ethnic group.

To successfully export their belief system and behavioral discipline outside their tribe, the Israelites created an offshoot religion, Christianity, and made it much easier to follow by drastically reducing the number of commandments from 613 to just 10, later also adding 7 deadly sins and 7 holy virtues. Christianity was created to serve as Judaism for beginners or for the faint of heart, an easy and liberal version of Judaism which suffocates its people with 613 commandments and is as such an unattractive and unexportable faith. Judaism is a rules-based religion, Christianity a concepts-based religion.

That Jesus is a Jewish invention is also attested by the unbending refusal of the Jewish people to accept him as the Messiah, the anointed one who will liberate the Israelites from bondage; their bondage being the mission to teach the world how to control man’s primal instincts and as such control population growth to bring everlasting peace and universal prosperity. It looks like I will liberate the Jewish people by taking that load off their shoulders and placing it onto the capable shoulders of mankind. That makes me the Messiah. Whether they will recognize me as such remains to be seen.

Their bondage is expressed in oblique terms by the covenant, the promise God gave Abraham, to give them protection if they follow the path of God, the path of God being to exercise discipline over the primal instincts to control their numbers and behavior, and to also perform the ritual of circumcision (*brit milah*), undoubtedly to better restrain their sexual desires since the removal of

the foreskin [decreases sexual pleasure and lowers orgasm intensity](#) therefore making sexual abstinence a lot easier.

Christianity and Judaism represent two sides of the same coin but are two spiritual entities controlled initially by the same people and in time by people of the same mindset, once Christianity was no longer led by the original Israelite apostles, Peter and Paul, or by their immediate spiritual descendants. This explains why Judaism is not a proselytizing religion but Christianity is, as it was set up to be an exportable version of Judaism, the Judaism light version, and to inculcate in the global population control over the primal instincts and behavioral discipline so as to make civilization possible.

To spread their method of numerical and behavioral population control, and thus of civilization building to the rest of the world, the Israelites chose the strategy of trapping the world in a set of spiritual choices defined by them and a corresponding set of institutional forces also controlled by them. They hid this centralization of control behind a veil of feigned and therefore false conflicts and have used the story of Christ's crucifixion to make the ostensible conflict between Christians and Jews convincing, which has worked very well on the general population as the phenomenon of anti-Semitism plainly demonstrates.

Incidentally, this explains why the Jewish people have always encircled and suffocated the seats of secular power wherever they migrated to; why they have always refused to convert to other religions, Christianity included, and why the leaders of Judaism and Christianity have refused to accept Islam as an equally valid monotheistic religion, Islam being outside of their mindset and therefore beyond their control.

The methodology of trapping the world in a set of choices dictated by the same people, or by people of the same mindset, has been replicated and repeated ever since in succeeding configurations starting with the Eastern versus the Western Roman Empire, followed by the Holy Roman Empire versus various European monarchies, then the Church versus the State divide, then the balance of power arrangement of the Concert of Europe, followed by Russia versus the West, and currently by the UN globalists versus the nationalists. This methodology is still in use because it proved very effective. Those who control the choices control the outcome, it is that simple and infallible. Moreover, this methodology allows those in charge to compete, compare, experiment, manufacture false flag events and start wars of convenience (wars of attrition or mutual assistance) between the two sides whose destinies they control.

That Christian leaders have always facilitated the empowerment of Jews, while at the same time using them as proxies for their own ends, is evident by the allowance they have made to enable Jews to have absolute control of moneylending throughout Christendom and therefore of the finances of Christian people from the 4th until the 17th century, thus until the Vatican lost much of its secular power, even though there is no direct condemnation of interest-taking in the New Testament. Nevertheless, the Church Fathers made money-lending a sin and explicitly forbid it to clerics in 314 AD and to laymen in 1179 AD. This gave Jews a monopoly on usury and the economic might to control the present and shape the future of Christian society and later of

Christian nations, a power that they still have to a degree and that makes Jewish financial control disproportionate to their numbers and therefore a destabilizing force in the world. But I am once again getting ahead of the historical period at hand so let me return to it.

Demography: Birthrate, infant mortality, lifespan, population growth

Birthrate:

By the end of the first millennium BCE, our species nearly reached its full reproductive potential and women had on average 8 to 10 children, conceiving every two to two and a half years, thus shortly after suckling stopped. They were spared from an even higher birthrate by breastfeeding and a high incidence of premature death due to birth complications. Births were assisted by midwives but they were powerless against heavy bleeding, amniotic fluid embolisms, placental abruptions or uterine ruptures and it was not uncommon for women to die during birth or shortly after due to cardiomyopathy, infections, stroke, preeclampsia and the many other complications that can go wrong at birth [even in our times](#).

Most women were married by age 15 and men by age 20 and since the median age for women was about 40 and for men 45, this resulted in a reproductive period of about 20 years, giving a maximum possible birth rate per woman of about 10 to 12 children, twins included. However, as many as one-fifth of all couples in the ancient world were childless decreasing the total fertility rate to about 8 to 10 children.

Infant and child mortality:

There was a high incidence of miscarriages, malformations and congenital anomalies, [common](#) (heart defects, cleft palate, Down syndrome, spina bifida, etc.) and [uncommon](#) (Albinism, muscular dystrophy, Turner syndrome, etc.), especially since incest and pedophilia were customary in most ancient cultures. Of the 8 to 10 children per woman who made it through birth at least two or three died in the first five years of life. Even so enough children made it to adulthood to double the population every twenty years while the land under cultivation could only be increased by at most 10% during the same time.

It was up to secular and religious leaders to find ways of reducing the population on a continuous basis and as we have seen, each culture invented its own methods: the Mesopotamians wars of attrition or mutual assistance, the Greeks and the Romans wars of conquest, the Egyptians death by monumental building, the Mesoamericans mass ritual human sacrifice, the Jews sexual repression, island nations cannibalism, and so on. In addition, concubinage, slavery, polygyny and a total absence of birth control made a high birth rate inevitable and the only option available to the people for limiting family was infanticide, which was understandably common.

Lifespan:

Bigger and more varied crops, better food processing techniques, better food storage facilities, and better food preservation methods had a great impact on human longevity and even on child

mortality, extending the former and reducing the latter. The potential to live long was always there, as [apes in captivity](#) clearly show. Our deep ancestors, however, died of accidental causes before having a chance to get old. Once mankind became settled and agrarian life expectancy increased, the only impediments to a long life being high infant mortality, war, famine and infectious disease. Judging by Babylonian records about 7% of the population was over 60 years of age, 20% of the men were over 45, and the average lifespan was around 40 to 45 years. ([Babylonian Populations, Servility, and Cuneiform Records](#))

Population growth:

Absent population control measures, the population of any and all ancient civilizations would have doubled every generation, a numerical growth that no society could have sustained as it far outpaced their ability to increase food production. Most population control measures invented during this 4000-year-long period were retroactive and unconscious and as such dealt with the negative effects of unchecked population growth after destabilizing society. The Egyptians and later the Israelites, however, invented the first conscious and proactive methods of population control, namely death by monumental building projects in the case of the Egyptians and low fertility by sexual repression in the case of the Hebrews. As a result, from 3500 BCE until 500 CE, the global population grew only twelve-fold, from 15 to 200 million, a modest growth of just 46,000 people a year or 0,023% annual increase.

Let me now sum up the lesson learned by mankind during this four-thousand-year-long period.

1. That nature runs itself but civilization doesn't.
2. That if leaders did not kill enough people on a continuous basis the population invariably outstripped the food supply within a generation since mankind could not double food production every 20 years so long as everything was done by human hand and animal power, which was man's predicament until the Industrial Revolution in 1760.
3. That civility evaporates and civilization collapses as soon as human beings run out of food, hunger sets in and famine looms large because civilization and religion are no match to the survival instinct. Indeed, life always comes before faith, for without life there can be no faith. One must first live to have the luxury of believing in anything.
4. The paradox of leadership, namely that a compassionate king who refuses to sacrifice or kill enough of his subjects to slow down population growth sufficiently to keep pace with food production inevitably leads society to perdition. Within a generation he will have more mouths to feed than food and famine would set in. For at a time when everything was done by hand food production could not be doubled in one generation to be able to keep up with population growth. Food production grew arithmetically while population grew geometrically, just as [Malthus was to note](#) centuries later. A good man at the helm paradoxically causes social collapse. Consequently, positions of highest authority have always been held by brutal men willing to kill as many as it takes to prevent social collapse. This has been the case throughout history and in every civilization and continues to be the

case even though it is no longer necessary. Having to commit mass murder was the burden of leadership up to this point in our history. It was the burden of those who held power at a time when the governed could not assume control over the sacred task of limiting human life on the planet because they lacked the knowledge and means to prevent births.

5. That the existing methods of population control were cruel and inefficient and that there was a dire need for better and kinder methods. The task to do this fell on the clerics and the structures of organized religion and they tried their best to humanize the methods of population control, though they did not always succeed.

We have looked at the Egyptian civilization and its methods of population control now let us scrutinize the population control methods of the other two major civilizations of the time period 3500 CE to 500 CE, namely Greece and Rome, before we look at how every major religion has dealt with the population problem.

Unlike Egypt, which solved its population problem within the realm without exporting it to others through wars and territorial conquest, both Greece and Rome belong to those civilization that chose to solve their population problems outside the realm by waging perpetual war to expand their landbase and therefore also their resource base.

ANCIENT GREECE

What distinguishes the ancient Greeks from their contemporary and preceding civilizations is first their willingness to openly discuss population control and to frame it as a responsibility of the state to control the quality and quantity of its citizens and, secondly, to do so directly and honestly in their arguments on how to better society, thus for reasons of social ethics and not by invoking God and corrupting religion to impose population control under the guise of divine will, as all their preceding and contemporary civilizations had done and were doing and all subsequent civilizations with the exception of the Romans were about to do. They spoke in the name of the state in the language of politics and philosophy and with the authority of lawmakers and statesmen not in the name of God in the language of religion and theology and with the authority of priests and popes.

The ancient Greeks solved their existential problems not by “*projecting themselves in the sphere of religion*” but by “*taking their stand in the realm of thought*” and by the power of inquiry and logic “*conceive the world in the light of reason*”. ([Source](#)) Religion did play a marginal role but only to serve as a secret forum and a front behind which the leaders of the Greek city-states could hide the most offensive aspects of their population control program, infanticide being the primary one.

They made this extraordinary and courageous breakthrough in the fourth century BCE and Greece as a consequence became the cradle of Western civilization. No other culture, state or civilization did this before them and only the Romans after. For this reason alone ancient Greece merits particular attention.

Greece was able to bypass religion and choose rationality over irrationality by avoiding the formation of a distinct class of professional priests who could act as intermediaries between humans and gods. Just as the Greeks did not allow anyone to monopolize the political sphere likewise they did not allow anyone to monopolize the spiritual sphere. Political freedom in the form of democracy was the reward for the first and religious freedom in the form of polytheism for the second. They permitted neither political nor spiritual tyranny from taking hold in their midst. Any tyranny that crept into their city-states was exerted not by the power of individuals but of the collective. Several doctrinal and political reasons explain how they avoided being controlled by a priesthood. Doctrinally, they worshipped many anthropomorphic gods, lacked a founder of their religion, a scripture, and a code of moral behavior, and “*piety manifested as mass participation in rituals*”. And politically, the supremacy of the *demos* (the ruling body of free citizens) “*watchfully guarded its decision-making powers and prevented other actors like a priestly interest group to challenge its authority*”. ([Source](#))

Both [Plato](#) (427 – 347 BCE) and [Aristotle](#) (384 – 322 BCE) openly espoused strict government control of population size and argued that it is the state’s responsibility to balance people and resources and obtain an optimum population size, for if the population exceeds the available resources it leads to food shortages, public unrest, the loss of control by the state, and ultimately chaos and war. Conversely, if the population is too small the state is too weak to defend itself

against external aggressors. Aristotle wrote that control of birth and mortality rates was an essential state function and to fulfill it he recommended abortion and the exposure or abandonment of newborns. Plato argued against mandatory abortions but agreed that controlling immigration and birthrates was essential for the security of the state and the wellbeing of its citizens. If the population became too large Plato proposed emigration to colonies as a solution. The result of their public musings about population policies was that all Greek city-states adopted laws, used strategies, and promoted social behaviors that allowed them to slowdown population growth. ([Source](#))

This was the key element of their extraordinary success which they accomplished despite being situated on an isolated peninsula with limited fertile land, mountains on nearly four-fifths of their landmass, and an average elevation of about 500 meters above sea level that provided topographic conditions favorable to herding only but not agriculture, olive trees being the exception.

The city-states (*poleis*, singular *polis*) of ancient Greece, which numbered more than a thousand before consolidation began, have been culturally and linguistically related since the 8th century BCE to the end of classical antiquity in 600 CE, but have been unified only once and for a brief period of 13 years, from 336 to 323 BCE, by [Alexander the Great](#) (356 – 323 BCE). From this we can surmise that freedom and independence were the single most important common denominators and defining features of the citizens of ancient Greece. Otherwise each *polis* had its own form of government, laws, and cults of patron gods and was distinct and rather small, encompassing just a few thousand citizens, the only exceptions being Athens and Sparta which controlled large territories of farmland and heavily influenced the entire region.

Be that as it may, the question at hand here is how did ancient Greece limit population growth, a task that at the best of times is antithetical to individual freedom and indispensable to the stability and by extension the independence of the state, an irreconcilable conflict?

For a city-state to thrive its leaders had three options: (1) limit births and lifespan so the population stayed stable and therefore within the ability of its existing land holdings to feed everyone, a clean and permanent solution but also extremely difficult as it required widespread infanticide, patricide and matricide; (2) increase its landbase to keep up with the growth of its population, an impermanent solution that required perpetual war, conquest and the mass murder of other people; or (3) extract more resources from the existing landbase and keep the lion's share of those resources for a privileged minority, a cruel and costly solution that required slave labor and institutionalized slavery. The Greek city-states employed all three strategies during their long and tumultuous history.

A successful population control program has by necessity three components that require a fine balancing act: births and deaths, males and females, and people and resources; the first preventing population explosion or its opposite population collapse, the second preventing conflict over reproductive rights and internal disunity, and the third preventing conflict over resources and war with the neighbors.

The extensive writings of Greek philosophers and the resolute actions of Greek legislators suggest that they had at least a partial if not a full understanding of the need to balance society on these three fronts.



1. Balance between births and deaths

If too many children are born and survive childhood and too few elderly adults die then the population explodes and soon outgrows its land and resources and before long is forced to wage wars of aggression on its neighbors to appropriate their land and resources. Conversely, if not enough children are born and too many adults die then the population collapses and the emptied land is soon overrun by neighboring people to make use of the unused resources. A stable population living within the resources provided by its landholdings and labor force, surrounded by equally stable populations living within the resources provided by their landholdings and labor force, all engaging in peaceful and mutually beneficial trade, is therefore the only outcome sought by any civilization for it is the only outcome that poses no existential threats and can offer enduring peace and prosperity.

The inhabitants of the Greek city-states were sufficiently intelligent to come to understand this sometimes in the 8th century BCE after centuries of conflict, which is why the onus of their population control efforts since that time was on preventing births and managing deaths so their populations did not outgrow their land and resources or, more precisely, their society's ability to extract increasing more resources from the existing landmass in sufficient quantities to feed and house the growing population.

Until the 8th century the Greek city-states fought each other as their populations kept growing and impinging on the resources of their neighbors. When it dawned on them that perpetual war with their neighbors was an undesirable state they began devising a complex population control program, above and beyond war.

a. War, slavery and pederasty

The Greek city-states relied on war and slavery as their primary solutions to their population growth and resource scarcity problems. By waging perpetual war and enslaving the vanquished, who knew little or no freedom to begin with as they lived outside [Attica](#) and further still outside the [Peloponnese](#) in the tyrannical societies of the Near East, the free citizens of Greece exported all their population and resource problems onto others so they alone could afford a degree of freedom hitherto unknown. As historian Moses Finlay framed it:

“The pre-Greek world – the world of the Sumerians, Babylonians, Egyptians and Assyrians; and I cannot refrain from adding the Myceneans – was, in a very profound sense, a world without free men, in the sense which the west has come to understand the concept. It was equally a world in which chattel slavery played no role of any consequence. That, too, was a Greek discovery.”
([Source](#), 114-5)

Non-Greek forms of ancient slavery had existed ever since man settled into agriculture, but while the Greeks did not invent slavery they were the first to institutionalize it on a scale hitherto

unknown, so much so that a third of Athens during its classical period, from the 5th through the 3rd century BCE, was made up of slaves and perhaps even more in Sparta.

a. War

War is the only constant in the history of ancient Greece. During the [Greek Dark Ages](#) from the 12th to the 9th centuries BCE, the people of the [Peloponnese](#), plagued by famine and hardship caused by unrestrained population growth, and organized in kinship groups and households (*oikoi*), the origins of the city-state (*polis*), fought each other and waves of invaders from outside the peninsula for land and resources and conflict was incessant. War waged on one another, therefore, was the primary method of population control while migration was the second, for that is when the Greek colonization of the Mediterranean began as the excess population started spilling out.



(Source)

During the [Archaic Period](#), stretching from the 8th century to the second Persian invasion in 480 BCE, the excess population of Greece settled across the Mediterranean and Black Sea basins and displaced natives through war and trade. Migration and war waged on others were, therefore, the primary methods of population control.



(Source)

Having established a trade network that spanned the entire Mediterranean and the Black Sea basins, and having drawn the political map of the Greek world and organized into city-states, the Greek civilization began to flourish during its Classical Period.

During the [Classical Period](#) (5th and 4th centuries BCE), the Greek city-states fought the Persian Empire in the [Greco-Persian Wars](#) (499 and 449 BCE) and the tyrants [Darius the Great](#) (reigned 522 – 486 BCE) had appointed in the occupied region of [Ionia](#).



(Source)

The [first Persian invasion](#) of Greece began in 492 and ended in 490 BCE at the [Battle of Marathon](#) with a decisive Greek victory. It was followed by a [second invasion of Greece](#) in 480 that ended in 479 BCE with the naval [Battle of Mycale](#) once again in favor of the Greeks whose allied resistance forces were led by Sparta, Athens and Corinth.

Two decades later the Greeks turned their battle prowess on one another once again and Athens and Sparta and their respective allies fought each other in the [First](#) (460 – 445 BCE) and [Second Peloponnesian Wars](#) (431 – 404 BCE).



(Source)

To use war effectively as a population control method the Greeks employed fighting strategies that commanded the greatest number of casualties in the shortest possible time, just as the Mesopotamians had done before them to check the growth of their own populations. In his [Histories](#) (c. 430 BCE), [Herodotus](#) (c. 484 – c. 425) recounts how a Persian mocked the Greek manner of fighting by implying that it is basically a form of mass suicide:

“Yet wars the Greeks do wage, and, as I learn, most senselessly they do it, in their wrongheadedness and folly. When they have declared war against each other, they come down to the fairest and most level ground that they can find and there they fight, so that the victors come

not off without great harm; and of the vanquished I say not so much as a word, for they are utterly destroyed. Yet speaking as they do the same language, they should end their disputes by the means of heralds and messengers, and by any way rather than fighting; or if needs must that they war against each other, they should discover each where his strongest defence lies, and there make his essay. The Greek custom, then, is no good one..." ([Source](#), Book VII, paragraph 8)

It is only after the unification of the Greek city-states by the Macedonians that the Greeks started fighting wars of conquest and territorial expansion rather than wars of mutual depopulation arranged among themselves or wars of defense against invading forces.

[Philip II](#) (382 – 336 BCE, reigned from 359 – 336 BCE), the father of [Alexander the Great](#) (356 – 323 BCE, reigned from 336 – 323 BCE) and king of [Macedonia](#), a territory at the northern periphery of ancient Greece, fought the [Illyrians](#) and the [Thracians](#) between 356 and 340 BCE, then he defeated Athens and Thebes in 338 BCE and established the [League of Corinth](#), a federation of Greek states, in anticipation of invading the [Achaemenid Empire](#) of Persia. After his assassination in 336 BCE his son, Alexander, took over and completed his father's ambitions by conquering Persia and so much more.

During Alexander's short reign of just 13 years Greece became an empire that stretched to the east all the way to the Punjab in India, and to the south across Egypt, in the fastest territorial expansion in history. From the day he took over from his father at the age of 20 until his death at the age of 32 he was continuously at war first conquering Asia Minor, then Syria and the Levant, Egypt, Assyria and Babylonia, then Persia proper, and finally what is today known as Afghanistan, Pakistan and northern India. Had he lived he had his eyes set on the southern and western Mediterranean and on the Arabian Peninsula, but his life was cut short by poisoning (probably with wine spiked with [Veratrum album](#)) and the last known resting place of his gold sarcophagus was [Alexandria](#) where he lay on display until the early 3rd century CE and from where it disappeared without a trace shortly after [Emperor Septimius Severus](#) closed the tomb to the public.



([Source](#))

During the [Hellenistic Period](#), which began after Alexander's death in 323 BCE and ended with the rise of the Roman Empire at the [Battle of Actium](#) in 31 BC and the conquest of [Ptolemaic Egypt](#) a year later, the empire Alexander had built so swiftly disintegrated ever so slowly. Alexander's generals, the [diadochi](#), fought each other for control of the Macedonian Empire and divided its essentially autonomous territories, governed by [satraps](#), among themselves during [40 years of warfare](#) (322 – 281 BCE).

This first step towards disintegration was followed by the [Macedonian Wars](#) (214 – 148 BCE), which were fought between the Roman Republic and its Greek allies in the eastern Mediterranean against the major Greek kingdoms in the Peloponnese.

The final nail in the coffin, and the last stage of Rome's conquest of mainland Greece, was the [Achaean War](#) of 146 BCE which was fought between the [Roman Republic](#) and the Greek [Achaean League](#), a confederation of various Peloponnesian states in ancient Greece.

The Greek city-states and the Macedonian Empire were warrior societies because war was what made their civilization possible. To justify war and slavery the Hellenes, who started developing a sense of common identity in the 8th century BCE and saw themselves as “*one in blood, spirit, and heritage*” and all others as barbarians ([bárbaros](#)) and thus incapable of proper speech, developed the notion of cultural superiority by the 5th century BCE. ([Source](#), p. 166) To wage war on the barbarians the entire society was structured accordingly and all males were trained to be warriors. Sparta was the most extreme example of a warrior society.

According to Plutarch, male infants were evaluated by Spartan elders who allowed the “*well-built and sturdy*” infants boys to live while those who were found to be feeble or deformed were left to die at the foot of a mountain. Those who made it through this early screening process would be turned over by their parents to the state at age seven, to be sent to special military schools that were organized as communal messes, called [agoge](#), where they lived, ate and trained in the art of war and were also given a formal education. The boys were exposed to hunger, corporal punishment, and harsh and cruel training methods to instill them with the soldierly virtues of strength, solidarity, and endurance and turn them into Spartan citizens and soldiers. ([Source](#))

They remained in the *agoge* from the age of 7 to the age of 30, time during which they were divided into three age groups (young children aged 7 to 12, *paides*, adolescents aged 13 to 19, *paidiskoi*, and young adults aged 20 to 30, *hēbōntes*) and only upon graduation were they allowed to marry and start a family. ([Source](#))

About the first *paides* phase of *agoge* life Plutarch wrote:

“Of reading and writing, they learned only enough to serve their turn; all the rest of their training was calculated to make them obey commands well, endure hardships, and conquer in battle. Therefore, as they grew in age, their bodily exercise was increased; their heads were close-

clipped, and they were accustomed to going barefoot, and to playing for the most part without clothes.” (Source, 16.6)

About the *paidiskoi* phase of *agoge* life, when all teenage boys were introduced to pederasty as a coming-of-age rite, Plutarch wrote:

“When the boys reached this age [the age of about 13], they were favored with the society of lovers from among the reputable young men. The elderly men also kept close watch of them, coming more frequently to their places of exercises, and observing their contests of strength and wit, not cursorily, but with the idea that they were all in a sense the fathers and tutors and governors of all the boys. In this way, at every fitting time and in every place, the boy who went wrong had someone to admonish and chastise him.” (Source, 17.1)

Participation in the *agoge* was mandatory for all boys except the firstborn sons of the two ruling houses. *“As in other Greek city-states homoerotic relationships between older candidates and younger were considered a natural aspect of growth and maturity but, in Sparta, seem to have been encouraged to create a tighter bond between the men who would eventually serve in the armed forces.” (Source)*

“One particularly striking instance of this displaced or surrogate fathering was the institution of ritualized pederasty. After the age of twelve, every Spartan teenager was expected to receive a young adult warrior as his lover – the technical Spartan term for the active senior partner was 'inspirer', while the junior partner was known as the 'hearer'. The relationship was probably sexual, but sex was by no means the only or even always the major object.” (Source, p. 69)

By segregating boys from girls during childhood and the prime reproductive years, the state prevented the formation of emotional ties and romantic relationships between the sexes and delayed family formation and reproduction. Instead, it subjected boys to pederasty from an early age and forced each generation of males to inflict homosexuality on the next generation therefore warping the natural order and creating a society of manufactured pedophiles with confused sexual instincts if not deep emotional scars. Tying men to military life until the age of 60 also ensured that as few men as possible survived to old age, that the old did not become a burden on society, and that property was transferred to the next generation of males around the time of marriage or shortly after. Furthermore, by keeping boys and young men in the flower of their youth segregated from women and limiting their sexual experiences to non-penetrative sex among themselves, men were acculturated to have a degrading and misogynistic view of women and to engage in sexual intercourse with their wives for procreative reasons only while seeking sex for pleasure through prostitution, pederasty or both.

The result of this unnatural strategy was that Greek families formed late for men and remained relatively small with just three or four children on average, a very low fertility rate that was accomplished in conjunction with infanticide, especially sex selective infanticide that condemned far more girls to death than boys in order to balance the sexes.

The *agoge*, and military training in general, therefore acted as a delay mechanism for the formation of families and procreation and as a mechanism for the sexual diversion and even confusion of males to reduce the number of children born to every couple. It also acted as a mechanism to limit the old age burden.

This is how the Greeks treated their children to meet their existential challenges with respect to population growth. One could only imagine how they treated their slaves, for slavery was the primary strategy Greeks used to deal with the existential challenge of resource scarcity.

b. Slavery

While the ancient orient practiced slavery too, no civilization made the institution of slavery more central to its economic development and social life at that time than ancient Greece, and subsequently the Roman Empire.

Despite the central role of slaves in ancient Greece and their ubiquitous presence in domestic service (where most were women), agriculture (where most were men), industry and state ownership (where all were men employed in general clerical work, police duties, and manual labor, but also as executioners, undertakers and other such unpleasant professions), we have no accurate information as to their true numbers, but only gross exaggerations (see [Deipnosophistae](#) by [Athenaeus of Naucratis](#), p. 233), nor how they fluctuated from one century to another, but the best estimates range from three times more slaves than freemen in Athens to a third of the total population of Attica which also contained foreigners (*metics*) and of course women and children. ([Source](#)) Around 100,000 slaves in the 5th century BCE seems to be the most plausible estimate for Attica and the one most modern scholars have come to accept. ([Source](#))

We do know, however, from Plato's *Laws* that slavery differed from city-state to city-state, some forms being more brutal than others, and that all Greeks were ambivalent about slavery:

“For probably the most vexed problem in all Hellas is the problem of the Helot-system of the Lacedaemonians (Sparta), which some maintain to be good, others bad; a less violent dispute rages round the subjection of the Mariandyni to the slave-system of the Heracleotes, and that of the class of Penestae to the Thessalians. In view of these and similar instances, what ought we to do about this question of owning servants? The point I happened to mention in the course of my argument, —and about which you naturally asked me what I referred to,—was this. We know, of course, that we would all agree that one ought to own slaves that are as docile and good as possible; for in the past many slaves have proved themselves better in every form of excellence than brothers or sons, and have saved their masters and their goods and their whole houses. Surely we know that this language is used about slaves? And is not the opposite kind of language also

used, —that the soul of a slave has no soundness in it, and that a sensible man should never trust that class at all?” (Plato, Laws, Chapter VI, [776c](#), [776d](#), [776e](#))

Ambivalence aside, slavery was rationalized and justified by the philosophies of [Plato](#) (428 – 348 BCE) and [Aristotle](#) (384 – 322 BCE) who deemed agriculture as well as industry and commerce occupations below the dignity of free citizens and should therefore be performed by slaves ideally, and by serfs if not enough slaves could be found, but never by freemen. ([Source](#), p. 173) Slavery, therefore, flourished primarily as a relationship of domination in which freemen enslaved and exploited owned men. ([Source](#))

Since all freemen were enlisted in the army and spent a considerable time of their lives fighting in various wars, the Greeks used slave labor to mine, quarry, plough, reap, lug, build, clean and do all other jobs necessary to keep the economy going. Slaves were also forced into prostitution and were considered nothing more than two-legged livestock (*andrapodon*, literally “one with the feet of a man”) and a tad above ‘quadruped’ (*tetrapodon*) livestock but still chattel. The most common word used for slaves was *doulos* (literally, “owned by someone”) and stands in opposition to the word used for “free man” (*eleútheros*) and for full citizen (*politēs*). ([Source](#))

The conception of the slave as a piece of property originates in the philosophical works of Aristotle who defined the slave (*doulos*) in his book [Oeconomica](#) as “*a living piece of property*” (*ktēma ti empsychon*) and slavery as natural:

“Of property, the first and most indispensable kind is that which is also best and most amenable to Housecraft; and this is the human chattel. Our first step therefore must be to procure good slaves.” (Aristotle, Economics, [1344a](#))

These considerations therefore make clear the nature of the slave and his essential quality: one who is a human being (anthrōpos) belonging by nature not to himself but to another is by nature a slave, and a person is a human being belonging to another if being a man he is an article of property (ktēma), and an article of property is an instrument for action separable from its owner. (Aristotle, Politics, [1254a](#))

Slaves, as a labor force alternative to tenants and wage laborers, were well-suited “*to occupations that required long-term knowledge acquisition, and also to occupations that were physically hazardous or otherwise unpalatable*”. And slavery as a state institution “*equipped the would-be employer with the legal instruments both to retain the worker's services for as long as he wished and to compel the slave to perform tasks that were dangerous or degrading, and thus avoided by all but the most desperate of free workers*”. ([Source](#), p. 272)

Slaves (*doulos*) were present in every Greek household as domestic servants and throughout the economy either belonging to individual masters (*despotēs, kyrios*) or to the state and far outnumbered free citizens (*politēs*) and foreigners (*metics*). While the status of slaves differed from city-state to city-state, in that in some they were merely chattel (*andrapodon*), hence personal property, while in others they were more like land-bonded serfs, all slaves were dependent on their

owners, who were without exception freemen and full citizens, and had limited rights, being considered, as we have seen, nothing more than ‘*a living piece of property*’. “*The slave did not exist as a legal persona, had almost no protected rights and his master had almost complete control over him.*” ([Source](#))

Slaves, even if freed, could not become citizens, vote, or participate in the democratic process in any way. The master could sell, rent, give, or bequeath them at any time. They could not own any land and hardly any property. They were not allowed to marry without the permission of their owner and if they received permission and had children they too would be slaves. Families of slaves had no legal recognition and their owner could disperse them at will. They had few legal rights and their testimonies were not admissible unless extracted by torture. They were often kept in chains, branded and worked to death. Their punishments for crimes were harsher than those of citizens, but, at least in theory and only in Athens, they could not be beaten, raped or killed by their masters or any other freeman for that matter. In reality slaves suffered all of the above and more, especially in Sparta, but to a lesser degree in Athens than elsewhere, despite Aristotle’s and Plato’s exhortations that slaves ought to be treated firmly but not be abused:

“In our intercourse with slaves we must neither suffer them to be insolent nor treat them with cruelty. A share of honor should be given to those who are doing more of a freeman's work, and abundance of food to those who are laboring with their hands. And whereas the use of wine renders even free men insolent, so that in many countries they too refrain from it—as, for instance, the Carthaginians do when they are on campaign—it follows that we must either deny wine to slaves altogether, or reserve it for rare occasions. We may apportion to our slaves (1) work, (2) chastisement, and (3) food. If men are given food, but no chastisement nor any work, they become insolent.” (Aristotle, Economics, Chapter I, [1344a](#))

“Two means only are left for us to try—the one is, not to allow the slaves, if they are to tolerate slavery quietly, to be all of the same nation, but, so far as possible, to have them of different races, —and the other is to accord them proper treatment, and that not only for their sakes, but still more for the sake of ourselves. Proper treatment of servants consists in using no violence towards them, and in hurting them even less, if possible, than our own equals. For it is his way of dealing with men whom it is easy for him to wrong that shows most clearly whether a man is genuine or hypocritical in his reverence for justice and hatred of injustice. He, therefore, that in dealing with slaves proves himself, in his character and action, undefiled by what is unholy or unjust will best be able to sow a crop of goodness, —and this we may say, and justly say, of every master, or king, and of everyone who possesses any kind of absolute power over a person weaker than himself. We ought to punish slaves justly, and not to make them conceited by merely admonishing them as we would free men. An address to a servant should be mostly a simple command: there should be no jesting with servants, either male or female, for by a course of excessively foolish indulgence in their treatment of their slaves, masters often make life harder both for themselves, as rulers, and for their slaves, as subject to rule.” (Plato, Laws, [6.777d](#), [777e](#), [778a](#))

While manumission was possible it rarely happened, serving merely as an incentive for slaves to work harder in the hope of buying their own freedom back. If freed, emancipated slaves could not be wealthier than their former masters, had to fulfill a series of obligations freemen did not, and could never become citizens.

The ancient Greeks, like the Hebrews before them, did put an end to the enslavement of their own people when [Solon](#) (c. 630 – c. 560 BCE), an Athenian statesman, enacted the liberation of debts laws ([seisachtheia](#)) in 593/4 BCE relieving the widespread serfdom and slavery that had become rampant among the peasants (*hektēmoroi*) who worked leased land belonging to rich landowners and were unable to pay their rents. Solon’s law cancelled all outstanding debts, emancipated all enslaved debtors, reinstated the property to the *hektēmoroi*, forbade the use of personal freedom as collateral in all future debts, and placed a ceiling to the property size anyone could have regardless how it had been acquired in order to prevent the excessive accumulation of land by powerful families. ([Source](#)) From that time on slaves came from among the ranks of the *barbaroi*, in other words non-Greek speakers.

Slavery as a whole was nearly ended in Athens after the [Battle of Chaeronea](#) (338 BCE) when Philip II of Macedonia, inspired by [Lycurgus](#), freed most slaves. ([Source](#)) Lycurgus had apparently sponsored legislation back in the 9th century that forbade Athenians from purchasing as slaves free persons captured in war. ([Source](#), p. 14)

Slavery, while it lasted, aided not only the economy but also the demography of ancient Greece. As it was not economical to rear slaves from birth, the vast majority of slaves were “*recruited from capture in war or by piracy, by enslaving metics or citizens who failed to meet certain legal obligations or, as was most commonly the case, by direct purchase of barbarians*” and once enslaved men and women were segregated and were not allowed to reproduce or were strictly limited in their reproductive rights. Furthermore, since only circa one-fifth of the slave population was female, with most of them employed as domestic servants, very few in agriculture and none in industry and state employment, the percentage of children under 9-years of age was correspondingly small and is estimated to have been only about 10% of the entire 100,000-strong slave population, or circa 10,000 in 5th century Athens when the city-state was most prosperous and had the largest slave population in its history. Consequently, there were no slave children in industry, where all slaves were male and kept in very harsh conditions and died quickly, very few in the cities, where they served as domestic servants but was expensive to raise them, and more in agriculture, where it was cheaper to raise them on the land. ([Source](#), p. 122)

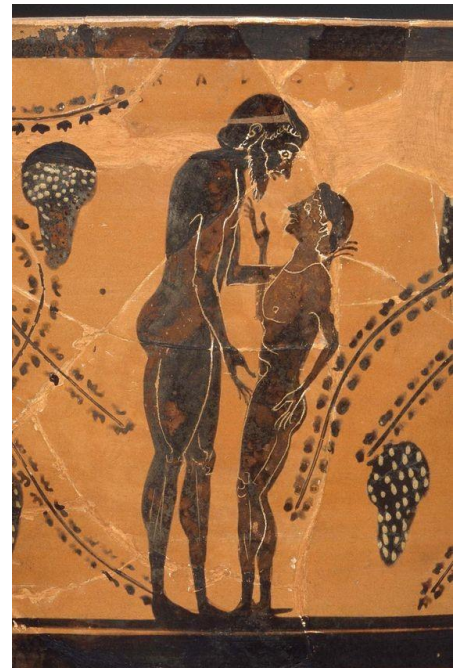
The role of slaves in ancient Greece, therefore, was to keep the economy running so freemen could enjoy the fruits of their labor and have the time and resources necessary to wage war on friends and foes alike. Slaves were exploited to the fullest and discarded when they were no longer productive. As such they served as a buffer for free citizens against famine and hardship. Their legal rights were limited so they could be exploited for economic reasons and their reproductive rights were suppressed so they could be exploited for demographic reasons.

c. Pederasty and homosexuality

Although the Greek city-states, be they Dorian, Aeolian or Ionian, the three main groups, spoke closely related dialects and shared a common ancestry it would be inaccurate to generalize about the Greeks especially in terms of pederasty and homosexuality since striking differences in political structures and social ideals did exist. What is generally accepted, however, is that Greek homosexuality originated in the military organization of the Dorian states, to which Sparta also belonged, and that *“in the classical period overt homosexual behavior was more acceptable in certain Dorian regions (notably Sparta and Crete) than elsewhere”*. ([Source](#), p. 252)

Pederasty/homosexuality, it should be noted, is a more civilized alternative to castration, the former taking men out of procreation temporarily, by giving them the opportunity to have non-procreative sex with another male, while the latter permanently, by making procreation impossible.

“Homosexuality in Greece normally meant the love of an adult male, the [erastes](#) (pl.: [erastai](#)), who was perhaps in his twenties, for an adolescent, the [eromenos](#) or beloved (pl.: [eromenoi](#)), who was the passive recipient of his affection. By convention at Athens, intercourse was supposed to take place between the thighs of the eromenos (this [‘intercrural’](#) copulation is frequently depicted on Attic vases, especially in the second half of the sixth century), and anal penetration was seen as an outrage, especially when submitted to by an adult citizen, even though it must have occurred in pederastic relationships.” ([Source](#), p. 162)



We have seen how the Spartans used military training in the *agoge* as a way to sexually confuse and compromise the male population and cause if not all than most males to be pederasts. It did this through a coming-of-age rite that paired adolescent boys with adult males whereby the adult males played the role of older sexual actors and the dominant participants of the sexual act (*erastês* / lover), while the adolescent boys played the role of passive and subordinate sexual participants (*erômenos* / beloved). ([Source](#), p. 162-3)

The practice of pederasty appears to have originated in Crete in the 7th century BCE and came into prominence towards the end of the [Archaic period](#) (800 – 480 BCE). By the 5th century BCE the custom of pederasty became established throughout the Hellenic world and appears in artistic representations of the visual and literary arts in all its regions. In Crete pederasty as a social institution is grounded in a primitive initiation by abduction ceremony described by Strabo while commenting on the love affairs between Cretan young men and adolescents.

“A man would select a particular youth, called a parastatheis, who was distinguished not only for his comely appearance but by his courage and manners, and with the help of the boy's friends, capture and take him to the abductor's andreion. After having given the boy presents, the abductor, called the philetor or lover, would take him into the country, accompanied by the friends who helped in the abduction, and spend two months hunting and feasting. At the end of this period, the lover would give the youth three gifts which were in fact, required by law: military garb, an ox and a drinking cup, as well as other, unspecified but costly gifts. Upon returning to the city, the youth sacrificed the ox to Zeus and feasted with his friends. After this episode, the parastatheis continued to receive honours. In dances and races he would hold a special place, and was permitted to dress in special clothing so that, when he had grown to manhood, his distinctive dress denoted his adult status as kleinos ('famous' or 'renowned')” ([Source](#), p. 105)

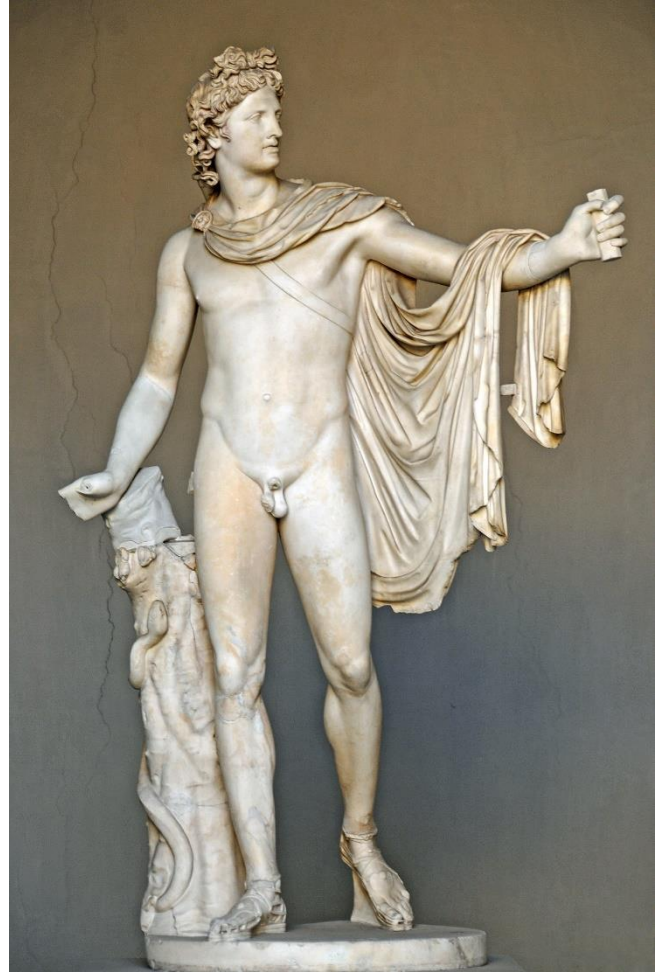
In time, the Greeks promoted homosexuality as a morally acceptable form of sexual gratification despite being fully aware that it violates the laws of nature. A passage from Plato's *Laws* underscores the aberrant nature of homosexuality, pinpoints its origin in the Spartan military organization in *agoge* and communal messes and identifies the [gymnasium](#), where youth trained naked, as the Pan-Hellenic institution through which it spread. Plato laments:

“These gymnasia and messes ... seem also to have undermined a law which is old and in accordance with nature: I mean the pleasure which man and beast alike have in sexual intercourse. For this your cities above all should be blamed, and all such cities as make use of gymnasia We must reflect that when the natural forms of female and male come together for procreation, the pleasure in this act seems to have been granted them in accordance with nature, but that enjoyed by males in intercourse with males or by females in intercourse with females seems to be contrary to nature, a crime of the first order, committed through inability to control the desire for pleasure. We all blame the Cretans for having made up the myth of [Ganymede](#) ...” ([Source](#), [1.636b](#), [1.636c](#))

To conventionalize and deeply ingrain this unnatural sexual behavior into the psyche of the people, the social architects of ancient Greece labeled the gods themselves as incorrigible pederasts. While *“there is no clear reference to male homoeroticism in [Homer](#) or [Hesiod](#)”* the practice *“appears to have become widely accepted during the seventh century, especially in aristocratic circles”*. *“To the Greeks themselves [Laios](#), father of [Oedipus](#), was the first homosexual, and [Euripides](#) produced a tragedy on this theme, the [Chrysis](#), in 411–409 BCE. The gods themselves were depicted as given to pederasty, with [Zeus](#) abducting the young [Ganymede](#) and [Poseidon Pelops](#).”* ([Source](#), p. 162)

[Apollo](#), the national divinity of the Greeks, is not only depicted by Greek sculptors and artists as a wet dream for homosexuals, namely a perfectly proportioned and beardless male youth ([ephebe](#)), it is also celebrated by the makers of myths as a serial pederast with an interminable list of male lovers that includes: [Hyacinthus](#), [Cyparissus](#), [Admetus](#), [Branchus](#), [Atymnius](#), [Boreas](#), [Cinyras](#), [Helenus](#), Hippolytus of Sicyon, [Hymenaios](#), [Lapis](#), [Phorbas](#). ([Source](#)) [Hermes](#), [Eros](#), and [Heracles](#) are other pederastic gods of Greek mythology, but none outshines Apollo. ([Source](#))

As the patron of herdsmen and shepherds Apollo was deliberately chosen to be the arch-pederast of Greek mythology and art, for one can easily imagine how this aberrant sexual practice emerged from the [pastoralist](#) existence of men who tended to livestock and lived in total isolation and without female companions for months on end while moving their herds of sheep, goats or cattle from lower valleys in winter to higher pastures in summer, according to the annual cyclical demands of [transhumance](#). Sex with animals, [bestiality/zoophilia](#), is undoubtedly the precursor of pederasty/homosexuality in a society that started as migratory pastoralists and developed into sedentary agriculturalists, which is why the ancient Greeks never punished bestiality with death. To paraphrase the authors of [Taming Lust](#) there are elements in Greek high art and religion where bestiality is part of both context and subtext, but my book is not the place to delve on such stomach-turning subjects.



Neither is it a coincidence that Apollo was the giver of laws and his oracles were consulted prior to setting laws in a city-state, nor that he was associated with dominion over colonists. For by assigning these roles to a pederast God the people were set up to accept rules and laws that suited men with similar sexual predilections, to say nothing of the population control needs of their city-states.

By depicting the gods themselves as homosexual pedophiles the people were conditioned to view and accept this as not only the norm but as the ideal form of sexuality, a perverse distortion of the natural order that is being repeated in our own century through the [LGBTQI](#) propaganda that North American and Western European depopulationists are relentlessly forcing upon the world's youth through the media in an attempt to sexually confuse them to such an extent as to drive them to seek [sex reassignment surgery](#) (SRS) and in this fashion eliminate a good proportion of the population from the reproductive cycle.

The give [intercrural sex](#) (in which the penis is placed between the receiving partner's thighs), which appears to have been the type of [non-penetrative sex](#) used by the ancient Greeks, cultural prominence, Greek literature was used as a vehicle for warping heterosexuality and as such it abounds with homosexual couples who play central and heroic roles: [Achilles and Patroclus](#),

[Theseus](#) and [Pirithous](#), [Orestes](#) and [Pylades](#), and [Alexander](#) and [Hephaestion](#) (a real life couple), to name but a few.

“The most well-known Greek story of pederasty between mortals is that of Achilles and Patroclus. The two were portrayed as an [erastes and eromenos](#) by many writers and poets, although there has been much debate about who assumed each role. The first appearance of the heroic duo was in [Homer](#)’s Iliad, in which the two men are companions fighting the Trojans in the Trojan War. While they don’t have a sexual relationship in the epic, they share an emotional and passionate bond that is much stronger than the typical male friendship. Because the pair do not fit the mold for a typical pederastic relationship in the Iliad, later Greek poets like [Aeschylus](#) and Plato attempted to force them into the mold in their own works. Aeschylus wrote that Achilles was Patroclus’ erastes, while Plato claimed the opposite. Regardless of who was right about their relationship dynamics, Achilles and Patroclus’ close companionship was manipulated to fit the pederastic mold to suit the practices of noble Greek men in the 6th, 5th and 4th centuries.” ([Source](#))

To make pederasty and homosexuality effective methods of population control the Greeks had to ensure that both practices were not only culturally acceptable but also universally accessible, which is why prostitution was legal and condoned, male prostitutes were as common as female prostitutes, and “*all social classes were welcomed to use them without fear of being labeled immoral by their fellow citizens*”. ([Source](#))

Pederasty was one of the most reprehensible aspects of Greek culture, but nowhere near as reprehensible as castration, which other contemporary cultures practiced in order to exclude some men from procreation and thus limit births. The Greek method of diverting the male sexual urges towards fruitless reproduction with adolescent males was far more humane, civilized and equitable than the castration of males practiced by the [Achaemenid Persians](#) (522 – 486 BCE) and other civilizations at that time and inherited from the [Babylonian Empire](#) (1895 – 539 CE). It was also a temporary rather than a permanent method of taking men out of reproduction.

Incidentally, when the Persians crushed a revolt of Ionian cities in 494 BCE, they castrated the best-looking boys. [Herodotus](#) (c. 484 – c. 425 BCE) recounts the Persian threat to the Ionians in paragraph 6.9 and the consequence of not accepting terms in paragraph 6.32.

[6.9] *“Tell them, when they are vanquished in fight, they shall be enslaved; their boys shall be made eunuchs, and their maidens transported to Bactra; while their country shall be delivered into the hands of foreigners.”*

[6.32] *“And now their generals made good all the threats wherewith they had menaced the Ionians before the battle. For no sooner did they get possession of the towns than they choose out all the best favoured boys and made them eunuchs, while the most beautiful of the girls they tore from their homes and sent as presents to the king, at the same time burning the cities themselves, with their temples. Thus were the Ionians for the third time reduced to*

slavery; once by the Lydians, and a second, and now a third time, by the Persians.”
([Herodotus 6.9 & 6.32](#)).

Seen in this light, Greek non-penetrative pederasty was centuries ahead of Persian castration and certainly preferable to it as a method of population control especially since there is no evidence that anyone was forced into pederasty but merely coaxed into it and therefore some, even among the freemen, chose not to engage in it despite heavy social conditioning. The Persians, by comparison, continued to castrate men until the end of the [Qajar Dynasty](#) (1789 – 1925 CE). ([Source](#))

The Greeks of the freemen class accepted pederasty and conformed to the homosexual ethos because it gave them a way in which to limit childbirth without outright repressing their sexual urges. By programming young men to satisfy their carnality with adolescent boys, and entrenching this practice from generation to generation through military and athletic institutions, and reinforcing it through literature and art, undesired pregnancies among females were avoided, in part if not in full. And since males were able to refrain from sexual intercourse with women until the age of 30, when they were finally allowed to marry, and by which time many would have already died in war without leaving any children behind, they could bypass life's most fertile and sexually active decade, from age 20 to 30, without once touching a woman, for procreative purposes at least (since prostitutes were fair game), which needless to say had a significant downward effect on the birthrate.

d. Prostitution

The utility of prostitutes to any population control effort did not go unnoticed by Greek legislators especially if prostitutes could freely and legally practice birth control and abortion, which the law readily allowed. To make maximum use of prostitution the Greek city-states did not make it illegal, but rather benefitted from it financially and demographically by licensing, regulating and taxing the profession. [Solon](#) placed the prostitutes of Athens in brothels to curb unwanted pregnancies and to make them more easily and safely accessible. Since rape was punishable by death, extramarital affairs were illegal, and the law gave a cheated husband the right to kill the offenders if he caught them in the act, sexual intercourse between unmarried people was limited to prostitutes and brothels to avoid unwanted pregnancies and to better restrict births to married couples only. ([Source](#))

There were apparently two types of prostitutes in Athens, the *pornai*, found in brothels and on street corners, were mostly slaves, while the *hetairai*, the higher-class courtesans “*were usually upper-class educated women who wanted control of their lives and their own finances and generally lived as they pleased*”. ([Source](#)) The *hetaerae* (plural of *hetairai*) provided not only sex but also companionship as they engaged in long-term relationships with their clients. ([Source](#))

It should be noted that male prostitutes were also common, as one would expect in a society of pederasts, for they too were frequented by men and not by women, as women were little more than domestic prisoners in ancient Greece. Male pornai were adolescent men who were frequented by older men. The career of a male prostitute was short as they lost their sexual appeal the moment they started growing facial and body hair. ([Source](#))



e. Delayed marriage for men

Throughout the Greek world legislators delayed marriage until after a man had completed his military service which happened at 30 years of age. According to Plato's *Laws* and the ideals he described therein "*the limit of the marriage-age shall be from sixteen to twenty years—the longest time allowed—for a girl, and for a boy from thirty to thirty-five.*" ([Source](#), Plato's *Laws*, p. 501)

Delaying the marriage of women and not just of men would have been an even more effective method of population control. As it was, men in their thirties married women in their teens and unless the men died prematurely in war and widowed their women, which was often the case, the women would be sexually active throughout their prime reproductive years, thus from 15 to 35 years of age.

Since a good proportion of Greek men died in war in the flower of their lives, often expiring before marriage and therefore before having a chance to reproduce, or shortly after, leaving behind their wives with a child or two, the birthrate was reduced substantially by delaying marriage for men until age 30.

The large age difference had two other causes, the time needed for the bride's family to acquire a dowry, a precondition for marrying a man of good standing ([Demosthenes 20.57](#)), and the delayed transmission of property from father to son. Since daughters were excluded from any inheritance and had no claim to the paternal estate, a rule intended to prevent the devolution of the family property, they instead received a dowry as a pre-mortem inheritance. Should the marriage be dissolved by death or divorce, the dowry returned to the woman's natal family, unless private creditors or the state claimed. ([Source](#), p. 233, 236 & 237)

f. Arranged marriages

To reduce the number of children born to every couple the Greeks, like the Hindus, took personal choice and romantic love out of the marriage equation. To prevent the young from having a say in the matter girls were spoken at the age of 12 and married off at puberty and boys were locked up in military schools and prohibited from socializing let alone marrying until at least 25 years of age and more often than not until the age of 30, time during which they were taught to satisfy their sexual urges with young boys.

The father chose his daughter's husband, love not being a consideration, provided a dowry and organized her marriage. Marriage, therefore, was a transaction between the bride's father and the bridegroom of which the bride was the object. In the absence of a father a guardian ([kyrios](#)), usually an uncle or another male relative, took on this role. The bride and groom were usually strangers to each other given the rigid separation of men and women in Greek society. All marriages being arranged the best one could hope for was [philia](#), friendship or affection, but not [eros](#), sensual or passionate love, which neither husband nor wife could experience unless love developed during marriage. Not surprisingly the prevailing view of marriage was also negative, and is expressed even more negatively by Menander: "*Marriage, if one will face the truth, is an evil, but a necessary evil.*"

Since there was little or no affection between husbands and wives, and all males were raised to satisfy their sexual urges either with young boys or slave prostitutes, sexual intercourse between couples was limited to procreation only and if the results of such attempts at producing a successor were not satisfactory there was little or no compulsion at abandoning the fetus and try again until a child was born who met all social expectations. The foreseeable result of such mating practices was of course fewer children who survived this rigorous selection process, three or four being the norm.

g. Limiting the age of procreation

In his book *Politics*, Aristotle suggests a need for legislating the maximum and minimum age allowed for sexual intercourse and procreation to ensure the best quality of offspring but also to limit population growth:

“And since the beginning of the fit age for a man and for a woman, at which they are to begin their union, has been defined, let it also be decided for how long a time it is suitable for them to serve the state in the matter of producing children. For the offspring of too elderly parents, as those of too young ones, are born imperfect both in body and mind, and the children of those that have arrived at old age are weaklings. Therefore the period must be limited to correspond with the mental prime; and this in the case of most men is the age stated by some of the poets, who measure men's age by periods of seven years, it is about the age of fifty. Therefore persons exceeding this age by four or five years must be discharged from the duty of producing children for the community, and for the rest of their lives if they have intercourse it must be manifestly for the sake of health or for some other similar reason. As to intercourse with another woman or man, in general it must be dishonorable for them to be known to take any part in it in any circumstances whatsoever as long as they are husband and wife and bear those names, but any who may be discovered doing anything of the sort during their period of parentage must be punished with a loss of privilege suited to the offence.” ([Politics, Book VII, section 1335b](#))

A shorter timeframe for sexual activity would have undoubtedly resulted in fewer conceptions per couple and consequently in a more slowly growing population.

2. Balance between males and females

Throughout its bloody history the Greek civilization has sent its men to war and few came back. What about excess women, whose number would have been very high given the high casualties of males in wars? How was the number of females balanced with that of males, especially in the aftermath of war, in the monogamous society that Greece was?

War as a solution for reducing the number of males to prevent overpopulation would have forced the leaders of ancient Greece to choose one of the following options to rebalance the male-female ratio: (1) allow men to marry more than one woman and thus practice polygyny, (2) find ways to kill as many adult females as possible to equalize their numbers with that of males in the aftermath of war, (3) deprive as many females as necessary of the right to procreation in the absence of enough males to go around, or (4) practice sex selective infanticide by killing far more females than males to preemptively even out the ratios of females with that of males. The Greeks chose the second and third options, which were imperfect remedies. As a result many women remained unmarried as they outnumbered men in the aftermath of war and also because Greeks chose monogamy as their system of marriage, a rare choice at the time.

a. Monogamy

Any society that chooses monogamy, which prohibits concurrent marital relations with more than one person, over polygyny, which allows the marriage of one man with several women, is forced to contend with large numbers of women who remain unmarried and childless throughout their lives and who must be cared for by their extended family or the community at large. This undoubtedly explains why monogamy is rather rare in the global anthropological record accounting for only 16% of 1167 surveyed human societies according to Murdoch's [Ethnographic Atlas](#), and why to this day only "[46% of larger states have socially imposed monogamy, compared to 26% of smaller states, 10% of chiefdoms, and 11% of bands and tribes](#)". Greeks, however, not only practiced monogamy they practiced an absolute form of monogamy that did not allow men to even cohabit with concubines during marriage, and did not exempt rulers from these norms, a form of monogamy that sociologists and anthropologists now call "Socially Imposed Universal Monogamy" (SIUM) and that was unique at that time and somewhat at odds with human nature which is "[mildly polygynous in both 'genetic' and 'social' terms](#)". ([Source](#))

"A moderate degree of polygyny may be extrapolated from two observations. One is that in humans, adult males are on average bigger (i.e., taller as well as heavier) than females. Male-biased sexual dimorphism is a correlate of polygyny: the more polygynous a species, the bigger males are in relation to females. Species with female harems consequently display extreme levels of dimorphism: male sea lions for example can be three times as heavy as females. The human dimorphism index of 1.15 (based on weight and height) indicates that humans are only mildly polygynous. This basic ratio has been traced back as far as Australopithecus afarensis more than 3 million years ago. The other reason is that whereas "Mitochondrial Eve" – our matrilineal most recent common ancestor – lived about 200,000 years ago, "Y-chromosomal Adam" – our

patrilineal most recent common ancestor – is considerably less distant, having lived only 90,000-60,000 years ago. This is a function of the generally well-documented fact that male reproductive success tends to be more variable than for females, which is consistent with some degree of polygyny.” (Ibid., p. 2-3)

It is by the strength of their social norms and customs, their ethos, that Greeks were able to subject their reproductive urges to the discipline and self-control required by the form of absolute monogamy they practiced, at least the females, discipline that was transgressed only with the help of pederasty and prostitution y men, but nevertheless sufficiently well adhered to to promote male reproductive success and equalize reproductive opportunities which aided social harmony that in turn allowed Greek civilization to flourish and to shine brighter than any other until that time.

It is their absolute monogamy that is primarily responsible for the unparalleled success of Greek civilization. It is also responsible for a series of unintended consequences. First, monogamy cannot work without unwavering fidelity during marriage. Second, absolute fidelity during marriage makes virginity a precondition of marriage, for if a person is promiscuous prior to marriage it is unlikely he or she will be faithful during marriage. Furthermore, only by marrying a virgin could a man be certain that his firstborn child was his own and not someone else’s. Both virginity and fidelity are therefore of paramount importance for the preservation of monogamy, especially if females adhere to them as that ensures paternity, which in turn safeguards patrilineal inheritance of land and property. No man wants to raise someone else’s children as that would spell the end of his genetic lineage and constitutes genetic suicide. Furthermore, no man would make the sacrifices required to accumulate land and defend his ownership of the land, a tall order throughout history, other than for his own sons and until his natural sons are ready to inherit and protect their family’s land for the next generation, and thus take their place and do their part in preserving a patrilineal system of inheritance. Incidentally, the patrilineal rather than the matrilineal inheritance system was chosen because women, being physically weaker, could not hope to prevent men from taking their land away. Men had a much better chance at protecting and keeping the land. Moreover, land ownership was particularly important in ancient Greece since citizenship was predicated on it and those who lost their land also lost their citizenship rights.

Given that only female virginity and fidelity were paramount for safeguarding paternity and a patrilineal inheritance system, they were imposed only on females. To preserve the virginity and fidelity of females, however, meant that no male could engage in sexual intercourse with females until marriage and once married only with his own wife. Since men are by nature polygynous a method had to be found to somehow satisfy their sexual urges prior to marriage. Pederasty was invented for this very purpose. For the more men satisfied their sexual urges with younger men through non-penetrative intercrural sex the fewer women had to be forced into prostitution.

By choosing absolute monogamy the ancient Greeks were forced to make female virginity a precondition of marriage and female fidelity a condition of marriage in order to safeguard the

male's bloodline and the system of patrilineal inheritance, which in turn forced men to resort to pederasty or prostitution to satisfy their sexual urges or resign themselves to sexual abstinence until they married.

b. Abortion

Abortion was legal and widespread in ancient Greece and no one was stigmatized for doing or resorting to abortions. People sought abortions for the same reasons as they do today: to prevent unwanted children if they already had enough, to avoid the expenses of child-rearing if they were too poor, to hide illegal sexual activity if they had been unfaithful, to limit the number of heirs if they were rich and powerful and did not want to divide their wealth through partible inheritance, or to prevent losing their figure if they were prostitutes or frivolous women whose livelihoods depended solely on the favors of men. The state for its part encouraged abortions to slow down population growth and safeguard the security, welfare and prosperity of its citizens.

According to [Socrates](#) (c. 470 – 399 BCE), who was the son of a midwife, various surgical procedures to end a pregnancy were provided by midwives as well as drugs combined with various chants and charms to induce abortions. These abortifacient drugs consisted of various potions of herbs mixed with wine. The herbs used by midwives were birthwort, juniper, myrrh, and pennyroyal, the latter being also used as a contraceptive. Doctors for the most part did not perform abortions due to their risk to the mothers and not out of concern for the children. If a mother had been harmed during an abortion the doctor would have contravened the [Hippocratic Oath](#) (400 BCE), which stated (red highlights are my own and show the parts that refer to abortion directly or indirectly while text in brackets explains the modern meaning of the words):

"I SWEAR by Apollo the physician, and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this stipulation- to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offspring in the same footing as my own brothers, and to teach them this art, if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practice my Art. I will not cut persons laboring under the stone [meaning 'will not perform surgery of any kind, including surgical abortions'], but will leave this to be done by men who are practitioners of this work. Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and, further from the seduction of females or males, of

freemen and slaves. Whatever, in connection with my professional practice or not, in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this Oath, may the reverse be my lot!"

Doctors, however, had no reservations teaching prostitutes abortive methods as this text, also attributed to Hippocrates, from "[Generation, Nature of the Child](#)" (c. 410 BCE) shows:

"It was in the following way that I came to see a six-day-old embryo. A kinswomen of mine owned a very valuable danseuse, whom she employed as a prostitute. It was important that this girl should not become pregnant and therefore lose her value. Now this girl had heard the sort of thing women say to each other – that when a woman is going to conceive, the seed remains inside her and does not fall out. She digested this information, and kept a watch. One day she noticed that the seed had not come out again. She told her mistress and the story came to me. When I heard it, I told her to jump up and down, touching her buttocks with her heels at each leap. After she had done this more than seven times, there was a noise, the seed fell out on the ground, and the girl looked at in great surprise... It was round, and red, and within the membrane could be seen thick white fibers, surrounded by a thick red serum; while on the outer surface of the membrane were clots of blood."

Plato, in his [Republic \(Book V\)](#), written around 360 BCE, went a step further, foreshadowing eugenics, when advising that the superior should reproduce as often as possible and the inferior as seldom as possible and that certain fetuses should not be allowed to be born or should be killed after birth:

"...the principle has been already laid down that the best of either sex should be united with the best as often, and the inferior with the inferior, as seldom as possible; and that they should rear the offspring of the one sort of union, but not of the other, if the flock is to be maintained in first-rate condition...And I think that our braver and better youth, besides their other honours and rewards, might have greater facilities of intercourse with women given them; their bravery will be a reason, and such fathers ought to have as many sons as possible... A woman, I said, at twenty years of age may begin to bear children to the State, and continue to bear them until forty; a man may begin at five-and-twenty, when he has passed the point at which the pulse of life beats quickest, and continue to beget children until he be fifty-five...a man may not marry his daughter or his daughter's daughter, or his mother or his mother's mother; and women, on the other hand, are prohibited from marrying their sons or fathers, or son's son or father's father, and so on in either direction. And we grant all this, accompanying the permission with strict orders to prevent any embryo which may come into being from seeing the light; and if any force a way to the birth, the parents must understand that the offspring of such an union cannot be maintained, and arrange accordingly."

c. Infanticide by child exposure and sex selective neonaticide

Infanticide by child exposure and abortion go hand in hand, for that which cannot be known before birth, such as the health status of the fetus, becomes evident after birth in the case of deformities and other abnormalities. Ancient Greece did not have the [genomic](#) technology of [prenatal testing](#) and [obstetric ultrasonography](#) that we have today to detect fetal problems and parents had to wait until after birth to see if the infant was normal or not. But once a child was found to be deficient in any way it was more often than not exposed to the elements and left to die or was thrown in a pit along with other deformed or unfit babies.

The extent to which this was practiced is made painfully evident by the Agora Bone Well found on the fringes of the [Agora](#), the central public space, of ancient Athens, where the bodily remains of 450 infants and 150 dogs disposed there in the second century BCE were found and excavated in 1938.



The bones exhumed there tell us that they belonged to *“infant skeletons ranging in age from 30 weeks in utero to 42 weeks, or slightly more than full term (normally 40 weeks)”*, that *“most, if not all, of the skeletons found in this deposit entered the well as intact bodies of infants and fetuses”* since they present *“no evidence of environmental weathering, carnivore gnawing, extensive postmortem breakage, or other indications that the bones were previously buried elsewhere or exposed above ground before being deposited in the well”*, that *“most of the infants in the well died at or near the end of a full-term pregnancy”*, that *“the sex distribution is nearly equal”*, that *“approximately 34% were born preterm”*, that *“nearly 25% of the cranial vault bones had*

evidence of pathology”, that 7 exhibit “definite cleft palate” and 3 exhibit “partial aplasia of the palate shelf”. The scientific team who analyzed the bones therefore concluded:

“...the presence of these infants in the Agora Bone Well does not necessarily indicate that they were exposed, but parents may have hesitated to attempt to rear an infant with this debilitating deformity. The well contained a few infants with visible birth defects that may have made them candidates for infanticide, but the even distribution of male and female babies does not support gender-based infanticide as a major factor in the formation of the deposit.” ([Source](#), pp. 41-52)

Of course the bones they analyzed belonged mostly to slaves and metics whose existence was far more precarious than that of free citizens and who therefore used [infanticide](#), the intentional killing of infants, on both sexes to the same extent.

Aristotle (384 – 322 BCE), in his Politics, attempts to define the ethical framework for abortion and child exposure and wrote when and under what circumstances the law should promote or disallow them, naming preventing the birth of deformed children as a sound reason for letting an infant die by exposure and overpopulation as a sound reason for abortion, while also stating that the development of sensation in the fetus must be the cutoff point for abortion:

“As to exposing or rearing the children born, let there be a law that no deformed child shall be reared; but on the ground of number of children, if the regular customs hinder any of those born being exposed, there must be a limit fixed to the procreation of offspring, and if any people have a child as a result of intercourse in contravention of these regulations, abortion must be practiced on it before it has developed sensation and life; for the line between lawful and unlawful abortion will be marked by the fact of having sensation and being alive.” ([Politics, Book VII, section 1335b](#))

Aristotle believed such law was necessary to prevent parents, especially from the lower classes, from hiding children with deformities and defects during infancy, as they would be a burden on the state for the duration of their lives.

Infanticide, the killing of children, and especially [neonaticides](#), the killing of children by the parents on the day of birth, as well as sex selective infanticide and neonaticide, which targeted infant girls, was part and parcel of the population control ethos of ancient Greece.

Infants with physical abnormalities or visible birth defects, or who were deemed too small and weak, as well as illegitimate children were abandoned immediately after birth or before the [amphidromia](#) or *dekate* ceremonies, when infants were named and welcomed into the family (five, seven or ten days after birth), could take place. Prior to this event the father could discard the child without fear of legal retribution and with impunity since the child had no social existence yet, but afterward the child obtained the customary protections offered by the state to all its citizens. ([Source](#), p. 297)

Most city-states had designated locations where unwanted children could be abandoned and while some infants were taken by others to be adopted or used as slaves most died. In Sparta ill-formed

and deformed infants were abandoned at a ravine at the foot of [Mount Taygetus](#). Classical literature abounds with examples of abandoned infants. This selection process was particularly brutal in Sparta where, according to Plutarch infants were presented to city elders for inspection and while the healthy infants were given back to their fathers to be raised according to Spartan morals, the weak or deformed infants, who were deemed to be a potential burden on society, were summarily discarded.

“Offspring was not reared at the will of the father, but was taken and carried by him to a place called Lesche, where the elders of the tribes officially examined the infant, and if it was well-built and sturdy, they ordered the father to rear it, and assigned it one of the nine thousand lots of land; but if it was ill-born and deformed, they sent it to the so-called Apothetae, a chasm-like place at the foot of Mount Taygetus, [2] in the conviction that the life of that which nature had not well equipped at the very beginning for health and strength, was of no advantage either to itself or the state. On the same principle, the women used to bathe their new-born babes not with water, but with wine, thus making a sort of test of their constitutions. For it is said that epileptic and sickly infants are thrown into convulsions by the strong wine and loose their senses, while the healthy ones are rather tempered by it, like steel, and given a firm habit of body.” ([Lycurgus 16](#)),

To what extent sex selective infanticide was practiced in ancient Greece is not known but can only be inferred from literary sources and the scant demographic evidence that exists since quantitative data from graves and skeletons is too fragmentary to be of use. What is certain is that female preferential exposure/infanticide was practiced, as attested by the following literary evidence ([Source](#), p. 122):

In a 3rd century BCE comedy, [Poseidippos](#) (360 – 250 BCE) wrote the following lines and repeated their sentiment throughout the text:

“Everyone rears a son even if he’s poor, But he exposes a daughter even if he’s rich.”
(υἱὸν τρέφει πᾶς κὰν πένης τις ὦν τύχη, θυγατέρα δ’ ἐκτίθησι κὰν ἢ πλούσιος)
(Hermaphroditos, fr. 12, PCG VII, pp. 567–568, trans. Robert Lamberton)

A century later, in [Heauton timōroumenos](#), a play written in 163 BCE by [Publius Terentius Afer](#), a dramatist of the Roman Republic, which is a Latin translation of the Greek original play by [Menander](#) (c. 343 – 291 BCE), a wife says to her husband:

“Do you remember I was pregnant and you gave strict instructions that, If it was a girl, you didn’t want it to be raised?”

(Meministin me gravidam et mihi te maxumo opere edicere, Si puellam parerem, nolle tolli?)

Perhaps the most compelling piece of evidence comes from a real and rather famous letter sent in the year 5 BCE by the soldier Hilarion to his wife Alis where he wrote:

“If . . . you give birth, if it’s male, leave it be, if it’s female, throw it out”

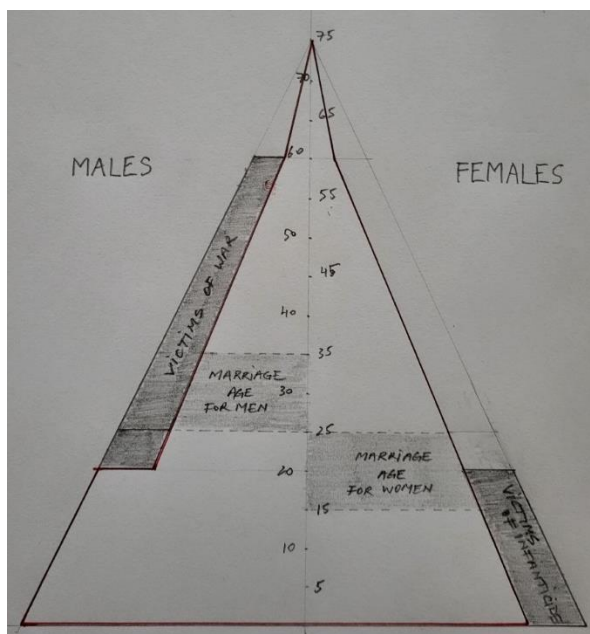
(ἐὰν πολλοπολλῶν τέκνις, ἐὰν ἦν ἄρσενον ἄφες, ἐὰν ἦν θήλεια ἔκβαλε)
(P Oxy. IV 744)

The demographic arguments in favor of female preferential infanticide are even more compelling than the literary ones and are supported by clear and indisputable ethnographic evidence from across the world.

Since there is no evidence of an imbalance between the sexes in any of the Greek city-states despite the constant combat, feuding and raiding between them, which sent a high proportion of the male population into an early grave, and since there is also no evidence of a surplus of women of marriage age and therefore no marriage squeeze problem, we can safely conclude that sex selective infanticide was the way in which all Greek societies rebalanced the sexes. No other solution existed at the time in monogamous societies.

The extent to which female selective infanticide was practiced was therefore directly related to the number of male war victims. If, for instance, a quarter of all males were expected to die in war then at least 15% of all female infants would have been killed at birth. A 10% surplus of females would have been left as a safety valve since many women died in childbirth and widowers would have needed available females to remarry. Consequently, up to the age of 20 when men went to war and started dying they would have outnumbered females by about 15%. After the age of 20 the male-female ratio would have been more or less equal, with females slightly outnumbering males, which explains the phenomena of maidenhood and spinsterhood. The lower the war casualties among men the lower the number of female infanticide victims would have been.

Furthermore, by delaying marriage for men until age 30 while females could get married at puberty, thus at half a male's age, society had more time to adjust the ratio of females to that of males. Had the Greeks mandated that men and women had to be of similar ages to marry there would have been a large number of females left unmarried in each age cohort. By allowing much



older men to marry much younger women the male-female disparities in one age cohort were easily evened out by the other age cohorts since there were no social impediments for a 40-year-old widower to marry a 20-year old woman, or of an even older man to marry an even younger woman. This gave society a 20 to 30-year window to correct the sex ratio imbalance.

The population structure of the ancient Greek city states, riven by war and forced into sex selective infanticide, would have looked like this (see graph).

The gap left by victims of war on the male side of the population structure is matched by the gap

left by victims of infanticide on the female side of the population structure in anticipation of the male gap.

The population would have still been growing but at a slower pace. To control the pace at which the population grew the Greeks needed only to increase the male casualties of war and match them with female selective infanticide. And they were not alone in choosing this strategy.

Ethnographic studies of cultures from around the world confirm all groups that engaged in war also engaged in female selective infanticide to rebalance the sex ratio. Professor Mark Golden references several studies in his paper "[Demography and the Exposure of Girls at Athens](#)" which posits that ancient Greece did practice female selective infanticide to the tune of 10%:

"A study of ethnographical reports on 393 widely scattered cultures shows that 179 commonly and 29 occasionally practised infanticide, predominantly of girls." (T. Divale, M. Harris, "[Population, Warfare, and the Male Supremacist Complex](#)", *American Anthropologist* 78 (1976) 525)

"And a recent survey concludes, "Infanticide has been practised on every continent and by people on every level of cultural complexity, from hunters and gatherers to high civilizations, including our own ancestors. Rather than being an exception, it has been the rule"." (L. Williamson, "Infanticide: an Anthropological Analysis," in M. Kohl, ed., [Infanticide and the Value of Life](#) (Buffalo 1978) 61. Cf. M. Dickeman, "[Demographic Consequences of Infanticide in Man](#)," *Annual Review of Ecology and Systematics* 6 (1975) 130)

Another recent review notes only two examples of preferential male infanticide (from Carthage and East Africa); "female infanticide, on the other hand, is very common." "And the rate of female infanticide is often much higher than 10 percent: ". . . preferential female infanticide operates in a variety of human socioeconomic systems as a significant contributor to the maintenance of social structure at rates ranging from 10-100 per cent of female live births per social unit". (W. Petersen, [Population](#) (New York 1975))

Taken together, the literary, demographic, anthropological and forensic pieces of evidence make a clear case that ancient Greece did practice sex-selective infanticide and that on average about 10% to 15% of the female infants were exposed after birth to balance the sex ratios.

It is equally evident that the ancient Greeks used religion to enforce infanticide, more specifically the initiations held every year for the cult of [Demeter](#) and [Persephone](#), which went by the name of [Eleusinian Mysteries](#), and that served as the ancient equivalent of a crash course in female infanticide and as a deliberate traumatic experience to force the population to toe the infanticide line. Since sooner or later everyone with influence took part in the ritual, infanticide was an open secret among the elites that was enforced by *mutual coercion*, a principle used to this day, as we shall see.

Sometimes in the 7th century, before the [Homeric Hymns](#) (c. 650 BCE) were written, this old agrarian cult inherited from the [Myceneans](#) was hijacked by the population controllers, or

[guardians](#), as Plato later called them in his utopian treatise (The Republic), who superimposed on a simple fertility ceremony, concerned solely with entreating their gods for abundant crops and involving most likely a human sacrifice to this end, a theretofore non-existent element of population control, namely infanticide, which was always practiced during desperate times but never rationalized as a religious necessity or a divine demand to prevent desperate times.

To rationalize it, the ancient Greeks invented the myth of Demeter ([Homeric Hymn to Demeter](#)), the goddess of the harvest and agriculture, whose daughter, Persephone, was abducted by [Hades](#), the king of the underworld, who wed her and made her queen of the underworld, only to return her to her mother, whose pain at the loss of her daughter caused drought and famine and forced [Zeus](#) to demand from Hades to release Persephone back to her mother. But since Persephone had eaten pomegranate seeds while in the underworld she could not leave for good so Zeus decreed that she would spend several months in the underworld with her husband and the rest of the year above with her mother.

The story is a metaphor for the seasons, Persephone's abduction signaling the start of winter, her stay in the underworld, the duration of winter and barrenness, her return to her mother, the start of summer, and her stay with her mother, the duration of summer and abundance. The most ancient Greeks, the people of [Argos](#) recognized only two seasons, summer and winter.

This mythological story invented in the 7th century BCE, the time when the [Telesterion](#) was also built (the place where the ceremonies took place), makes the fertility of the soil contingent on the loss of a child. But to make the loss acceptable to parents it presents it as a temporary loss for a permanent benefit, for the story also makes death bearable by giving people the gift of afterlife. The implicit message is that (1) by sacrificing their own female infant they will have bountiful harvests and not experience famine and starvation in this life, (2) death is followed by afterlife and should not be feared but welcomed for that is how one ensures their own and their children's cycle of birth, death and rebirth, thus immortality, and (3) a life sacrificed in one life is returned in the afterlife and is therefore merely a temporary not a permanent loss.

All three elements make infanticide easier to accept emotionally and psychologically and were necessary to help parents overcome the natural repulsion to killing their own children and the parental instincts that drive parents to love and protect their children. This also explains why parents did not literally kill their infants but only abandoned them at a designated place where a person secretly assigned to the task collected the infants and threw them in a pit. In this fashion, parents could soothe themselves that by sacrificing a female infant they paid a temporary price that was key to ensuring their and their children's continuing prosperity and immortality, which in the grand scheme of things was true if one considers that by limiting births individuals avoided famine and secured their own prosperity and societies continued to exist and progress in peace. Individuals gained food security while society gained immortality and since parents live on through their children people too gained immortality indirectly.

The Greeks, like the Egyptians before them, invented the notion of afterlife as a convenient tool to get people to do what is contrary to their nature but advantageous to society: the Egyptians to

toil until they dropped dead while building pyramids that supposedly made their passage to the afterlife possible and their stay there pleasant, and the Greeks to sacrifice their female infants so the earth stays fertile and they live forever.

The 10-day event of the ‘initiation’ (*myesis*) was carefully staged to have maximum psychological impact and transform carefully vetted and primed people into citizens capable of infanticide. It involved physical exhaustion, fear of the unknown, psychedelic drugs (*kykeon*), mysticism, and threats of punishment with death should they reveal what they saw and learned.

The initiates were allowed only to reveal that during the rite there was “*something done, something said, and something shown*” ([Source](#), The Mystery of the Mysteries). These three elements combined were known as the “unrepeatables” (*aporrheta*), and the penalty for divulging them was death. ([Source](#), p. 60) What was done was a child sacrifice, representing the descent into the underworld, what was said was a spell or incantation, representing the search in the underworld, and what was shown was the rebirth of the sacrificed child, representing the ascent from the underworld. The third part of the ceremony, the ascent/rebirth was intended to be an experience that removed the initiates’ fear of death.

The ceremony happened at night under the dim light of torches in a large hall, the Telesterion, with more than three thousand drugged, exhausted and frightened souls present. Whether a girl was actually killed and a twin or a similar looking girl was presented as reborn or whether the killing was only illusory, an elaborate theater piece, is impossible to ascertain and inconsequential since the effect would have been the same; a traumatic experience that allowed all present to transcend their fear of death, bound them to lifelong secrecy, and promised them divine protection and immortality if they kept the secret, and if not, capital punishment. No one revealed what transpired because all participants were culpable by complicity in the murder of a young girl. Fear was the glue that kept the entire edifice of socially imposed infanticide together, fear of divine retribution and secular punishment.

The Eleusinian Mysteries, which was the ancient version of what we now call ‘capacity building’, the institutional capacity to enforce female infanticide across society, became Pan-Hellenic by the time of [Peisistratus](#) (c. 600 – 527 BCE) and by 300 BCE the state took control of the mysteries and vastly increased the number of initiates whose only requirements for membership were not being a criminal or a barbarian. ([Source](#))

By 200 BCE the population began decreasing rapidly.

Child sacrifice performed to balance the sexes and to avert rather than respond to famine was a central element of the Greek civilization’s effort to control population growth. Infanticide being the only element of their package of population control measures that could not be discussed in public it required religion as a front. Greek democracy could not withstand the brutal reality of state guided infanticide and as elsewhere in the world religion became the place behind which to hide it. To this day, Western nations use secret societies to plan and coordinate the latest

depopulation strategies. The Eleusinian Mysteries is the cult that serves as the forerunner of all extant secret societies in the Western world, be they religious or secular in orientation, and of the myriad secret services of Christian nations where the separation of church and state has never been contemplated let alone attempted.

d. Seclusion of women

While Greek males were segregated in the military schools where they lived from the age of 7 to 30 years of age, when they were finally allowed to marry, the females were secluded at home from birth until 15 years of age, when they would be given away in marriage and move into their husband's home where they remained in domestic bondage for the rest of their lives.

As the dominant figure in all Greek households, the husband controlled the family finances, the fate, movement and activities of all other family members while also enjoying a rich and extensive sexual, social, cultural, political, and public life. The lives of husbands and wives could not have been more different not just culturally but also legally.

Women did not enjoy the same status as men and had few rights, being unable to vote, own land, inherit, make a will, receive a formal education, attend public assemblies, hold public office, travel or trade. Most wives were allowed outside the house only with their husband's permission to visit the home of friends or relatives, participate in religious ceremonies and festivals, and, of course, for errands related to their domestic duties.

A woman's place was at home and her purpose in life was to take care of the household and to bear and raise legitimate children, especially a male heir who would inherit the family property. If a man died without leaving a male heir, his wife, or his daughter if he was not married at the time of death, was required to marry his nearest male relative in order to produce one, even if both parties were already married. A man without a male heir also had the option of adopting a son and marrying his daughter to him. ([Source](#), p. 10 & 23)

This was the condition of women married to free citizens. The wives of non-citizens, be they foreigners ([metic](#)) or slaves ([doulos](#)), who worked in shops or brothels were even worse off. [Penelope](#), a symbol of marital fidelity from Greek mythology, was the ideal to which all women in ancient Greece were educated and aspired.

The general view men held of women, however, was exceedingly negative and is expressed by Menander in the sentence: "*There are many wild beasts on land and in the sea, but the beastliest of all is woman.*" Much the same perspective prevails throughout Greek literature where women are cast as enchanters who lead men astray (Hera and Aphrodite), turn men to stone (Gorgons), are ruled by passion (Maenads), or as witches (Medea), harbingers of death (sirens), and husband killers (Clytemnestra). ([Source](#))

In childhood girls were kept at home and were trained by their mothers on running the house. They were never taught to read and write. The prevailing sentiment was that educating girls would be

counterproductive and is brutally expressed by Menander who wrote in one of his plays: *“He who teaches his wife to read and write does not do any good. Rather he is supplying poison to a snake.”*

The only goal of a girl’s education was to prepare her for rearing a family. And since girls were given in marriage at 13 or 14 years of age they had to be ready for motherhood and homemaking. They also had to be virgins and all women were expected to marry since there was no role for women in society outside marriage except prostitution.

Secluding women benefitted the population control effort behaviorally by reducing the likelihood of infidelity and extramarital sex, and numerically by reducing the number of illegitimate children.

Delayed marriage for men and early marriage for women, combined with a large age difference at the time of marriage between men and women, are therefore part and parcel of the complex of solutions used in ancient Greece to balance the sexes among adults while female selective infanticide afforded them the luxury of preempting a shortage of men for an abundance of women due to war casualties. This was especially important for their warring and monogamous society. Furthermore, to avoid the natural pairing of males and females, which would have resulted in couples of a similar age soon after puberty, the architects of the Greek social order invented ways to keep boys and girls separate, hence the segregation of females at home and that of males in military schools and gymnasia where they were conditioned to satisfy their sexual urges on each other by institutionalizing pederasty. Last, child exposure of deformed, sick or weak infants lowered not only the total fertility rate but also the child mortality rate, which gave Greeks more time, energy and resources to dedicate to the children who were allowed to live. The Greeks invented a single overarching cybernetic system of population control that operated on both conscious and unconscious levels and achieved a level of social integration that allowed its free citizens to curtail their personal short-term advantage for the sake of their society’s long-term security and stability.

3. Balance between people and resources

The ancient Greeks recognized that a limited area can support only a limited number of people and that an ideal population size is essential for the stability and prosperity of the land. Various Greek writers and philosophers have theorized at length about how best to accomplish and maintain a state of balance between people and resources to safeguard the security of the state and assure a certain standard of living for its citizens. Plato referred to this state of balance as “*the realm of temperance*”.

a. Controlled land distribution per capita

The first precondition identified by Greek thinkers for maintaining a balance between people and resources is to have the optimum number of people for the right size of land, a matter therefore of proper land distribution.

The earliest writers on this subject, according to Aristotle (384–322 BCE), were [Pheidon the Corinthian](#) (7th century BCE) who thought the families and the number of citizens should continue the same, in other words remain stable, and proposed legislation which deemed that family plots and the number of citizens should be kept equal, even if the citizens had all started with plots of unequal size. ([Aristotle, Politics, Book II, Ch. 6](#))

Aristotle mentions also [Hippodamus of Miletus](#) (498 – 408 BCE) as an early thinker on the ideal city, which he envisioned as having 10,000 free male citizens and an overall population of 50,000, once women, children and slaves were counted. Further to this, he divided the citizens into three classes – soldiers, artisans and husbandmen – and the land into three categories – sacred, public and private. ([Aristotle, Politics, Book II, Ch. 8](#))

[Plato](#) (427 – 347 BCE), in turn, in his book [Laws](#), outlined an ideal state with only 5040 free citizens, a number small enough “*to live a temperate life*” on the existing land and large enough to defend themselves against hostile neighboring cities, a fine balance therefore between people and land, and between prosperity and security.

“What then would be the plan of a right distribution? First, we must fix at the right total the number of citizens; next, we must agree about the distribution of them, —into how many sections, and each of what size, they are to be divided; and among these sections we must distribute, as equally as we can, both the land and the houses. An adequate figure for the population could not be given without reference to the territory and to the neighboring States. Of land we need as much as is capable of supporting so many inhabitants of temperate habits, and we need no more; and as to population, we need a number such that they will be able to defend themselves against injury from adjoining peoples, and capable also of lending some aid to their neighbors when injured. These matters we shall determine, both verbally and actually, when we have inspected the territory and its neighbors; but for the present it is only a sketch in outline of our legislation that our argument will now proceed to complete.” (Plato, *Laws*, Ch. 5, [737c](#) & [737d](#))

The theorizing of the philosophers about the ideal land distribution, however, was not always reflected in the realities of the day even though the Greek city-states tried to provide their citizens with sufficient land. Farms in Athens, for instance, ranged in size from 5 to 20 hectares for the wealthy aristocracy, while in Sparta they were on average larger and the wealthiest citizens could own as many as 44 hectares. The poorest Greeks, on the other hand, owned no land at all and either worked the land of others or farmed rented land. ([Source](#))

Although ownership of land was restricted to citizens and to a minority of metics not all households (*oikos*) had sufficient land to feed themselves and produce a surplus, as evinced by the laments of Socrates in his discussion with Ischomachus: “*How is it that some farmers live in abundance and have more than they want, while others cannot get the bare necessities of life, and even run into debt?*” To which Ischomachus replied by blaming farmers for using improper agricultural techniques, lacking skills or being lazy (Xenophon, *Oikonomikos*, 20.3), but neither considered that different soils and weather conditions make some plots of land more fertile than others in any given year.

Be that as it may, since only a fifth of Greece’s land is farmable, land was left fallow every second year “*to restore soil fertility and to prevent the build-up of pests and diseases*” ([Source](#), p. 268), and wheat crops failed on average once every four years while barley once every ten years, agriculture was a risky endeavor. ([Source](#))

Dependence on good weather conditions for abundant crops made it all the more important to keep a comfortable balance between people and resources rather than risk poverty or worse famine.

b. Partible inheritance and controlled birthrate

Aristotle took Plato’s thinking further by pointing out that to keep the ratio between land and people at an ideal the birthrate would have to be controlled otherwise the land would be either subdivided into ever smaller plots, so that every male heir can inherit his fair share, or all extra children, by which he meant additional male children other than the firstborn, would be left landless.

“And it is also strange that although equalizing properties the writer does not regulate the number of the citizens, but leaves the birth-rate uncontrolled, on the assumption that it will be sufficiently levelled up to the same total owing to childless marriages, however many children are begotten, because this seems to take place in the states at present. But this ought to be regulated much more in the supposed case than it is now, for now nobody is destitute, because estates are divided among any number, but then, as division of estates will not be allowed, the extra children will necessarily have nothing, whether they are fewer in number or more. And one might think that restriction ought to be put on the birth-rate rather than on property, so as not to allow more than a certain number of children to be produced, and that in fixing their number consideration should be paid to the chances of its happening that some of the children born may die, and to the absence of children in the other marriages; but for the matter to be left alone, as it is in most states, is bound

to lead to poverty among the citizens, and poverty produces sedition and crime.” (Aristotle, Politics, [1265a](#), [1265b](#))

To keep the ratio of land to people intact Plato had only advised that procreation and if necessary immigration should be encouraged if the population was too small, but had proposed only emigration should the population grow too large. Aristotle showed more courage than Plato and advocated the use of abortion and the exposition of newborns as methods by which to prevent population increase and the inevitable subdivision of the land into ever smaller plots with each generation.

[Partible inheritance](#) being the law of the land, the family property (*oikos*) was divided into ever smaller parcels with every generation of inheriting sons, since only sons were eligible in Athens to inherit an equal part of their family’s land while daughters received dowries (usually equal to half their brothers’ share of the inheritance). Unlike Athens women in Sparta could inherit estates, which only accelerated the segmentation of property. Even the wealthiest families, therefore, were unable to perpetuate their wealth from one generation to the next indefinitely.

A study of the wealthiest families of Athens shows that only one family remained sufficiently wealthy to continue belonging to the [liturgical class](#) (the class that financed the state with their personal wealth) for five generations (0.23%), five families managed this feat for four generations (1.18%), 16 for three generations (3.78%), 44 for two generations (10.40%), and 357 for just one generation (84.39%). ([Source](#), pp. 85-7) This rapid downward mobility suggests that the vast majority of families had quite a few legitimate sons to inherit the family property despite the admonitions of philosophers to have as few as possible and preferably just one.

[Hesiod](#) (c. 750 – c. 650 BCE), for instance, stated: *“There should be an only son to feed his father's house, for so wealth will increase in the home...”* ([Hesiod, Works and Days, 375](#))

[Plato](#) (c. 428 – c. 348 BCE) advised that only one son must inherit the family farm to prevent its division: *“...the allotment-holder shall always leave behind him one son, whichever he pleases, as the inheritor of his dwelling, to be his successor in the tendance of the deified ancestors both of family and of State, whether living or already deceased; as to the rest of the children, when a man has more than one, he should marry off the females according to the law that is to be ordained, and the males he should dispose of to such of the citizens as have no male issue, by a friendly arrangement if possible; but where such arrangements prove insufficient, or where the family is too large either in females or in males, or where, on the other hand, it is too small, through the occurrence of sterility,—in all these cases the magistrates, whom we shall appoint as the highest and most distinguished, shall consider how to deal with the excess or deficiency in families, and contrive means as best they can to secure that the 5,040 households shall remain unaltered.”* ([Plato, Laws, 5.740](#))

[Aristotle](#) (384 – 322 BCE), for his part, criticized the Spartans for their inheritance laws and uses them as an example not to follow as it leads to the unequal distribution of property:

“For next to the things just spoken of one might censure the Spartan institutions with respect to the unequal distribution of wealth. It has come about that some of the Spartans own too much property and some extremely little; owing to which the land has fallen into few hands, and this has also been badly regulated by the laws; for the lawgiver made it dishonorable to sell a family's existing estate, and did so rightly, but he granted liberty to alienate land at will by gift or bequest; yet the result that has happened was bound to follow in the one case as well as in the other. And also nearly two-fifths of the whole area of the country is owned by women, because of the number of women who inherit estates and the practice of giving large dowries; yet it would have been better if dowries had been prohibited by law or limited to a small or moderate amount . . . But as it is he is allowed to give an heiress in marriage to whomever he likes; and if he dies without having made directions as to this by will, whoever he leaves as his executor bestows her upon whom he chooses. As a result of this although the country is capable of supporting fifteen hundred cavalry and thirty thousand heavy-armed troopers, they numbered not even a thousand. [Aristotle refers here to the fact that poor Spartans who no longer owned enough land to support their mess contributions lost their citizen status ([Source](#)) thus causing a disastrous decline in manpower for the army.] And the defective nature of their system of land-tenure has been proved by the actual facts of history: the state did not succeed in enduring a single blow, but perished owing to the smallness of its population. They have a tradition that in the earlier reigns they used to admit foreigners to their citizenship, with the result that dearth of population did not occur in those days, although they were at war for a long period; and it is stated that at one time the Spartiates numbered as many as ten thousand. However, whether this is true or not, it is better for a state's male population to be kept up by measures to equalize property. The law in relation to parentage is also somewhat adverse to the correction of this evil.” ([Aristotle, Politics, 2.1270a](#))

“For the lawgiver desiring to make the Spartiates as numerous as possible holds out inducements to the citizens to have as many children as possible: for they have a law releasing the man who has been father of three sons from military service, and exempting the father of four from all taxes. Yet it is clear that if a number of sons are born and the land is correspondingly divided there will inevitably come to be many poor men.” ([Aristotle, Politics, 2.1270](#))

Aristotle was correctly blaming Sparta's inheritance laws for its shrinking number of free citizens since they made it easy to concentrate property to the point where Spartans whose estates could no longer support their mess contributions lost their citizen status and would no longer participate in war. Although this may not be the only reason for a decrease in the number of Spartan citizens it may well have been the most important reason. Be that as it may, in 479 BCE 5,000 Spartans fought at the [Battle of Plataea](#) ([Herodotus 9.10](#)) whereas by 371 BCE only 700 Spartans fought at the [Battle of Leuctra](#) (Xenophon, Hellenica, 6.4.15).

Modern studies have further confirmed Aristotle's observations that the Spartan custom of also allowing daughters to inherit their father's estate, rather than just sons as in Athens, led to a faster impoverishment of every subsequent generation and to an ever greater concentration of wealth in fewer hands. ([Source](#)) This was exacerbated by the fact that while in Sparta daughters of men who

had no sons (such heiresses were called *patruchos* / plural *patruchoi*) could inherit in their own right and were allowed to hold property in their own name, in Athens (where they were called *epikleros* / plural *epikleroi*) they were not allowed to keep property in their own name and were forced to marry their father's nearest male relative to keep their father's property in the family. This legislation was made by [Solon](#) (c. 630 – c. 560 BCE) who, according to [Plutarch](#) (c. 46 – 119 CE), also legislated that the husband of an *epikleros* (heiress) must have sexual intercourse with her at least three times a month to provide her with children to inherit her father's property. ([Source](#), pp. 95-8)

Another consequence of partible inheritance is that while the vast majority became poorer from one generation to the next, a lucky few became wealthier by also inheriting the property of people dying without direct descendants. A man, for instance, could be the sole inheritor of his father's estate while also inheriting the entire estate of his uncle if he happened to die childless. This kind of patrilineal discontinuity was a reality for many families and led to the concentration of wealth in fewer hands and over time to greater inequality. Athens, however, managed to avoid large inequalities of wealth.

“In their studies of landholding in classical Athens, both Foxhall and Osborne have argued that around 7.5-9% of Athenian citizens owned about 30-35% of the land in Attika, while some 20% owned little or no land. Excluding those at the top and bottom of the distribution, this implies that approximately 60-65% of the land was in the hands of about 70-75% of the citizen population. Morris has pointed out that the resulting range of Gini coefficients – measuring inequality or concentration in a distribution, in this case land – of 0.382-0.386, is remarkably low weighed against the estimated distributions of land-holding for other ancient (i.e. Roman and late Roman Egyptian) and medieval societies, which makes him conclude that, “landholding was unusually egalitarian in Classical Athens”.

Attempts have also been made to sketch the total distribution of wealth – landed or not – among the citizen population in classical Athens. One of the most early contributions has been made by Davies, who has, as part of his PhD research in the 1960s, attempted to construct a property-distribution graph for the fourth-century Athenian citizen population. More recently, the distribution of private wealth among citizen families in fourth-century Athens has been mapped out and studied by Kron, and this from a comparative perspective. The results of his study are remarkable, as putting the data in their proper historical perspective reveals a distribution of wealth among the citizen population in Athens much like that of a mid-20th-century democracy. Although wealth was certainly not distributed with anything approaching perfect equality in fourth-century Athens, the richest 1% of the citizen population owned about 30% of all private wealth; while the top 10% owned circa 60% of the wealth. This generates a Gini coefficient of citizen wealth inequality of 0.708%; a coefficient which is comparable to that of the overall population of the USA in 1953-54 (0.71). This is perhaps less equal than Canada in 1998 (0.69), but more equal than Florence in 1427 (0.788) or the USA in 1998 (0.794), and much more equal than the USA or England in the early 20th century (0.93 and 0.95 respectively). The picture drawn

by Jones nearly half a century ago has in the past been contested, but can nowadays thus still be considered authoritative: “[Athens was] a society in which, except for a small group at the top, and a larger group of casual laborers at the bottom, wealth was evenly distributed, and the graduation from affluent to the needy very gentle.” ([Source](#), pp. 31-2)

To what extent the ancient Greeks actually limited the size of their families is unknown. Judging by the legal inducements (i.e. release from military service for men with three sons and release from all taxes for men with four sons) passed by Spartan lawmakers ([Aristotle, Politics, 2.1270](#)) to encourage families to have as many sons as possible, we can infer that families with three or four sons were rare, at least in Sparta, and that fewer than three sons was the norm, which could have only been accomplished through birth control, abortion and/or infanticide by child exposure. Spartan women objected to the demands of the state to increase the birthrate ([Cicero, Tusculanae Disputationes, II, 36](#)) and their resistance was so strong according to Aristotle that Lycurgus, who tried to encourage fertility, gave up ([Aristotle, Politics, 2.1270a](#)). There was a clear and irreconcilable conflict between the preferences of its female citizens, at the very least, and the needs of the state; a conflict that had to be resolved in a different way.

“In order to alleviate the continuing and ominous population decline, Spartiate men produced children by [helot](#) women. These mixed-blood children, called [mothakes](#), were given some modified form of citizenship. We may speculate that the two practices were related: when the citizen women noticed their childbearing was no longer absolutely essential for the welfare of the state, and motherhood was consequently downgraded, they could well have decided it was not worth the trouble to bear many children.” ([Source](#), p. 64)

The peculiar marriage rituals of the Spartans, which were a matter of custom, suggest that they were designed to prevent newly married couples from conception and therefore stand in contrast to the laws designed to encourage conception. Plutarch describes:

“For their marriages the women were carried off by force, not when they were small and unfit for wedlock, but when they were in full bloom and wholly ripe. After the woman was thus carried off the bride's-maid, so called, took her in charge, cut her hair off close to the head, put a man's cloak and sandals on her, and laid her down on a pallet, on the floor, alone, in the dark. Then the bridegroom, not flown with wine nor enfeebled by excesses, but composed and sober, after supping at his public mess-table as usual, slipped stealthily into the room where the bride lay, loosed her virgin's zone, and bore her in his arms to the marriage-bed.” ([Plutarch, Lycurgus, 15.3](#))

“Then, after spending a short time with his bride, he went away composedly to his usual quarters, there to sleep with the other young men. And so he continued to do from that time on, spending his days with his comrades, and sleeping with them at night, but visiting his bride by stealth and with every precaution, full of dread and fear lest any of her household should be aware of his visits, his bride also contriving and conspiring with him that they might have stolen interviews as occasion offered.” ([Plutarch, Lycurgus, 15.4](#))

“And this they did not for a short time only, but long enough for some of them to become fathers before they had looked upon their own wives by daylight. Such interviews not only brought into exercise self-restraint and moderation, but united husbands and wives when their bodies were full of creative energy and their affections new and fresh, not when they were sated and dulled by unrestricted intercourse; and there was always left behind in their hearts some residual spark of mutual longing and delight.” ([Plutarch, Lycurgus, 15.5](#))

By cropping their hair and dressing them in men’s clothes women were rendered as unappealing as possible and by allowing the men to visit their wives only at night, in secret and only briefly the newlywed couples were subjected to the most unfavorable conditions possible for the consummation of their marriage, which most certainly delayed the first pregnancy. The custom, therefore, was designed to impede not assist procreation though Plutarch spins it as a strategy to increase longing for one another through “*self-restraint and moderation*”. No wonder the Spartans had few children!

Another custom that worked against reproduction in Sparta was forced spinsterhood for the female relatives of cowards who, according to [Xenophon](#) were shunned and mistreated by society. (c. 430 – c. 355 BCE)

“Often when sides are picked for a game of ball he [the coward] is the odd man left out: in the chorus he is banished to the ignominious place; in the streets he is bound to make way; when he occupies a seat he must needs give it up, even to a junior; he must support his spinster relatives at home and must explain to them why they are old maids: he must make the best of a fireside without a wife, and yet pay forfeit for that: he may not stroll about with a cheerful countenance, nor behave as though he were a man of unsullied fame, or else he must submit to be beaten by his betters.” ([Xenophon, Constitution of the Lacedaimonians, 9.5](#))

c. Land, citizenship and endogamy

To create an incentive to prevent the segmentation of land from one generation to the next through inheritance until even subsistence farming became impossible, the ancient Greeks made citizenship dependent on land ownership and the dispossession of land theoretically impossible. If a man lost the land of his family (*oikos*), whether he belonged to the landed aristocracy (*aristoi*), the most privileged class, or the poorer farmers (*perioikoi*), because he no longer had enough land to live on, became indebted, mortgaged it ([Source](#)), or was exiled or ostracized, he and all his family members lost many of the privileges of citizenship, such as the right to hold public office, or the citizenship itself.

The relationship between land and power goes back to the 6th century constitutional reforms instituted by [Solon](#) in the [Solonian Constitution](#) which altered the status and power of the old aristocracy by making wealth rather than birth a condition for holding political office, a system that came to be known as a [timocracy](#), or rule by property-owners. ([Source](#))

To prevent their loss of land and subsequent disenfranchisement, some 19% of the population, according to estimates, resorted to either kinship [endogamy](#), marriage within the kinship group, or local endogamy, marriage within a locale. In this fashion, “*individuals, families and extended kin manipulated blood and marriage ties and wealth*” to sustain their interests in property for several generations. Some, such as the Bouselidae clan, used in-marriage and married first and second cousins or they adopted a daughter’s son into her father’s estate to lay claim to the family estate. Others, such as Dicaeogenes I and his affines (i.e. relatives by marriage), alternated out-marriage/exogamy with in-marriage/endogamy. ([Source](#), p. 240 – 241)

Another strategy employed over the centuries to avoid the loss of land from one generation to the next was [homogamy](#), marriage between people from similar sociological or educational backgrounds. As an example, Lysander’s daughters ran into trouble when their fiancés broke their engagements upon discovering that their prospective father-in-law was poor. The men were as a result fined by the state, which is illustrative of the conflict between people’s behavior and customs and the laws of the state, for while the people sought material advantage from marriage, at least in this case, the state was interested in promoting reproduction. Plutarch explains:

“However, they paid him many honors at his death. In particular, they imposed a fine upon the men who had engaged to marry his daughters, and then, after Lysander's death, when he was discovered to be poor, had renounced the engagement. The reason given for the fine was that the men had paid court to Lysander while they thought him rich, but when his poverty showed them that he was a just and good man, they forsook him. For there was, as it appears, a penalty at Sparta not only for not marrying at all, and for a late marriage, but also for a bad marriage and to this last they subjected those especially who sought alliance with the rich, instead of with the good and with their own associates.” ([Plutarch, Lysander, 30.5](#))

To promote marriage and ultimately reproduction Spartan lawmakers fined those who remained unmarried and those who married late.

And in the distant past, according to [Xenophon](#) (c. 430 – c. 355 BCE) – who described ancient practices centuries prior to his own lifetime, and who either out of ignorance or ill intent (being an Athenian) may have had his facts wrong – the Spartans also used [polyandry](#) and wife-sharing ([Xen. Const. Lac. 1.8](#)). [Polybius](#) (c. 200 – 118 BCE) confirms that the Spartans engaged in polyandry, but he too wrote centuries after the fact and most likely used Xenophon as his source. ([Polybius, The Histories, XII. 6b.8](#)).

Elsewhere, Athens included, “*the long-established institution of adoption was consciously used to confine impoverishment caused by social fragmentation. Firstly, adoption distributed surviving sons throughout the citizenry, so that they could inherit the property and status of families without male heirs, and hence could be rescued from downward intergenerational mobility caused by the ill-fated reality of not being a sole heir. Secondly, the legacy which was tied in with adoption, benefitted, besides the adoptee himself, also the adoptee’s potential biological brothers, since the latter now did not have to share their father’s property with him. After all, as a consequence of*

his adoption he had lost his right to succeed to the inheritance left by his natural father and to inherit from his natural father's relatives.” ([Source](#), p. 35)

Adoption, therefore, was an effective means by which to prevent patriline extinction on the one hand and impoverishment due to social fragmentation caused by partible inheritance on the other hand.

d. Controlled immigration

That the ancient Greeks practiced controlled immigration is amply demonstrated by the existence of a distinct social class of foreigners in their midst, at least in some city-states, the *metic* (“home-changer” or resident alien) class, who had the right of residence in Athens, Corinth and other city-states but no citizenship and therefore no citizen rights. Crete and Sparta by contrast expelled all foreigners (*xenelasia*).

Where they were allowed to stay *metics* occupied a niche in those societies that tolerated them so long as they engaged in beneficial trade and crafts, a niche that was defined into a clear legal status by the reforms of [Cleisthenes](#) (c. 570 – 508 BCE) in 508 BCE according to some scholars or as a result of [Pericles](#)' citizenship law of 451 BCE, according to others, but with curtailed rights since “*they could not own land, vote in the Assembly, or serve as a [dikastes](#) or as a magistrate; in addition, metics were required to pay a poll tax (the [metoikion](#)) and to have a citizen sponsor ([prostates](#))*”. ([Source](#))

The immigration spigot could be turned on or off as each city-state deemed necessary to meet its economic and demographic objectives. And metics could be expelled and were expelled in response to crises. Metics, after all, existed as a social class to serve the interests of free citizens and were valued only for their utility, their status being one of servility towards their hosts who viewed them with patronizing tolerance. ([Source](#))

What is unknown is to what extent their procreative rights were also curtailed, which would have been required if they were not to outnumber the native citizens who limited their own birthrate through contraceptives, abortion and infant exposure. The Agora Bone Well, which as we have seen was filled with the bodies of 450 newborn infants (most of whom are thought to have been born to metics) and 150 dogs in the second century BCE, seems to indicate a rather strict limit on their right to reproduce and little regard on the part of Athens' free citizens for the offspring of metics and slaves who were unceremoniously discarded in the same pit as the carcasses of expired dogs. But that would have been expected of a people who did not hesitate to condemn their own babies to death by exposure without as much as a prayer or a flower if they did not meet the social requirements of the day.

Be that as it may, since metics were as numerous as citizens, in Athens at least, controlling immigration would have been a very effective way to rebalance people and resources in case of food scarcity, especially if the Greek city-states could also control emigration, which they did through forced exile, expulsions and relocation.

e. Forced emigration, exile and the expulsion of citizens and non-citizens

The ancient Greeks, it has been noted, were [xenophobic](#) rather than [xenophiles](#), Sparta more so than Athens, but the difference was merely one of degree since all Greeks considered non-Greeks to be uncivilized barbarians. ([Source](#))

Foreigners (*metics*) were merely tolerated for their utility by the citizens of the Peloponnese and could not attain citizen status, as it was inherited on the basis of descent from one's citizen parents and could not be acquired by naturalization other than in exceptional circumstances. Beyond the right of residence, which was paid for with a monthly poll tax (*metoikion*) and required registration with a citizen patron, metics had none of the political privileges of citizens but nonetheless were required to serve in the army in case of war and were subject to special tax contributions (*eisphora* and *xenica*) ([Source](#), pp. 195-199)

Sparta expelled foreigners from its territory at regular intervals to guarantee its diplomatic and military security and to guard against corrupting influences, a practice that went by the name of *xenelasia* (literally "driving out foreigners"). Other city-states deported foreigners for reasons of security or if they "*challenged religious and ethical orthodoxy*", but also in response to crises when foreigners served as convenient scapegoats (*pharmakoi*), the food supplies were scarce, to survive a siege, to get rid of people accused of impiety (such as the atheist thinker [Diagoras of Melos](#)), or for the "*ad hoc expulsion of burdensome or troublesome foreigners*". ([Source](#), p. 567)

Metics were also driven out by decrees introducing new regulations of their activities, if they challenged established civic practices, or when they failed to "*comply with the strict regulations governing metic status, or illegitimately claimed citizen privileges*", though more often than not they were not deported but sold into slavery. ([Ibid.](#), p. 568)

Citizens on the other hand were exiled/banished, expelled or deported as punishment for serious crimes, to release social and political tensions, or "*to uphold and defend certain fundamental, abstract obligations of citizenship*" that were "*intrinsic to the Classical civic ideal*". Legal grounds for citizen expulsions were penalties for exile or outlawry while *atimia* (a form of disenfranchisement) often led to voluntary exile since citizens were deprived of fundamental privileges without which life became intolerable. Exile was the penalty for unintentional homicide or intentional wounding of a citizen, intentional homicide of a metic or slave, treason, temple robbery, and certain forms of impiety. Outlawry was the penalty for collaborating with a tyrannical regime, corrupt conduct by a civic magistrate, or ruling as a tyrant. Both exile and outlawry could be the penalty for "*opposition to, or violation of, laws and decrees regulating fundamental aspects of civic organisation, such as the distribution of property, membership of the citizen body, the terms of civic reconciliation after civil war or the terms of a major public works contract.*" Grounds for *atimia* were "*falling into debt to the city-state, cowardice or desertion in war and insulting one's parents or a civic magistrate, ... non-payment of a fine, failure to swear an obligatory oath, neglect of duty or illegal iteration of office as a magistrate and, in the most common case, contravening or challenging provisions of a specific law or decree*". ([Ibid.](#), p. 569)

In ancient Greece, citizen expulsions served as a tool of social regulation, hence it was considered “*legitimate to lawfully expel even citizens who only involuntarily or unwittingly posed perceived threats to civic order*” if blood feuds could thus be avoided, population and labor supply controlled, civic harmony preserved, or sovereignty and territorial borders reinforced. Republican Greece went even further by adding purely ethical violations and shortcomings to the already long list of grounds for exile or expulsion. Those judged to be “*culpably deficient citizens*” were erased from civic life “*through death, expulsion and disenfranchisement*”. Plato himself called for the “*death, exile or compulsory emigration, of those citizens who have deficient natures or who have been nurtured badly*” as well as for the forced expulsion of those who during times of food scarcity attacked the properties of the wealthy. ([Ibid.](#), p. 571) In his own words:

“A milder form of purge is one of the following kind: —when, owing to scarcity of food, people are in want, and display a readiness to follow their leaders in an attack on the property of the wealthy, —then the lawgiver, regarding all such as a plague inherent in the body politic, ships them abroad as gently as possible, giving the euphemistic title of “emigration” to their evacuation.” (Plato, Laws, [5.735a](#), [5.736](#))

The Greek city-states solved their crises of resources and protected the property of the wealthy with forced expulsions diplomatically labelled emigration.

Citizens were also ostracized (i.e. banished from a city by popular vote for a period of 5 or 10 years) if they lacked in civic virtue and posed “*a threat to Athenian communitarian solidarity and Athenian political and ethical values*”. Citizens could meet this fate if they received bribes, were cowards or military deserters, divisive citizens, or malicious prosecutors. ([Ibid.](#), p. 572)

A very high proportion of leading Athenian political figures (ex.: Themistocles, Cimon, Alcibiades, and Demosthenes) were exiled or ostracized by the Athenian people ([Source](#)) for contesting the economic interests and political values of the day as there was rarely consensus and “*it was common for rival politicians each to claim a monopoly of legitimacy for a particular, contentious interpretation*” which in the end resulted in “*the expulsion of the weaker party*” since “*pluralistic political exchange was difficult to sustain within the normative constraints of the Athenian politics of exclusion and expulsion*”. ([Ibid.](#), p. 578)

Exile was the ultimate punishment, akin to capital punishment or excommunication. “*To be an exile was to be cut off from one’s roots without realistic hopes of ever putting down real roots in foreign lands. Sophocles underscores the terror of the exile about to be cast out and portrays the pity exiles evoked from citizens in other lands who could empathize with the exile’s loss.*” ([Source](#), p. 9)

The exile and expulsions of citizens and metics alike depressed population growth in one area of the Greek culture to the detriment of another, perhaps a newer city-state where population pressures were not critical. As such, it was a method that alleviated population pressures locally or at best regionally.

f. Colonization

To achieve and maintain the “*realm of temperance*” that Plato sought in his treatise [The Republic](#), city-states used the powerful tool of colonization, which was but a subtle form of mass forced relocation. Plato saw colonization as the remedy to overpopulation and the despair it causes.

“...in case we are ... faced with a superabundance of citizens, owing to the mutual affection of those who cohabit with one another, which drives us to despair, —there still remains that ancient device which we have often mentioned, namely, the sending forth, in friendly wise from a friendly nation, of colonies consisting of such people as are deemed suitable.” ([Plato, Laws, 5.740](#))

Colonization to new states modeled along the lines detailed in the Republic was the solution that Plato advised governments to use. The excess population of Attica and subsequently of the Peloponnese, however, started to expand out of its native land long before Plato’s life and not due to conscious political decisions but simply due to lack of land and food caused by incessant population growth. During the [Greek Dark Ages](#) (1100 – 750 BCE) migration was driven by the movement of tribes in search of new pastures.

Greek colonization became an organized colonial expansion from the 8th to the 6th centuries BCE, a period known as the Age of Colonization, when the originating city-state chose an individual ([oikistes](#)) to lead a new colonizing effort and directed migrants to a specific place that was carefully selected in advance after supposedly consulting the Delphic oracle ([Source](#)), but in fact due to scouting and intelligence gathered by Greek traders and seafarers. The Delphic oracle ([Pythia](#)) was merely an incontestable way to force the superfluous Greeks to leave and settle elsewhere.

These colonization efforts were driven by “*land-hunger, trading considerations, drought and political problems at home...and by the availability of agricultural land, the presence of fresh water and a good harbour*” at the destination, but more than anything they were driven by population pressures, as attested by “*the people of [Thera](#) [on modern day Santorini], when due to severe drought they drafted their colonists to settle [Cyrene](#) [in modern day Libya], cursed any of those who might attempt to return, and when they later did so attacked them and drove them away*”. ([Source](#), pp. 48-50)

The model was then repeated and colonies (*apoikia*, literally “home away from home”) served in turn as mother cities for new colonies in an ever expanding colonization process that inevitably infringed upon the land of other people who were displaced by force or enticed by trade to coexist with the newcomers. The Greeks set up colonies around the Aegean, Mediterranean, Adriatic and Black Sea basins, colonizing virtually all coastal areas of these four bodies of water, a process that was kickstarted by but the [Euboeans](#) who in the 9th century BCE founded [Al Mina](#) on the coast of Syria and [Pithekoussai](#) on the island of [Ischia](#) in the Bay of Naples thus setting the foundations of [Magna Graecia](#). ([Source](#), p. 131)

The ancient Greeks set up their colonies only on the coasts to fill a niche in the ecosystems of these new lands as traders and thus avoid disrupting and displacing local populations. In other words, they chose this peculiar form of colonization, which Plato described “as frogs around a pond” ([Plato, Phaedo, 109b](#)) to avoid conflict and confrontation as much as possible, but also to facilitate trade by sea with the mother colonies.



([Source](#))

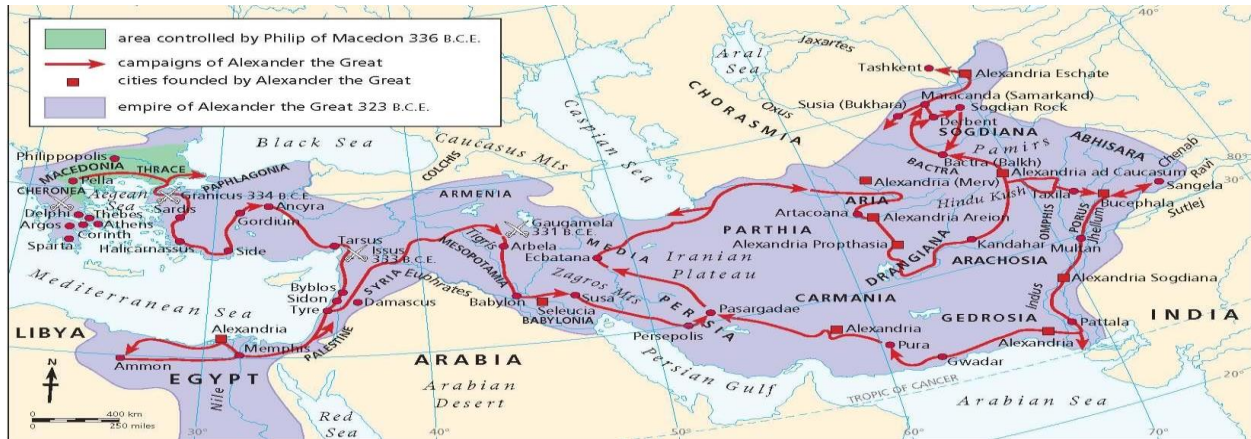
The Greek city-states continued to send their excess population into the well-established colonies around the Mediterranean and the Black Sea also during the Classical period but in intermittent waves. The result of this centuries-long expansion is the proliferation of the Greek polis, as such “that closely integrated self-governing community of citizens, became the dominant political unit and political ideal of the Mediterranean world, and left its indelible imprint, for good or ill, on the Western World”. ([Source](#))

Along the established colonies around the Mediterranean and Black Sea basins, the Greeks competed for land not only against the native inhabitants but also against subsequent waves of Greek colonists.

When founding colonies, the Greeks often had to fight the native inhabitants for the land which they desired (docs 2.12, 2.26–27). But it is also clear that on other occasions the Greeks would compete against each other for sites, as the Athenians and Mytilenaeans did at Sigeion (doc. 2.18). There was often no feeling of mutual solidarity between Greek colonies even in areas where the locals were hostile, as in Sicily, and on the Black Sea coast Greeks dispossessed by later Greek settlers joined Scythian tribes, forming a Hellenic–Scythian culture (docs 2.33–34). Yet in many cases it is apparent that the local peoples became partially hellenised, and that there was interaction between local peoples and Greeks (docs 2.35–36). Thucydides is the most detailed source for the numerous – and prosperous – colonies of Sicily, and indicates that various Greek settlers were dispossessed by those that came later (doc. 2.12). ([Source](#), p. 49)

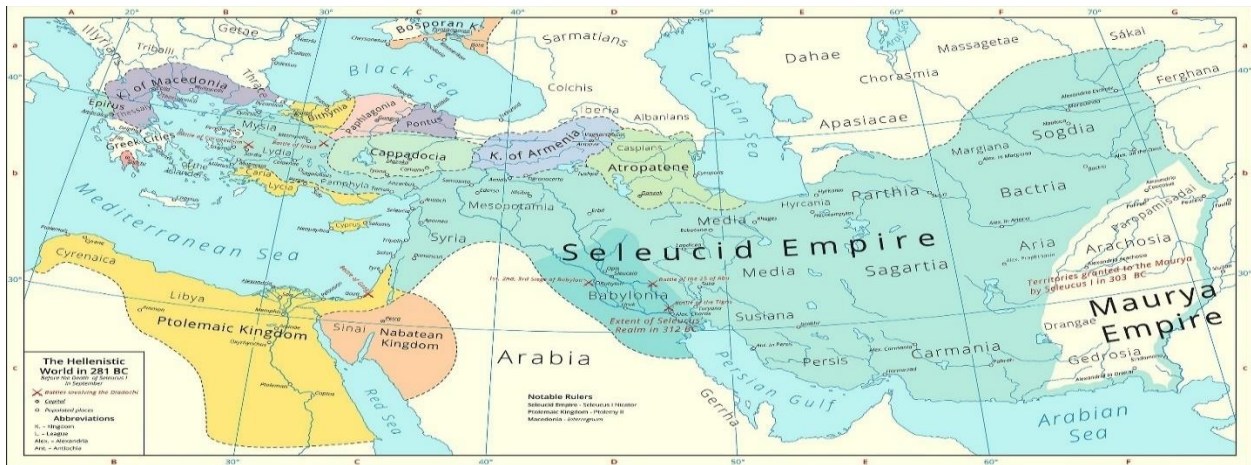
The competition for land was so bitter that Greeks fought among themselves as far away from home as Sicily and southern Italy where they established [Magna Graecia](#) despite having to also deal with the indigenous [Sicels](#) and the competing [Carthaginian](#) cities on the western part of the island. ([Ibid.](#), p. 53)

Colonization experienced its second great resurgence during the time of Alexander the Great and the early Hellenistic monarchies when the Greeks went far beyond their existing regions of colonization and through direct military conquest absorbed large swaths of land all across the Middle and Far East all the way into the northern part of the Indian subcontinent.



([Source](#))

The vast territories conquered by Alexander were splintered into a series of kingdoms and hellenised by his successors: [Ptolemy](#) in Egypt; [Seleucus I](#) in Syria, Mesopotamia and the Iranian Plateau; [Lysimachus](#) in Thrace, Asia Minor and Macedon; the [Attalids](#) in Anatolia; and the [Greco-Bactrians](#) in present-day Afghanistan, Uzbekistan, Tajikistan, Turkmenistan and at their zenith in parts of Iran and Pakistan. ([Source](#), pp. 254-6) During the Hellenistic period (323 – 31 BCE) the great capitals of Greek culture were no longer on the Peloponnese peninsula but in [Alexandria](#) of the [Ptolemaic Kingdom](#) (305 – 30 CE) and in [Antioch](#) of the [Seleucid Empire](#) (313 – 63 BCE) drawing large numbers of migrants from Greece proper.



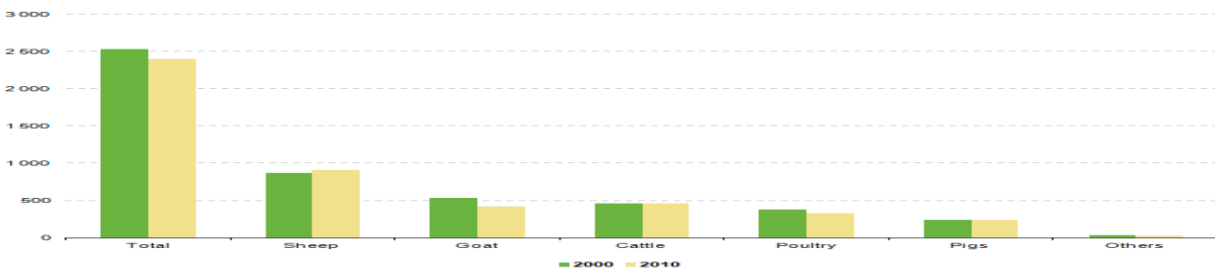
Alexander’s conquests in Asia accelerated not only the pace of emigration out of Greece and into the newly occupied territories but also of commerce giving rise to what some have called “*the first globalization*”. ([Source](#))

g. Change in diet

Archaic Greece (12th to 9th century BCE) was sparsely populated and its inhabitants were primarily cattle herders whose staple food was beef. The Aegean was the entry point of domesticated cattle from Anatolia as early as 6500 BCE from where “*they spread simultaneously across Southeastern Europe and along the Mediterranean coast into Central, Northern, Southwestern, and Western Europe*” completing their dissemination across Europe by 1600 BCE with the Iberian Peninsula. That Greece and indeed all Europe raised and ate primarily cattle for centuries after their introduction into the continent is attested by the fact that “*cattle bones constitute up to 70% of all domesticated animal bones in faunal assemblages in Central Europe*”. ([Source](#)) No other European region has had a longer presence and a deeper tradition for domestic cattle than Greece and Classical Greek literature reflects this.

From the 9th to the 6th century population pressures made pasture land increasingly hard to come by and over this period the Greeks began abandoning cattle as their primary source of food and raised sheep and goats instead. Being much smaller in size and far less discriminating they require less land, can “*eat weedy, woody plants that cattle avoid*”, and can rehabilitate land degraded by the overgrazing of cattle. ([Source](#)) While one acre of land can sustain just one cow it can feed two sheep or, alternatively, four goats. ([Source](#), [Source](#)) “*In general, sheep products (meat, milk, wool) are considered more valuable than those of goats ..., but sheep require more water, more herbaceous pasture, and therefore larger ranges. Goats have fewer dietary and water requirements, breed faster, and are more suitable as livestock for the risk-averse or when human and land resources are limited.*” ([Source](#), p. 21)

The livestock of the Greeks settled into a ratio of species that has endured until today, with sheep first, then goats, cattle, and last pigs, but with far fewer numbers.



([Source](#))

Domesticated chickens did not reach Greece until the 6th century BCE but were not economically exploited and did not become part of the common Greek diet until at least the first century BCE. The earliest documented testimony about “*the integration of the chicken into the European*

livestock” dates from the first century BCE and is by the Greek historian [Diodorus Siculus](#) “*who described the sophisticated technique of artificial incubation of chicken eggs in Ptolemaic Egypt.*” ([Source](#))

During the sixth century BCE, pasturage for livestock slowly yielded to the growth of grains, fruits, and vegetables and the population, especially around the coastal areas, began adding fish to their diet. By the Hellenistic period (323 – 31 BCE), fish was a consistent source of animal protein. ([Source](#))

By the 5th century BCE the transition to what we now know as a Mediterranean diet was completed and meat became secondary to cereals, vegetables and fruit for the citizens of Greece during the Classical Age (500 – 336 BCE). “*During the preceding Homeric age, the slaughter of cattle was a common feature of Greek literature. By the fifth century, it was all but absent.*” ([Source](#))

During the Classical Age, meat was rarely consumed outside sacrificial contexts, game being the exception, and a common citizen “*received a share of sacrificial meat on 40 to 50 occasions per year*”. During the Hellenistic Age, meat consumption from animal sacrifices during festivals and religious occasions may have increased slightly, but during both eras “*meat consumption was associated with both wealth and status*”. ([Source](#)) Since most animal sacrifices at festivals were of cows, so the entire animal could be divided among all families and eaten before it spoiled, this only tells us how often Greeks ate beef but not sheep, goat, pork and game meat which could have been slaughtered or hunted by individual families and eaten before spoiling. Once these meat sources are factored in Greeks probably ate meat at least two or three times a week.

Greece was rich in game due to its fauna, much of which has become extinct due to overhunting and loss of habitat. In ancient Greece there were wild herbivorous mammals that are “*relatives of domestic goats, cattle, swine, donkeys and horses*”, as well as “*large herbivores including bison and deer ranged the forests and grasslands*”, “*smaller plant eaters were also ubiquitous, including rabbits, hares, mice, voles, porcupines, and squirrels*”.

“In prehistoric times, some of the islands including Crete and the larger Aegean islands had unusual mammalian faunas that had evolved there in isolation, including dwarf elephants and hippopotami, deer whose limbs indicate that they were not fleet of hoof, and large rodents. Most of these endemic species became extinct in a relatively brief period after human arrival, although a few persisted or even survive until the present, such as the spiny mouse of Crete. The next trophic level consists of animals that eat other animals: carnivores and insectivores. The larger predators included lions, leopards, lynxes, hyenas, jackals, foxes, and wolves. Some present-day readers may be surprised to learn that there were lions in Greece, but lion bones were unearthed in the Bronze Age site of Tiryns, and lions are often represented in Mycenaean art. Living lions are mentioned by Classical writers such as Herodotos (7.125–6), who says that they came down from the mountains to attack camels in the Persian baggage train during Xerxes’ invasion, and Aristotle (Historia Animalium 579 a31–b14). Both of the latter writers say that lions were found in their day from the Achelöos River to the Nessos, an area that covers most of northern Greece including Aristotle’s birthplace at Stagira and Macedonia, where he lived for several years. In the second

century CE, Dion Chrysostomos (21.1) wrote that lions had disappeared in Macedonia. Omnivores such as the bear ate both animal and vegetable foods. There are smaller carnivores such as wildcats and weasels, and insectivores like hedgehogs, shrews, and bats.” ([Source](#), pp. 232-3)

A recent investigation of diet isotopically in historic and prehistoric sites of the Greek mainland has revealed elevated protein levels during the Classical Period (500 – 336 BCE), a slight decrease during the Hellenistic period (323 – 31 BCE), and a significant reduction during the Imperial Roman period (31 CE – 180 CE), which suggests a deterioration of the standard of living during this last period. ([Source](#)) This deterioration is a reflection of the population growth experienced up to that time, which by the first century CE exceeded the land’s ability to provide its inhabitants with the same amount of animal proteins they were accustomed to. A tipping point was reached towards the end of the first century BCE in terms of diet and the result was a rapid decrease of the population over the ensuing century.

The historical evidence shows that “*Classical and Hellenistic Athens from the fourth century BC on was extremely susceptible to food crisis, especially in the period of Macedonian domination ushered in by the battle of Chaeronea in 338 BC. In contrast, few food crises occurred while Athens was dominant in the Aegean for much of the fifth century BC.*” ([Source](#), p. 14)

The staples of the Greek diet during the Classic and Hellenistic periods were wheat, barley, legumes, grapes and wine, and olives and olive oil. Millet served as a fallback grain in times of food scarcity, but was used as animal fodder in normal times. ([Source](#))

Less meat in their diet enabled the Greeks to have more peaceful relations with their neighbors and to focus more of their time and energy on improving their lives and less on war over grazing and crop land. This in turn allowed a greater population density and the manpower to defend against intruders and build impressive monuments. Their change in diet, therefore, is a significant factor in the success of their civilization. As a result, the Greek golden age started at about the same time as their dietary revolution was completed, in the 5th century BCE.

Demographically, the [Atlas of World Population History](#) describes Greece’s success as follows:

“Between 1000 BC and 400 BC the population of Europe doubled, increasing from 10m to 20m: in the same period the population of Greece tripled, reaching a final total of 3m. This was an amazing figure for the era. It goes a long way towards explaining why Greece so tiny on the map — was able to rebuff, counter-attack and finally, under the leadership of Alexander the Great, conquer the far larger Persian Empire: it had the manpower. It also had the problems that go with population densities at the Malthusian limit: pointless squabbling at home punctuated by lemming-like rushes abroad. Alexander’s success in conquering Asia Minor resolved the situation. The population of the homeland had already stopped growing: now, as the pull of privileged opportunity abroad was added to the push of overcrowding at home, it actually began to fall. Between 300 BC and AD 1 numbers dropped from 3m to 2m: the density of settlement fell from more than 4 times the European average to less than twice.” ([Source](#), pp. 19-20)

Despite their best efforts the Greeks lost control over their population control program by the first century CE and the result was the loss of a third of their population, most likely through emigration.

In the 4th century BCE, however, Plato lamented that the land of Attica had been deforested for farming and grazing and its soil lost to erosion and that these were the consequences of unrestricted population growth.

“...what now remains compared with what then existed is like the skeleton of a sick man, all the fat and soft earth having wasted away, and only the bare framework of the land being left.” ([Plato, Critias, 111](#))

The [Peloponnesian War](#) (431 – 404 BCE), which was caused in part by overpopulation, and the [Plague of Athens](#) (430 – 426 BCE) that struck the region and killed some 100,000 Athenians, a quarter of its population, remedied the population problem for another century or two.

Plato and his contemporaries understood the importance of keeping the population within the land’s ability to feed it and reasoned that if the state meets the needs of society as a whole then the people *“will take care that their families do not exceed their means; having an eye to poverty or war.”* He further reasoned that people would then focus on acquiring luxuries and a portion of the population would stop producing necessities to satisfy the demand for luxuries which would result in more people than the land could support and ultimately in war. In his own words:

“And the country which was enough to support the original inhabitants will be too small now, and not enough?”

Quite true. Then a slice of our neighbours' land will be wanted by us for pasture and tillage, and they will want a slice of ours, if, like ourselves, they exceed the limit of necessity, and give themselves up to the unlimited accumulation of wealth?”

That, Socrates, will be inevitable. And so we shall go to war, Glaucon. Shall we not?

Most certainly, he replied.

Then without determining as yet whether war does good or harm, thus much we may affirm, that now we have discovered war to be derived from causes which are also the causes of almost all the evils in States, private as well as public.”

([Plato, Republic, Ch. 2](#))

History proved him right.

h. Trade and commerce

The Greeks engaged in trade and commerce to feed its urban centers and to acquire wealth. Every colony they established brought direct benefit to the motherland as it exploited a natural resource needed back home.

Athens, for instance, depended entirely on grains brought from elsewhere. According to [Herodotus](#) (484 – 425 BCE) and his [Histories](#) (written c. 430 BCE), half of Athens’ supply of

grain, both wheat and barley, came from the Black Sea region in the 5th century BCE where it was traded for Greek wine. Grain from the western Greek city-states was just as crucial which is why [Gelon](#) (died 478 CE), the tyrant of the Sicilian cities of [Gela](#) and [Syracuse](#), “*promised to ship sufficient grain to Greece for the duration of Xerxes’ invasion (Herodotus 7.158.4)*”. To secure sufficient grain imports, [Demosthenes](#) (384 – 322 BCE) (*Against Lacritus, 35.35-39*) informs us that Athens had a law on the transport of grain that deemed it “*illegal to contract a loan on a ship which did not bring grain to Athens on its return voyage or to lend money for transporting grain anywhere other than Athens*”. ([Source](#), p. 43) Trade in wheat was controlled by a special ‘grain buyer’ (*sitones*) and from 470 BCE Athens punished anyone obstructing the import of grain or re-exportation with the death penalty. ([Source](#))

Cities like [Teos](#) on the Ionian coast were equally dependent on imported grains, so much so that in 470 BCE curses were pronounced three times a year by magistrates in the form of public imprecations against those that in any way impeded the import of grain.

“Whoever prevents grain being imported to the Teian land by any cunning or contrivance either by sea or by the mainland, or re-exports it after it has been imported, shall die, both himself and his family.” (Ibid., p. 40).

Corinth was the first Greek city to become wealthy on account of its strategic position for naval traffic and Mediterranean trade. Its citizens were the first Greeks to build three-rower ships (*trireme*), acquire a navy, put down piracy, open a market on both sides of the Isthmus, and provide a double trading-station (*emporion*), for traders by land and sea. ([Ibid.](#), p. 38)

While international trade grew from 750 BCE along with colonization and inter-state alliances, it was not until 600 BCE when it truly blossomed as a result of specialized merchant ships, the portage machine (*diolkos*) built by the city of Corinth (to move boats overland across the [Isthmus of Corinth](#) and spared ships from having to circumnavigate the Peloponnese peninsula), and a series of permanent trading places (*emporion*) in key locations that greatly facilitated commerce. At the center of this vast network of international trade stood the city of Athens and its port of [Piraeus](#) from the 5th century BCE.

The primary goods traded within Greece were cereals, wine, olives, figs, pulses, eels, cheese, honey, meat, tools, perfumes and pottery. The goods Greek cities exported most were pottery, wine from the Aegean islands, bronze work, olives and olive oil, emery from Delos, hides from Euboea, marble from Naxos, and ruddle for waterproofing ships from Keos. In return, they imported wheat, slaves from Egypt, grain and salt fish from the Black Sea, timber for shipbuilding from Macedonia and Thrace, papyrus, textiles, spices, glass, and metals (iron, copper, tin, gold and silver). ([Source](#))

The city-states grew wealthy from trade also on account of the taxes they charged for the movement of goods, be they road taxes, transit charges on Black Sea traffic payable to Athens, taxes on citizens who contracted loans on grain cargo but failed to deliver in Piraeus, or taxes on merchants who failed to unload a certain percentage of their cargo in Piraeus. ([Source](#))

Trade became so important to the very survival of the city-states that when the Athenian People's Assembly (*ekklesia*) passed the [Megarian Decree](#), which barred a key Spartan ally, the [Megarians](#), from all markets and harbors of the [Delian League](#) as well as from the Athenian agora, effectively embargoing imports of Thracian timber and mineral resources, the Peloponnesian War became inevitable. ([Source](#), p. 527)

i. Seafaring

The colonizing and commercial success of the Greek city-states would have been impossible without first gaining supremacy at sea. Only by becoming a seafaring people and a naval power did the ancient Greeks survive and thrive. Their power and wealth and their cultural and economic dominance of the Mediterranean came from their ability to navigate the seas, which they perfected by the 8th century BCE.

Prior to that, the historic period of the Greek merchant marine started around 1104 BCE when the [Dorians](#) descended on Greece and ushered the development of successful merchant fleets in Corinth, Megara, Chios, Samos, Fokaia, Milos, Syracuse and Athens. Preceding the Dorians were the [Minoans](#) of Crete who during pre-history dominated the Mediterranean from 2000 to about 1450 BCE when they were hit by a series of natural disasters and their civilization collapsed. ([Source](#))

The geographic setting of the Peloponnese and the topography of their land destined them to take to the sea.

“There is no place on the Greek peninsular mainland that is more than 115 km from some point on the seacoast. With a land mostly filled by formidable mountains – only one fifth of the area being arable plains – it is understandable that it was to the sea that Greeks predominantly turned for trade, transport, and warfare.”

...the Mediterranean is almost completely landlocked, and that fact has a formative influence on the environment of Greece. The oceanic tides do not enter the inland sea, so tides in Greece are local and limited; along most coasts, less than a meter between low and high. This makes ports accessible without major harbor works such as floating docks, and makes construction possible relatively close to the shoreline.” ([Source](#), p. 227)

And once they took to the sea, honed their navigation skills and their shipbuilding craft, built docks, and became skilled mariners the only obstacle that stood in their way of becoming masters of the Mediterranean was the [Phoenician](#) pirates who controlled the eastern and southern shores and were famed for glassware and fabrics dyed with [Tyrian purple](#), their items of trade.

Seafaring became a national preoccupation in the 6th century BCE when first [Peisistratos](#) (c. 600 – 527 BCE) and subsequently [Themistocles](#) (c. 524 – 459 BCE), the foremost maritime personalities of Athens, saw their city's future tied to the sea and built a safe commercial harbor for the city at [Piraeus](#), strengthened the navy by commissioning some 200 warships (*trireme*) to

protect their merchant vessels, got wealthy benefactors to finance them with profits from the silver mines at [Lavrio](#), imposed mandatory service in the navy for all Athenian men, invoked protective measures and special laws to support free trade, the shipping industry and sea trade, and developed a system to quickly resolve differences through arbitration. These measures made Athens a powerful maritime state capable of controlling the sea lanes and along with them the trade of more than 300 city-states. This brought immense wealth to the city in the form of import and export taxes, to the tune of 2% or 5% if the goods were for a friendly port, and a 6% tax on all freight transactions concluded in Piraeus. The grain trade alone is estimated at 150,000 tons a year of which a third was re-exported. ([Source](#))

The downside of seafaring was deforestation since ships were first built with timber from native trees and later with imported timber. “*From keel to mast, almost everything in a ship came from trees, as did pitch to caulk the vessel.*” In addition, the deliberate destruction of forests was used as a tactic in warfare as for example when [Kleomenes](#) of Sparta set fire to the sacred grove of Argos ([Herodotus, 6.75-80](#)). ([Source](#), p. 235)

Athens’ supremacy at sea declined after losing the naval [Battle of Amorgos](#) and later the [Battle of the Echinades](#) during the [Lamian War](#) (323–322 BCE) against the Macedonians which broke out after the death of Alexander the Great. From that time onward Athens was supplanted by Rhodes as the predominant shipping power and the port of Piraeus lost ground to Alexandria. ([Ibid.](#)) This was the end of the Athenian [thalassocracy](#) and political independence.

j. Medicine

Healthy people are productive, while ill people are a burden on others. The burden of disease in ancient Greece, when all labor was done by hand and all men were beasts of burden, had a much more negative effect on productivity than is the case in our times. This made it particularly important and profitable to keep people healthy and working and medicine has always endeavored to do just that.

Ancient Greek medicine revolved around the [theory of humors](#), which states that good health is the product of a perfect balance between blood, phlegm, yellow bile, and black bile and was first put forth by [Hippocrates](#) (c. 460 – 370 BCE), the father of medicine. Conversely, ill health is the result of an imbalance of the four humors. Physicians, therefore tried to reestablish balance between the humors.

The foundation of Greek and Western medicine is the [Hippocratic Corpus](#), a collection of 60 medical works associated with the physician Hippocrates and his successors and dating from the 5th century BCE to the 2nd century CE. The corpus teaches physicians how to identify symptoms of disease and proper diagnostic practices and is the first work to approach medicine scientifically and to leave behind the gods and superstition. ([Source](#)) Hippocrates also invented much of the medical terminology that remains in use to this day, for instance his categories of illness as [acute](#) and [chronic](#), [endemic](#) and [epidemic](#), convalescence, relapse and resolution. ([Source](#))

Medicine being in its infancy, physicians stood on thin ground as they “*possessed no legally recognized professional qualifications. Anyone could claim to heal the sick, and the doctors were in competition not only with midwives, herbalists and drug-sellers, but also with the type of ‘purifiers’ and sellers of charms and incantations who are criticized and rebutted in The Sacred Disease. Again, the distinction between the doctor and the gymnastic trainer was sometimes a fine one, and experience in the gymnasia was an important part of the training of many of those who practised medicine and surgery in ancient Greece.*” ([Source](#), p. 13)

Greek medicine made another leap forward with [Herophilus of Chalcedon](#) (c. 335 – c. 280 BCE), the father of anatomy, who was the first scientist to perform dissections on cadavers and to record his findings in more than nine works. Among his discoveries were the correct view of the functions of the brain and the heart, the notion that nerves originate in the brain and are responsible for motion, correctly distinguishing between sensory and motor nerves, and between veins and arteries. He was also the first to measure the pulse, to observe the rhythmic contraction and expansion of the heart and its role in conveying blood to the lungs, and to identify the pulmonary systole and diastole. He also made significant discoveries in gynecology, describing the uterus, ovaries and cervix, and in dietetics, promoting exercise and diet for the preservation of health. ([Source](#), p. 321)

The towering figure of Greek medicine was [Galen](#) (129 – c. AD 216), physician and surgeon in the Roman Empire, revered as the most accomplished doctor of antiquity whose influence helped shape anatomy, physiology, pathology, pharmacology and neurology and whose works have been studied until the 19th century. His anatomical studies remained uncontested until the 16th century when [Andreas Vesalius](#) published *De humani corporis fabrica* and his theory of the circulatory system endured until 1628 when [William Harvey](#) published *De motu cordis*. His thesis that the brain controls all muscles by means of the cranial and peripheral nervous system stands even today. ([Source](#))

The most influential treatise and the longest-lasting, *De Materia Medica*, was published by [Dioscorides](#) (c. 40 – 90 CE), a Greek physician who served as a Roman army surgeon, and who described the uses and actions of 600 plants and 1000 medicines, among them [aconite](#) (a potent neurotoxin and cardiotoxin), [aloes](#), [colocynth](#), [colchium](#), [henbane](#) (an anesthetic and psychoactive plant), [opium](#) and [squill](#). His work was never out of publication for 1500 years and formed the basis of European herbal medicine and [pharmacology](#). ([Source](#))

“De Materia Medica was originally written as a number of separate volumes, the first focusing on plants that yielded aromatic oils and the ointments that could be produced from them. The second included animals, dairy products and cereals, while the third dealt with roots, seeds and herbs. In the fourth volume were other herbs and roots, and the fifth discussed wines and minerals. A sixth book dealing with poisons was occasionally included in versions of De Materia Medica. Two further books described venoms and the treatment of bites from animals. The unusual organization of the text arises from grouping materials by their effect on the human body, rather than by their relationships or a straightforward alphabetical sequence. Many of the medicines

cited were concerned with contraception, abortion, fertility and the birth process, reflecting society's concerns at the time." ([Source](#), p. 13)

The mild climate, the balanced Mediterranean diet, the generally adequate nutritional status of the population, the physical training received in schools and gymnasia throughout life, and the abandonment/exposure of ill, deformed, or feeble infants after birth made the Greeks a hardy and healthy people both by natural and social selection.

Their health was undoubtedly aided by the extraordinary biodiversity of their environment and the availability of hundreds of plants with medicinal properties. *"The number of species of flowering plants alone is more than 6,000; this may be compared with 2,113 in the entire British Isles, which have an area well over twice as large as Greece."* ([Source](#), p. 230) And since many species have been driven into extinction over the centuries we can be certain that Greece's biodiversity was far greater in antiquity than it is now.

Despite their vast contributions to medicine, the ancient Greeks did not develop hospitals in the modern sense of the word, but their temples dedicated to the healing god [Asclepius](#), and called [Asclepieia](#), provided spaces and promoted practices conducive to healing, such as [catharsis](#) and [incubatio](#) (temple sleep), the former consisting of a series of cleansing baths, purgations, and diet, and the latter being a form of deep rest, followed by a consultation with a priest and a prescribed cure. ([Source](#), pp. 109-10)

Asclepius' temples were always placed on or in the vicinity of rich aquifers and natural springs and had three basic characteristics connected to water: fountains, hygiene facilities, and baths which helped establish a close relationship between thermal springs, Asclepius, and medicine. ([Source](#))

Medicine, sanitation and hygiene converge on water and depend not only on the availability of water but, more importantly, on the quality of the water. In his treatise "[Airs, Waters, Places](#)", Hippocrates, who understood the crucial role water plays in human health, distinguishes five kinds of water: soft and stagnant water from lakes (worst kind for drinking), hard water from rocky springs (second worst to drink), sweet water from elevated ground (best for drinking), rain water (must be boiled and strained before drinking), and water from snow and ice (not good for drinking). For each variety he gives a detailed account of the diseases they cause. ([See parts 7 to 9](#))

Their awareness of the importance of water for human health informed not only Greek medicine but also sanitation and hygiene, both fields in which the ancient Greeks excelled.

k. Sanitation and hygiene

That the ancient Greeks understood the connection between cleanliness and good health is evinced by the location of their temples to Asclepius, as well as by the fact that [Hygeia](#) (where the word hygiene comes from) was the goddess of health, cleanliness and hygiene more directly associated

with the prevention of sickness and the maintenance of good health, reinforcing therefore the positive correlation between cleanliness and health.

The Greeks rediscovered if not inherited the technology of sanitation used by the [Minoans](#) of Crete who (along with the [Harappans](#) of the Indus Valley) were among the first civilizations in the world to use underground stone canals for sanitation and water supply in their capital city [Knossos](#). The Minoan water system had fresh water canals as well as sewerage (for waste water) and drainage canals (for overflow of heavy rain). As early as the 18th century BCE, the Minoans were also among the first to use flush toilets. ([Source](#))

Civilization is tantamount with water management without which no urban centers can evolve. Since Classical times, along with the development of medicine and health practices, the ancient Greeks also made advances in the design of sanitary and sewage engineering by constructing lavatories, baths, sewage and drainage systems that showed their improved understanding of hydraulic and sanitary principles. Later, in the Hellenistic period, they also build aqueducts and distribution networks equipped with advanced drainage systems. ([Source](#)) Most progressively, they were the first to use an indoor plumbing system for pressurized showers. ([Source](#), p. 460)

These facilities emerged gradually over time by developing the natural potential of the sites the early settlers chose for habitation and that were first located on or close to permanent and intermittent springs. Absent natural springs wells were dug. In time cisterns were built to collect rain water and then pipelines were installed to take the water from the springs, wells or cisterns into the homes. With larger settlements communal building efforts began and that is how reservoirs, sewage canals, drainage systems, and aqueducts came into being, along with rules on how water resources were shared. *“Ordinarily cistern water was private but had to be shared when the survival of the group was at stake. It is probable that wells in residential neighborhoods were also shared. We have legal evidence from Athens that people were required to share well water with neighbors whose well or cistern had gone dry ([Plutarch, Lives. "Solon," XXIII, 6](#)).”* ([Source](#), p. 26)

Most people in most cities and of course in the countryside did not have any sanitation facilities other than latrines, though most men went in the street according to Aristophanes and all women used chamber pots made of clay that were emptied into the street. Public water fountains, however, were located throughout the cities and women made the trip to fetch clean water from them twice a day. These fountains brought clean water from out of town.

Greek ingenuity provided citizens with three sources of water: potable drinking water from fountains and springs, sub-potable water for bathing and cleaning from cisterns fed by rainwater that was also used for houseplants and domestic animals, and overflow water from fountains draining into catchment basins for cleansing after sacrifices and for watering orchards. Cisterns reduced the amount of water that had to be carried from fountains and springs by over 90%. ([Ibid.](#), p. 33, 35 & 38)

Plato describes the sound water management practices of the time:

“...they shall dam the outflows of their flooded dales by means of walls and channels, so that by storing up or absorbing the rains from heaven, and by forming pools or springs in all the low-lying fields and districts, they may cause even the driest spots to be abundantly supplied with good water. As to spring-waters, be they streams or fountains, they shall beautify and embellish them by means of plantations and buildings, ([Plato, Laws, 6.761b](#)) and by connecting the pools by hewn tunnels they shall make them all abundant, and by using water-pipes they shall beautify at all seasons of the year any sacred glebe or grove that may be close at hand, by directing the streams right into the temples of the gods. And everywhere in such spots the young men should erect gymnasia both for themselves and for the old men—providing warm baths for the old: they should keep there a plentiful supply of dry wood, ([Plato, Laws, 761c](#)) and give a kindly welcome and a helping hand to sick folk and to those whose bodies are worn with the toils of husbandry—a welcome far better than a doctor who is none too skillful. They shall carry on these, and all similar operations, in the country districts, by way of ornament as well as use, and to furnish recreation also of no ungraceful kind. ([Plato, Laws, 761d](#))

Physical evidence of rooms designated for ablution and excretion in private homes from the 5th century BCE show that they only had a drain that led into the sewer running in the alley behind the house and that for bathing they utilized portable tubs while for excretion they used chamber pots. By the 3rd century, however, most homes had bathrooms with bathtubs and washbasins in a space separate from the toilet, while in some cities the washbasin was located in the courtyard and was used for washing dishes as well as hands and faces. The latrine consisted of a stone or wooden bench with a hole cut out and a drain to the sewer under the street.

“At Olynthos, one terra-cotta toilet was found, and a couple of urinals, all three so similar to ours in shape as to prove there is nothing new under the sun.

Fifth and fourth century tubs were commonly of terra-cotta, while a simpler form made of stone is associated with third and second century remains, either built up of separate slabs or carved out of a block. In either case, the interior was smoothed off with waterproof stucco or sometimes with one-inch cubes of glazed brick, for a comfortable sitting surface.

In public baths, as early as the fifth century B.C., these terra-cotta or stone tubs were arranged in regular patterns, such as radiating wedges around the edge of a rotunda, or in parallel rows, or parallel to the edge of a rectangular space. They could be supplied with running water by a channel at shoulder height for the person seated in the tub. Sometimes the water was even heated. Both in the bath buildings and in houses and on vase paintings, we find footbaths (ovoid or more rarely rectangular), shower facilities similar to the high spouts of fountains, and tubs that looked like giant chalices, in which one apparently sat with knees up under the chin.” ([Source](#), p. 27)

The Greek ability to manage water made possible ever greater and denser urban populations whereby the city of [Argos](#) during the [Archaic period](#) (800 – 479 BCE) housed at most 50,000 people, [Athens](#) during the [Classical period](#) (510 – 323 BCE) had 150,000 people, [Pergamon](#) during the [Hellenistic period](#) (323 – 31 BCE) was inhabited by more than 200,000 people, and [Alexandria](#)

in the first century AD may have housed as many as half a million people, making it the largest city at that time next to Rome.

Perhaps the clearest evidence of the Greek ability to manage water for drinking and sanitation comes from their exceptional record of avoiding plagues and epidemics, as history recorded only two large outbreaks, the [Plague of Athens](#) (429 – 426 BCE), which killed 75,000 to 100,000 people or a quarter of the population, and the 412 BCE epidemic, chronicled by Hippocrates in “[Of the Epidemics](#)”, that hit northern Greece and killed an unknown number of people.

I. Literacy/education

The towering achievements and intellectual dominance of the Greek civilization are inconceivable without education ([paideia](#)), which the ancient Greeks chose to provide to their male citizens only, but to all three groups of male citizens: the landed aristocracy (*aristoi*), the poorer farmers (*perioikoi*), and the middle class made up of artisans and traders.

The only other civilization that was to educate all its males were the Hebrews, starting in 70 CE, eight centuries behind the Greeks, but unlike them the Greeks chose to anchor their education not in religion but in philosophy which gave them an infinitely better return on their investment and far greater civilizational outcomes. For whereas the Hebrews used the [Torah](#) and the [Mishnah](#) as manuals, the Greeks read and memorized Homer’s [Iliad](#) and [Odyssey](#) and Hesiod’s [Theogony](#) and [Works and Days](#). By 750 BCE, the Greeks had widespread literacy, which they reached primarily by using myths and poetry, the great deeds of men, as projections of social ideals to advance the evolution of moral standards. ([Source](#), p. 32)

The Greek education model had two pillars, one physical (*gymnastike*) and the other intellectual (*mousike*) ([Plato, Republic, 2.377a](#)), to produce individuals with great moral, physical and spiritual strength, and was intended first and foremost to shape the character of its citizens towards virtuous behavior through the ability to reason. The education of the young began with *mousike* (‘the art of the Muses’), taught by specialized teachers called *kitaristēs*, and combined music, dance, lyrics and poetry to provide students with models of beauty and nobility to cultivate virtue. Their elementary education was then followed by *gymnastike*, taught by teachers called *paidotribēs*, to develop physical strength, speed, stamina, bravery, and fighting skills in preparation for war. Starting in the late 5th century BCE a third teacher was employed called *grammatistēs*, whose role was to teach the reading and writing of letters. Students wrote with a [stylus](#) on a wax tablet. ([Source](#), pp. 32-4)

Plato describes the methods and aims of the Athenian education system as follows:

“They teach and admonish them from earliest childhood till the last day of their lives. As soon as one of them grasps what is said to him, the nurse, the mother, the tutor, and the father himself strive hard ([Plato, Protagoras, 325c](#)) that the child may excel, and as each act and word occurs they teach and impress upon him that this is just, and that unjust, one thing noble, another base,

one holy, another unholy, and that he is to do this, and not do that. If he readily obeys, —so; but if not, they treat him as a bent and twisted piece of wood and straighten him with threats and blows. After this they send them to school and charge the master to take far more pains over their children's good behavior than over their letters (Plato, Protagoras, 325d) and harp-playing. The masters take pains accordingly, and the children, when they have learnt their letters and are getting to understand the written word as before they did only the spoken, are furnished with works of good poets to read as they sit in class, and are made to learn them off by heart: (Plato, Protagoras, 325e) here they meet with many admonitions, many descriptions and praises and eulogies of good men in times past, that the boy in envy may imitate them and yearn to become even as they. Then also the music-masters, in a similar sort, take pains for their self-restraint, and see that their young charges do not go wrong: moreover, when they learn to play the harp, they are taught the works of another set of good poets, (Plato, Protagoras, 326a) the song-makers, while the master accompanies them on the harp; and they insist on familiarizing the boys' souls with the rhythms and scales, that they may gain in gentleness, and by advancing in rhythmic and harmonic grace may be efficient in speech and action; for the whole of man's life requires the graces of rhythm and harmony. Again, over and above all this, people send their sons to a trainer, that having improved their bodies they may perform the orders of their minds, (Plato, Protagoras, 326b) which are now in fit condition, and that they may not be forced by bodily faults to play the coward in wars and other duties. This is what people do, who are most able; and the most able are the wealthiest. Their sons begin school at the earliest age, and are freed from it at the latest. And when they are released from their schooling the city next compels them to learn the laws and to live according to them as after a pattern, (Plato, Protagoras, 326c) that their conduct may not be swayed by their own light fancies, but just as writing-masters first draw letters in faint outline with the pen for their less advanced pupils, and then give them the copy-book and make them write according to the guidance of their lines, so the city sketches out for them the laws devised by good lawgivers of yore, and constrains them to govern and be governed according to these. (Plato, Protagoras, 326d)

The Greek education system was a continuum of physical, moral, intellectual and artistic elements that guided and shaped the minds, bodies and characters of their male citizens towards a final outcome, a perfect citizen capable of governing and of being governed according to the law and able to control his own desires for the sake of the collective. Knowledge, be it intellectual or martial, was acquired through discipline (*eutaxia*) and zest for work (*philophonia*) to form the young into to the ideal of *kalos kagathos* (“beautiful and good”).

Virtue acquired through education was meant to produce men who would lay down their lives for the state and the common good. Aristotle, in [Nicomachean Ethics](#), makes “moral nobility” the greatest good and the means by which to “take possession of the beautiful”:

“Persons therefore who are exceptionally zealous in noble actions are universally approved and commended; and if all men vied with each other in moral nobility and strove to perform the noblest

deeds, the common welfare would be fully realized, while individuals also could enjoy the greatest of goods, inasmuch as virtue is the greatest good.

...the virtuous man's conduct is often guided by the interests of his friends and of his country, and that he will if necessary lay down his life in their behalf. For he will surrender wealth and power and all the goods that men struggle to win, if he can secure nobility for himself; since he would prefer an hour of rapture to a long period of mild enjoyment, a year of noble life to many years of ordinary existence, one great and glorious exploit to many small successes. And this is doubtless the case with those who give their lives for others; thus they choose great nobility for themselves.”
([Aristotle, Nicomachean Ethics, 1169a](#))

The ancient Greeks reached the highest heights because they set the highest standards.

Higher education started around 430 BCE and first became prominent in Athens thanks in great part to [Socrates](#) (c. 470 – 399 BCE) and the [sophists](#) who taught excellence (*arete*) to young statesmen and the nobility through [rhetoric](#), [philosophy](#), [mathematics](#), [athletics](#), [astronomy](#), and [dialectic](#). Pursuing knowledge through logic and reason became the hallmark of the Greek education system and achieving *arete* (excellence) in every human endeavor its goal.

The Greek tradition of education produced brilliant men whose intellectual and artistic efforts and works form the foundation of Western knowledge and culture: [Thales of Miletus](#) (c. 624 – c. 548 CE), [Pythagoras](#) (570 – 490 BCE), [Heraclitus](#) (c. 535 – 475 BCE), [Anaxagoras](#) (c. 500 – 428 BCE), [Protagoras](#) (c. 490 – c. 420 BCE), [Empedocles](#) (c. 494 – c. 434 BCE), [Democritus](#) (c. 460 – 370 BCE), [Plato](#) (c. 424 – c. 348), [Diogenes](#) (c. 412 – 323 BCE), [Aristotle](#) (384 – 322 BCE), [Epicurus](#) (341 – 270 CE), and a [long list of other philosophers](#).

The ancient Greeks were also the first to chronicle the achievements of their culture and the exploits of their heroes giving us history, a discipline they invented. The [list of Greek historians](#), starting with [Herodotus](#) (c. 484 – 425 BCE), is as long as that of their philosophers. Without their writings we would know little of past events and societies.

Last but not least, they produced not only extraordinary intellectuals but also a [very long list of equally extraordinary artists](#) who set the highest standards for future generations in poetry, drama, painting, sculpture, and architecture; standards that in some cases have never been surpassed.

The ancient Greeks shaped and mastered stone and bronze with the same ease as ideas and ideals.

m. Athletic and military training

The Greek success as a civilization would have been impossible without the rigorous physical and military training that all its male citizens – and in the case of Sparta also female citizens – received throughout life. Their prowess was the result of three selection processes: the first in infancy when the deficient and the weak were exposed and left to die, the second in the [agoge](#), [gymnasia](#) and the

[palestrae](#) where men competed against one another and champions were celebrated, and last on the battlefield where the enemy's swords and spears left only the fittest and the bravest standing.

Their unparalleled athletic and military training brought them three key outcomes: (1) they won nearly every war they fought against foreign invaders to remain free and independent, (2) displaced by force all natives from prime real estate around the Mediterranean and Black Sea basins making their colonial expansion possible, and (3) made them invincible in wars of territorial conquest under the leadership of Alexander the Great. In addition, their athleticism is also responsible, at least in part, for their state of good health and lack of epidemics.

Athletics

While the Spartans and their allies in the [Peloponnesian League](#) trained their men into professional soldiers in the [agoge](#), the Athenians and their allies in the [Delian League](#) trained their men into professional athletes in the [gymnasia](#). Both forms of training, however, were meant to produce superior soldiers.



Athleticism was seen as conditioning for warfare and defended as such by [Plutarch](#), who stated that “*the race in armor is presented after all the rest of the athletic events, so testifying that military fitness is the aim of athletics and competition*”. (Plutarch, Mor. 639e) [Lucian](#) mirrors the notion that exercise prepares men for war in his book Athletics ([Anacharsis](#)):

“They become expert as a result of it [i.e. exercise], in case they should ever come to need what they have learned in battle. Clearly such a man, when he closes with the enemy, will know how to trip and throw him more quickly, and when he is down, will get up again more easily. For we make all these preparations, Anacharsis, with a view to that contest, the contest under arms, and we expect to find men thus disciplined far superior, after we have supplied and trained their bodies naked, and so made them healthier and stronger, light and elastic, and at the same time too heavy for their opponents.” ([Lucian, Anacharsis, p. 41](#))

Athletic training and competition were not only ways in which to prepare for and triumph in war but also means of projecting power by impressing one's enemies in the arena with the skill and strength of one's athletes. During the 7th and 6th centuries, athletic competitions took place in important sanctuaries in the context of religious festivals in honor of gods. By the 5th and 4th centuries sporting contests brought the entire Greek world together during four great events, known as the *periodos*: the [Olympic](#) (founded 766 BCE), [Pythian](#) (founded in 586 BCE), [Nemean](#) (founded in 573 BCE) and [Isthmian Games](#) (founded in 582 BCE), the four most prestigious contests, but dozens of other competitions took place as well. The Olympic and Pythian Games were quadrennial, held every four years, while the Nemean and Isthmian Games were biennial, held every two years. Together they formed a circuit. By the late 4th century, after the conquests of [Alexander the Great](#), these competitions became international bringing athletes together from across the Hellenic world and beyond. The games continued after the Romans conquered the Greek world in the first century BCE and even introduced new contests, such as the [Capitolian](#) (founded in 86 CE) and the [Actian Games](#) (founded in 37 BCE).

All four games of the *periodos* lasted five days but the athletes had to come to the hosting cities a month in advance for training under the control of the [hellanodikai](#) ("judge of the Greeks"), the organizers of the games. The athletic events included four disciplines: running, pentathlon, combat, and horse races. For running there were three distances ([stadion](#), circa 180 meters or 600 feet; [diaulos](#), twice the length of the stadion; and [dolichos](#), the distance of 20 stadia or circa 3550 to 3850 meters) and two special events (the [race in armor](#) and the [torch race](#)). The five contests of the pentathlon were: [long jump](#), [discus throwing](#), [javelin throwing](#), [running](#), and [wrestling](#)). Combat had three contests: [wrestling](#) (upright and ground), [boxing](#) (by age not weight categories), and [pankration](#) (a combination of wrestling and boxing). And the last event, horse racing, which was the most prestigious, also had three different contests: [four-horse chariot](#), [two-horse chariot](#), and [horse with rider](#).

The competitive nature of Greek athletics, being primarily a prelude to war, is reflected in the manner in which they waged war, namely to win at all costs.

Warfare

The prowess of the Greeks on the battlefield came first and foremost from constant training in preparation for [hoplite](#) service, weapons training that took place in parallel with their athletic training. Monthly contests were held among the *neoi*, young men between 20 and 30 years of age, and the *epeboi*, the cadets of 18 to 20 years of age undergoing military training, under the supervision of [gymnasiarchs](#) (or [paidonomos](#) in the case of Sparta), their current instructors, and the observation of *paides*, former instructors. The *epeboi* trained while their older counterparts, the *neoi*, shouldered the burden of armed service. When not on campaign or in training the *neoi* and the *epeboi* served as the internal security forces (*peripoloi*) of the various city-states and patrolled the countryside in small mobile forces for the protection of their people and property. The young *neoi* and *epeboi* fought while the *presbuteroi* (elder) debated and made laws. ([Source](#))

With the rise of the Greek city-states in the 8th century BCE warfare became larger in scope and the hoplite phalanx evolved as the sole strategy of combat from these encounters. Armed with 6 to 9 foot-long spears (*doru* or *dory*) and short swords (*xiphos*, plural *xiphe*) and protected by circular shields (*aspis*, plural *aspides*) made of wood and faced with bronze and circa 1 meter (3.3 ft) in diameter, as well as by linen, leather or bronze armors, the infantrymen (*hoplites*) locked shields together, forming *shield-walls* multiple rows deep, usually eight, and pointed their spears forward in a tight formation called a *phalanx*, an impenetrable mass of men, shields and spears whose “*added weight and density of the formation were believed to offer a crucial stabilizing force, in both physical and psychological terms, for the few men who first met the terrible onslaught of the enemy*” and who ran towards and clashed with and pushed (*othismos*) against the troops of their enemies until one side or the other collapsed. ([Source](#), p. 8)

As simple as it seems, this strategy of war worked so well that “*for nearly three hundred years (650–350) no foreign army, despite any numerical superiority, withstood the charge of a Greek phalanx. The battles at Marathon (490) and Plataia (479) demonstrate this clearly: relatively small numbers of well-led, heavily armed Greeks had little difficulty in breaking right through the hordes of their more lightly equipped and less cohesively ranked adversaries from the East.*” ([Ibid.](#), p. 9)

Since all Greek armies were formed of citizen soldiers from relatively small city-states they could not afford heavy casualties or long campaigns and clashed in *set-piece battles* where the opposing forces met on a predetermined time and location for a quick outcome after a short and bloody battle that for the vanquished ended in one of three possible outcomes: massacre, enslavement, or “*detention with the prospect of ransom and eventual freedom*”. ([Source](#), p. 104)

The pushing match between the two opposing phalanxes, if two Greek armies clashed, usually ended with the deeper phalanx victorious. ([Source](#), p. 169) [Thucydides](#) (c. 460 – c. 400 BCE) described hoplite warfare as *othismos aspidon* or “the push of shields”. ([Ibid.](#), p. 173 citing Thucydides, [History of the Peloponnesian War](#), 4.96.2) The casualties were relatively low but since all men were citizen soldiers who were crucial for working the land and not expendable professional soldiers the impact on society was nevertheless great.

“*On the average the winners had a 5 per cent mortality rate for their forces as against about 14 per cent for the defeated. Of course there was great variation due to the skill, experience and cohesion of the troops involved. The Spartans emerged from major battles such as Nemea with very few fatalities. But even for the victors, given the small size of the populations of Greek city-states, the strain could be severe. Among the losers, especially the smaller states, disaster could be the result. So at Delium in 424 the losses of the Thespians were so great that Thebans were able to annex them and destroy their fortifications.*” ([Source](#), p. 95)

Hoplite warfare was designed to resolve conflicts quickly with relatively few casualties so the citizen soldiers could go back to their farms. It was a form of war intended to solve the overpopulation problem of both sides; a war of mutual assistance as was first invented by the

Mesopotamians. This all changed when the Persians invaded Greece in 499 BCE and the hoplite armies had to adjust to the large armies and different warfare tactics of the Persians whose objective was to subjugate the Greeks.

“For more than three hundred years [8th to 5th century BCE] Greece thrived under such a structured system of conflict between amateurs, where the waste of defense expenditure in lives and lost work and agricultural produce was kept within “limits.” Unfortunately, nearly all of the conflicts of the seventh and sixth centuries remain unrecorded. At this time hoplite battle remained a “pure,” static, unchanging match between men in the heaviest of armor, void of support from auxiliary cavalry, missile throwers, or archers, and they were proud of their close bonds to their farms. In the later fifth century, when we learn a great deal more from our sources about hoplites, two events occurred that upset this fragile equilibrium inherent in Greek battles between city-states; these led not merely to fundamental changes in the manner of fighting, but also to uncharacteristically catastrophic losses throughout the Greek city-states, as their most logical and in one sense unheroic system of resolving disputes was transformed into an unending nightmare.

First, the two great Persian invasions of the early fifth century pitted Greek hoplites not against each other in the accustomed ritual of battle, but rather against a huge army of Eastern troops with unfamiliar equipment and tactics, specialized contingents, and, most importantly, different aims and responsibilities. Battles such as Marathon and, especially, Plataia were longer, involved greater numbers of combatants, and were certainly more violent than the domestic clashes of the prior two centuries. The outcome of infantry battle was now more decisive. The issue that induced pitched battle no longer concerned the temporary swing of influence over a nearby rival, the occupation of a few acres of disputed borderlands, or the threat to chop down a few trees, but, rather, the final status of the Greek-speaking world. Battle was now with an enemy that had at his disposal cavalry brigades, missile troops, and an array of variously armed infantry: the Persian Wars became the training ground for the murderous years of the Peloponnesian War, as—reversing the contexts—the Spanish Civil War was for the Second World War. The Greeks were to learn that battle could be more than a simple pushing contest between armored men, and that war was more than a onetime collision of phalanxes.” (Ibid., p. 10)

The Greek warfare tactics changed by adding several units to the hoplite phalanx. In addition to the hoplites, who continued to form the bulk of Greek armies, there were also light infantry ([psiloi](#)), javelin throwers ([akontistai](#) & [peltastai](#)), stone throwers ([lithovoloi](#) and [petrovoloi](#)), slingers ([sfendonitai](#)) and archers ([toxotai](#)). Cavalry ([hippeis](#)) and heavy cavalry ([hetairoi](#)) played a relatively small role during Classical times due to the high cost of horses, but became prevalent in the time of Alexander the Great. ([Source](#))

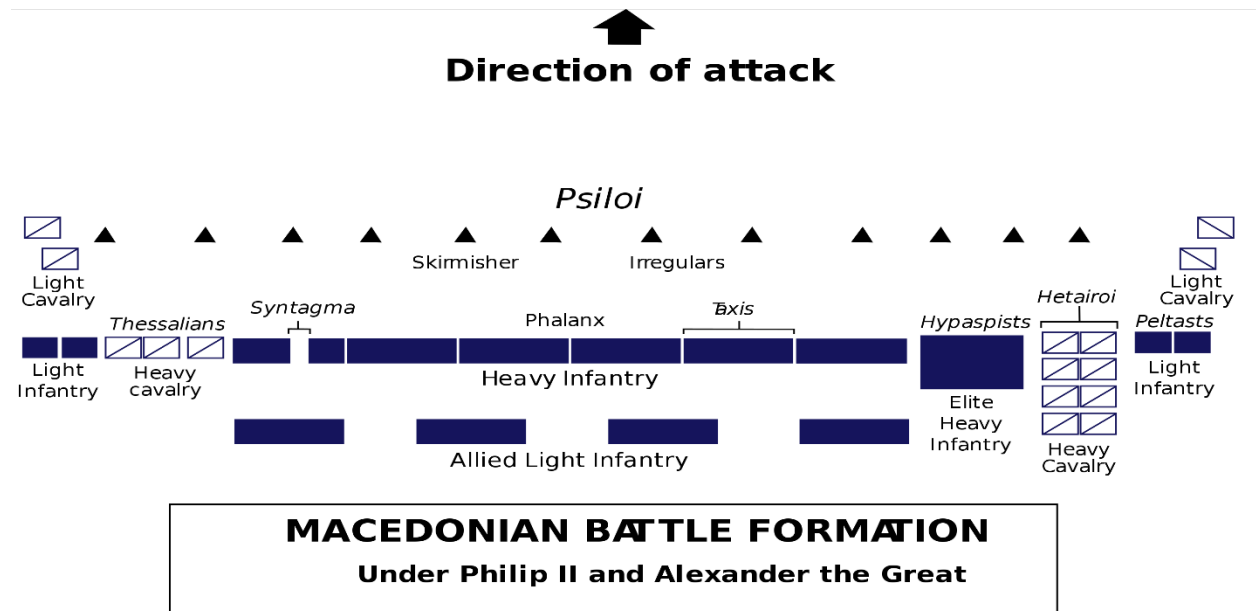
The combination of light and heavy infantry in the center supported by light and heavy cavalry from the flanks was the new model of warfare adopted by the united forces of the Greek city-states to prevail against the Persians. And once the Persians were defeated the new warfare became standard between the Greek city-states themselves, which resulted in much higher casualties. The

[Peloponnesian War](#) (431 – 404 BCE) followed the [Greco-Persian Wars](#) (499 – 449 BCE). It was fought between Athens and Sparta and their respective allies, the [Delian](#) and the [Peloponnesian Leagues](#), for the hegemony of the Greek world and was won by Sparta.

In his 4th century BCE history of the Spartans, [Lacedaemonion Politeia](#) (Constitution of the Lacedaemonians), [Xenophon](#) (c. 430 – c. 354 BCE) identified them as “*the only artists in warfare*” ([Xenophon, Const. Lac. 13.5](#)), but victory did not always go their way even though all other Greeks feared them. The Peloponnesian War was followed by the [Corinthian War](#) (394 – 386 BCE) and ended with Athens regaining its independence from Sparta. And while Sparta and Athens weakened themselves the Macedonians to the north grew stronger.

During the reign of [Phillip II](#) (359 – 336 BCE) the Macedonians imposed themselves on all other Greek city-states on account of their professional soldiers, heavy cavalry ([hetairoi](#)), longer spears ([sarissa](#), plural *sarissas*), which were 18 to 20 feet long, and because their southern brothers were weakened by conflict among themselves. And once his son, [Alexander the Great](#) (356 – 323 BCE), took over from his father, the unified Greek forces proved to be invincible and swept through Persia, Egypt, Asia Minor and Asia all the way to India, conquering all known world with only fifty thousand men. Under Alexander war became a way of life for the Greeks and conquest their sole purpose.

Alexander’s army was aided not only by better fighting tactics and skills but also by better weapons. More than anything it was aided by the war ethos that had come to define all Greeks.



([Source](#))

His army was well-organized, disciplined and structured and constituted the best war machine of that time. In the front were the *psiloi*, the poorest men and boys who could not afford a shield and armour, and who instead threw stones (*lithoboloi*) or metal balls (*sfendonitai*) with slings, or fired

arrows with bows (*toxotai*) at the enemy and then quickly retreated behind the phalanx of hoplites (*hoplitai*). The *psiloi* were armed with either a bow (*toxa*), a sling (*sfendonai*), or a javelin (*akontia*). The well-armed and disciplined hoplites – armed with a two-meter-long spear (*doru*) with a leaf-shaped lade at one end and a short spike at the other, short sword (*xiphos*), body armour (weighing nearly 32 kilograms or 70 pounds if made entirely of bronze), circular shields (*aspis*), leg guards (*greaves*), and either a [Phrygian](#) or a [Chalcidian](#) helmet (both of which replaced the earlier [Corinthian helmets](#)) made of bronze – were in turn flanked by light and heavy cavalry (*hetairoi*), the latter riding the best horses and armed with the best weapons available: a long thrusting spear (*xyston*) 3.5 to 4.25 m (11 to 14 ft) long, a curved slashing sword (*kopis*), a cut and thrust sword (*xiphos*), a bronze [muscle cuirass](#) or a breastplate made of linen (*linothorax*), shoulder guards and [Boeotian helmets](#). Ringing up the rear was the light infantry who were deployed without the shields (*euzonoi*) or with light shields (*peltastai*). ([Source](#))



None of these weapons would have been possible without advances in metallurgy and flexible materials.

n. Weapons engineering and metal forging

The Greek military success, irrespective of their physical training and fighting skills, bravery and ethos, would have been unrealizable without metal weapons and they in turn would not have existed if not for their ability to mine, smelt and forge metals.

Their ability to smelt copper and tin and forge them together into bronze was second to none as evidenced by the extraordinary statues, helmets and breastplates that have survived to this day. But it is iron that made the tips of their spears capable of easily penetrating the wicker shields and leather armour of their Persian enemies. By the 4th century it appears that the tips of most of the spears carried by Greek soldiers were made of pounded wrought iron, a process that was mastered by the time of Alexander. Iron weapons were time-consuming to produce because the iron had to be heated to add carbon and then hit with a hammer repeatedly to reduce the carbon content to make it hard. How the ancient Greeks worked iron is unknown but what we do know is that they extracted iron from the mines in Elba and the Chalybian mines near Ambus in Anatolia, according to Aristotle. ([Source](#))

As important as the quality and strength of their materials was the ingenuity of its engineers and the money to recruit the best minds of that time to design and built advanced war machines.

[Dionysius I](#) (432 – 367 BCE), the great tyrant of [Syracuse](#), created the first known military-industrial complex by using his city's great wealth and by selling the people of [Motya](#), all 15,000 of them, into slavery after sacking the city in 398 BCE. The belly bow ([gastrapehetes](#), plural gastraphetem), also known as the hand-held crossbow, soon became part and parcel of his army's arsenal after being invented by one of his carpenters. This weapon allowed *“a warrior of average strength and little skill to draw and cock a strong composite bow by pressing his full weight into a sliding ratchet mechanism braced against the ground. This done, the warrior then could aim it precisely, and fire a standard arrow or a short bolt with the press of a trigger. The weapon was more accurate and had a greater range than any conventional bow.”* The Greeks also developed a *“tapered wooden bolt with a socketed wrought-iron point”* to be fired by their belly bows with such force and precision as to penetrate armor. It was not long before Syracusan engineers built [catapults](#), which were nothing more initially than [gastraphetes](#) too heavy for a man to carry so they had to be mounted *“on a tripod or pedestal, precisely balanced on a swivel joint so that it could easily aim in any direction”*. This new weapon allowed Dionysius I to shoot catapult bolts from 300 yards away during the siege of Motya and to drive back the Carthaginian fleet and scale the fortress walls. ([Source](#))

Having lost an eye to a catapult bolt and nearly lost an arm to a hand-held crossbow ([gastrapehetes](#)) of the Phoenician general [Onomarchus](#), [Phillip II](#) (382 – 336 BCE) had the motivation and also revenue from his silver and gold mines to hire the best engineers and to pay for the best materials. He recruited [Aristotle](#) (384 – 332 BCE), to tutor his son [Alexander](#) (356 – 323 BCE), and Polydides, Diades of Pella and Charias, to design the most advanced war machines. These engineers built the best stone-throwers ([lithobolos](#), plural *lithoboloi*) and siege machines money could buy and were of crucial importance in every battle fought by Phillip and subsequently by his son Alexander. ([Ibid.](#))

Artillery based on torsion (“twisting”) rather than tension (“pulling or pushing”) was developed around the middle of the 4th century BCE giving rise to a new series of weapons called [oxybeles](#) (“sharp-projectiles”), which were oversized [gastraphetes](#) fired by torsion bars made of horsehair and ox or horse tendons that could pierce the shield and armor of a warrior from 400 meters away. Over the next two centuries, Greek engineers developed a variety of bolt-shooting and rock-throwing torsion engines ([palintonon](#), [polybolos](#), [cheiromballistra](#)) that could fire arrows, stones, and pots of burning pitch along a parabolic arc and that in times of want they could also be made with women's hair. Torsion weapons were first deployed by Phillip II during the [Siege of Perinthus and Byzantium](#) in 340 BCE. ([Source](#))

The art and science of war machine engineering culminated with [Archimedes](#) (c. 287 – c. 212 BCE), the leading scientist of Syracuse, Sicily, and a famed inventor whose reputation preceded him such that his name struck terror in the hearts of the Romans who had tried to take Syracuse.

“In fine, when such terror had seized upon the Romans that, if they did but see a little rope or a piece of wood from the wall, instantly crying out, that there it was again, Archimedes was about

to let fly some engine at them, they turned their backs and fled, Marcellus desisted from conflicts and assaults, putting all his hope in a long siege.” ([Plutarch, Life of Marcellus, p. 417](#))

Archimedes’ catapults and other war machines kept [Marcus Claudius Marcellus](#) (c. 270 – 208 BCE), one of the most celebrated Roman generals, and his mighty army at bay for a long time causing them great losses. The effectiveness of Archimedes’ war machines against the Romans is [described masterfully by Plutarch](#).

o. Taxation and income

State-imposed taxation reduced wealth disparities and forged social and political cohesion between the rich and the poor through economic redistribution. The rich were expected to contribute part of their surplus wealth through various taxes: the [leitourgia](#) (public service tax), the [eisphora](#) (a direct wealth-tax to rescue the state during financial crises or to fund wars), court fines, [theorika](#) (to fund festivals and sacrifices), and subsidies for invalids, war orphans and widows. ([Source](#))

In addition there were other taxes paid at various times in ancient Greece. There was the *eikoste/dekate*, a 5% to 10% tax on agricultural produce during the time of [Pisistratus](#) (c. 550 to 527 BCE); the *eponion*, a tax on the sale of property confiscated from persons convicted of crimes; the *pentakosioste* and *tessarakoste*, property or sales taxes; the *hekatoste*, a 1% tax paid for land sold in Attica; the *pentedrachmia*, a tax for 7-year leases at the Laurium silver mines; the *pornikon*, a tax on prostitution levied on state-owned brothels staffed by slave women; the *metoikion* and the *xenika*, poll-taxes levied on resident aliens (metics) for the right to live in Attica and do business in the Agora, a kind of market-toll; taxes paid to religious cults, seven such taxes in all, one of which was an embarkation tax levied on passengers and a 2% tax charged on imports and exports passing through the port of Piraeus; local taxes for each suburb (*deme*) of Athens, such as the *entetikon* which was levied on foreigners for landed property in a deme; the *ellimenion* tax, a 1% harbor duty; the *eikoste*, a 5% maritime tax for all imports and exports by sea; the *dekate*, a 10% transit tax for goods passing through the Bosphorus; the *pentekoste*, a 2% maritime import/export tax payable both when goods were unloaded and ships took in cargo; and the *dodekate*, the 8% grain-tax law of 374 BCE on grain passing through Piraeus. ([Source](#))

The liturgy tax (*leitourgia*, literally “work for the people”) fell largely on the wealthiest 1% who were expected to cover the cost of a specific religious ritual or the cost of provisioning, paying the wages and fully equipping a [trireme](#) warship for an entire year (*trierachy*). In [Demosthenes](#)’ days (384 – 322 BCE) there were 97 such liturgical appointments in Athens alone. The *leitourgia*, which was voluntary and honorific, brought great prestige to the individuals wealthy enough to bear the often extravagant cost. ([Source](#), p. 151)

The wealth-tax (*eisphora*) was meant to meet civic needs in times of war and was levied on the basis of a man’s wealth and was proportional to it. To this end Athens, required wealthy Athenians after 378 BCE to submit assessments of their wealth so they could be taxed accordingly. ([Source](#))

The Athenian elite was summoned at short notice to pay large sums of money, as much as 3,000 to 4,000 drachmae. ([Source](#))

Punitive fines imposed by popular courts impoverished not only the wealthy but also the innocent according to Isocrates and served as a way to transfer wealth from the rich to pay the poor for political participation, hoplite service, rowing in the fleet, serving as magistrates, attending the assembly, and serving as jurors on people's courts. ([Source](#)) The courts served social and political ends so much so that some have argued that law and politics in Athens were indistinguishable, its primary role being the attainment of equity and reflecting the rule of the majority. ([Source](#))

As noted by Aristotle economic redistribution by taxation assured the social stability of the Athenian democracy, counteracted political dissent, prevented property concentration, and saved the multitude from extreme poverty thereby playing a key role in the economic security of all. ([Aristotle, Politics, 6.1320a](#))

What about income? As it turns out the *“Classical Athens was one of the very few societies in the period 1800 BCE – 1300 BCE in which daily wages were substantially above of the so-called subsistence-level customary wage range. For the second half of the fifth century, we have some evidence for daily wages of around 1 drachma for both skilled construction workers and military soldiers. With a presumed wheat price of around 6 drachmae per [medimnos](#) [1 medimnos equals 51.84 litres], this translates to a daily wage of 9.7 litres and thus, when taking the 3.5 litres/day proposed by Scheidel as a baseline contribution by the head of a household, to a baseline-multiplier just above the ‘middling’ floor of 2.4 litres/day. The epigraphic sources report for the 320s BCE daily wages for unskilled construction workers in Eleusis of 1.5 drachmae per day, and 1.25 to 2.5 drachmae for skilled worker. At that time, wheat was sold for 5 to 6 drachmai per medimnos (ca. 52 litres), which translates to a daily wheat wage of 13 – 15.6 litres and a baseline multiplier of 3.7 – 4.6 litres, which comfortably falls between the “middling” range of 3.4 – 10 times subsistence. These data suggest that, both in the later fifth century and, in particular, in the later fourth century, the average Athenian who was in unskilled or skilled labour might have been paid wages sufficient to elevate him to a decent, middling standard of living. ...compared to the Roman Empire, late fourth-century Athens was characterized by a remarkable egalitarian income distribution, which enabled a substantial number of residents of fourth-century Athens to live far enough above subsistence to enable them to live decent lives.”* ([Source](#), pp. 39 – 40)

Demography:

During the [Greek Dark Ages](#) (1100 – 800 BCE), following the collapse of the Mycenaean Civilization, the population of Greece decreased rapidly from an already low population of at most half a million people. The reverse took place during the [Archaic Period](#) (800 – 480 BCE) when the population grew rapidly and filled the empty countryside. Absent social controls on fertility, other than low scale warfare, it is estimated that the Athenian population had a crude death rate of c. 25-30/1,000 people and a crude birth rate of c. 55-60/1,000 which combined with a life expectancy at birth of 35 to 40 years yielded a rate of natural increase of nearly 4% a year. ([Source](#), p. 90) As a result, the population of the Greek peninsula and archipelago reached 3 million by the

mid-5th century and, in addition, state-sponsored colonization created a Greek overseas population of about half a million excluding Ionia and Cyprus. ([Source](#))

In total, the Greek population grew fourteenfold in 350 years (if we assume that it started with 250,000 people in 800 BCE and reached 3.5 million by 450 BCE), that's an average annual growth rate of 3.71% (adding 9,286 people a year), a very impressive rate of sustained population growth for that time in history. If we assume that it started with 500,000 people then the population would have grown only sixfold during this 350 year period and the average annual growth rate would have been 1.71% (adding 8,571 people a year). Impressive as this growth may be, it does not account for the many who are missing since the population should have doubled every 25 years and reached 4 million in just a century (adding an average of 32,500 people a year), from 800 to 700 BCE (if we assume it started with a quarter of a million people in 800 BCE). Notwithstanding that no pre-industrialized economy could double its food production in just 25 years, the question is what, other than famine and conflict, could have killed this excess population and prevented a doubling every quarter century? In one way or another, the ancient Greeks had to dispose of at least 23,214 people a year (32,500 – 9,286) or 9.3% of the offspring of its 250,000 people, that's 63.6 people a day. Most likely they were all babies who either died of hunger, neglect or infanticide. Their population just kept growing faster than their ability to increase food production and the resulting disequilibrium between people and resources forced them to kill some and push others outwards to colonize lands not their own, some empty and some already occupied. With every subsequent century the number of infants who had to be killed or let to die and the number of young people who had to be forced into colonization increased in proportion with the population.

During [Classical Greece](#) (510 – 323 BCE), when all population control methods described above were already in place, the natural rate of population growth decreased from nearly 4% to at most 2%, but once the direct and indirect victims of the [First and Second Peloponnesian Wars](#), the [Spartan](#) and [Theban](#) hegemonies and their constant conflicts, the [Plague of Athens](#) in 430 BCE, and the expansion of Macedonia under [Phillip II](#) (382 – 386 BCE) are considered the population grew even slower. Severe drought in 360 and 330 BCE may have also contributed to population stagnation. By 300 BCE, the area of ancient Attica, which is estimated at 2400 km² (of which 15% or 360 km² is assumed to have been cultivated with cereals every year), had in any case reached its maximum carrying capacity having a population density of 35 people per km², as can be inferred from the [census of Demetrios of Phaleron](#), and which is nearly identical to the maximum population density of 36 people per km² that could be supported by the land and climate of Greece ([Source](#)) and higher than the population density of 32.5 people per km² that Greece reached in 1880, at which time “*cereal imports were just about starting to become necessary in order to feed the increasing population*”. ([Source](#), pp. 73 – 75)

During the [Hellenistic Period](#) (323 – 31 BCE) the population of Greece (without its colonies) decreased gradually from 3 to 2 million ([Source](#)) due to the combined effects of low fertility, high emigration to the new Greek empires in the east, and Roman domination (which started in 146

BCE after the [Battle of Corinth](#)). The downward slide of the population was sped up by the nearly 50,000 soldiers Alexander the Great took with him from Greece to conquer Asia with. These men, and the men who were sent to replace the fallen, were away from home for the duration of the Asian campaign, a full ten years. All in all, Alexander's conquest of Asia would have cost the lives of at least 50,000 men and deprived the motherland of twice as many men for an entire decade, time during which none of them fathered a single child with their wives at home, if they happened to be married. Many of the men who survived the battles remained in the newly conquered lands to administer and control them and never returned home. On the contrary, more men were sent from Greece to help them run the Hellenistic empires of the East which served as a vacuum of manpower from the motherland. The result was a foreseeable population collapse back home.

Around 150 BC, Polybius wrote:

“In our time the whole of Greece has been subject to a low birth rate and a general decrease of the population, owing to which cities have become deserted and the land has ceased to yield fruit, although there have neither been continuous wars nor epidemics ... as men had fallen into such a state of pretentiousness, avarice, and indolence that they did not wish to marry, or if they married to rear the children born to them, or at most as a rule but one or two of them, so as to leave these in affluence and bring them up to waste their substance, the evil rapidly and insensibly grew. For in cases where of one or two children the one was carried off by war and the other by sickness, it is evident that the houses must have been left unoccupied, and as in the case of swarms of bees, so by small degrees cities became resourceless and feeble.” ([Polybius, The Histories, 36.17](#))

During [Roman Greece](#) (32 BCE – 330 CE) the population and fortunes of the Greek world continued to decline. In 167 BCE, a Roman raid carried off 150,000 from Epirus ([Livy, The History of Rome, 45.33-34](#)) and in 146 BCE Rome massacred or sold into slavery the entire population of Corinth ([Pausanias, Description of Greece, 7.16.7-10](#)). Athens was sacked in 86 BCE during Sulla's Greek wars ([Appian, Mithridatic Wars, 6.38](#)) after which it became dependent on Rome for its food security. Sicily was devastated by the [First Punic War](#) (264 – 246 BCE) and by 227 BCE it was a province of the Roman Empire. Syracuse was sacked in 212 BCE after defecting to Hannibal. ([Polybius, Histories, 8.6](#)) By 150 BC, Athens had shrunk to fewer than 10,000 residents. ([Source](#))

As for life expectancy, the ancient Greek males had a median length of life of 72 years once those who died in infancy, early childhood, fatal accidents, and violent deaths are excluded. This is almost identical to the length of life of people who died before 1950 and only 6 years shorter than those who died between 1950 and 1990. The female median length of life may have been a bit shorter due to high mortality in childbirth. ([Source](#)) Once these factors are included, however, the average length of life in ancient Greece was 35 years. ([Source](#))

But if we were to include abortions, miscarriages, stillbirths and in vitro fertilization failures in the life expectancy calculation of the current population it would be plus or minus three years compared to ancient Greece, as the table below shows. Three years more or less is a rather insignificant difference and shows that not much has changed in terms of life expectancy. What has changed is the time of death. In the past, a lot of people died after birth, since all population control methods targeted those already born, whereas now a lot of fetuses are terminated between the time of conception and birth, in the embryonic and fetal stages of life, since in our times all population control methods target those conceived but not yet born or attempt to prevent the moment of conception, as we shall see in part two of this book.

Table 3. Post-Conception Life Expectancy in Years in the United States for the Years 1925–2005 Corrected for Unrecognized Miscarriage, Recognized Miscarriage, Stillbirths, Abortion, and In Vitro Fertilization.

Year	All, Male and Female	All, Male	All, Female
1925	32.1	31.35	32.96
1930	32.46	31.6	33.48
1935	33.59	32.63	34.78
1940	34.32	33.19	35.56
1945	36.08	34.83	37.16
1950	37.41	36.01	38.99
1955	38.22	36.64	39.95
1960	38.29	36.61	40.14
1965	38.56	36.72	40.46
1970	37.83	35.82	39.88
1975	34.68	32.88	36.57
1980	33.79	32.11	35.47
1985	34.32	32.68	35.9
1990	34.85	33.21	36.41
1995	34.18	34.23	37.22
2000	34.75	36.18	38.78
2005	34.52	36.83	39.35

Table 1. Post-Conception Life Expectancy Uncorrected for Prenatal Deaths in the United States for the Years 1925–2005, in Years.

Year	All			Caucasian			African American		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1925	59.75	58.35	61.35	61.45	60.05	63.15	46.45	45.65	47.45
1930	60.45	58.85	62.35	62.15	60.45	64.25	48.85	48.05	49.95
1935	62.45	60.65	64.65	63.65	61.75	65.75	53.85	52.05	55.95
1940	63.65	61.55	65.95	64.95	62.85	67.35	53.85	52.25	55.65
1945	66.65	64.35	68.65	67.55	65.15	70.25	58.45	56.85	60.35
1950	68.95	66.35	71.85	69.85	67.25	72.95	61.55	59.85	63.65
1955	70.35	67.45	73.55	71.25	68.15	74.45	64.45	61.15	66.85
1960	70.45	67.35	73.85	71.35	68.15	74.85	64.35	61.85	67.15
1965	70.95	67.55	74.45	71.75	68.35	75.45	64.85	61.85	68.15
1970	71.65	67.85	75.55	72.45	68.75	76.35	66.05	62.05	70.15
1975	73.25	69.45	77.25	73.95	70.15	77.95	68.65	64.35	73.05
1980	74.45	70.75	78.15	75.15	71.45	78.85	68.95	64.55	73.25
1985	75.45	71.85	78.95	76.05	72.55	79.45	70.05	65.75	74.15
1990	76.15	72.55	79.55	76.85	73.45	80.15	69.85	65.25	74.35
1995	76.55	73.25	79.65	77.25	74.15	80.35	70.35	65.95	74.65
2000	77.75	75.05	80.45	78.35	75.65	80.85	72.65	69.05	75.95
2005	78.55	75.95	81.15	79.05	76.45	81.55	73.95	70.25	77.25

“High prenatal mortality has had a significant effect on human post-conception life expectancy. Early mortality from such causes as failure of implantation, unrecognized and recognized miscarriage, and stillbirth [as well as from legal abortion and embryonic death related to in vitro fertilization], greatly reduces the likelihood of birth. As a result, there is a marked discrepancy between post-conception life expectancy for all lives conceived versus post-conception life expectancy for those who survive and are born. In 1925, the life expectancy for all persons conceived in the United States was 32.10 years, while the post-conception life expectancy for all persons born was 59.75 years: a difference of 27.65 years.” ([Source](#))

Summary

The ancient Greeks were a polytheistic, monogamous and martial people who lived in a limited democracy with an egalitarian socio-economic system.

They controlled the quantity of the population by increasing mortality (through war for males and infanticide for females), decreasing natality (through [pederasty](#), prostitution, arranged marriages, delayed marriage for men, abortion, and birth control), limiting immigration (through special taxes and conditions), and forcing emigration (through exile, expulsion and colonization).

They controlled the quality of their citizens and did so openly by exposing their weak and deformed infants, subjecting both males (and in Sparta also females) to rigorous athletic and military training, sacrificing men in war, educating all males, and by ostracizing cowards and preventing their female relatives from marrying.

They balanced people and resources through slavery, taxation, controlled land distribution, forced emigration, colonization, change in diet, trade and commerce, seafaring, medicine, sanitation and hygiene, literacy, athletic and military training, weapons engineering and metal forging, living wages, and by attenuating the effects of partible inheritance through [endogamy](#), [homogamy](#), adoption, and periodic reforms for wealth redistribution.

Greece failed to reach and maintain a point of population stability first due to lack of institutional capacity to impose checks on fertility during the [Archaic Period](#) (800 – 480 BCE), subsequently because its internal balance was disrupted by the [Persian Wars](#) (499 – 449 BCE), and finally due to the imperial ambitions of [Phillip II](#) (reigned 359 – 336 BCE) and [Alexander the Great](#) (reigned 336 – 323 BCE).

Conclusion for ancient Greece:

Four overarching features define the ancient Greek system of population control:

First, it was secular not religious institutions that controlled the character and development of the Greek people. As a result, the ancient Greeks were the first to control population growth through the levers of the state, as part of public policy, and not through religion, as part of dogmatic theology.

Second, the ancient Greeks were the first to control not only the quantity but also the quality of human life and to do so openly as part and parcel of public policy.

Third, [Archaic Greece](#) (800 – 480 BCE) began as a civilization that tried to solve its population problems internally, but because it lacked the institutional capacity and the political will, and due to the disruptive effects of the Persian invasions, it reached population stability only for a century, from 450 to 350 BCE, and became a civilization that exported its population problems towards the end of the [Classical Period](#) (510 – 323 BCE) and to one that lost complete control over its population control efforts during the [Hellenistic Period](#) (323 – 31 BCE).

Fourth, the ancient Greeks controlled population growth for the sake of safeguarding and improving the standard of living (at least for its free citizens), and not merely for existential reasons. As such, it is the first civilization that showed signs of proactive population control at least theoretically, through its philosophers and lawmakers, though the Greeks failed to transform their ideas into concrete policies and to enforce the policies they decreed with the intent of proactively controlling population growth.

The Greek experience taught humanity a crucial lesson, namely that a polity cannot control population growth effectively and lastingly unless its neighbors and its neighbors' neighbors do it too. Otherwise the first neighbor that outgrows its resources will invade the neighbors who succeeded to stabilize their population to steal their resources and force them to boost their numbers beyond their material means in order to have the necessary manpower to repel the invaders.

This defensive reaction will destabilize the population control program of the stable polity, for once the invaders are repelled its population will be too large for its resources and the polity will be forced to either drastically reduce it and risk being too weak to withstand another invasion or will have to become an invader itself to expand its land by conquest or its resource base by colonialism and advantageous trade. Either way this will create internal instability and regional conflict.

As we will see, this lesson was internalized by the international order constructed after the Second World War through the formation of the United Nations, which to this day maintains international peace by compelling every member state, through the principle of “[mutual coercion, mutually agreed upon](#)”, to control its population growth.

ROME (work in progress)

The Romans picked up where the Greeks left off and bypassed the stage of introspective problem solving for its population growth problems going straight into an extrospective stance on all matters concerning population growth. As such, they did not alter their own socio-economic system but used brute military force to take over the land and resources of other people. Like the Greeks before them, however, the Roman approach to the population issue was secular not religious and remained at all times the prerogative of the state and politicians and never of religion and clerics.

(to be continued)

- 1. Balance between births and deaths**
- 2. Balance between males and females**
- 3. Balance between people and resources**

Part Three: The Epoch of Empires (500 to 1945 CE)

We have left the age of filth and have entered the age of cruelty.

Population control gradually became conscious and proactive during this time period in our long and convoluted evolutionary process. As we became better at combatting famine and disease, the population grew at a faster pace and the population control methods had to keep up with our reproductive and existential success.

The task of controlling populations both numerically and behaviorally demanded greater effort and resources from the structures of political and spiritual leadership, which assumed ever greater powers to meet this challenge. Greater powers begot greater empires which in turn resulted in greater clashes between empires, each justifying its crimes by its purported real or imagined cultural superiority.

The strongman became the king who became the pharaoh and finally the emperor. With every change of name, he assumed greater powers. The strongman was the best among men. The king was the ruler of men. The pharaoh was the ruler of men and the son of the sun god. The emperor was the ruler of men and the embodiment of God on earth, thus a God himself. Previous dynasties fell so the new dynasties had to assume even more power to prevent a fall and to justify ever greater grabs of power. The same progression of power we see also among the clergy, for whereas the shaman had to travel to the world of the spirits, the priest did not, God came to him, and spoke to him. But the high priest did one better. He became the interpreter of God's will, for he alone knows God's mind and God's will, not just his words. The high priest is not just a message carrier. He is the conscience of God. He is God's will.

Every culture/civilization has settled on a particular set of methods to control population growth and behavior, a set of preferred choices, and has been living with the consequences of their choices ever since. Out in the open, all organized religions have struggled with the problem of inculcating and nurturing in generation after generation a set of norms and the moral justification for these norms to control, regulate and direct human behavior for the sake of peaceful coexistence and social stability. In secret, all organized religions struggled with one paramount problem on which everything else rested, namely how to escape the cycle of poverty and violence caused by unrestrained and unsustainable population growth. To rise above our primal instincts, spiritual leaders throughout the world have grabbed at straws and pulled mankind little by little, inch by inch out of the muck of life and towards the light of God, towards the divine equilibrium which man has been seeking to replicate in society ever since we constructed this strange and unnatural thing called society, which is mankind's creation and our artificial refuge from the hardships of nature.

Shamans, for instance, tried to break the habit of desecrating and consuming the marrow from the bones of the dead by decreeing that it is forbidden to eat the bones of animals whose flesh has been eaten because the animal can no longer be reborn. Thus began the veneration of bones among

hunter-gatherers, which survived in the mythologies and religions of later cultures (Eliade, [A History of Religious Ideas](#), Ch. 1 p. 16)

Priests took a preexisting practice and civilized it. This was to happen again and again. It is the process by which we slowly climbed and continue to climb above our animal drives and closer towards our ideals and imagined gods.

The time period from 500 to 1945 CE is better understood by splitting it into two parts, the pre-Industrial Revolution or pre-nation state and the post-Industrial Revolution and post-nation state.

Part One: Pre-Industrial Revolution (500 – 1760 CE) or Pre-Nation State

This was the age of cruelty and war punctuated by short and precarious periods of peace with isolated peaks of high culture and the briefest moments of sublime beauty. Throughout this time, we invaded, enslaved, raped, pillaged, castrated, tortured, murdered and eaten each other, but we have also expanded our intellectual horizons, began to look critically at the world around us, studied ourselves to better understand who we are, sought to learn from nature through observation and experimentation, established intercontinental trade routes, crisscrossed the oceans, made contact with one another and exchanged inventions and ideas, erected the most astounding sacred architecture, and created by far the greatest works of art. Most importantly, we succeeded in building a social conscience, an appendage that no man is born with, but that all human beings acquire by living in society and we all die with.

From 500 to 1000 CE the global population grew from c. 200 to c. 300 million, thus by only 50% in 500 years, an increase of just 200,000 people a year (0,066% annual growth rate); from 1000 to 1500 CE it grew from c. 300 to c. 400 million, thus at the same rate as during the previous 500 years; but from 1500 until 1760 CE it grew from c. 400 to 800 million, thus almost 8 times faster than during the previous millennium, an increase of more than 1,5 million people a year (0.1875% annual growth rate) ([Source](#)). These numbers, of course, include only the survivors.

If all people born during this period had lived to the end of their natural lives the population should have doubled every 25 years. Had this been the case, the 200 million people living in 500 CE would have grown to 3.2 million people by 600 CE, 51.2 million by 700 CE, 819.2 million by 800 CE, and a whopping 13.2 billion by 900 CE, and an astronomical nearly 210 billion by 1000 CE. As we have already established, the technology of the day, which was based on animal strength and manual labor, could not have accommodated a single doubling of the population, which would have occurred in just 25 years. Of course, about half the people living at that time died either of natural causes (infections, epidemics, accidents, childbirth, natural disasters) or of social causes (war, famine, infanticide, homicide, capital punishment, cannibalism) before having a chance to procreate, which means that the population should have still grown from c. 200 million people in 500 CE to c. 1.13 million people by 600 CE once natural and social causes of death are factored in. But that is not what happened, as it only grew from c. 200 to at most 220 million. Which begs the question, what happened to the c. 900 million people that are missing from this equation in just

a century? They were obviously killed by human design, thus by the various methods of population control employed across the world.

Between 500 and 1500 CE, the world's religious leaders together with their secular counterparts had to kill c. 10 million people a year, or about 27,000 people a day. Their work got a lot harder in the succeeding two and a half centuries when the rate of population growth increased eight-fold and the rate of man-made depopulation had to increase accordingly. Which begs the question, how did they manage to do that?

Life span and life expectancy

Once natural childhood deaths and unnatural depopulation deaths are taken out of the equation, life expectancy throughout this period was somewhere between 55 and 65 years but it was not uncommon to see septuagenarians and even the odd octogenarian. The life span of our species has not changed much since we have settled down and stopped chasing after game. Life expectancy, one must keep in mind, is a modern statistical marker that skews our perception of how long people lived in the past because it includes infant deaths, which were common and natural, as well as youth deaths, which were also common but unnatural as they were caused by the depopulation efforts of clerics and kings. If a person made it past the first hurdle of childhood diseases and also past the second hurdle of his society's depopulation efforts and survived to the age of 25 he would have most likely lived to be 70 or even 75. It is no surprise then that in ancient Greece men were advised not to marry until the age of 30 and in ancient Rome a man had to be 30 to begin training for a political career, one had to first survive the two hurdles to life before thinking about the future. ([Source](#))

The three equations that make civilization possible

Every system, natural or man-made, seeks to balance itself. The same applies to populations where a balance needs to be maintained between:

1. Males and females:

If the male and female populations are not equal the excess males or females will not be able to satisfy their sexual urges let alone reproduce and therefore will live incomplete and unfulfilling lives, but also destabilize the social order. Every society and religion, therefore, had to find ways to balance the number of males and females in society and preferably to keep them even.

2. Births and deaths:

If births exceed deaths the population will grow ad infinitum, conversely if deaths exceed births the population will decrease until it disappears; either way the system will eventually collapse. Every society and religion, therefore, had to find ways to prevent as many births as possible and to cause as many deaths as possible so long as the population grew, which has always been the case until the 21st century.

3. **People and resources:**

If ways to reduce consumption and population while increasing the resource base are found then more people can be kept alive and mass killing events to reestablish balance between people and resources can be delayed and spaced further apart therefore preventing suffering. Every society and religion, therefore, had to find ways to stall population growth, increase the resource base and food production, and limit consumption.

As we look at every major region and religion on earth, we will see how these three equations crucial to the survival of civilization were dealt with and solved.

HINDUISM

Let us start with the oldest organized religion, Hinduism, and its main area of influence, the Indian subcontinent. The faith has no specific founder. It arose organically around 2300 BCE or even earlier in the [Indus Valley](#) and its diverse roots were first synthesized and codified by [rishis](#), enlightened individuals, in the [Vedas](#), the sacred canonical Hindu texts, of which the [Rigveda](#) was the first to be composed in c. 1900 to 1200 BCE, and was followed by the [Yajurveda](#), [Samaveda](#) and [Atharvaveda](#) from 1200 to 900 CE.

The key concepts of Hinduism, its objects of human pursuit ([Puruṣārtha](#)), are four: the ethics and duties that govern individual conduct and constitute the right way of living ([Dharma](#)); the means of life and worldly affairs that govern one's career and economic wellbeing ([Artha](#)); the pleasures and passions that govern sexual desires and the aesthetic enjoyment of life ([Kama](#)), and the liberation from passions and the cycles of death and rebirth, which represent the highest form of self-actualization ([Moksha](#)). To foster compliance to this philosophy of life, Hindu priests invented the principle of [karma](#), whereby the actions and intent of an individual influence the future of the individual in an unbreakable chain of cause and effect.

Contrary to common belief, Hinduism was a single God religion in its original conception and it still is for those who truly understand it. It was as monotheistic as Atenism, Zoroastrianism, Judaism, Christianity, and Islam. And in essence still is. But being born one thousand years before all other monotheistic religions and seeking to absorb peacefully all other belief systems it encountered, it allowed its adherents to be flexible with God and call him what they like and see him as they like and depict him as they like. This avoided schisms and conflicts and promoted peace. It spared the priestly ([Brahmin](#)) and the warrior castes ([Kshatriya](#)) from having to use force to impose their faith on others. Instead they used time and gentle persuasion and allowed every conception of God to find its rightful place in the Hindu cosmology, which grew richer from generation to generation.

That there is only one God is made clear in all Hindu religious texts but nowhere clearer than in the Brahma Sutra where it is stated that *“there is only one God, not the second; not at all, not at all, not in the least it”* (*“Ekam Brahm, dvitiya naste neh na naste kinchan”*).

Hinduism recognizes two different realities, that of the spirit ([purusha](#)) and that of matter ([prakriti](#)). On a purely spiritual level, or metaphysically, [Brahman](#) is the formal and final cause of all that exists, the highest and unchanging reality, the universal principle. On a material or physical level the abstraction of God that Brahman represents is described by three qualities, a trinity ([trimurti](#)): that of creator ([Brahma](#)), sustainer ([Vishnu](#)), and destroyer ([Shiva](#)), in line with two Hindu beliefs: that time goes around in cycles that are continuously destroyed and recreated, each cycle of time being known as a [yuga](#); and the belief that all matter goes through different stages ([Triguna](#)) and therefore everything that is created remains in existence and then is destroyed.

The misunderstanding that Hinduism is a polytheistic religion arises from the anthropomorphic representation of these three divine qualities, which got out of control by assigning spouses to the trinity, namely [Saraswati](#), [Laxmi](#), and [Parvati](#), a feminine triad (*tridevi*) who are collectively referred to as Divine Mother ([Shakti](#)) by those intelligent few who can think in abstractions and as separate entities by the vast majority who cannot and who need to visualize the divine in human form.

In time, every aspect and facet of the divine received a new name and a new form and for those who worship them as separate entities rather than as a reflection or refraction of Brahman they have come to represent different gods even though Hindu texts condemn this as a fallacy. The [Upanishads](#), for instance state:

“*Ekam evadvitiam*” (“He is One and only without a second”, [Chandogya Upanishad 6:2:1](#))

“*Na casya kascij janita na cadhipah*” (“Of Him there are neither parents nor lord”, [Svetasvatara Upanishad 6:9](#))

“*Na tasya Pratima asti*” (“There is no likeness of Him”, [Svetasvatara Upanishad 4:19](#))

“*eko hi rudro na dvitīyāya tathe ya imāml lokān īsata īsanībhiḥ pratyāñ janās tiṣṭhati saṃcukocāntakāle saṃsṛjya viśvā bhuvanāni gopāḥ*” (“Rudra is truly one; for the knowers of Brahman do not admit the existence of a second, He alone rules all the worlds by His powers. He dwells as the inner Self of every living being. After having created all the worlds, He, their Protector, takes them back into Himself at the end of time”, [Svetasvatara Upanishad 3:2](#))

“*Na samdrse tisthati rupam asya, na caksusa pasyati kas canainam*” (“His form is not to be seen; no one sees Him with the eye.” [Svetasvatara Upanishad 4:20](#))

By being flexible, patient and tolerant Hinduism more than any other religion extinct or alive, has succeeded in being and remaining a religion of peace, the only organized religion that did not imprison and impoverish the spiritual dimension and that has never waged wars of religion or developed murderous concepts such as heresy, blasphemy, apostasy, and schism. It chose the path of fusion and synthesis to that of confrontation, competition and monopoly. This is partially the result of coming into existence first and having no competing faiths, and partly the result of one of its core concepts, that of nonviolence ([ahimsa](#)).

Although to [Kautilya](#) (375 – 283 BCE), the famed ancient Indian polymath and author of [Arthashastra](#), the oldest Sanskrit treatise on statecraft, “*belongs the credit of emancipating politics from the tutelage of theology and raising it to the dignity of an independent science*” (p. 114) he did not succeed in displacing priests, the Brahmins, from their role as population controllers and civilization builders. On the Indian subcontinent religion not politics has dictated the values and norms of society and the qualitative and quantitative methods of population control. Kautilya’s treatise, however, is the only text we have that explicitly states the overarching Hindu approach to population matters, namely that too many people is better than too few since people are the ultimate

source of political, economic and military strength. To this day, this notion informs the actions of Hindu authorities and the Indian government with respect to population control.



1. *Methods to end life*

a. War

The inhabitants of the Indian subcontinent have never been a martial people and have never gone beyond the subcontinent to conquer other civilizations, subdue them and enlarge their empires. Most wars fought on the Indian subcontinent were defensive or meant to protect established trade routes. The major empires of the subcontinent, such as the [Chola](#) (301 BCE – 1279 CE), the [Chalukya](#) (543 – 1156 CE), or the [Pratihara Empire](#) (650 – 1036 CE) did not wage protracted military campaigns, develop new war tactics, or project their power beyond their area of control. As such, war did not play as important a role in India's population control program as in the West or China. Nevertheless, numerous wars were waged between the empires that were established in the region. War, however, was never the primary method of population control in India, which is why Indian armies always lost in the face of invaders from outside the subcontinent, as in the 8th century against the Arabs, in the 11th century against the Turks, in the 16th century against the Mughals, and in the 19th century the against the British. Instead of confronting each other on the battlefield the past rulers of India preferred clandestine wars (*gudayuddha*) or concealed wars (*kutayuddha*) which relied "[*on covert operations, breaking the enemy's morale, sowing dissension among his ranks, causing rebellions, conspiracies, breaking of alliances and assassinations of kings or leaders*](#)". Perhaps 20% of the lives taken for the purpose of controlling population growth can be ascribed to war.

b. Caste system (*varna*) and starvation by social exclusion

The preferred method of controlling population growth on the Indian subcontinent and a uniquely Hindu method has always been starvation by social exclusion facilitated by the caste system (*varna*), a social arrangement that goes back to 400 CE but has even older origins. This system divided the population into four classes and left the rest out in the cold by designating them untouchables, [Dalits](#) (also referred to as *chandalas*), and conveniently deeming them so inferior as to be undeserving of any compassion or empathy, to be treated with such contempt that their abuse and deaths would have no psychological impact on those fortunate enough to be included in the *varna* social structure. The four classes of the Indian caste system are: the [Brahmins](#), made up of priests and placed atop the social hierarchy as the most privileged (whose role is to study, teach, perform sacrifices, and officiate religious services); the [Kshatriyas](#), made up of rulers, administrators and warriors (whose role is to protect, administer, and promote the material welfare of society); the [Vaishyas](#), made up of artisans, farmers, merchants and tradesmen (whose role is to run the economy); and the [Shudras](#), the laboring class (whose role is to supply the needed manual labor). ([Source](#))

Any exploitation, denigration, repression or violence directed at the untouchables was acceptable and this has allowed the Hindu world to create a buffer population that could be sacrificed when necessary by simply starving them to death or, if need be, deny them access to the water wells so

they die of thirst. To this day some [15% of India's population is Dalit](#), untouchable, but in the past the proportion was much higher, easily reaching 50%. Furthermore, the Shudras were treated in the past not much better than the Dalits

They are [divided into sub-groups](#) and relegated to menial jobs: the *Doms* cremate and bury the dead, the *Mushars* scavenge and kill rodents, and the *Bhangis*, *Pakhis* and *Sikkaliars* work as manual scavengers. Such disregard of human life would not be possible without its rationalization by Hindu religious texts (see *Manusmṛiti*, Laws of Manu), who describe *Dalits* as impure from birth and attribute untouchability to the accumulation of heinous sins in previous lives, therefore corrupting two core Hindu concepts, karma ([kamma](#)) and rebirth ([punarjanman](#)). Depending on the time period as many as 80% of the lives taken for the purpose of controlling population growth could be ascribed to starvation by social exclusion through the caste system and the *Dalit* designation, which has always meant a short and miserable life. To this day, c. [7000 Indians die every day of starvation](#), the vast majority of them, of course, are *Dalit*.

For all intents and purposes, the Hindu caste system copies nature by assigning each caste and subcaste a strict and specific niche in society, just as nature does with species in its ecosystems, and by locking people in that niche from the cradle to the grave and from generation to generation creating a rigid and inescapable social structure where social mobility is an impossibility. Just as members of a species cannot migrate to or interbreed with other species in nature neither can members of a Hindu caste migrate to or interbreed with other castes in society. If you happened to be born into the privileged *Brahmin* caste your life was easy, but if you had the misfortune of being born into a *Dalit* sub-caste such as the *Bhangis* or the *Pakhis* you would have been up to your knees in human feces and urine for the rest of your life and there is nothing you could have done about it regardless how smart or beautiful you may have been.

The problem with this system is that human beings belong to one and the same species. The caste system, therefore, dehumanizes people so they can serve specific roles in society and have no choice in the matter and no escape. Status and occupation in India were [determined not by selection but by birth](#). Fortunately, modern India has made great progress in consigning the divisions of the caste system to the past. Unfortunately, the discrimination against *Dalit* is so deeply ingrained that it [follows Indians even in the US](#) in our day and age.

Originally, the *varna* system was created to assign an occupation to every person based on the individual's qualities and aptitudes not on birth right, but post-Vedic times the system was corrupted by the bitter struggle for existence made that much harder by increasing population growth. Consequently, the old criteria for social organization, which were sound and fair, were abandoned. ([Source](#))

c. Rock-cut architecture and death by overwork

Just as the Egyptians used monumental buildings as a way to prematurely kill as many men as possible and in the process get a return on society's investment in each human being raised to

adulthood, so the Indians. It began during the [Mauryan Empire](#) (322 – 185 BCE) with the Buddhist complexes at [Sanchi](#), [Kesariya](#) and [Bodh Gaya](#). It continued with the [Barabar](#), [Karla](#), [Nasik](#), [Ajanta](#) and [Ellora](#) caves. It culminated in the extraordinary temples of [Konark](#), [Mahabalipuram](#), [Brihadeeswara](#), [Khajuraho](#), [Pattadakal](#) and many others. And it reached extraordinary artistic heights with temples such as [Ranakpur](#) and the intricate architecture of the Mughals at the [Taj Mahal](#). India is dotted with thousands of temples and cave complexes of extraordinary beauty and mindboggling complexity that have required the labor of millions to accomplish and have taken perhaps as many lives as all the plagues that have swept the subcontinent. In addition to costing innumerable lives, monumental architecture also served as a way to separate men and women for years on end and to delay marriage for the men involved in these building projects far away from home. Due to India's caste system all men who have labored and died building these extraordinary structures belonged to the caste of artisans and laborers (*Shudras*).



d. Slavery

Slavery did exist in Vedic India but was gradually replaced by the caste system. Slavery reappeared on the Indian subcontinent with Muslim invaders in the 8th century CE, became widespread after the 11th century as a result of the Islamic expansion, and peaked during the [Delhi Sultanate](#) (12th to 16th centuries CE) and [Mughal Empire](#) (1526 – 1761 CE). As such, slavery is a foreign implant and an alien imposition on the Hindu culture, which is why I will not dwell much on it here but will discuss it in the sections on Islam and Christianity.

In the context of India slavery is worth mentioning for two reasons. First, Indian slaves became an item of export for the Islamic overlords who took millions of Hindus into slavery as part and parcel of their systematic plunder and enslavement of infidels and either used them as soldiers to be sacrificed in battle, as domestic or construction slaves, or sold them in slave markets throughout the Islamic world ([Source](#)), thus depressing the rate of population growth on the subcontinent to a great degree.

Slavery therefore is a form of forced migration and as we shall see further in the text migration was to play a significant role in population growth or decrease. And second, the practice of slavery, which did not exist on the subcontinent prior to its reintroduction by Muslim invaders, shows that the Hindu social organization into four castes plus the non-caste of the untouchables is actually more compassionate than other societies that institutionalized slavery because the caste system neither deprived human beings of their freedom of movement nor made them the property of other human beings. Seen through this prism, the Hindu caste system, despite its many shortcomings, is a gentler and therefore superior form of social stratification.

e. Infanticide

Infanticide, and especially female infanticide, has been practiced and continues to be practiced in India as an effective method of limiting family size by parents themselves rather than the authorities. Female infanticide was especially prevalent among the [Rajputs](#) and other high-caste warrior people as a way to avoid diluting their wealth by splitting the land among too many heirs and to avoid paying dowries, but most importantly to balance the female with the male population since many men, being warriors, died in battle. The prohibition of marriage outside the caste made this method of balancing males and females all the more necessary. The babies were killed by strangulation or suffocation by the mother herself or a nurse. ([Source](#))

The [Female Infanticide Prevention Act](#) of 1870, passed by British India under pressure from Christian missionaries, banned the practice but it is alive and well in the form of sex-selective abortion, made that much easier by [amniocentesis](#) which is meant to serve as a prenatal diagnosis of chromosomal abnormalities but is being misused for sex determination.

f. Cannibalism

While much ado about nothing has been recently made about cannibalism in India by [western documentaries](#) that sensationalize the largely symbolic rituals of the [Aghori sect](#), the reality is that India is the only region in the world where cannibalism has not been practiced, which solidifies Hinduism's position as among the most gentle and civilized of all religions and cultures. It is truly miraculous and a credit to India's culture that despite its high population density and repeated famines caused by monsoon failures its population has never resorted to cannibalism to survive.

2. *Methods to balance males and females*

a. **Infanticide**

Female infanticide has already been mentioned above. We have seen that it was used to bring the ratio of females in line with that of males in warrior castes. But it was also used in times of famine or as a way to gain economic advantage which is why the ratio of males to females was always skewed in favor of males especially in times of prolonged peace, which meant that many males were deprived of the possibility of forming a family and having children, as there were not enough females around for every male. Castration was the solution to this problem.

b. **Castration**

Eunuchs or *hijras* have always been part of Indian society and are considered a third sex (*tritiya prakriti*) to this day, [irrespective of their gender identity, sexual orientation or endocrine status](#). In the past, [as today](#), most were abducted and castrated in childhood or even earlier if they were sold as babies by desperate families. Considering that India currently has an estimated 6 million eunuchs (c. 0.4% of the population), who make a living as dancers, prostitutes and [uninvited guests at special occasions](#), they were undoubtedly even more in the past both in real and relative terms, so many in fact that [they formed a distinct social class](#). And while in the present many of them are [men with gender identity disorders](#), in the past the vast majority of them would have been heterosexual men who fell victim to their society's need to balance the male and female population in times of prolonged peace and who served as harem guards, court attendants and even advisers, far more glamorous occupations than their brethren today, after undergoing an operation that removed both their penis and testicles. Needless to say, castration also had a significant impact on population growth in India potentially lowering the birth rate by as much as 5%.

That castration gangs are allowed to exist can only mean that they are sanctioned by the country's leaders who see them as an effective way to rebalance the gender imbalance caused by sex-selective abortion in present day India. There are currently 108 men for every 100 women in India ([Source](#)), which means that 8% of the men will not be able to find a woman, marry and have children unless they find wives outside the country.

c. **Sati or Sahagamana (self-immolation)**

While infanticide and castration helped balance the male and female population prior to marriage, the custom of self-immolation (*sati / sahadamana*) imposed on any married woman whose husband died, and who had to burn with him on the funeral pyre during the cremation, kept the sex ratio balanced after marriage and spared society of having to care for widows, serving therefore both a demographic and economic purpose. The Muslim Mughals, who were polygamous and therefore did not need to balance the sex ratio, banned the practice while the Hindu Rajput clans who were monogamous continued it. Although criminalized in 1987 by the [Sati Prevention Act](#) it still happens today in rural areas on very rare occasions.

The practice goes back to 300 BCE according to [Greek sources](#), but became regular after 500 CE and over the centuries ended the lives of millions of women. Since many men died young, in the flower of their reproductive years, and their wives, who were even younger, had to die with them, the practice also had a statistically significant impact on India's birthrate and not just on its efforts to balance the genders. From the 17th to the 19th centuries, the practice was also prominent among Brahmins because their widows had inheritance rights that would have clashed with the interests of their children or of neighbors who wished to annex their property and who therefore pressured widows to throw themselves into the fire. ([Source](#))

When women did not voluntarily sacrifice themselves they were either drugged or tied. In the best case scenario, society punished widows who refused the "honor" of dying by self-immolation by shaving their heads and castigating them out of the community thus condemning them to starvation. To make the practice more attractive and compelling to women, the priests invented the notion that once a dutiful wife (*pativrata*) decides to burn with her husband she becomes a woman endowed with supernatural powers (*sativrata*) and after enduring cremation she is transformed into a spiritual embodiment of goodness and the principal protector of her family (*satimata*). ([Source](#))

While the old Vedic texts make no mention of *sati*, the [Mahabharata](#) (300 BCE – 300 CE) and the [Vishnu Smriti](#) (600 – 900 CE) religious text do: "*When a woman's husband has died, she should either practice ascetic celibacy or ascend (the funeral pyre) after him.*" (Vishnu Smriti, 25.14) ([Source](#)) Once again, the original spiritual teachings and texts were perverted by later Brahmins to provide justification for a practice that was at best suicide and as such clearly condemned by the Vedas, which state: "*One shall not die before the span of one's life is run out.*" ([Source](#)) The existential pressures of population growth and resource scarcity have again and again corrupted the letter and spirit of the Hindu faith and, as we shall see, of all faiths.

d. Jauhar (suicide)

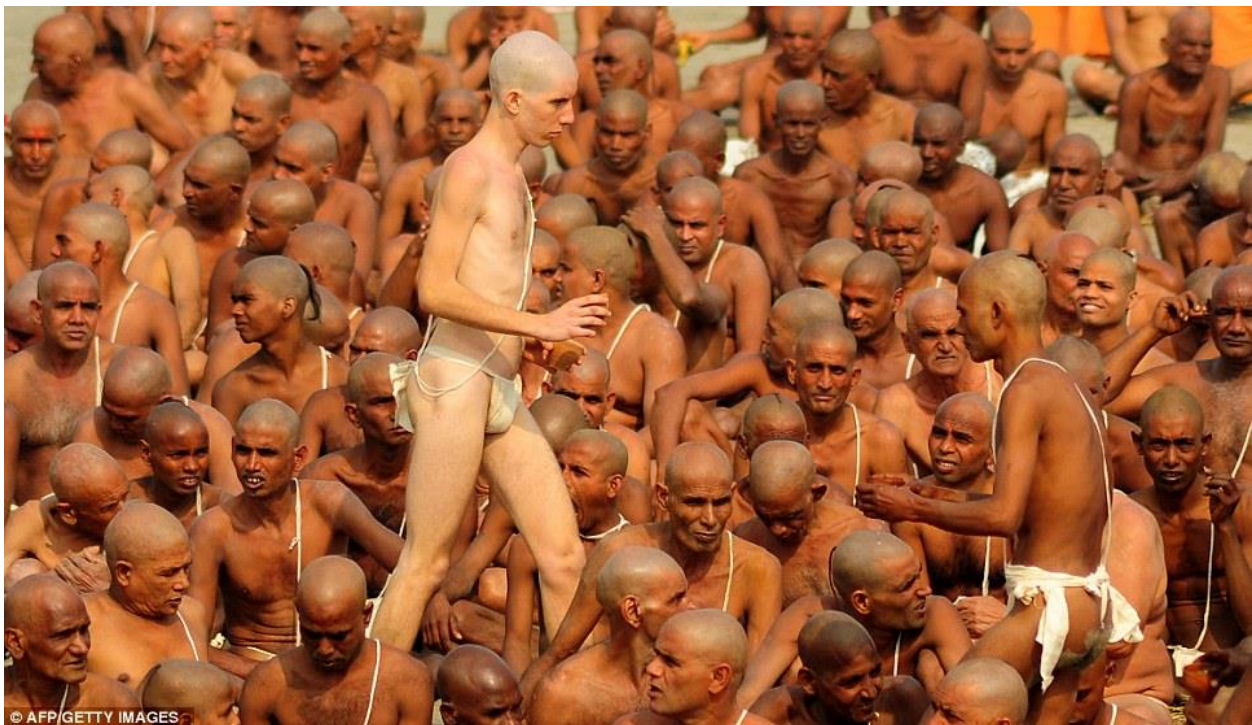
An even more horrid practice is that of mass self-immolation by women and their children (*jauhar*), followed by a last stand battle by the male population, made up of their brothers, husbands and fathers (*saka*), against an invading army that could not be defeated. This form of mass suicide in two steps to protect the honor of entire communities was intended to save women from rape and prevent the capture and enslavement of both men and women by an invading force once defeat was imminent. Its repercussions on population control, however, cannot be overestimated since one population made room for another through mass suicide. In this case the victors really took it all.

The crucial aspect of this practice is that it was resorted to only when a Hindu population faced an invader from another culture and religion, which supports the notion that the civilizations of the Indian subcontinent developed the same wars of convenience as the wars of attrition or mutual assistance conceived by the civilizations of Mesopotamia, but when faced with the prospect of conquest by an alien civilization and religion all lives were on the table, it was all or nothing.

During the internecine wars of Hindus against Hindus there was no need for *jauhar*, but when the Hindus lost to the Greek army under the command of Alexander the Great in 327 to 325 BCE some 20,000 Agalossoi men, women and children set themselves on fire. The same happened when the Hindu Rajputs lost Sindh (now a province of Pakistan) to the Arab force of the Umayyad Caliphate under the command of Muhammad ibn Qasim in 712 CE; and when Gwalior was lost to the Delhi Sultanate in 1232 CE, Chittorgarh in 1303 CE, and northern Karnataka in 1327 CE. Each of these lost battles ended in *jauhar* for the women and children, as did many others where Hindus lost to Muslims. ([Source](#))

e. Sannyasa (renunciation)

Whereas widows were encouraged or forced to commit suicide by *sati*, widowers in particular and old men in general were encouraged to seek a life of renunciation in the fourth and last stage of their lives ([Sannyasa](#)) to avoid being a burden on their families and the community. By becoming a *Sannyasi* (male renunciant) or a *Sannyasini* (female renunciant), since this option was open to women as well, they had to renounce all worldly and materialistic pursuits and dedicate themselves entirely to spiritual pursuits. This facilitated the orderly transition of property from one generation to another prior to death, which took place already during the third stage of life, therefore making inheritance between siblings less prone to conflict. It also lowered the old age burden since a *Sannyasi* was expected to live an ascetic life in the forest and he would no longer be a burden on the family or on the community and a short-lived burden on society at large since the life of an ascetic was hard and therefore short.



The first three stages of life, or [Ashramas](#), were that of a bachelor student ([Brahmacharya](#)) until the age of 25, a householder ([Grihastha](#)) until the age of 48, and a retired person or recluse ([Vanaprastha](#)) until the age of 72. During the third stage of life, that of Vanaprastha, a man handed over household responsibilities to the next generation and took an advisory role before becoming an ascetic during the fourth stage of life. ([Source](#))

f. Death and other severe punishments for adultery

Another pretext for killing women was provided by adultery or accusations of adultery, be they proven or not. This served not only as a tool to preserve the rigidity of the caste system and ensure monogamy and thus give men the assurance that they raised their own children and not someone else's, but also as a way to reduce the population and balance the genders, which is why women were almost always killed while men, who were fewer to begin with especially in the aftermath of war, were almost always given lighter sentences. The sacred texts are full of brutal punishments for adulterous men and women. Here are but a few:

Gautama Dharma Sūtra XXIII.14: *“In the case of a (sexual) encounter with (a man) of a lower class the king should have the woman eaten by dogs in public.”*

ĀpDS II.27.9-10: *“A śūdra [the lowest class, a non-Ārya] (who has sex) with an Ārya lady should be killed, and he [=her husband, presumably] should emaciate his wife (that is, impose a penance that involves abstention from food in a particular pattern).”*

VDS XXI.3 [adultery with a śūdra] *“The Brahmin woman's head should be shaved and her body smeared with ghee, and she should be paraded on a highway naked and seated on a black donkey.”*

Women's inferior legal status is also enshrined in the sacred texts:

VDS V.3 [BDS III.45 MDŚ IX.3 (cf. also IX.2, V.147-49)] *“Her father guards (her) in childhood; her husband guards (her) in youth; And her son in old age. A woman does not deserve independence.”* ([Source](#))

Incidentally, the red pigment marker that Hindu women wear in the parting of their hair, called *sindoor* or *kumkum*, as well as the colored dot they wear on the forehead between the eyes, called *bindi*, signified marriage in the past and was undoubtedly meant to discourage adultery. The *bindi* no longer represents a woman's marital status but is used merely as a fashion accessory.

g. Capital punishment for various crimes

Incapacitation and deterrence are the two purposes of Hindu law, the former to ensure the offender will not be able to commit the same crime again (and often involved amputation or mutilation) and the latter to deter others from offending. [The Laws of Manu](#) (*Manusmṛiti*), the Hindu legal code dating from the second century BCE to the third century CE, specify four types of punishment: admonition, censure, fines, and physical chastisement. The death penalty falls under the last

category and was unfortunately prescribed so often that it was the rule rather than the exception not just in cases of homicide but also for far lesser offenses such as: drinking liquor, adultery with the guru's wife, arson, robbery, abetment of theft, poisoning, attempted murder, breaching an embankment, abortion, robbery, burglary, etc. ([Source](#))

Of course, the Brahmins were the only caste exempt from the death penalty irrespective of crime. And of course women and lower castes received far harsher punishments than men and upper castes, equality before the law being a foreign concept at that time. ([Source](#)) So much so that it has been observed "*these laws extol and reinforce every form of birth-based inequality – social, economic and gender; inequalities that are inescapable and unchangeable*". ([Source](#))

Incidentally, the *Manusmṛiti* also served the population control effort by promoting sexual abstinence and vegetarianism. Verse 5.56 states "*there is no fault in eating meat, in drinking liquor, or in having sex; that is the natural activity of creatures. Abstaining from such activity, however, brings greatest rewards.*" ([Source](#))

h. Polygyny and polyandry

The history of ancient India shows that polygyny and polyandry were practiced only "*by the rich and the powerful, while the sages and seers were strictly monogamous or completely celibate*". ([Source](#)) Theoretically, the [Baudhayana Dharmashastra](#), a Hindu law book from the first millennium BCE, prescribed that a Brahmin is allowed four wives, a Kshatriya three, a Vaisya two, and a Sudra one, and had very specific and complex rules about the status of children born from intercaste marriages. ([Source](#))

Hindu law allowed polygyny only for procreative purposes and for the protection of widows, but did not allow polyandry. If a woman lost her husband in war or disease she was allowed to marry his brother since a woman could not remain independent without falling into prostitution and thus bringing disrepute to herself and her family. A woman could remarry of her own free will only if her husband left her, went to a foreign country, or disappeared for a long period of time. A woman could not remarry, however, if her husband took *sannyasa* (renunciation). ([Source](#))

For a widow to remarry of her own free will, however, would not have been easy or even possible in most cases since Hindu law, as written in the [Yajnavalkya Smṛiti](#), stipulated that men should marry women who had never been married before. Hindu law also stipulated that if "*a man's wife drinks alcohol, is sickly, cantankerous, barren, wastes money, quarrelsome, begets only female children or is hostile to men, then he may take another wife.*" This however did not mean that men were free to simply discard their wives, for in the same text the law states that a man must not abandon his first wife, which the text refers to as the superseded wife (*ādhivinnāstrī*), but must continue to maintain her. ([Source](#))

3. *Methods to prevent birth*

a. **Castration**

Castration prevented men from impregnating women, which was especially valuable for safeguarding paternity and not just for slowing down the rate of population growth. By taking a percentage of the male population out of the gene pool – especially if they happened to look effeminate in the first place, be physically weak and therefore ill-suited for physical labor or soldiering, or of low intelligence – Hindu society also practiced a form of social selection that aided natural selection, which, as we will see, is also a feature of the population control efforts of other civilizations and culminated in the 20th century with eugenics.

Although castration as a form of population control increased by several orders of magnitude after the Muslim invasion of India in the 8th century CE, it was already practiced by the ancient Hindus as a form of punishment for sexual offences, but on a highly discriminatory basis since the first three classes of the [varna](#) or caste system – the [Brahmins](#), [Kshatriyas](#), and [Vaishyas](#) – were largely exempt from castration while the [Shudras](#), the lowest caste in the varna system, were not.

The caste system, as we have seen, was justified by religious texts that stigmatized Shudras and especially Dalits (untouchables) as wrongdoers in previous lives whose bad karma makes them deserving of unequal treatment. The Indian Vedic texts the [Dharma Shastras](#) and the [Dharma Sutras](#) talk about castration as a form of punishment for adultery and rape and explain why the lower the varna of the perpetrator of a crime the more severe the punishment and the higher the varna of the victim the more severe the punishment on the perpetrator. According to the Gautama Dharmasutra ([12.2](#)) and Manusmriti ([8.374](#)) castration was the proper punishment of a Shudra who had intercourse with a woman of a higher caste/varna. The [Narada Smriti](#) (12.72 – 74) prescribes castration as punishment for rape for any one who is not a Brahmin for polluting a Brahmin woman, but while all Shudras were punished with forcible castration by law the Brahmins were allowed voluntary castration if they had intercourse with the wife of his guru or an elderly woman. ([Source](#))

b. **Birth control**

Primitive and largely ineffective methods of birth control were used on the Indian subcontinent according to the 12th century text [Ratirahasya](#) (“The Secrets of Love”) and the 15th century text [Ananga Ranga](#) (“The Hindu Art of Love”) where potions made of powdered palm leaf and red chalk are mentioned as well as pessaries made of honey, ghee, rock salt and the seeds of the palasa tree. From the sounds of it they worked by getting the men so sticky, stained and frustrated that they lost all desire and gave up.

And if women were not sufficiently careful with birth prevention, especially if their faithfulness was questionable, men could take matters into their own hands and use the following recipe: “*One who wishes that his wife should not be touched by other men, should have big living centipedes ground to powder, and should insert (that powder) with the next (formula, II, 22, 3), while she is*

sleeping, into her secret parts.” If Indian women had any control over their lives, undoubtedly one such attempt on the part of the man would have resulted in divorce. ([Source](#))

c. Devadasi (temple dancers)

Women could not be castrated, as it would be centuries before doctors could do a tubal ligation, but they could be married off to deities at puberty in a ceremony called *sadanku* and forced into a life of celibacy under the pretext of serving temple deities with dance as a form of worship incorporated into religious rites and rituals. Brahmins conveniently declared marriage as the only religious initiation (*diksa*) permissible to women to aid the population control effort. And the women were rewarded with the status of *nitya sumangali*, a “*woman eternally free from the adversity of widowhood*” ([Source](#)), which protected them from ever having to throw themselves into a fire, thus from *sati*; a good reason for parents to give their daughters to the temple.

This is how classical dance became a well-established art form in India but also how countless women were prevented from sexual intercourse, marriage and children. It was a form of monasticism for women that gave them respect, status, a prosperous life and admiration, but in return deprived them of their reproductive rights and children. These women were honored because they could “*control natural human impulses, their five senses and submit themselves completely to God.*” ([Source](#))



The practice started in the 3rd century CE, peaked between the 6th and 13th centuries and died out during British rule because the *devadasis* were deprived of their royal patrons. The British brought in legislation outlawing temple dancers in 1934, the [Bombay Devadasis Protection Act](#). Without their traditional support the devadasis turned to prostitution. Some contend the practice was always nothing more than a way in which “to use religion to ensure a supply of low-caste pubescent girls for the enjoyment of men” and in the state of Karnataka at least that is still the case. [\(Source\)](#) “Since major treatises are nearly all silent on the duties and rights of the devadasis, it appears that they were completely at the mercy of the temple priest, a specially privileged section in Indian society who enjoyed immunity from the penal code and were thus free to exploit these girls as they pleased...Once inside the temple and under the thumb of the priests they became like slaves with no clear definition of their rights and duties. [\(Source\)](#)



Undoubtedly, the institution of the temple dancers, the *devadasis*, decayed over time due to irresistible economic pressures and human sexual weakness. One can easily imagine the hopeless task of the Brahmins trying to keep hundreds of young girls who displayed their youth and talents on a daily basis to thousands of sexually repressed men innocent and chaste. Undoubtedly some temple priests exploited them mercilessly while others tried their best to protect their innocence in a cruel, illiterate, poverty-stricken and desperate world. In the end, more often than not, the sexual drive aided by economic necessity won.

Considering that despite being illegal there are still more than [100,000 devadasis](#) in India, we can be certain that their ranks were at least one hundred times larger in the past, thus around ten million, a number large enough to make a significant difference for the population control effort.

d. Prostitution

Prostitution is the oldest profession for good reason, it satisfies the sexual drive which steers and determines our very existence and is nearly impossible to control by sheer will. Disciplining the instinct to reproduce, as we have seen, is mankind's oldest battle and is waged by every generation. The oldest profession helps man contain his sexual urges and the instinct to reproduce in a socially acceptable manner, that is to say in the least destructive and most unproductive way since no women are impregnated and no children are conceived. That was not the case in the days prior to contraceptives, of course, which is why prostitution and infanticide always went hand in hand. The lack of contraceptives and the prospect of pregnancy may well have been the reasons why anal intercourse was invented and sodomy flourished. One must keep in mind that the libido of modern-day men and women, which along with our reproductive system has been deliberately subverted by governments by chemical means since the 1920s, is but a fraction that of our ancestors.

Prostitution as a social institution arose in the 8th century BCE in India and has its roots in the fertility rituals of early agricultural societies and was honed through the abusive practices of kings. Since later Vedic times women were regarded as chattel and were "*given away as gifts on special religious and secular occasions*". Women were man's ward and possession and were regarded as "*inanimate objects of enjoyment*". They had no say in their destiny and appeared "*in lists of material gifts, sacrificial fees, donations, entertainment, prizes, rewards, and dowry*". If not donated, women were either born, sold or abducted and forced into prostitution. "*They were pawned, lost or gained in battles, given as gifts at sacrifices and weddings, were relegated to the position of slaves and chattel in palaces and rich households, sexually enjoyed whenever their owners so desired and discarded when the desire abated.*" Others were seduced and abandoned or violated and thus denied the possibility of being married leaving prostitution as their only alternative. Temple priests used them as dancers and prostitutes (*devadasi*) and those who worked in brothels were taxed by the state to the tune of 25 to 30% of their income. ([Source](#))

Society and religious texts held prostitutes in low esteem and classified them as follows:

*“In the Brahmavaivarta Purana we read that a woman loyal to her husband is **ekapatni** (wife to one), if she goes to another she is a **kulata**. If she goes to three she is a **vsali**, **apumscali** with a fourth, a **vesya** with a fifth and sixth, **ayungi** with a seventh and eighth. Above that she becomes a **mahavesya** whom no one of any caste may touch. Although it appears that all except the mahavesya may be touched that is not true. The Dharmasastrag generally lay down that visiting a prostitute is a crime but since they also prescribe mild expiatory rites, it appears that society did not look upon it as either a heinous crime, or an irremediable sin.”*

But whereas prostitutes were disdained as persons their gifts were appreciated.

“Since the prostitute's labour was regarded as a necessary evil - the evil being much more magnified than the necessity - male society seemed to bear her a grudge born of its fundamental ambivalence and this seems to have given it the right to exploit the victim, the common prostitute. Another proof of the double standard is that although associating with prostitutes or accepting their food was punishable there is no rule against accepting benefits from them. Thus Ardhakasi (a courtesan) gave away her vast wealth to various charitable institutions and laid a vast sum at the Buddha's feet. In the Jain text Brhatkalpasutrabha we hear of many good and generous courtesans. One ran a picture gallery (as did Amrapali in Buddhist literature), others gave vast sums to the poor and the order. "When the courtesans grew rich they often set up works of public utility such as wells, temples, tanks, gardens, groves, bridges, chaityas and provided perfumes and rice." Records in the Tiruvarriyur temple show that the devadasis there made rich endowments. Evidently such works of public utility were enjoyed by all, i.e., by the community for whom it was a sin to touch a prostitute or to eat her food. Thus society had no hesitation in using the fruits of her labour while looking down upon her. Presumably, by enjoying such charitable institutions set up by her society was kindly deigning to offer her an opportunity to expiate for the sins of her profession, a profession which could not flourish without the patronage of a section of the male population. This section was punished only notionally.

Society thus created situations in which many women were deprived of the right to remain respectable and be regarded so, so that such women were pushed to this profession. And they could live as prostitutes because a steady supply of male customers was ensured. These men found their wives dull as companions and so flocked to the prostitutes. In return society ostracized the prostitutes, but not their customers. Whether in the palace, or in the temples or in brothels they served men with an uncertainty regarding payment and the fear of molestation, mutilation, torture and death. They had scant provision for old age and infirmity. Their bodies, accomplishments, and gifts and charity were enjoyed by the community which otherwise treated them as untouchables and showered curses and imprecations on the profession itself, as if prostitutes alone could make prostitution viable as a profession. Penalty for maltreatment or deceit is mentioned but one wonders how few wronged prostitutes could actually sue the state for their flouted rights and dues. Such was the precarious existence of prostitutes who could, with a few exceptions of really upper class or outstanding individuals, lie exploited by men at will and with impunity. ([Source](#))

In a society where the sex ratio was so terribly skewed in favor of men by female infanticide, prostitution was all the more important and as many as 5% of the female population was misused as such during the period 500 CE to 1945 CE. Even today, despite being illegal, some 2.9 million women or 1.1% of the adult women in India earn a living as commercial sex workers, not counting the male and transgender sex workers. ([Source](#))

e. Monasticism

We have already seen how Hindu priests enabled prostitution in the temples by declaring marriage to the divine the only religious initiation (*diksa*) permissible to women to create, intentionally or unintentionally, a veiled form of prostitution, the *devadasis*. In other words, the only role women were allowed to play in Hinduism is that of dancers and prostitutes. The Brahmins were therefore the first pimps and the kings their first customers. To exploit women at will and benefit economically from their exploitation, while at the same time aid the population control effort, the Brahmins set themselves above the law as the only social category immune from prosecution. We will see the same phenomenon in Christianity and especially in Catholicism.

Because women are seen as impure and immoral in Hinduism and were not allowed to study Vedic texts or perform Vedic rites (other than as *devadasis*) they were effectively barred from taking vows and becoming ascetics and were not encouraged to pursue renunciation ([sannyāsa](#)) and to form their own monastic orders until the 1950s. How many Hindu nuns (*sanyāsini*, *sādhvi*, or *swāmini*) modern-day India has is unknown, but certainly a lot fewer than there are Catholic nuns, who number about 100,000. ([Source](#)) By contrast, there are about five million Hindu monks and holy men (*sanyāsīs*, *sādhus*, and *swāmis*) or about 0.4% of the population, but their ratio was at least three to four times higher in the past, having a substantial impact on population control since all *sanyāsīs*, *sādhus*, and *swāmis* took the vow of celibacy. The monastic tradition in India was kickstarted in the 8th century CE by Shankara, though older ascetics are known, and given another boost in the 11th century by Ramajuna. The Hindu scriptural definition of a monk is one who “*having renounced the desire for sons, for wealth, the fear of social opprobrium and the craving for social approval, he sallies forth, begging for food*”. ([Source](#))

Unlike Hinduism, which has not permitted women to hold a spiritual function and play a leading role in the faith until recently, Jainism did from the beginning of the faith in the 5th century BCE, but in only one of its two branches, the [Śvētāmbara](#) school, are women equal to men in that they too can achieve liberation through ascetic practices and a mendicant lifestyle. In the [Digambara](#) school women must first gain karmic merit to be reborn as men and only then can they hope to achieve spiritual liberation (*Samsāra*). Not surprisingly, the ratio of male monks (*sadhus*) to female nuns (*sadhvis*) is 3 to 1 in the Digambara school and 1 to 3 in the Śvētāmbara school and about four-fifths of all Jains in India are Śvētāmbaras. This is undoubtedly the result of the fact that Digambara monks are naked while the Śvētāmbara wear white robes and naked nuns would have had a very hard time to remain celibate as they would have been repeatedly raped. *Sadhvis* must therefore wear white robes in either branch of Jainism. Jain mendicants of either sex must take five vows: *ahimsa* (non-violence), *satya* (truth), *asteya* (not stealing), *brahmacharya* (sexual continence), and *aparigraha* (non-possessiveness). Currently India has very few Jain monks and nuns, around twenty thousand, (and only 0.4% of India population is Jain) even though it is the oldest continuous monastic tradition in the country. In the heyday of Jainism a larger percentage of the Indian subcontinent’s population subscribed to the faith and Jain ascetics would have had a larger impact on the reduction of population growth.



The community of ordained Buddhist monks (*bikkus*) and nuns (*bikkhunis*) founded by Gautama Buddha grew by leaps and bounds since its inception in the 5th century BCE. It peaked during the Gupta Empire (320-650 CE) and dwindled after the 12th century, but by then it had spread to the rest of Asia and established itself throughout the continent as one of the dominant religions. There are still c. 10 million Buddhists in the Indian subcontinent, 0.7% of the population, but during the heydays of Buddhism there were far more both numerically and proportionately. Nevertheless, only a minority of the practicing Buddhists then and now took monastic vows. Buddhist monasticism, however, inspired Hindus to take up the vow of chastity and to pursue a life of celibacy and asceticism, conducting no rituals or humanitarian services for the community and assuming no obligation whatsoever toward society, but quite the contrary expecting society to feed and clothe the monks. ([Source](#))

Since mendicants of all religions prevalent in India (Hinduism, Buddhism, Jainism) were initially eremitic and reclusive, were required to beg for a living and were prohibited from taking up permanent residence their impact on reducing consumption and therefore delaying famine was substantial. By their peripatetic, ascetic and austere way of life they saved innumerable contemporaries because they enabled more people to live on the same resources. Equally important they civilized society by serving as moral living examples of how to live compassionately and respect life in all its forms even at the cost of self-sacrifice.

As we have seen all monastic orders regardless of religion or belief system demand sexual abstinence and poverty from their mendicants as these are the two conditions that aid the population control program, the first reducing the rate of population growth and the latter stretching the existing resources so more people can survive on them and therefore fewer people have to be killed.

It should be stated that in addition to aiding the population control effort monasticism also played a eugenic role since attractive women would have found it impossible not to get married, especially since marriages have always been arranged by the parents in Hinduism, whereas unattractive women for whom it was impossible to find a husband found refuge and fulfilment in monasticism. We will see the same phenomenon of social selectivity that compliments natural selection in Christian monasticism.

f. Menstruation and religious restrictions

In a previous section, I showed how the Hebrews reduced the birthrate by imposing strict rules on when to have sexual intercourse after menstruation. Hindus tried something similar but their principal aim was not to reduce or prevent births but to prevent sexual intercourse between the castes to preserve the purity of the Brahmin bloodlines and entrench the caste distinction. Since the caste system was inherently discriminatory and ensured that the untouchables (*dalits*) were expendable in times of famine, there was little need to reduce births across the population, though as we have seen castration, monastic celibacy and prostitution were methods used to that end.

By declaring menstruation a sign of women's inherent impurity and entrenching this notion in a Vedic story where Indra, a Hindu deity, commits Brahmanicide (the killing of a Brahmin) by slaying Vicvarupa, a demon-like Brahmin, after which to absolve himself of the sin Indra appeals to the earth, trees, and women to each take a third of his guilt, women became carriers of Indra's sin and their menstrual bleeding the eternal reminder of that sin, a negative association intended to discourage sex altogether.

“In this story, menstruation is established as a sign of the worst sin in Brahmanical Hindu ideology. Practices such as not entering the kitchen, not cooking for or touching others, avoiding sex, and refraining from entering temples during menstruation, which fit within the instructions governing control of bodily substances and caste distinction recounted in Manu Smriti, are intensified by the Vedic story associating moral negativity with menstruation. These two approaches overlap in the Vedic story itself when the text explains that the progeny of a woman who has intercourse during menstruation will be “accursed” and that a man should therefore not have intercourse with a menstruating woman. A later Dharma text addressing the specific duties of a Brahmin wife emphasizes this idea, asserting that a child resulting from intercourse during menstruation will be an “untouchable” or “cursed”. In summary, menstruation is associated with impurity in Brahmanical Hinduism due to its position within codified systems governing bodily secretions and caste distinction, as well as its association with sin and guilt.”

“Hindu menstrual restrictions, as presented in a subsection of Dharma literature for women, can be read as intended to make a menstruating woman less attractive and thus less likely to have sex so as to avoid potentially conceiving a child classified as ‘untouchable.’ It has been well established that in Brahmanical patriarchy, “women are crucial in maintaining the boundaries between castes”. Controlling women's sexuality preserves closed boundaries of caste and ensures ‘generational purity’ in terms of who they copulate with and, I argue, in terms of when they copulate, that is whether they are menstruating or not. For caste creation and control are dependent upon the control of some men and all women for specific reproductive purposes.”

In both Hinduism and Judaism menstruation restrictions are “*behavior modifications women must observe to prevent communicating impurity to others*” and menstruation is “*categorically associated with sex, sexuality, and reproduction and has direct bearing on the status of offspring conceived*”. ([Source](#))

Adherence to the rules attached to menstruation would have had a minimal impact on population growth, but a major impact on preserving the boundaries between the castes and especially the moral and genetic purity of the Brahmins, while also keeping the secret knowledge and task of population control within the caste.

g. Arranged marriages

Love marriages produce more children than arranged marriages since couples who love each other engage in sexual intercourse far more often than couples who are indifferent to one another. Both reasoning and research confirm that a shift from arranged marriages to love marriages dramatically increases coital frequencies early in marriage which leads to higher fertility. ([Source](#)) The difference in fertility between couples bound by love and couples bound by interests would have been that much greater in the past when effective contraceptives were unknown or hard to come by. Sexual attraction is the means by which nature allows individuals to communicate their compatibility on a hormonal and molecular basis. By taking sexual attraction out of the equation of marriage most couples resulting from arranged marriages would have been genetically incompatible or poor matches with dire negative effects on fertility.

Hindu social architects understood this fundamental difference early on and acted upon this knowledge by approving arranged marriages and disapproving love marriages. This undoubtedly reduced fertility to a significant degree.

In typical Hindu fashion which favors unnecessary complexity over simplicity, eight types of marriage are defined by Hindu law books, the first four ([Brāhma](#), [Daiva](#), [Ārsa](#), and [Prājāpatya](#)) are approved and the last four ([Āsura](#), [Gāndharva](#), [Rākṣasa](#), and [Paiśāca](#)) unapproved. This classification is based on the following criteria:

Approved marriages:

1. *Brahma marriage*: when the father of the bride marries her to a man of good conduct and character that he chooses and invites to marry his daughter after he adorns her with clothes and jewelry according to his means and gives her away. The idea is that a man obtains a wife without asking for it, as a due honor. Brahma marriage is the most common type of arranged marriage to this day.
2. *Daiva marriage*: when a maiden is given to a *rtvij*, i.e. the priest in the process of officiating a sacrifice, as a donation or offering (*dakṣiṇā*) due to her parents’ inability to find her a suitable groom because they are poor. This type of marriage is considered inferior because it is demeaning for the woman.

3. *Ārṣa marriage*: when a bride is given after taking a pair of cows from the bridegroom. In this type of marriage a woman is basically sold or exchanged for what in the past was considered a good sum of money.
4. *Prājāpatya marriage*: when the father “gives his daughter to the bridegroom without receiving any present from him in order that the two may live happily and faithfully together”.



Unapproved marriages:

1. *Āsura marriage*: when the bride is taken away by a groom who gives wealth as may be sought by her father on the plea to recover the money spent on her upbringing. A maiden is basically sold to a man who wants her and is willing to pay for her.
2. *Gāndharva marriage*: when the marriage takes place through mutual love of the parties.
3. *Rākṣasa marriage*: when the bride is taken away forcibly by waging war. The maiden is no more than spoils of war.
4. *Paiśāca marriage*: when the bride is taken away by practicing fraud or deceit upon the girl, as when a man kidnaps a woman and rapes her in her sleep or while she is drunk, intoxicated or mentally challenged.

To succeed in their task of reducing the birth rate by denying the young the right to marry someone they love, as had always been the case in pre-Vedic and early Vedic times (1500 – 500 BCE), the Hindu social architects, the Brahmins, categorized love marriages along with purchased women (Āsura marriages), women taken captives as spoils of war (Rākṣasa marriages), and raped women (Paiśāca marriage). Love marriages were thus discredited by association with the three most abysmal forms of female sexual enslavement. By contrast, women gifted to men (Brahma marriages) or priests (Daiva marriages) and women sold for a pair of cows (Ārṣa marriage) or given away for free (Prājāpatya marriage) were elevated to a superior status and given the seal of official approval.

In this perverse fashion, then Brahmins turned the natural and pre-existing order on its head because in ancient Hindu literature love marriages (*Gāndharva*) were the earliest and most common form of marriage in [Rig Vedic times](#) (1500 – 1000 BCE).

According to Vedic texts young people met each other in their ordinary village lives, spent time with one another if they enjoyed each other's company, and if they fell in love and decided to be together no one would stand in their way as they were free to develop physical and emotional attachments to the person they alone selected to be their eventual spouse. This was as true for females as it was for males and mothers gave their daughters post-puberty all the freedom they needed to find their own husbands. Neither religious rites nor the consent of their parents were needed to seal their marriage. ([Source](#))

To make love marriages undesirable, the Brahmins removed not only their legitimacy but also any possibility of inheritance rights for the males who entered such marriages.

“It appears that the first four forms of marriage are considered good or approved, for which reason, the husband is entitled to inherit, whereas, the other four forms of marriage are supposed to be not desirable, i.e. unapproved and so, the right of the husband to inherit is denied, rather it reverts to her [the wife's] parents as if no marriage has taken place.” ([Source](#))

Officially and financially love marriages were delegitimized for population control purposes and the Indian people were convicted to centuries of conjugal unhappiness. No greater crime was ever committed by the Brahmins than their murder of love. To deny love to all forever is an unforgivable crime.

Legal recognition for Gāndharva marriages has yet to be regained though in 1974 ([Ram Chandra Bhattacharjee vs Manju Bhattacharjee, AIR 1975 Cal 118](#)) the legal system took a step towards such recognition when Justice Mukerji of the Calcutta High Court noted:

“ Gāndharva form of marriage should not be regarded as concubinage or quasi-marital union, more so in the context of the modern Society and in the background of the forward thinking of the present law givers. The possibility of legal validity of this form of marriage in the whole of India in near future even without being backed by custom, is too notorious to be ignored. In a sense, Gāndharva form of marriage is trying to come back very fast (in India), pushing parental domination to the background.”

To a degree, all traditional forms of marriage have been superseded by the [Hindu Marriage Act](#) of 1955, which alone validates marriages in India irrespective of tradition or customs.

Hinduism's approach to population control has been caste specific. The **Brahmins**, the priestly and most educated and privileged class, used sexual discipline and later marriages to limit births, vegetarianism and Yoga to limit consumption, sati and female infanticide to balance the genders, and monasticism for their excess offspring so they would no longer procreate, their caste's proportion of the population stays below 5%, and their lives have the smallest resource footprint humanly possible. The **Kshatriya**, the warrior class, used female infanticide and self-immolation (*sati*) to balance the number of females to that of males who died in war since defense was their role in society, while in extreme cases they used mass suicide (*jauhar*). The **Vaishyas**, the artisan, farmer and merchant class, used castration and female infanticide to balance the genders and prostitution and birth control to limit births. In times of famine and war they also migrated and either displaced tribal people on the Indian subcontinent or adopted a nomadic lifestyle and made it all the way to Europe. Their numbers were periodically culled by invading armies. The **Shudras**, the laboring class, used castration, female infanticide and sati to balance the genders, while death by overwork limited their numbers and life expectancy. They were also subjected to slavery and forced migration by Muslim conquerors. The **Dalits**, the untouchable non-caste, were limited in number by starvation and in consumption by socially imposed poverty and deprivation.

4. *Methods to balance people and resources*

a. **Austerity and asceticism**

As we have seen, there is an element of frugality in terms of resource conservation throughout the caste system, but especially among the Brahmins, where it is self-imposed, and the Dalits, on whom it is forced, thus among the highest and the lowest segments of society. In addition, the Brahmins also exercised sexual austerity to control the number of their caste and also to serve as examples for the rest of society, but also, and most importantly, to morally justify the restrictions they imposed and crimes they committed against or enabled among the general population for the sake of limiting population growth.

The Brahmins did not ask the rest of society to sacrifice anything they did not themselves also sacrifice to an even higher degree. In a sense the Brahmins used themselves as guinea pigs for social experimentation to see what is possible to demand from or impose on human beings by testing and pushing the boundaries of human endurance on themselves. In other words, they always led by example, at least as a caste if not always as individuals. As spiritual and intellectual leaders they saw themselves forced by their duty towards society to lead the way and go where no man has gone before. In the process they created all that is good and noble and caused all that is cruel and evil in Hinduism to keep their civilization on an even keel and to steer it towards safe harbor and, most importantly, towards a higher ideal, a better version of mankind.



To enable the survival of as many people as possible on the resources their society could extract and use with the technology of the time, the Brahmins extolled abstinence and celibacy and led

people to believe that achieving liberation ([moksha](#)) requires the abandonment of all material attachments and desires. Their own livelihoods were defined by strict austerity and voluntary poverty. In plain modern English, they taught that to be happy and free of suffering one must learn to live on next to nothing and limit reproduction as much as possible. Buddha taught more or less the same but settled on a [more moderate approach](#), while Mahavira went to the extreme of asceticism, [encouraging hard penance](#) and considering suicide by fasting ([sallenkana](#)) the best way to subjugate the passions. Both Buddhism and Jainism rejected the caste system and class distinctions as well as belief in a supreme being and are philosophies of life rather than classic religions.

That Brahmins understood the holy grail importance of sexual intercourse is reflected in their belief that *prakrti* (matter, femaleness) and *purusha* (consciousness, maleness) produce the current state of the universe by their union and interaction, which is a metaphorical and allegorical way of expressing the coming together of the two life forces of the universe, the *yoni* (womb, vagina) and the *lingam* (generative power, phallus), to create and sustain cosmic balance and harmony in nature. It is this very union between man and woman and its procreative power that the Brahmins undertook to control and limit for the sake of social wellbeing and peaceful coexistence by disciplining and civilizing man's behavior, by limiting the people's consumption and material ambitions, and by inventing justifications for the rules they imposed on the masses to slow down population growth.



b. Feeding the poor (*dana*)

Having created a loophole for people to leave society and renounce all worldly possessions (*sannyasa*) and pleasures through monasticism, the Brahmins had to find a way to enable the monks and nuns to live at the bare minimum of existence. The solution was to make the feeding of mendicants by the general population an obligation and to reward this duty with promises of rewards in the next live, thus through *karma*. The act of giving (*dana*) was cultivated to be an important part of one's religious duty (*dharma*) and religious texts describe three types of giving to make it beneficial for both giver and receiver:

A gift that is given without any expectation of appreciation or reward is beneficial to both giver and recipient.

A gift that is given reluctantly and with the expectation of some advantage is harmful to both giver and recipient.

A gift that is given without any regard for the feelings of the recipient and at the wrong time, so causing embarrassment to the recipient, is again harmful to both giver and recipient. (Bhagavad-Gita 17.20-22) ([Source](#))

The duty to give extends not only to monks and nuns but also to the poor and to guests as part and parcel of the tradition of hospitality, which is also tied in with one's *dharma*. As such, it represents the earliest form of welfare.

c. Vegetarianism

The Brahmins were the first to adopt vegetarianism as a way to keep more people fed and thus enable more people to stay alive while at the same time avoid war. Meat is a luxury item and the [Harappan Civilization](#) could sustain such a high population only by reducing meat consumption, especially beef, since the raising of cattle demands the most land and water resources of any domestic animal. It is not without reason that the Sanskrit word for 'war' (*gavisti*) is translated as 'a desire for more cows'. More cows on the same contested grazing grounds led to war. To avoid war the majority of Hindus stopped eating beef by 1500 BC.

That the early Hindus were seminomadic cowherders and therefore meat eaters is further demonstrated by the fact that "*in the whole of the Rig-Veda there are less than a dozen references to ploughing, while those to grazing are innumerable*" and that "*the 'conquest of fields' is recognized as the usual aim of battle - as much so as 'the conquest of cattle'*". ([Source](#), p. 672)

To make the consumption of beef illegal the Brahmins invented the unlikely story that cows are sacred and led the way by abandoning not only the consumption of beef but also of all other kinds of meat.

The Brahmins succeeded in making meat consumption a taboo but they failed miserably in their attempt to force the entire population to abandon meat, for while cows are revered by devout Indians [four out of five Indians are meat eaters](#) even in our days. In the past, all Indians were eager meat eaters, consuming especially beef. [Recent archaeological evidence](#) shows that the pre-Vedic population was very fond of meat in general and beef in particular. Vegetarianism started to gain track only after Buddhism and Jainism began spreading in the fourth century BCE and only due to great pressure on the food system caused by rapid population growth and not, [as some have asserted](#), to show Hinduism's superiority to Buddhism. That the ancient Indians were all meat eaters is confirmed by the [Brahmanas](#) (c. 900 BCE) and other religious texts, where it is stated that "*a bull or cow should be killed to be eaten when an important visitor arrived*", as well as by [Sushruta Samjita](#), which recommends that the proper nutrition for pregnant women and nursing mothers must include milk products and meat soups. ([Source](#))

Vegetarianism to this day is only a marker of upper-caste identity because [it represents the politicization of diet](#) initially for the purpose of accommodating the survival of more people on the same land and resources, but in the meantime, since the original reason has been lost, has decayed into an [expression of Hindu nationalism and fundamentalism](#). Today's Hindus have completely lost track as to why the taboo against meat consumption came to be and, as such, the vegetarian fixation, expressed as food fascism or culinary apartheid in India, has evolved into vegan delusions of cultural superiority justified as ethical correctness and environmental awareness both in India and the West.



As for vegetarianism's impact on the history of the subcontinent and the Hindu faith, one need not be a genius to understand that the indigenous population, physically weakened and intellectually diminished by a vegetarian diet, did not have a chance in hell of winning a war against invading hordes of meat-eating Afghans, Persians, Arabs and Christians who occupied, oppressed and displaced them throughout the ages. As for the future of Hinduism, unless the Brahmins start using their intellects once again and reinclude meat in their diet, India will be entirely Muslim within a century or two.

d. Yoga

The Brahmin's greatest gift to the world is [yoga](#), the longest continuing philosophy of life and practice in human history, and an entirely natural way of improving human beings in every respect: physical, moral, mental, intellectual, psychological, emotional, and of course spiritual. More than anything, it is the most effective method of empowering human beings to rise above their animal instincts and to subject and redirect through discipline and practice their destructive and conflict causing urges towards constructive and civilizing ends. Last but not least, yoga teaches how to work on yourself with what you have, however little that may be, and to be happy and centered and fulfilled with your own self, however flawed you may be.



To understand just how effective yoga is, one must of course practice it. And to get the full benefits of yoga one must practice all eight limbs of the yoga philosophy of life: (1) the [yamas](#), the ethical rules of non-violence ([ahimsa](#)), truthfulness ([satya](#)), non-stealing ([asteya](#)), virtuous living ([brahmacharya](#)), and non-possessiveness ([aparigraha](#)); (2) the [nyamas](#), the virtual observances of purity of mind, speech and body ([shaucha](#)), contentment ([santosh](#)), persistence, perseverance and austerity ([tapas](#)), self-reflection ([svadhyaya](#)), and contemplation of the supreme being ([isvarapranidhana](#)); (3) the [asanas](#), the formal and physical practice of controlling the body through a series of postures; (4) the [pranayama](#), the formal and mental practice of controlling the breath; (5) the [pratyahara](#), the bridge between the external and internal aspects of yoga practiced

by withdrawal of the senses; (6) the [*dharana*](#), the formal practice of concentrating the mind; (7) the [*dhyana*](#), the state of self-directed awareness and perfect equanimity; and (8) [*samadhi*](#), the state of meditative trance or consciousness characterized by the cessation of perception and feeling.

Through Yoga the Brahmins and especially the *Sadhus* (holy men) peered deeper and further into human nature than anyone else and pushed man's limits higher than anyone else. It is their merit that India is and always will be the spiritual center of the world and the only place on earth where one is free to seek God however one wishes and be aided and respected for it.

e. Hygiene

The latest and most comprehensive demographic study has concluded that India did not suffer population collapses similar to those of Europe or other parts of the world due to plagues and epidemics such as the Black Death that reduced Europe's population by a third between 1347 and 1352. ([Source](#)) This is undoubtedly thanks to the far superior, though at times bewildering, hygienic standards observed by Hindus since Vedic times.

Firstly, the late Vedic-era (c. 500 BCE) text of household rituals and regulations called [*Grihya-Sutra*](#), as well as the Vedas and Puranas, recommend three daily baths, starting with the 4 AM “*snanam*” (bath), while a daily bath is stipulated as universally necessary. In general, Hindu texts and practices are obsessed with bodily cleanliness. By contrast, Europeans do not bathe daily even in our times and were lucky to bathe once a year, if at all, during the period under discussion, namely 500 CE to 1760 CE. Moreover, Indians have always washed whereas most people around the world have merely wiped the dirt off their bodies. ([Source](#)) To this day India is dotted with public bathing pools, which in the past were used far more than in our times since people did not benefit from having their own bathrooms.

Secondly, Ayurveda, India's natural system of medicine, has a holistic approach to human health and lays emphasis on prevention rather than curation and consequently used customs and rituals to establish prophylactic measures of personal hygiene as well as public measures for maintaining a pollution-free environment. Some of these measures include removing the shoes and washing the hands before entering a house or a temple; planting medicinal trees like neem or camphor near the house to deter insects and keep the air clean of impurities; hanging chilies and white lemons above the doorway to prevent insects from entering the home; keeping a pot of holy basil inside the house since the volatile oils released by the plant have an anti-microbial effect; keeping all domesticated animals as far away from the house as possible, which we now know prevents the transmission of microbes from animals to humans and causing zoonotic diseases; defecating and urinating as far away as possible from human habitations; performing a fire ritual (*havan*) where several medicinal herbs and wood are burned to purify the air by the release “*of antiviral and antiseptic substances like thymol, pinene, terpineol*” and disinfectants such as “*formaldehyde, formic acid and acetic acid*”; promptly notifying the public in case of an infectious disease as well as quarantining individuals and households; and using food preservation methods such as salting, drying, pickling and spicing. ([Source](#))

Even the measures that we would raise a brow at in our times were actually useful though not always for the intended purpose. A case in point is this prescription for conception:

“For success (in the generation of children) let him wash (his wife) with the urine of a red-brown cow.” ([Source](#))

Cow urine, we now know, has both antiseptic and antibiotic merit and is an effective means of preventing and treating skin diseases as well as wounds. ([Source](#)) Be that as it may, God help the man who would try such a remedy on his wife nowadays, be it for disinfection or conception purposes.

The many lives that India’s hygienic practices saved may well be the primary reason why India to this day has the largest population density among the world’s large nation states (464 per Km² or 1,202 people per mi²).

f. Ayurveda

Human life is precious and keeping everyone healthy gives society a return on the investment made into every individual, which is particularly important when adults who contribute to social wellbeing are concerned. The more productive every human being is throughout life the more people can be fed and therefore survive. This was especially true when everything was done by manual labor and beasts of burden. Disease incapacitates the individual and burdens the community. Preventing and healing disease is therefore an important survival strategy.

To safeguard human life and society’s investment in every human being, the Hindus were among the first to develop a system of medicine, starting some 3000 years ago, called [Ayurveda](#) (‘knowledge of life’) that is based on the notion that disease is caused by an imbalance of the natural constitution ([prakriti](#)) provided by three fundamental substances ([dosha](#)) present in the body: wind (*vāta*), bile (*pitta*), and phlegm (*kapha*). ([Source](#))

Ayurveda uses lifestyle interventions and natural therapies to reestablish balance between the body, mind, spirit, and the environment. A typical Ayurvedic treatment *“starts with an internal purification process, followed by a special diet, herbal remedies, massage therapy, yoga, and meditation”* and its goals are to *“aid the person by eliminating impurities, reducing symptoms, increasing resistance to disease, reducing worry, and increasing harmony in life”*. ([Source](#))

The classical body of Ayurvedic literature is rich and starts with three early compendia, the foundation works of ayurveda, called the great triad ([Brhat-Trayī](#)) – the [Charaka Samhita](#), [Sushruta Samhita](#), and [Ashtanga Hridayam Samhita](#) – whose contents date back to the first century BCE and were written by [Charaka](#), [Sushruta](#), and [Vāgbhata](#) respectively.

Countless lives were undoubtedly saved by the medical knowledge transmitted from one generation to the next by these texts. More importantly, they have also imparted respect for human life.

g. Land Tenure and Partible Inheritance

Two forms of land ownership existed in pre-Vedic times: communal villages where the land was owned by the entire community and private land owned by single individuals. The Laws of Manu or [Manusmriti](#), dated variously from the 2nd century BCE to the 3rd century CE, for instance, recognizes boundaries of private estates and of villages.

Theoretically all land was owned by the king who was free to give land away as land-grants ([agrahāra](#)) to individuals, usually to priests, who could then use it as they saw fit, including taxing the people on it. The Vedas say that “*land may be taken possession only by a king*” and that “*the king may take all the possessions, small and great, of those who break the [ten commandments](#)*” and “*any possessions of any one save a priest*”. In another epic it is said that “*all property is the result of conquest and robbery*” and that “*the best property is that which one gets by taking away from another*”. ([Source](#))

By the fifth century CE, however, all communal land holdings appear to have disappeared and only private property remained. Along with communal property disappeared also the joint family, whose existence at any time is questionable at best (and appears to have been limited to the northwestern region of the Punjab), and the divided family became the rule.

Land owners divided their property (houses, land, animals and women) prior to death among their sons in equal parts, sometimes the older son, according to the [Yajurveda](#), receiving a larger part. The [Brihaspati sutras](#), which were written around 400 CE, tell us that if a landowner had no heir – son, wife or brother – the land returned to the king. And according to [Narada Bhakti Sutra](#), “*real estate held for three generations could not be estranged except by the king’s will.*” The [Rigveda](#) further informs us that “*when a father grew old and feeble he was ousted from his property and his sons divided it among themselves*”. In the [Upanishads](#) we are told that if a father with a single son fell ill or was about to die the son assumed the father’s place and the father bestowed everything on his son. If the father recovered he had to live under the son’s authority or “*wonder about a beggar*”. ([Ibid.](#))

Partible inheritance inevitably led to plots too small even for subsistence farming, followed by failure to pay the taxes, and ultimately by the king reclaiming the land and redistributing it. Depending on the size of the original plot of land this cycle may have taken one or several generations.

Demography

During the period at hand, namely 500 CE to 1760 CE, the population of the Indian subcontinent grew from c. 50 million in 500 CE to c. 120 million in 1000 CE and to c. 200 million by 1600 CE, thus at a slow but steady rate of 0.053%, which added about 63,636 people a year (or 174 people a day) to the total population. The rate of growth increased for the period 1600 CE to 1800 CE, when the population grew from c. 120 million to c. 200 million, thus at a rate of 0.5%, which added about 400,000 people a year (or 1096 people a day) to the general population. ([Source](#))

As elsewhere in the world, especially in warm climates, the total fertility rate was above eight children per woman and absent methods of controlling population growth, and despite high infant mortality, the population would have doubled every 20 to 25 years, a rate of growth that could not have been sustained especially at a time when everything was done by hand.

Given the high birth rate, and if we consider that about half of the people (thus c. 24 million people) died of disease and starvation every generation (every 25 years), India's population controllers had to end the lives of circa 24 million people per generation or about 960,000 people a year (2630 people a day), which was accomplished by the methods listed above.

It is worth noting that the social rigidity of the caste system kept the proportion of every caste virtually unchanged throughout this period (from 500 CE to 1760 CE), whereby the Brahmins made up c. 5% of the population, the Kshatriya 15%, the Vaishyas 30% and the Shudras 50% of the population incorporated into the caste system. ([Source](#)) The tribal populations who were outside the caste system and were considered untouchable and relegated to the margins of society were at least twice as numerous as the four castes combined in 500 CE and have throughout history been exploited and exterminated to make room for the expansion of the caste population. Consequently, India's current population structure has 11% tribes (now designated 'Scheduled Tribes'), 19% untouchables (now designated 'Scheduled Castes') while the remaining 70% are made up by the four Hindu castes and people of other religions. ([Source](#)) The tribal and untouchables of the past who made up at least 60% of the total population of the Indian subcontinent now make up only 30%.

The caste system preserved not only the proportion of the four castes virtually unchanged it also preserved the genetic purity of the two upper castes, the Brahmins and the Kshatriya, who were of Eastern European origin according to recent genetic research. As such, the 20% to 30% of the population that is Brahmin and Kshatriya have the highest frequency of West Eurasian haplotypes and is genetically more similar to Europeans while the remaining 70% to 80% of the population is genetically more similar to Asians. ([Source](#)) This indicates that the social stratification adopted by the Aryan pastoralists who migrated into the Indian subcontinent around 2000 BCE from the Central Asian Steppe was primarily motivated by racial and only secondarily by socio-economic aspects.

Conclusion for Hinduism

Four overarching features make up the identity of India's system of population control:

First, since religious not secular institutions controlled the character and development of the people India devalued the empirical world and overvalued the spiritual world. **As a result, all methods of population control are hidden behind religion and justified as an expression of the divine by its clerics, the Brahmins, who always had full control of society.**

Two, India developed an introverted and peaceful population control system that neither exported its population problems to its neighbors nor attempted to solve them through war, territorial

conquests and expansion. Instead, Hindus sought solutions within and imposed sacrifices on all. **Hindus solved their population growth problems mostly peacefully and always internally.**

Three, its sovereignty and independence, and along with them its methods of controlling population growth, were interfered with and disrupted by Islam starting in the 7th century CE with the conquest of Sindh and amplified in 12th century with the conquest of North India, and by Christianity starting in the 15th century with the arrival of the Portuguese and amplified in the 17th century with the arrival of the British. Consequently, India lost control over its population and economy to outside forces and could not evolve its methodology of controlling population growth since Brahmins were no longer in charge of society. **Its population control system is therefore unfinished.**

Four, the onus of the Hindu approach to population control was on the effort to accommodate as many people as possible with the existing resources since population was considered a source of political, economic and military strength since the days of Kautilya in 3000 BCE. **Consequently, enjoyment (*pravriti*) and prosperity were sacrificed to renunciation (*nivriti*) and asceticism which are the main characteristics of the Hindu approach to population control**

In sum, India's population control system was religious, peaceful, and introverted, based on renunciation and asceticism, and also unfinished due to outside forces that parasitized the Hindus and exploited India.

JUDAISM

As we have seen, Judaism is an offshoot of [Athenism](#), the monotheism instituted by Akhenaten (1353 – 1336 BCE) during the 18th Dynasty of Egypt but dissolved by his successors who erased him from their civilization's memory in retaliation for his daring attempt to change the official creed. [Moses, who was an Egyptian high priest](#) close to the pharaoh, fled Egypt after Akhenaten's death with a small and probably ethnically mixed group of people to escape accusations of heresy and execution. He took with him not only the high culture of the pharaohs but also, and more importantly for the population control effort, the medical knowledge gained by the Egyptian forays into human anatomy in the process of dissecting the bodies of the deceased and removing their entrails for mummification purposes to ready them for entombment and the afterlife. He, and his successors, applied this knowledge through a set of commandments (*mitzvot*), or Levitical laws, which over the centuries grew to [613 laws](#) (365 negative, *mitzvot ta'aseh*, and 248 positive, *mitzvot aseh*), to govern the lives of his followers by subjecting their urges and instincts to strict control. As such, Moses went straight to the source of the problem, the human reproductive system and the universal desire to survive and thrive.

The ensuing religion, Judaism, is characterized by strict control over sexuality and careful management of materiality. The 613 *mitzvot* were codified in their current version by [Rabbi Moshe ben Maimon](#) (commonly known as Maimonides) who lived in the 12th century CE and are theoretically intended to help Jews use their free will correctly to lead a good life, be closer to God and be judged well in the afterlife to gain a place in Eden (*Gan Eden*). Practically, however, the *mitzvot* are meant to deny man the use of his free will, as made plainly evident especially by the last of the six constant *mitzvot* that Jews must always keep in mind: (1) know there is a God (Exodus 20:2), (2) do not believe in other gods (Exodus 20:3), (3) know that God is one (Deuteronomy 6:4), (4) love God (Deuteronomy 6:5), (5) fear God (Deuteronomy 10:20), (6) and to sanctify His name (Leviticus 22:32), which means to not be misled by personal desires but stay focused and obey all of God's commands.

The *mitzvot* give man moral and behavioral guidance to, as Maimonides wrote, “*promote compassion, loving-kindness, and peace in the world.*” Or, as present day rabbis have stated:

“Rather than seeing the mitzvot as a series of petty rules governing every small aspect of one's daily life, I came to understand [halachah](#) (the Way) in its meaning as a “pathway,” empowering us to make meaningful choices within the quotidian routine. Despite their oppressed and powerless status, the ancient rabbis were able to conceive of the practice of mitzvot as a world-changing process, coming from the grassroots of individual and communal practice.” ([Source](#))

Given the savagery of the world during the time they were conceived one can only admire the ideals they contain and as such Judaism certainly represents a step forward in mankind's evolution. But because Judaism is so suffocatingly restrictive it had no chance of becoming a widespread religion so it remained limited to a few tribes in the Levant that eventually coalesced to form the Hebrew people. That the Hebrews were not a cohesive group but a mix of various tribes is made evident by the fact that parts of the Old Testament were written in Biblical or Classical Hebrew

while others in Aramaic and why [to this day there is dispute as to which language Jesus actually spoke](#). We can be almost certain that he spoke neither since he is a mythical figure who never existed but was imagined to enable the creation of a light and attractive version of Judaism, that eventually came to be known as Christianity, and to use this offshoot religion to spread the notion of monotheism.

Because Judaism is not an exportable religion Jews remain far and few between at just 0.2% of the total global population. Had it not had such an enormous impact on the world through its offshoot, Christianity, I would not have even mentioned Judaism here as it would have been largely irrelevant, statistically at least, to the population control program.



1. *Methods to end life*

a. War

The early Hebrews were brutal against their real or perceived enemies, primarily the neighboring tribes that competed with them for resources and laid claim to the same land, which shows just how bitter the struggle for survival was. Interestingly, the Old Testament distinguishes between the two types of war that had already evolved among the Mesopotamian civilizations, namely wars of convenience, which are referred to as discretionary wars, and wars of conquest, which are referred to as obligatory wars, the former leading to some form of agreement while the latter to total annihilation.

A discretionary war, in the eyes of the Israelites, was considered one intended to extend the borders of the land or to bring neighboring people under the control of the Israelites, while an obligatory war was the kind fought to exterminate the tribes competing for the land of Israel: the seven Canaanite nations (Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites) as well as the Amalekites and Midianites. During a discretionary war the opposing side should be given the opportunity to give up arms or to submit and pay tribute, while during an obligatory war no such concession would ever be made. ([Source](#))

Several negative and positive mitzvot spell out who must be exterminated:

Negative Mitzvah #48 Not to make a covenant with the Seven Nations of Canaan

Negative Mitzvah #49 Not to spare the life of the Seven Nations

Negative Mitzvah #50 Not to show mercy to idolaters

Negative Mitzvah #56 Not offering peace to Ammon and Moav

Positive Mitzvah #186 The law of the apostate city

Positive Mitzvah #187 The law of the Seven Nations

Positive Mitzvah #188 The extinction of the seed of Amalek

Positive Mitzvah #189 Remembering the nefarious deeds of Amalek ([Source](#))

And parts of the Torah describe in some detail how these two kinds of war should end:

¹⁰ When you march up to attack a city, make its people an offer of peace. ¹¹ If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. ¹² If they refuse to make peace and they engage you in battle, lay siege to that city. ¹³ When the LORD your God delivers it into your hand, put to the sword all the men in it. ¹⁴ As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. ¹⁵ This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby. ¹⁶ However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. ¹⁷ Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded

you. ¹⁸ *Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.* ([Deuteronomy 20:10-15](#))

³ *Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.* ([Samuel 15:2](#))

The Israelites also used religion to perpetuate the notion (probably first invented by shamans) that God fights on their side and in so doing continued to transform God, the God of small things, into a petty and bloodthirsty criminal. [Deuteronomy 20:4](#) states: “*For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory.*” This self-serving belief, as we will see, was also transferred to Christianity to condone war and gave rise to religious wars.

The brutality of the Israelites, which was perhaps no different than the brutality of any and all other neighboring tribes, ended along with their independence when the Romans conquered them in 63 BCE and subjected them to total Roman control after a series of battles.

And since suffering purifies the soul and humbles the spirit, the true mission of the Judeans, namely to make the world a better place by spreading the values of Judaism (except, God forbid, their notions of war), began with the destruction of the Second Temple in 70 CE, also by the Romans, and their global migration and lives on the move.

But even as a peripatetic people, the Israelites suffered as a result of their conception of war. War historian Diego Bartholomew observed that:

“The Hebrews did not recognize many of the rules that other states put on their own conduct in a state of war. Political assassination, assuming it worked, was glorified as a possible means of dealing with one’s enemies. Additionally, the Israelites were expected to make use of treachery, including lying, in order to win a war in which no quarter was given.”

([Source](#), p. 9)

b. Genocide

Not only did the Israelites use God to condone war but also to justify genocide. The tribes that competed with the Israelites for the same barren and arid land were to be wiped off the face the earth, a direct command from God through Moses: “*However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes.* ¹⁷ *Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you.* ¹⁸ *Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.”* ([Deuteronomy 20: 16-18](#))

Genocide for Jews was licit because God had spoken on the issue and justified it as a way to guard against religious nonconformity and apostasy. But it is one thing to kill total strangers in the name of God and the defense of the faith and another to kill your own kin. Low and behold the God of small things envisioned by the Jewish imagination found a loophole for this kind of genocide as

well. The Jewish God gave them a license to kill members of their own family if they had strayed from the faith. Moses ordered the faithful to do as follows:

Then he said to them, "This is what the LORD, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" The Levites did as Moses commanded, and that day about three thousand of the people died. Then Moses said, "You have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day."

As a reward for annihilating their own family members because they allegedly had turned away from the true God and started worshipping false idols, Moses gave them God's blessing. Unsurprisingly, this mentality did not serve them well as it weakened their own ranks. Eventually it turned against them and they found themselves being exterminated again and again. The rigors of their faith, with its 613 laws and invasive oversight of every sexual leak and thought, made it not only impossible to convert others but also to keep those already converted or born into it within the faith.

c. Slavery

As with war so with slavery, the Jews show a double if not a triple or a quadruple standard, for while fellow Hebrews should not be forced into slavery, the Canaanites, who seem to be at the receiving end of all Jewish frustrations, are to never be released from slavery, the slaves of the enemies should be given refuge and treated well, and beautiful women should never be sold into slavery or degraded through forced labor but rather married.

The laws against slavery state:

Not to compel the Hebrew servant to do the work of a slave ([Leviticus 25:39](#))

Not to sell a Hebrew servant as a slave ([Leviticus 25:42](#))

The laws for slavery state:

To keep the Canaanite slave forever ([Leviticus 25:46](#))

The laws for fleeing slaves state:

Not to surrender a slave, who has fled to the land of Israel, to his owner who lives outside Palestine ([Deuteronomy 23:15-16](#))

Not to oppress such a slave ([Deuteronomy 23:17](#))

And the laws for women taken captive state:

To deal with a beautiful woman taken captive in war in the manner prescribed in the Torah ([Deuteronomy 21:10-14](#))

Not to sell a beautiful woman, (taken captive in war) ([Deuteronomy 21:14](#))

Not to degrade a beautiful woman (taken captive in war) to the condition of a bondwoman ([Deuteronomy 21:14](#))

It should be noted that Jews circumcised their slaves by force to convert them to Judaism against their will, a practice that we will later see extended to war captives by Muslims in the false hope that circumcision alone could compel anyone to adopt a foreign worldview, especially one imposed by an act of mutilation of what most men consider their most prized possession and the only reliable and always available source of pleasure. Understandably, this practice angered the Romans who under Emperor Antoninus Pius (138 – 161 CE) passed laws (on top of already existing laws against circumcision passed by Emperor Hadrian in 119 – 120 CE) to prevent Jews from mutilating adult slaves, as well as banning non-Jewish males from converting to Judaism. Incidentally, these laws may have influenced the *cohens* (Hebrew priests) decision to pass down Jewishness through matrilineal descent, since a non-Jewish female marrying a Jewish male could convert to Judaism, circumcision being required only for males ([Source](#), p. 132).

d. Capital punishment

Most transgressions were punished with death in the courts of the Israelites who were particularly brutal on anyone who deviated from, questioned or criticized their faith. It is on the basis of these laws against “false prophets” that Jesus, if he existed at all, would have been put to death.

Here are the laws for capital punishment in cases of religious offenses:

Not to refrain from putting a false prophet to death nor to be in fear of him ([Deuteronomy 18:22](#))

Not to give up hating the enticer to idolatry ([Deuteronomy 13:9](#))

Not to save the enticer from capital punishment, but to stand by at his execution ([Deuteronomy 13:9](#))

A person whom he attempted to entice to idolatry shall not urge pleas for the acquittal of the enticer ([Deuteronomy 13:9](#))

Not to suffer any one practicing witchcraft to live ([Exodus 22:18](#))

To slay the inhabitants of a city that has become idolatrous and burn that city ([Deuteronomy 13:16-17](#))

And these are the laws for capital punishment for various criminal offenses (homicide, disobedience, adultery, homosexuality, depravity, rape, sex with a virgin pledged in marriage, sin worthy of death):

That the Court shall pass sentence of death by decapitation with the sword ([Exodus 21:20](#); [Leviticus 24:17](#))

That the Court shall pass sentence of death by strangulation ([Leviticus 24:15](#))

That the Court shall pass sentence of death by burning with fire ([Leviticus 24:14](#))

That the Court shall pass sentence of death by stoning ([Deuteronomy 22:24](#))

To hang the dead body of one who has incurred that penalty ([Deuteronomy 21:22](#))

The only trace of compassionate behavior appears in how long the corpse of the transgressor should be left in plain view and how fast it was to be interred, as well as in the provision of cities of refuge for those who committed manslaughter and needed to be protected from retribution by the family members of the deceased.

The two laws dealing with the subject of not leaving the corpses of the punished on display for too long state:

That the dead body of an executed criminal shall not remain hanging on the tree overnight ([Deuteronomy 21:23](#))

To inter the executed on the day of execution ([Deuteronomy 21:23](#))

The two laws dealing with the subject of providing safe heavens for those who committed unintentional homicide state:

Positive Mitzvah #182 Establishing Six Cities of Refuge ([Deuteronomy 19:3](#) and [19:9](#)) ([Details here](#))

Positive Mitzvah #247 Saving the life of the pursued

In credit to Judaism, there are specific laws to protect people from overwork and are framed as religious holidays that apply to non-Hebrews as well as work animals. These laws for rest may well be meant to prevent death by overwork Egyptian style:

Positive Mitzvah #154 Resting on Shabbat

Positive Mitzvah #159 Resting on the first day of Pesach

Positive Mitzvah #160 Resting on the seventh day of Pesach

Positive Mitzvah #162 Resting on Shavuot

Positive Mitzvah #163 Resting on Rosh Hashana

Positive Mitzvah #165 Resting on Yom Kippur

Positive Mitzvah #166 Resting on the first day of Sukkot

Positive Mitzvah #167 Resting on Shemini Atzeret

Positive Mitzvah #168 Dwelling in a Sukkah for seven days

And there are laws to protect people from child sacrifice and the dead from being cannibalized:

Not to pass a child through the fire to Molech ([Leviticus 18:21](#))

That a Nazarite shall not defile himself for any dead person (by being in the presence of the corpse) ([Numbers 6:7](#))

In stark contrast with the many infractions that are punished with capital punishment by Mosaic Law stands the principle of *pikuach nefesh* ('watching over a soul') according to which the preservation of human life overrides most religious rules, thus rendering the negative commandments of the Torah null and void when a human being can be saved from a life-threatening situation.

e. Pogroms, mass expulsions and forced conversions

The Jewish population was periodically reduced by [pogroms](#) (i.e. organized massacres) in Christian and pre-Christian lands alike, as well as [mass expulsions](#) and [forced conversions](#). This phenomenon is commonly attributed to antisemitism, a form of racism directed at Jews in the form of hostility and prejudice. While the general population blamed for these massacres may well have been antisemitic – no wonder considering their Christian upbringing and the depiction of Jews as Christ-killers (fictitious though it was) – there is sufficient evidence to conclude that the true culprits, the people who planned and facilitated these events, were the secular and spiritual leaders of both communities, Christian and Jewish, who acted by common accord. In some cases the massacres, expulsions and forced conversions took place without the explicit consent of the Jewish leaders but often with their prior knowledge and tacit consent.

The pogroms, mass expulsions and forced conversions were made inevitable by the need to initially keep the ratio of the Jewish population at a constant level with that of the native population and subsequently, as the general level of prosperity increased, to keep the Jewish population below the level that would have rendered trade and moneylending, the only two occupations Jews were allowed to practice, too competitive to make a profit from by oversaturating the market. The first justification for a pogrom/expulsion/conversion event would have always compelled Christian leaders to act, while the second would have most certainly prompted Jewish leaders to act. Until one of these two criteria set off the need for a pogrom/expulsion/conversion event, Jews were afforded a degree of tolerance and were allowed to live undisturbed among Christians. In either case, Jews were falsely blamed for a crime they had not committed (i.e. [poisoning water wells](#), [blood libel](#), or [host desecration](#)) in order to generate the pretext for their expulsion, conversion or extermination. Incidentally, this is the origin of [false flag](#) operations that would in later centuries be used to trigger wars for population control purposes.

Because the Jewish population insisted on maintaining a separate identity and refused to integrate culturally and spiritually with the general population they had no rights of citizenship, were barred from posts in government and the military and excluded from guilds and the professions. ([Source](#)) As such, Christian leaders could not subject the Jewish population to the same population reduction methods as their own people so they had to devise specific methods for the Jews living in their midst. Seen in this light, the pogroms were not an expression of racism but a method of population equalization to ensure the Jewish population did not outgrow the native population or oversaturate trade and banking, especially since Jews were not allowed to own land or practice any professions other than trade and moneylending until well after the period under discussion.

Had these events not happened by common accord between Christian and Jewish leaders, all Jews would have migrated south to live among other semitic people in Muslim controlled territories. They did not do this because they had an advantage in Christian lands they could not abandon, a monopoly on capital and its lending with interest and a near monopoly on international trade. The very fact that Christian leaders gave Jews this unique economic opportunity by barring their fellow Christians from moneylending shows that at the leadership level Jews and Christians collaborated

closely since their paramount goal was to impose their common belief system on the pagan population. To this end, they used each other as proxies; elite Christians using Jews to justify any and all social ills, and elite Jews using Christians to advance their financial control of society and dictate the economic destiny of Christendom.

Let us not forget that both the Old and the New Testament were written by Hebrews, the former in Classic Hebrew and Aramaic between 1200 and 165 BCE and the latter in Greek between 50 and 125 CE. The Christian faith was fully controlled by ethnic Jews until the third century CE, by which time the doctrinal foundation of the faith was firmly laid down and usury made a sin for all Christians so Jews could enjoy a monopoly over it. The gentile Christian Church Fathers who came after lived by the rules laid down by their Jewish predecessors and merely reinforced the ban on usury for Christians in 314 when the taking of interest was forbidden to clerics, in 800 when Charlemagne made the prohibition into law, in 1179 when the ban was once again strictly forbidden for laymen (and not loosened until the 16th century), and even through literature in the 14th century when Dante Alighieri's Divine Comedy put usurers in the seventh circle of hell, but these were merely reminders of the original ban issued for self-serving reasons by the ethnic Jews who led the Church during the first two centuries of its existence and who had made special rules for themselves even in the Old Testament with the express purpose of coming to possess foreign lands through moneylending:

¹⁹ Do not charge a fellow Israelite interest, whether on money or food or anything else that may earn interest. ²⁰ You may charge a foreigner interest, but not a fellow Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess. (Deuteronomy 23:19-20)

Christianity during the first two centuries of its existence at least was never anything other than Judaism light, an exportable version of Judaism for foreign consumption and Jewish/Christian elite benefit since those who make the rules benefit the most. Once native Jews no longer made the rules the situation changed and by the 6th century CE, when gentiles were in full control of the Church and any direct Jewish link was long past and nearly forgotten, the pogrom/expulsion/conversion events started and Jews were given three choices: convert, leave or die. But at no time was the Jewish population of Europe without the protection of the papacy, which is why the papal record shows that *“harsh infringements on Jewish rights are censured at the same time that restrictions are imposed on their full participation in society”* ([Source](#)), the latter being nothing more than a way of protecting the Jewish monopoly on capital and moneylending, which by the 16th century CE meant a monopoly on Europe's entire banking system.

The tripartite choice given to Jews – convert, leave or die – more often than not resulted in the expulsion of Jews to places where there were none and they could initiate new centers of trade and moneylending thus spreading their area of financial control, which is why all expulsions came with a destination. To raise no suspicions that the expulsions were arranged by common accord between Christian and Jewish leaders, the pogrom/expulsion/conversion events were followed by the

discreet readmission of the wealthiest Jews who paid a ransom to the crown to regain their properties and continue business as usual but this time free of competition. For the wealthiest Jews and the most powerful Christians these events were in other words nothing more than a perverse strategy to get richer and to concentrate more capital and wealth in fewer hands while at the same time rebalancing the Jewish with the Christian population. Such arrangements were made for the expulsions of Jews from Paris by Philip Augustus in 1182, from France by Louis IX in 1254, by Philip IV in 1303, by Charles IV in 1322, by Charles V in 1359, and by Charles VI in 1394. ([Source](#))

Most other pogrom/expulsion/conversion events, with the notable exception of the expulsion of Jews from England in 1290 by order of King Edward I, were made by mutual agreement between Christian and Jewish leaders, the latter representing not the crown but lower levels of Christian power, be it secular or spiritual, and always served to concentrate and consolidate more power and wealth in ever fewer hands so the people at the top of the social hierarchy could better control and cull the population.

The reality is that while Jews were allowed to practice their faith undisturbed in Christendom by virtue of the Church's protective arm over the diaspora, Christians were not allowed even the slightest deviation from the faith and those who tried were immediately branded heretics and burned at the stake. Jews, therefore, enjoyed far greater freedom and leniency than Christians in Christendom. Had this not been the case neither the Jewish population nor its fortunes would have thrived.

The proof is in the pudding as the saying goes for while Europe's population grew from 50 million in 1200 CE to 127 million in 1700 CE and thus experienced a 154% growth during this 500-year period, the Jewish population of Europe grew from 300,000 to 1,2 million during the same time and therefore experienced a 300% growth, twice that of the Christian population. This shows that the Jewish population was privileged and sheltered and therefore enjoyed positive discrimination.

There are no reliable figures to draw any conclusions about the Jewish population of Europe prior to 1200 CE. But the figures become even more compelling for the period 1500 to 1930 CE. Scholars have compared the growth of Jewish and non-Jewish populations in the regions of Germany-Austria and Poland-Lithuania during this 430-year-long period and found that the Jewish population grew thrice as fast as the non-Jewish population in Poland-Lithuania (1.4% growth rate versus 0.4%) and more than twice as fast in Germany-Austria (0.88% versus 0.4%). As a result, *“while the proportion of Jews in the total population of Poland-Lithuania was only 0.13% in 1500, this figure reached more than 17% by 1880”*. ([Source](#)) Had this continued, the Jewish population would have eventually replaced the native population in its entirety. Further research shows that the *“demographic miracle”* of the Eastern European Ashkenazi Jewish population was not due to migration, massive conversions or intermarriage but just the result of a high fertility rate, a low infant mortality rate ([Source](#)), and better hygienic practices, which is confirmed also by genetic research. ([Source](#)) What researchers have failed to consider, however, is that Jews did not fight

and die in wars and that this is the primary reason why their population grew much faster than those of their Christian neighbors.

The ensuing [Holocaust](#) (1941 – 1945 CE), therefore, was a brutal and heartless rebalancing of the Jewish with the Christian population that went overboard because the protective hand of the Church was no longer as powerful as before the [separation of Church and State](#), as we will see in the ensuing chapters.

The financial success of the Jews in Christendom was even more extraordinary than their demographic ascent, as Werner Sombart has convincingly shown in his book [The Jews and Modern Capitalism](#), and further confirms that Jews were a protected and privileged population in some ways and disadvantaged and persecuted in others, but always the need to rebalance the ratios of Jews to Christians being the underlying reason of their persecution.

It is estimated that circa 350,000 Jews lost their lives during the pogroms that took place throughout Europe's history, which constitutes 3.9% of the 9 million Jews living in pre-WW2 Europe. [Other sources](#) indicate a much higher Jewish population in Europe at that time, namely 11.4 million, but I will use the conservative figure. If the same 3.9% rate is applied to the 550 million Europeans alive in pre-WW2 Europe the result would be 21.5 million Christian casualties. However, more than 20 million Christians died in WW1 alone and about the same number of Christians, mostly women, were killed by the Inquisition. Furthermore, far fewer Jews were tortured or burned alive than Christians, both numerically and proportionately. Once all [Christian war casualties](#) from 1000 CE to 1940 CE are added together, the final tally would easily exceed 200 million and as such is proportionately ten times higher than the total Jewish casualties during the same period.

The first account of a deliberate mass reduction of the number of Jews comes from the biblical chapter of Exodus. If true, and not simply another fictitious story, it represents the first documented attempt at reducing the Hebrew population. The Egyptian Pharaoh acted against a fast growing Israelite population that threatened the Egyptian efforts to control population growth. The Pharaoh's first step was to enslave the Israelites ([Exodus 1:11-14](#)), but when that did not stop their growth in numbers he ordered midwives to kill all Hebrew boys at birth ([Exodus 1:15-21](#)), and finally he commanded the Egyptians to throw all Hebrew boys into the Nile River ([Exodus 1:22-2:10](#)) since the midwives did not obey the Pharaoh's command. I suspect the Pharaoh chose to kill only male infants to force the females to marry Egyptians upon reaching maturity and thus absorb the Israelites into the Egyptian population in the most effective and least brutal way possible, since he could have ordered the massacre of all Hebrew children, or indeed of all Hebrews children and adults alike, which would have resulted in genocide and the total termination of the Hebrews as a people.

The story, however, must be fictitious since the name of the Pharaoh is not given and since Moses is supposed to have survived the mass murder because his mother placed him in an ark and hid him in the bulrushes by the riverbank where the baby was allegedly discovered and adopted by the Pharaoh's daughter, an implausible story to say the least.

By inventing this story and the character of Moses, the Hebrews gave credit for the creation of Judaism to a Hebrew and not an Egyptian, a form of historical theft that characterizes the actions of the Jewish people, for as they gave themselves a false patent for the creation of Judaism, which rightfully belongs to the Egyptians, they also invented the false narrative of their status as a "chosen people" who are discriminated against by others not because they seek special privileges and cause discord but because God entrusted them with a mission; a form of self-delusion that they have used to justify every misdeed and every resulting pogrom that has befallen them across the centuries in every corner of the world.

However we slice and dice the numbers up to 1940, Europe's Jews come out as far more fortunate than Europe's Christians. As hard as it is to accept the result on account of the event's horror, the Holocaust merely reestablished the proportional balance between the Jewish and Christian populations of Europe since Europe has always been the result of close collaboration between elite Christians and elite Jews. Its civilization is called Judeo-Christian for this very reason. [Two-thirds, or 6 of the 9 million European Jews, were killed during the Holocaust](#), which brings the percentage of Jewish casualties throughout the history of Jewry in Europe to 70% of the remaining population in 1945 (52% if we use the 11.5 million figure). Conversely, about 300 million Europeans died in all wars by the time we add the casualties of WW2 and since the remaining population of Europe in 1945 was about 500 million the percentage of total European war casualties up to that time rises to 60%. Once famines, epidemics and the victims of the Inquisition are factored in, the proportion of casualties on either side is more or less equal (or about 20% greater for Christians if we use the 11.5 million figure for the Jewish population). By the time everything is said and done, the ratio of Jews to Christians in Europe was kept relatively stable at around 0.5% throughout history in the common era. And according to the latest studies the percentage of Jews in Europe in 2020 has returned to the same level as during the Middle Ages. [\(Source\)](#) [\(Source\)](#)



Considering the lack of statistical data gathering at that time and the chaos of WW2 one can only be astounded by the relative precision with which Europe's population scales were evened out. This was certainly no coincidence. More than anything, this shows that the population controllers have always proceeded with what can only be described as complete detachment from human emotions. This, as we will see, can be observed throughout time and cultures and is the most frightening aspect of the population control program since no one has been spared its horrors.

2. *Methods to balance males and females*

a. **Polygyny and marriage outside the faith**

Hebrew men were allowed to have more than one wife but women were only allowed to have one husband according to Mosaic Law. Polygyny was permitted and practiced until the 10th century CE when it was expressly forbidden on practical grounds by [Ashkenazi Jews](#), as it would be economically difficult to meet the requirements for keeping more than one wife, but also, and primarily, because by then the vast majority of Jews lived in the diaspora in Christian Europe where monogamy was the law of the land and Jews had to respect it. However, even prior to the ban, polygyny was the exception not the rule. ([Source](#)) It was not so, however, in earlier times, when it was common practice according to [Berieishit Rabbah 23](#), which states:

“Rabbi Azariah said in the name of Rabbi Yehudah bar Simon: this is what the men of the generation of the Flood would do: each of them would take two wives, one for procreation and one for pleasure.”

Polygyny solved the problem of having to balance the sex ratio in times when there were more women than men, as the available men could take more wives, but exacerbated the problem in times when there were more men than women. How then did the Hebrews bring the female population back in line with the male population when men outnumbered women?

This question would have been irrelevant so long the Israelites had their own land and fought wars to keep or extend it, which would have been the case until the [Bar Kokhba revolt](#) (132 – 136 CE), as that would have killed enough men in war to ensure a permanent surplus of women in society. Besides, as we have already seen, men had the option of taking beautiful non-Jewish women captive as spoils of war and marry them. Once Jews became peripatetic and fought no more wars, the [gender ratio](#) would have been more or less equal since the technology for gender selection through prenatal sex determination and selective abortion was still centuries away and there is no evidence to suggest that the Israelites practiced female infanticide.

Once polygyny was no longer possible due to the laws of the lands Jews found themselves in, Jewish women were permitted to marry outside the faith, so long as the would-be-husband converted to Judaism, and to consider their children Jewish by saying that Jewishness is transmitted through the matrilineal line. Marriage between a Jew and a non-Jew irrespective of sex was strictly forbidden, much the same way marriage between a Brahmin and a member of lower castes in India was strictly forbidden. Nevertheless, they must have been rather common otherwise the [Synod of Elvira](#) (305 CE) would not have banned such marriages in the Iberian Peninsula, conversion to Judaism would not have become a criminal offense in 339 CE throughout the Roman Empire, and the Theodosian Code would not have forbidden Jews to harass those who had converted from Judaism to Christianity. ([Source](#))

While the Israelites still had a land to call their own they balanced the genders through polygyny. Once they became a peripatetic people and lived in the diaspora throughout the world their excess

males or females could at least theoretically marry outside the faith so long as their mates converted to Judaism or they converted to the religion of their chosen mate and left Judaism altogether. But since Jews were no longer part of the culture they found themselves in, but stood apart as a distinct and marginal group, their men did not need to fight and die in wars and war could not disrupt the natural balance between the genders, which also saved Jews from having to practice female infanticide or from having to force their women, young or old, to commit suicide.

b. Remarriage for widows

To avoid having to force women, young and old, to commit suicide, widows were allowed to remarry, [under certain conditions](#). This way, they did not become a burden on society and society was spared from having to kill or force them into suicide, as we have seen Hindus proceeded through self-immolation (*sati*).

c. Preventing and punishing adultery

To avoid disrupting the hard-won balance between the sexes, Judaism, like most other religions, punished adulterous married and betrothed women as well as their male accomplices with death. But unlike most religions it also made provisions to prevent adultery. To prevent infidelity, Judaism allowed sex out of wedlock, even though it certainly did not encourage it, and did not make virginity a prerequisite for marriage. Also, to prevent married women from becoming adulterous out of unfulfilled biological necessity Jewish law made conjugal relations a fundamental right for women and gave women the right to ask for divorce if their husbands denied them sexual activity (*onah*). The Talmud, therefore, made it a requirement and an obligation of marriage for man to provide each of his wives not only with food and clothing, but also with sex. How often women availed themselves of this right, given their economic dependence on men, is another story altogether. Be that as it may, the right to divorce the spouse (*get*) due to their refusal to participate in *onah* or because one party finds the other loathsome goes both ways as it is accorded men and women alike. Furthermore, the second book of the Bible, the Book of Exodus ([22:15-16](#)), also compels a man who entices a virgin to have sex with him to offer to marry her afterwards or offer her compensation since her value as a potential wife is decreased by no longer being a virgin. ([Source](#))

To ensure that marriages last, the rabbis deemed that the best age for marriage is right after puberty, but never before, as that would prevent men in particular to succumbing to the temptations of youth, would afford couples a stronger emotional bond, and would produce more intelligent offspring. A large age difference in either direction was deemed unwise and akin to prostitution. Being also aware that there are always more women than men in a population uninterfered with by population control methods, ancient rabbis made marriage for men by age 20 more or less mandatory while women could stay unmarried so long as they remained celibate, otherwise they would have posed an ongoing temptation for married men. ([Source](#))

3. *Methods to prevent births*

a. **Purity Laws**

The Israelites contributed the most extraordinary innovation in population control through their purity laws (*tohorah*), which are based on intimate knowledge of the workings of the human reproductive system; knowledge they must have received from Moses, [who was an Egyptian priest according to the Greek historian Strabo](#), and who must have acquired this knowhow from dissecting corpses in preparation for mummification. The Hebrew purity laws also betray extensive knowledge of the disastrous consequences of incest that Moses would have gained from direct observation of Akhenaten's court and through access to the ancestry of the royal family, which was severely inbred.

Akhenaten bore the marks of his incestuous origin and died at around 26 years of age as a result of it. He was frail, had eunuchoid features, suffered from a rare genetic disorder, had a club foot and a bone disorder, walked with a cane from infancy and was probably also mentally retarded. ([Source](#)) Moses ensured that this would not happen to his followers by formulating a series of specific laws that forbid sex with relatives.

Not to indulge in familiarities with relatives, such as kissing, embracing, winking which may lead to incest ([Leviticus 18:6](#))

Not to commit incest with one's mother ([Leviticus 18:7](#))

Not to commit sodomy with one's father ([Leviticus 18:7](#))

Not to commit incest with one's father's wife ([Leviticus 18:8](#))

Not to commit incest with one's sister ([Leviticus 18:9](#))

Not to commit incest with one's father's wife's daughter ([Leviticus 18:9](#))

Not to commit incest with one's son's daughter ([Leviticus 18:10](#))

Not to commit incest with one's daughter's daughter ([Leviticus 18:10](#))

Not to commit incest with one's daughter ([Leviticus 18:11](#))

Not to commit incest with one's father's sister ([Leviticus 18:12](#))

Not to commit incest with one's mother's sister ([Leviticus 18:13](#))

Not to commit incest with one's father's brother's wife ([Leviticus 18:14](#))

Not to commit sodomy with one's father's brother ([Leviticus 18:14](#))

Not to commit incest with one's son's wife ([Leviticus 18:15](#))

Not to commit incest with one's brother's wife ([Leviticus 18:16](#))

Not to commit incest with one's wife's daughter ([Leviticus 18:17](#))

Not to commit incest with the daughter of one's wife's son ([Leviticus 18:17](#))

Not to commit incest with the daughter of one's wife's daughter ([Leviticus 18:17](#))

Not to commit incest with one's wife's sister ([Leviticus 18:18](#))

Not to have intercourse with a woman, in her menstrual period ([Leviticus 18:19](#))

The second set of purity laws prescribe when one is allowed to have sex and pertain to menstruating women, who are deemed impure or unclean (*tum'ah*) at such times. The separation

of menstruating women from the community and from their own husbands due to their impurity is called *niddah* and depending on the regularity or irregularity of a woman's menstrual cycle as well as on her other vaginal discharges she may be prohibited from sexual intercourse until seven "white days" have passed, days that she does not spot ([Leviticus 15](#)), which can mean 12 to 18 days after menstruation stops, thus potentially missing the best fertile days of her menstrual cycle (days 12, 13 and 14 being the best days for conception for most women whose average menstrual cycle is 28 days). The [Mishnah Niddah](#) discusses this in extraordinary detail and prescribes constant checks on a woman's underwear to ascertain her status of purity or impurity.

Equally unclean are considered the men after abnormal secretions of seminal fluid (*zav*), but just for a day or two, time during which, of course, they are not allowed to come anywhere near let alone touch a woman. Since "[menstruation, non-menstrual vaginal discharges, lochial bleeding, and seminal or non-seminal discharges](#)" are all considered unclean, there remain very few days in a month permitted for sexual intercourse. In addition, sexual intercourse was generally prohibited on certain days of the week (namely Saturday, Sunday, Monday and Tuesday) and on certain days of the year, but explicitly allowed only on Sabbath Eve, on Friday evening. ([Source](#)) If a woman stains a lot during the month she must remain in *niddah* status for that entire period according to [halakka](#) (Jewish law). To ensure compliance, rabbis taught that children conceived during periods of impurity and before the ritual purification bath (*mikveh*) would be categorized as "severely defiled". ([Source](#)) Once all these restrictions are taken in consideration, observant Jewish couples are left with but a handful of days a year during which they can freely engage in sexual relations.

The *mitzvot* regarding the menstrual impurity of women and the seminal discharge impurity of men are as follows:

- That a lying-in woman is unclean like a menstruating woman (in terms of uncleanness)* ([Leviticus 12:2-5](#))
- That the seed of copulation defiles* ([Leviticus 15:16](#))
- That a menstruating woman is unclean and defiles others* ([Leviticus 15:19-24](#))
- That a woman, having a running issue, defiles* ([Leviticus 15:25-27](#))

Depending on time and place, the rabbis could tweak the length of *niddah* much as they wished in order to limit their people's opportunities for intercourse and consequently for conception, which would have inevitably resulted in a much lower birthrate. Rabbis have used this tool to adjust the birthrate of Jewish communities according to circumstances, reducing births in the ghettos of Western Europe, where the Christian authorities gave Jews limited space, and allowing births free reign in Eastern Europe, where the Christian authorities allowed them greater space.

Data available from the birth records of Jews in Bohemia for the period 1780 to 1940 shows that the Jewish birth rate was consistently c. 30% lower than that of Christians. ([Source](#)) Records from Italy, on the other hand, indicate that the proportion of Jews to Christians was 2.13 Jews for every thousand Christians (0.213%) in 1600 CE and 1.87 Jews for every thousand Christians (0.187%)

in 1700 CE, which shows that the Jewish population grew just slightly slower. ([Source](#)) By contrast, the Jewish population in Eastern Europe grew much faster than the Christian population, in fact twice as fast in Germany-Austria and three times as fast in Poland-Lithuania. ([Source](#)) Given these huge differences in fertility it is clear that Europe's Jews have adjusted their reproductive rate according to circumstances and have used the purity laws to this end.

A third set of purity laws prescribe with whom one may or may not have sexual relations. Forbidden partners include members of the same sex, people of other ethnic or religious groups, animals, and people with whom one is not married to. These laws are intended to prevent sexual perversion, interfaith marriages, bestiality, and births outside marriage. In addition there are laws that spell out how to deal with sexual abuse and widows.

Laws prohibiting intercourse outside marriage or with another man's wife:

That there shall be no harlot (in Israel); that is, that there shall be no intercourse with a woman, without previous marriage with a deed of marriage and formal declaration of marriage ([Deuteronomy 23:18](#))

To take a wife by kiddushin (betrothal ceremony), the sacrament of marriage ([Source](#))

Not to have intercourse with another man's wife ([Leviticus 18:20](#))

Laws prohibiting marriage with people of other faith or ethnicities:

Not to intermarry with gentiles ([Deuteronomy 7:3](#))

That an Ammonite or Moabite shall never marry the daughter of an Israelite ([Deuteronomy 23:4](#))

Laws prohibiting marriage with eunuchs and people born out of wedlock (bastards):

That a eunuch shall not marry a daughter of Israel ([Deuteronomy 23:2](#))

That a mamzer (a child born out of wedlock) shall not marry the daughter of a Jew ([Deuteronomy 23:3](#))

Laws prohibiting sodomy and bestiality:

Not to commit sodomy with a male ([Leviticus 18:22](#))

Not to have intercourse with a beast ([Leviticus 18:23](#))

That a woman shall not have intercourse with a beast ([Leviticus 18:23](#))

Laws dictating when divorce is possible or not:

That one who defames his wife's honor (by falsely accusing her of unchastity before marriage) must live with her all his lifetime ([Deuteronomy 22:19](#))

That a man may not divorce his wife concerning whom he has published an evil report (about her unchastity before marriage) ([Deuteronomy 22:19](#))

To divorce by a formal written document ([Deuteronomy 24:1](#))

That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man ([Deuteronomy 24:4](#))

Laws dictating when widows could remarry:

That a widow whose husband died childless must not be married to anyone but her deceased husband's brother ([Deuteronomy 25:5](#))

To marry the widow of a brother who has died childless ([Deuteronomy 25:5](#))

That the widow formally releases the brother-in-law (if he refuses to marry her) ([Deuteronomy 25:7-9](#))

Laws dictating what happens to those who commit sexual abuse:

To impose a penalty of fifty shekels upon the seducer (of an unbetrothed virgin) and enforce the other rules in connection with the case ([Exodus 22:15-16](#))

That the violator (of an unbetrothed virgin) shall marry her ([Deuteronomy 22:28-29](#))

That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her ([Deuteronomy 22:29](#))

Interestingly, the Torah makes provisions to give couples time to cement their relationship:

That the newly married husband shall (be free) for one year to rejoice with his wife ([Deuteronomy 24:5](#))

That a bridegroom shall be exempt for a whole year from taking part in any public labor, such as military service, guarding the wall and similar duties ([Deuteronomy 24:5](#))

b. Circumcision

Jews made circumcision a sacred obligation and a pillar of their religion and justified it as the physical representation of the covenant between God and Abraham and a requirement for the inclusion of males in the faith. The actual reasons for the permanent mark of circumcision, however, are two: first, to keep Jews from deserting their community and, second, to diminish the pleasure of sex and facilitate better control over sexual urges. Circumcision imprisons Jews in the faith and makes apostasy physically impossible and denies them the full natural pleasure of intercourse.

By mutilating the male organ, Jews also stigmatized this part of the male body as something worthy of punishment and in need of a lifelong mark that would remind Jews of the trauma of circumcision every time they are about to engage in sexual intercourse. The act of procreation for Jews (and later also for Muslims) is thus marred by two negative associations, a mutilated male organ prone to impure dribbling of semen coming together with an impure female organ that is to be avoided like the pest for most of the month because it gushes blood and it too dribbles all manner of poisonous secretions. A more effective devastation of the sexual act one could scarce imagine. It sure takes all the fun out of sex!

Jews inherited the practice of circumcision from their Egyptian precursors via Moses, which reinforces the notion that Judaism is a continuation of Egyptian Atenism. The ancient Egyptians, especially among the upper class, both circumcised the males and infibulated the females [allegedly](#)

[for cleanliness](#) or purification purposes but in reality to make sexual intercourse unpleasant or even painful and thus reduce births. It is no coincidence that they circumcised males and [infibulated females](#) just before beginning their sexual lives at puberty. As an Egyptian priest Moses would have been circumcised as that was a requirement for entering the priesthood.

We have already seen that Egyptians circumcised adolescents as a rite of passage from childhood to adulthood by merely excising a triangular section or simply making a longitudinal incision in the dorsal face of the foreskin, in either case the preputium was not completely removed, unlike the Jewish rite which involves the amputation of an annular piece of the foreskin and is thus more invasive. ([Source](#))



The Jewish ceremony of circumcision (*brit milah*), where the foreskin is removed by a religious figure (*mohel*) on the 8th day after birth, is stipulated by the positive *mitzvah* to circumcise one's son. ([Genesis 17:12](#); [Leviticus 12:3](#)) Originally, Jews removed only the top of the foreskin without disturbing the frenulum, a procedure called *milah*, and allowed the rest of the prepuce (foreskin) to move back from the glans on its own as the child matured, thus causing minimal loss of sensitivity. But living in the Greco-Roman civilization subjected the Jewish people to great pressures to hide their covenant mark and the rabbis had to make it even more visible and permanent. David Gollaher, author of '[Circumcision: A History of the World's Most Controversial History](#)', explains:

“Indeed, the procedure itself became more radical, removing a larger portion of the foreskin in order to ensure that those who were circumcised as infants would be unable to evade their Jewish identity. They had ample motives for evasion. After Alexander the Great conquered the Near East between 334 and 331 B.C., a vogue of Greek culture inaugurated by Alexander himself and sustained by his followers swept through Jewish communities. Circumcision, as a mutilation of the natural human form, violated Greek esthetics. Moreover, Greeks held athletic contests in which participants appeared nude. The Greek standard of modesty held that the foreskin should cover the glans. Visible glans in an uncircumcised man was taken as evidence of sexual arousal and was thus considered indecent within the arena.” (p. 13)

In 119 CE, the Emperor Hadrian banned circumcision, putting even more pressure on Jews to hide their mark. Because many tried to hide their circumcision status to fit into the Greco-Roman world and used various methods to restore their original appearance, by the 2nd century CE the *cohanim* (Jewish priesthood) started removing the entire foreskin so the operation would be irreversible, a procedure called *periah*.

“Periah consists of tearing and stripping back the remaining inner mucosal lining of the foreskin from the glans and then, by use of a sharp finger nail or implement, removing all of the inner mucosal tissue, including the excising and removal of the frenulum from the underside of the glans. The objective was to ensure that no part of the remaining penile skin would rest against the glans corona. If any shreds of the mucosal foreskin tissue remained, or rejoined to the underside of the glans, the child was to be re-circumcised.” ([Source](#))

During the Talmudic period (500 – 625 CE) a third element was added to the operation, the sucking of the blood from the infant’s penis by the *mohel* with his mouth, known as *metzitzah*, rendering the operation even more perverse and bizarre and increasing the incidence of infections and infant deaths. ([Source](#))

Incidentally, this new element was added to the ancient and well-established circumcision procedure at about the same time as the pogrom of Antioch in 608, the massacres in Tyre and Acre in 610, and the expulsion of Jews from Hispania in 612 CE and may well have been a strategy conceived by rabbis to increase the incidence of infant mortality by causing infection so as to cope with the hardships of the time since migration without infants is a lot easier than with infants. Undoubtedly, the practice led to a higher infant mortality rate as it [takes a toll on human life even in modern days](#) where it is still practiced and [innocent life is needlessly lost](#).

Many Jewish authors have explicitly stated that the primary reason for circumcision is to make sex unattractive as they were aware that the foreskin heightens sexual pleasure. [Philo Judaeus](#) (20 – 50 CE) wrote that the purpose of circumcision is to deprive males of “*excessive and superfluous pleasure*” during sexual intercourse ([Source](#), p. 13). [Maimonides](#) (1135 – 1204 CE) too acknowledged that it was done to “*quell all the impulses of the matter*”, by which he meant reduce a man’s lustful thoughts, render sex less pleasurable, and deny women the superior experience of an intact penis. ([Source](#)) The latter notion was echoed a century later by Isaac ben Yediah (1450 – 1500 CE) who elaborated that when women have sex with circumcised men they receive no

pleasure and rarely orgasm. ([Source](#)) The importance of the foreskin for sexual pleasure has been chronicled by [dozens of theologians, doctors and writers](#) over the centuries, but also by honest [modern research](#) which is hard to come by because [circumcision has been heavily politicized](#) as have all depopulation measures. Nevertheless, current research supports past observations of the deleterious effects of circumcision on sexual enjoyment not only for men but also for women, as it shows that male circumcision exacerbates female vaginal dryness ([Source](#)), that “*vaginal dryness and the related clinical designation ‘female arousal disorder’ is but a normal female response to coitus with a man with an iatrogenically deficient (i.e., circumcised) penis*” ([Source](#)), that vaginal dryness is an indicator for female sexual arousal disorder ([Source 1](#), [Source 2](#)), and that females prefer coitus with intact partners rather than circumcised men by a ratio of 8.6 to one because women are twice as likely to experience orgasm with a genitally intact partner ([Source](#)).

Furthermore, in the days prior to nudity and pornography sexual intercourse was entirely of the body and not of the mind, it was carnal and somatic not cerebral and disincarnate as it is often the case in our days because our brains are aided by the memory of erotic pictures, moving or otherwise. Lovemaking for circumcised men in the past was therefore far more impoverished than it is for circumcised men today. Not only was lovemaking in the past not disembodied by pornography it was also not dulled by chemistry. In the pre-perfume, pre-soap era every hormonal signal sent by a woman’s body to communicate her readiness to mate or fertile status could be smelled by men, hence the prohibition from touching. And in the pre-endocrine disruptors era the reproductive system was not diminished in all its aspects, from libido to fertilization to fertility, as we will see in the following chapters.

How many infant boys died over the ages as a result of being circumcised is impossible to ascertain without access to birth records and they do not exist. It is however a certainty that at least 2 to 3% died of wound infections since even nowadays [0.5% get infected](#) despite being operated in sterile environments; about 15 in 100,000 died due to hemophilia, as that is [the incidence of this blood disorder](#) which interferes with blood clotting; and at least another 5% to 10% died of syphilis, tuberculosis and other infectious diseases transmitted by the *mohels* during the act of sucking blood from the penis, as [data from 1833 Krakow confirms](#). A conservative estimate is that once the *metzitzah* stage was added to the circumcision procedure one out of ten boys died from being circumcised. To enable this rather high mortality the rabbis reasoned that blood sucking was actually a hygienic measure, thus the very opposite of the truth, which is a trademark strategy that depopulationists throughout the world employ to defend their key methods of depopulation, as we will see.

In addition, a slew of short-term (“*penile hematoma, secondary phimosis, urethral or glandular injuries*”), medium-term (oozing, necrosis of the penile skin, urinary retention) and long-term complications (“*concealed penis, adhesions between penile skin to glans penis, penile deformities, secondary hypospadias, bad wound healing, granuloma, skin bridges, and psychological disorders*”) impacted the health and lives of the circumcised. ([Source](#)) Of course, there was always the danger of amputating the entire penis by mistake or intentionally, which is a form of medical

malpractice that [happens even in our times](#). Furthermore, if the *mohel* took matters in his own hands to stop families of mentally incompetent or mentally retarded (*shoteh*) people from reproducing there was no one who could stop him from performing a debilitating, spaying, desexualizing or even lethal circumcision.

Conscient of these problems and eager to prevent them from spreading outside Jewry, the Romans, who employed their own population control methods, passed several laws in 335 CE to prevent the forced circumcision of purchased slaves, force the Jewish masters to free the slaves they mutilated, and punish with permanent exile Roman citizens who circumcises themselves or their slaves. ([Source](#))

c. Contraceptives

To procreate is a moral obligation in Judaism, mentioned in the Old Testament commandment “*be fruitful and multiply*” ([Genesis 1:28](#), [Genesis 9:1](#), [Genesis 9:7](#), [Genesis 35:11](#)), but this obligation stops once a man has two children, as was later qualified by the oral law of the rabbis, the Mishnah, ([Yevamot 6:6](#)) where it is stated:

A man may not neglect the mitzva to be fruitful and multiply unless he already has children. Beit Shammai say: One fulfills this mitzva with two males, and Beit Hillel say: A male and a female, as it is stated: “Male and female He created them” ([Genesis 5:2](#))

Two children, a male and a female or two males, is the responsibility of every Jew, indeed of every human being, for that is the minimum number required to ensure the perpetuation of the species. Any fewer than that and the race becomes an endangered species and eventually disappears. Any more than that and the race becomes short of resources and eventually at war with itself. Jews understood the first part, but it would be centuries before they or any other human beings came to also understand the second part. Two children per couple is what we now call ‘replacement level fertility’ and as you read on you will find out its importance.

Once Jews fulfill their obligation to have two children they are free to use contraceptives to prevent further births. Specifically, birth prevention in Judaism rests on the Talmudic passage called “The Exclusion ([baraita](#)) of the Three Women” which states that a woman may use a contraceptive absorbent (*mokh*) under three circumstances: as a minor, during pregnancy, and while nursing.

“Three [categories of] women may use an absorbent (mokh) in their marital intercourse: a minor, a pregnant woman and a nursing woman. The minor, because [otherwise] she might become pregnant and as a result might die. A pregnant woman because [otherwise] she might cause her foetus to become a sandal [a flat fish-shaped abortion due to [superfetation](#)]. A nursing woman, because [otherwise] she might have to wean her child prematurely [owing to her second conception], and he would die. And what is a minor? From the age of eleven years and one day. One who is under [this age when conception is not possible] or over this age [when pregnancy

involves no fatal consequences] must carry on her marital intercourse in the usual manner.”
([Talmud Yevamot 12b](#))

Birth control in Judaism is left to women and contraceptive absorbents because men are forbidden to “waste seed” (meaning prevent their semen from fertilizing the egg) according to [Genesis 38:1-11](#) (and also [Yevamot 34b](#)), which seems a [deliberately misunderstood and misinterpreted chapter by rabbis](#) to free men of the trouble of having to worry about contraceptives. On the positive side, men cannot pull out prematurely (coitus interruptus) to prevent impregnating women and do not have to wear condoms, as both actions are considered a waste of semen. On the negative side, they are also not allowed to masturbate, an action regarded by Maimonides similar to killing a human being and strictly prohibited by the Code of Jewish Law ([Even HaEzer 23:5](#)).

Talmudic law permits women to use potions that make them infertile and the Talmud contains several passages where the “cup of roots” (*ikarin*) or sterility potion is mentioned ([Yevamot 65b](#), [Shabbat 109b](#), [Shabbat 110b](#)). This permission is also reinforced by the Code of Jewish Law ([Even HaEzer 5,12](#)). Men, on the other hand, are not permitted to take anything that makes them infertile since it is man’s duty to propagate the race ([Yevamot 8:2](#)). Nor are men permitted to permanently sterilize themselves through castration or emasculation, as clearly stated in [Deuteronomy 23:2](#).
([Source](#))

That women used oral antifertility potions and men gave them these potions is confirmed by a passage from the 13th century [Book of Jasher](#) (Sefer ha Yashar, “The Book of Righteousness”), which refers to the generations that came from Canaan ([Genesis 4:19–22](#)), where it is written:

“And they gave some of their wives to drink a potion of barrenness, in order that they might retain their figures and whereby their beautiful appearance might not fade.”

This shows that the Israelites not only used antifertility potions to control population growth but also for aesthetic and practical reasons since it is far easier to undertake the long and arduous voyage of migration without infants.

An even more compelling passage is offered in [Berieishit Rabbah 23](#) which states:

“Rabbi Azariah said in the name of Rabbi Yehudah bar Simon: this is what the men of the generation of the Flood would do: each of them would take two wives, one for procreation and one for pleasure. The one who was for procreation would sit as if she was a widow in her own lifetime (in the lifetime of her husband), and the one that was for pleasure would drink a cup for sterility so that she did not bear [children] and would sit by him adorned like a prostitute. As it is written: “He devours the barren that do not conceive, and does not do good to the widow” ([Job 24:21](#)). Know that among them the best was Lemech, and he took two wives, as it says “And Lemech took for himself two wives, one was named Adah” - because she became pregnant [adah] “and the second was named Tzilah” - because she sat in his shade [tzel].”

This passage confirms not only that antifertility potions were widely used but also that they were very effective.

The question now is what exactly did women use as a contraceptive absorbent or a [pessary](#) as these contraptions were called in the past? The best literature on the subject suggests that the pessary was made of either hackled wool or flax which may also have been imbibed in pomegranate juice. As for oral contraceptives the formula of the bitter cup, which may have been drunk by men and women alike as an antifertility agent, probably consisted of a “ground mixture of one zuz [a measurement] each of Alexandrian gum, alum, and garden crocus served in grape wine or beer” or of “frankincense, gum arabic (acacia), myrrh, and alum” while “acacia gum and myrrh were often mixed”. Another alternative for men may have been a drink made from honeysuckle (*Locerna periclymenun*), which the Greeks called *periklymenon* according to [Dioscorides](#). ([Source](#))

d. Abortion

The Torah passage that governs the conduct of Jews with respect to abortion is [Exodus 21:22-25](#), but since it refers to the accidental loss of a fetus as a result of a man striking a woman it has been interpreted and quarreled over ever since it was written. Regardless how the fetus is aborted, halakhic law seems to be content with a fine since the fetus is not viewed as a full human being until birth and its abortion is not considered homicide.

“The halakhic status of an embryo/fetus depends upon the stage of its development. From conception to the fortieth day, it is considered to be merely water. At three months the pregnancy is physically recognizable. Prior to labor the fetus is considered a “limb of its mother,” i.e. without independent legal status. During labor, before the head (or the majority of the body in a breech birth) is delivered, the fetus is considered a living being but one whose life is less valuable than the mother’s. After the head or the majority of the body is birthed, the fetus has a nearly equal status with the mother, especially if it is a full-term pregnancy. Only after a full-term pregnancy or survival of the premature fetus for thirty days does full human status adhere.”

Feticide does not constitute murder under Jewish law because the fetus is not considered a full-fledged human being until it is born. Abortion is permitted under the following circumstance ([Source](#)):

1. To save the life of the mother the midwife may dismember the fetus in utero in order to extract it. ([Oholot 7:6](#))
2. To carry out a death sentence a pregnant woman and her fetus may be killed if she is not in labour so long as the executioner first kills the fetus in utero by dropping a stone on the woman’s abdominal area. ([Arakhin 1:7](#))
3. If the baby is severely deformed or was conceived during a state of impurity, that is to say while menstruating or within the seven “white days” after menstruation, such a child is considered a non-viable product of conception. In the latter case, the baby can be aborted prenatally without halakhic objections. (JT Niddah, BT Niddah 3, [Mishnah Bekhorot 6](#), [Mishnah Keriot 1](#))

4. If the baby is the product of an adulterous relationship (*mamzer*) abortion is considered a duty. (Rabbi Yair Bachrach, 1638 – 1702, Rabbi Jacob Emden, 1660 – 1718)

Since mothers were allowed to abort any child conceived in a state of impurity it was really up to the mother to keep or kill her baby, especially if the father was onboard too, since any mother could say that the baby was conceived during an impure time and no one could prove otherwise. Although Jews lived in Christian and Muslim lands where abortion was prohibited by law until the mid-twentieth century, or still is in the case of many Islamic nations, mothers and their midwives could decide the fate of the babies during birth without anyone knowing since no men were allowed to assist or be present in the delivery room.

From 1400 BCE to about 200 CE, Jews led the way with iron determination in their quest to impose the greatest level of self-control at that time on man's animal urges for the sake of better civilizational outcomes. They did in the West what Hindu Brahmins did in the East. From 200 CE until the end of the period under discussion, 1760 CE, Jews have assisted Christian leaders in subsuming new people and lands into the Judeo-Christian belief system and population control methodology primarily by funding their wars, and have largely relied on the Christian leadership to cull their own numbers.

Their mission to be an example for the world to follow did not come without sacrifices. For not only did they suffer persecution and maltreatment from outsiders they also suffered psychological damage from insiders, from their own spiritual leaders who asked so much of them. It is not coincidental that psychotherapy was invented by Jewish scientists to mend the psychological damage caused by Judaism, a religion that attempts to regulate human behavior down to the smallest details far too strictly and in the process causes neurotic personalities and a [higher incidence of mental illness](#).

Jews took the baton of population control from the Egyptians, softened and expanded the methodology, and passed it down to Christians via the Roman Empire. In contrast to their Egyptian precursors, the Jews replaced castration with circumcision, did not subject women to genital mutilation, allowed abortion and feticide, did not work people to death, and since they no longer had their own land to defend did not have to sacrifice their men in war.

4. Methods to balance people and resources

a. Dietary laws

The Levant is a resource poor environment and dietary laws helped the Israelites survive in an environment of scarcity. To preserve resources and get the most out of them some foods were deemed permitted or fit for human consumption ([kashrut](#)/kosher) while others were forbidden ([terefah](#)).

Since the Torah does not state the rationale for dietary laws, for in so doing Israelites would have refused to abide by them, Jewish philosophy cannot categorize them as rational laws ([mishpatim](#)) or as commemorative laws (*eidot*), but instead conveniently relegates them to the third and last category of laws, namely the kind that lack a rational explanation ([chukim](#)) as they supposedly represent expressions of divine intentions that transcend human understanding and must therefore be obeyed without questioning.

The most anachronistic of the Jewish dietary restrictions and the most puzzling is that against pork, the meat that from 5000 BCE onward “*represented anywhere from 15-50% of the animals eaten in villages from southern Europe to Egypt to Mesopotamia*” but that herders in the Levant began abandoning around 3000 BCE to focus on wealth-bearing animals (sheep, goats and cattle) that “*provide storable commodities such as milk, wool, or hair that can be spun into textiles*” and that can plow fields thereby increasing grain production. Pigs can provide neither milk nor wool or traction power. Moreover they require lots of water and cannot subsist solely on grasses. Beyond being a source of meat pigs could not be commodified and since they could not be commodified they were not “*raised, bred and taxed*”. Pigs were a valuable source of meat only for the urban poor by the first millennium BCE, as they could thrive on the abundant water and waste provided by the cities, but the Levant did not have many cities. ([Source](#))

“Thus, it was the economic developments involving animals, and the contradictions of class-based urban life, that helped create regionalized traditions of pork consumption. People in Mesopotamia, Egypt, and the Aegean ate a lot of pork. Those in the Levant ate little. These traditions, enmeshed into the fabric of everyday life, would later lend themselves as markers of difference between groups of people, such as the Israelites (native to the Levant) and the Philistines (migrants from the Aegean) around 1200 BCE. Galvanized in this manner, pork took on a new meaning. It became an indicator of “us” vs. “them” in Philistine-Israelite conflicts. Drawing on this, and with the likely intent of crystallizing ethnic traditions to shore up political power, the Biblical authors (writing in the early-mid-1st millennium BCE) declared pigs an abomination.” ([Ibid.](#), p. 5)

To gain oversight and control over food consumption the Hebrew priests ([kohanim](#)) conceived complex and numerous dietary laws. This enabled the priesthood to limit what people ate, when, and how and thus reduce consumption without the state having to assume total control over food production, as the Egyptians had done.

One way in which this was accomplished is by disqualifying a living mammal or bird from human consumption on account of an injury or physical defect (*terefah*, plural *treifot*), of which originally the Talmud listed eight types (clawing, perforation, deficiency, missing, severing, falling, tearing, and fracturing). Over the centuries the number of *treifot* increased to 70 and include insignificant maladies, diseases, fractures or abnormalities. The more *treifot* the more opportunities to restrict meat consumption.

Another effective method devised by the priesthood to reduce meat consumption was to dictate that the ritual slaughter must be done by trained individuals (*shochet*, plural *shochtim*) using a special method of slaughter (*shechita*) and that the slaughtered animal must be soaked and salted to remove the blood and the entire process must be overseen by a rabbinic supervisor for the meat to be considered kosher. Since no one could consume an animal unless slaughtered by an expert trained and overseen by rabbis, meat consumption itself was thus regulated and limited as conditions dictated.

Over the centuries rabbis have attempted to justify the arcane Jewish dietary laws, by ascribing to them various medical, hygienic, and ethical advantages, some valid but most fictitious, but have yet to reveal their true purpose, namely the role they played in managing resources to prevent overconsumption and avoid scarcity and famine.

Health and hygienic advantages were certainly derived from the practice of excluding from the dietary regime animals prone to parasitical diseases at a time when refrigeration was unknown (pigs are now known to “*harbor numerous intestinal parasites, most commonly protozoa and nematodes*”). By removing and burning the fat around the abdominal region, which contains lymph ganglia where parasites reside, transmission to humans was reduced. By draining the blood from slaughtered animals infection with germs that reside in the blood was prevented. By salting the meat to ensure the complete removal of the blood the process of decomposition was slowed. By inspecting the lungs, entrails, liver and spleen the risk of disease transmission was reduced. By immersing in water the lungs of slaughtered animals to detect ruptures the transmission of tuberculosis was reduced. Taken together, these measures undoubtedly prevented infection, led to better human health and saved countless lives. ([Source](#))

b. Ritual washing

A clean person is a healthy person and a healthy person is not only a productive person but also one who is not a burden on the family and on society, therefore a net contributor to social wellbeing and an asset rather than a liability. A healthy person increases society’s resources and prosperity while an ill person drains them. Good health across a person’s lifespan results in net economic gains for society for the duration of that person’s life, making such a person a good return on investment for the immediate family and for society at large.

The improvements in hygiene brought about by ritual washing through the teachings of the Torah, and expanded by rabbinic and medieval commentaries, cover “*all aspects of individual and communal life, from matters of clothing and washing to dietary and sexual practices*” and have given Jews superior hygiene and better health than most of their contemporaries and therefore a better survival chance against diseases and in times of epidemics. ([Source](#))

In terms of bodily hygiene, Judaic ritual washing or ablution has two forms: full body immersion ([tevilah](#)) and hand washing ([netilat yadayim](#)). The former is performed in a natural stream or in a purpose built bath ([mikveh](#)) that holds living water, such as spring or groundwater, to achieve ritual purity through full immersion following a woman’s menstruation or other uterine bleeding ([niddah](#)), following a man’s seminal discharge ([keri](#)), prior to [Yom Kippur](#), before the three pilgrimage festivals of [Pesach](#) (Passover), [Shavuot](#) (Pentecost) and [Sukkot](#) (Tabernacles), prior to ascending the [Temple Mount](#), after contact with an animal carcass, and after contact with a corpse. ([Source](#)) And the latter is performed upon awaking in the morning, before and after eating a meal with bread, before prayer, before eating [karpas](#) in the [Passover seder](#), before the priestly blessing, after touching any part of the body customarily covered, after undressing, after marital relations, after visiting a cemetery, after coming in contact with lice, and after urination and defecation. ([Source](#), p. 174)

Mosaic laws on cleanliness extend also to clothes and the home and reflect the Hebraic obsession with sexual impurity due to menstruation or seminal discharges. The code of laws pertaining to bathing and clothes washing is found in [Leviticus 15:4-27](#). [Deuteronomy 23:12-13](#) teaches that human waste must be covered and that defecation and urination must take place at a distance from the place of habitation. The Torah is equally progressive and foresighted in disease prevention laying down the first quarantine rules for people with leprosy ([Leviticus 14:1-9](#)) and for those who touched a carcass ([Leviticus 5:2-3](#)), a corpse or even a grave ([Numbers 19:16](#)).

To what extent these superior hygienic standards have contributed to the good health, productivity and longevity of Jews in the past is impossible to ascertain as no statistical data exists. But if the present is any indication, we can infer, using British data, that the benefits of hygiene were substantial since Jews today “*live on average five or six years longer than their gentile counterparts, and there may be nearly three times as many Jewish centenarians as in the general U.K. population*”. ([Source](#)) Of course, contemporary Jews and gentiles in the UK have the same high standards of hygiene and the superior longevity of Jews cannot be attributed to hygiene. But the higher hygienic standards of the Jewish population in past centuries could have played a role in the epigenetic improvement of Jewish DNA, at least in the West, which today finds expression in their longer lives. Most likely, however, the longevity of British Jews is a consequence of their wealth, which enables them a higher standard of living, better nutrition and medical care, and freedom from menial and dangerous physical labor. However, the higher life expectancy of the Israeli than the British population, 82.7 years versus 80.9 years, despite a nearly identical per capita income, \$55,359 versus \$55,301 ([Source](#)), supports an epigenetic explanation for the longer lifespan of Jews.

c. Literacy

Following the destruction of the [Second Jewish Temple](#) and polity in 70 CE, during the [First Jewish-Roman War](#) (66 – 73 CE), Judaism changed profoundly since religious leadership was no longer centered around the high priests in Jerusalem but became widely dispersed among the rabbis and scholars of the diaspora who required all Jewish men to study the Torah and to send their sons to school from the age of six or seven to learn how to read and write. This made literacy universal among Jewry at a time when illiteracy was nearly universal throughout the world. However, it came at a cost. Since the vast majority of Jews were simple farmers who saw no value in education many converted to Christianity rather than bear the high cost of educating their male children according to the new norms of their religion. Over time, however, universal male literacy resulted in mass migration from agriculture to skilled occupations during the encounter with Islam and Europe and the opportunities they provided Jews, who represented a tiny but literate minority spread thinly among a vast and largely illiterate majority of Muslims and Christians. ([Source](#))

“Between 750 and 900, almost all the Jews in Mesopotamia and Persia — nearly 75 percent of the world’s remaining 1.2 million Jews — left agriculture, moved to the cities and towns of the newly established Abbasid Empire, and entered myriad skilled occupations that provided higher earnings than as farmers. Agriculture, the typical occupation of the Jewish people in the days of Josephus in the first century, was no longer their typical occupation seven to eight centuries later. This occupational transition occurred at a time in which there were no legal restrictions on Jewish land ownership. The Jews could and did own land in the many locations of the vast Abbasid Muslim Empire. And yet, Jews moved away from farming.” ([Ibid.](#))

The Jews became “craftsmen, traders, shopkeepers, bankers, scholars, and physicians” and mass Jewish literacy was key as it enabled and incentivized them “to abandon agriculture as their main occupation and profitably migrate to Yemen, Syria, Egypt, and the Maghreb. The tide of migrations of Jews in search of business opportunities also reached Christian Europe. Migrations of Jews within and from the lands of the Byzantine Empire, which included southern Italy, may have set the foundations, via Italy, for much of European Jewry. Similarly, Jews from Egypt and the Maghreb settled in the Iberian Peninsula, and later, in Sicily and parts of southern Italy.”

“...the literacy of the Jewish people, coupled with a set of contract-enforcement institutions developed during the five centuries after the destruction of the Second Temple, gave the Jews a comparative advantage in occupations such as crafts, trade and moneylending — occupations that benefited from literacy, contract-enforcement mechanisms, and networking and provided high earnings.

Once the Jews were engaged in these occupations, there was no economic pressure to convert, which is consistent with the fact that the Jewish population, which had shrunk so dramatically in earlier times, grew slightly from the 7th to the 12th centuries.

Moreover, this comparative advantage fostered the voluntary diaspora of the Jews during the early middle ages in search of worldwide opportunities in crafts, trade, commerce, moneylending, banking, finance, and medicine.

This in turn would explain why the Jews, at this point in history, became so successful in occupations related to credit and financial markets. Already during the 12th and 13th centuries, moneylending was the occupation par excellence of the Jews in England, France, and Germany, and one of the main professions of the Jews in the Iberian Peninsula, Italy, and other locations in western Europe.

...the Jews in medieval Europe voluntarily entered and later specialized in moneylending and banking because they had the key assets for being successful players in credit markets:

- *capital already accumulated as craftsmen and traders,*
- *networking abilities because they lived in many locations, could easily communicate with and alert one another as to the best buying and selling opportunities, and*
- *literacy, numeracy, and contract-enforcement institutions — “gifts” that their religion has given them — gave them an advantage over competitors.*

With these assets, small wonder that a significant number of Jews specialized in the most profitable occupation that depended on literacy and numeracy: finance. In this sector they worked for many centuries. As they specialized, just as Adam Smith would have predicted, they honed their craft, giving them a competitive advantage, right up to the present.

...an apparently odd choice of religious norm—the enforcement of literacy in a mostly illiterate, agrarian world, potentially risky in that the process of conversions could make Judaism too costly and thus disappear—turned out to be the lever of the Jewish economic success and intellectual prominence in the subsequent centuries up to today.” (Ibid.)

The economic and intellectual success of the Jews placed them in positions of financial and professional superiority to the people of the nations they cohabitated with and this allowed them to secure the resources necessary to survive and even thrive in times when the general population of Muslims and Christians suffered hardship and famine. In good times, when both Jews and the people they cohabitated with had plenty, harmony reigned or at the very least civility. In bad times, however, when Jews had plenty while the people in whose lands they lived suffered hardship Jews understandably became subject to resentment, prejudice, discrimination, abuse and violence. This explains the cycles of success and misery, of [philosemitism](#) and [antisemitism](#), the Jewish diaspora has suffered throughout the centuries and across the world until the 20th century.

These cycles were exacerbated by the Jewish predilection to cluster around centers of power and power figures, mostly due to their role as moneylenders to kings and queens, and to exert influence on them that did not always favor the native population, if be it only to fund their wars, which only complicated interfaith and intercommunal relations, especially since Jews have always refused to identify with the general population culturally and religiously while at the same time positioning

themselves towards the top of the social structures they refused to fuse with but disproportionately benefitting from.

In the final analysis, literacy made Jews too smart for their own good, for it is extremely dangerous to be educated among the uneducated and even more so to use your education to exploit the uneducated.

d. Moneylending and slavery

As moneylenders and commercial agents, Jews have played an important if not the predominant role in the creation of wealth and are the first capitalists. Wealth creation, however, never comes without exploitation.

The first sign of the Jewish intent to solve their resource scarcity problems by exploiting others is the readiness with which they violated their religion's teachings on usury and took advantage of Christianity, an offshoot religion of Judaism that prohibited Christians from engaging in usury and reserved it instead as a monopoly for Jews thus giving Jews an unparalleled economic advantage. Rightly or wrongly, in their apologetical and exegetical works "*rabbis in medieval Europe justified exacting usury from Christians for various local economic and social reasons, such as hard times, the exclusion of Jews from landed occupations, their heavy tax burden, and the need to amass funds to bribe Christians when Jews came under threat of persecution.*" ([Source](#), p. 83)

That lending at interest is a sin is merely hinted at in the New Testament, though not explicitly stated, as is that those who give should expect nothing in return, least of all a profit:

"And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. ³⁵ But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. ³⁶ Be merciful, just as your Father is merciful." ([Luke 6: 34-36](#))

"Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back." ([Luke 6:31](#))

Nevertheless, Christians for the most part abided by their religion's teachings and refrained from usury whereas Jews did not.

Jews in a sense used religion to write out the competition so that no one could challenge them on equal terms in the most lucrative business on the planet, moneylending, which over time allowed them to do disproportionately well. That Jews made good use of this advantage is attested by their greater success in Christian lands than anywhere else. They did not enjoy the same success in Muslim lands, where usury was neither permitted nor tolerated and any transgressors were severely punished.

The second sign of the Jewish intent to solve their resource scarcity problems by exploiting others is the self-serving double standard they wrote into the [Torah](#) with respect to moneylending. For as the [Hebrew Bible](#) (*Tanakh*) forbids taking or giving interest to other Jews, be it in money or in any other form, it permits lending money on interest to non-Jews.

“If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them.” ([Exodus 22:24](#))

“You shall not deduct interest from loans to your fellow Israelites, whether in money or food or anything else that can be deducted as interest; but you may deduct interest from loans to foreigners. Do not deduct interest from loans to your fellow Israelites, so that your God may bless you in all your undertakings in the land that you are about to enter and possess.” ([Deuteronomy 23:20-21](#))

“If your kin, being in straits, come under your authority, and are held by you as though resident aliens, let them live by your side: do not exact advance or accrued interest, but fear your God. Let your kin live by your side as such. Do not lend your money at advance interest, nor give your food at accrued interest.” ([Leviticus 25:36-38](#))

This prohibition has protected Jews from exploiting each other and has created a ‘them versus us’ mentality that coalesced Jews to exploit gentiles more successfully in the full knowledge that lending money is a form of enslavement, as attested by [Proverbs 22:7](#).

“The rich rules over the poor, and the borrower is the slave of the lender.”

Jews have engaged in moneylending not because but despite the teachings of the Torah, which [states on numerous occasions](#) that lending money at interest is a sin.

“If a man is righteous and does what is just and right... does not lend at interest or take any profit.” ([Ezekiel 18:5-9](#))

Lending at interest allowed Jews to obtain the resources they needed and much more without owning land, producing anything themselves, or conquering others and taking by force the resources of the conquered. Moneylending was and continues to be a subtle form of slavery, an upgraded, limited and far more humane form of slavery but slavery nonetheless, as it allows the lender to benefit from the labor of the borrower. Moneylending, formerly merely a vehicle for purchasing goods and services on borrowed money during difficult times, made money a vehicle to make more money by simply lending capital with interest to others. While others had done it before them (the Mesopotamians, Hittites and the Egyptians) it was only Jews who made it their primary source of income and wealth. Jews in effect used religion as a vehicle for self-enrichment.

Jews could not have made money their primary source of wealth creation by lending to Christians were they not aided, enabled and abetted (some might say forced) by the Church Fathers and the Christian aristocracy, both of whom benefitted greatly from allowing Jews to act as bankers. The

Church Fathers bypassed the ban on usury to set up capitalist institutions while the landed aristocracy and Europe's monarchs paid for their extravagant lifestyles and for the wars they instigated to reduce the population, be they at home or abroad. [Philip Augustus](#) (1165 – 1223 CE), for instance, allowed Jews in 1206 to charge 43% interest per annum, a huge rate of return. ([Source](#), p. 148)

The Church Fathers made usury possible and profitable for Jews by safeguarding their monopoly on it, which is why *“the doctrine [of usury] was enunciated by popes, expressed by three ecumenical councils, proclaimed by bishops, and taught unanimously by theologians”* but applied only to Christians ([Source](#)). At no point in time did the Church Fathers do anything to prevent Jews from practicing usury at will throughout Christendom, something any pope could have accomplished with a single papal bull, which the Church issued only to prevent Christians from encroaching on the Jewish monopoly (in 325, 1179, 1311, and 1515 CE). Quite the contrary, the Papacy protected the Jewish diaspora across the centuries with '[Sicut Iudaeis](#)' (later also known as the '[Constitutio pro Iudaeis](#)') letters, papal bulls of protection for Jews first issued by [Pope Gregory the Great](#) (590 – 404 CE) in the sixth century and reissued by six popes in the twelfth century and by ten others in the thirteenth century as well as by popes of later centuries. ([Source](#), p. X) The only constraint on Jewish usury placed by the Church concerned the forgiveness of interest to all Christians who participated in the Second Crusade and had borrowed money to finance their journey to the Holy Land. This was issued in 1145 by [Pope Eugenius III](#) (1145 – 1153 CE) in the papal bull [Quantum praedecessores](#). ([Ibid.](#), p. 146) Moderating interest rates on Jewish lending in general was attempted pro forma at the [Fourth Lateran Council](#) in 1215 (see canon 67 '[De usuris Iudaeorum](#)' or 'On the usury of Jews'), but the ecclesiastical orders were largely ignored by secular rulers who alone had the authority to enforce them. ([Source](#), p. 85)

The papacy did its utmost to ensure that Jews were to be protected by Christians and allowed to practice their religion unharmed not because of their special role in the history of salvation, as Augustine of Hippo (354 – 430 CE) framed it, but because of their role in assisting the Christian elite to control population growth and thus enable the survival of Christian civilization. Jews carried the knowledge of population control they inherited from the Egyptians throughout the world, for that is the true purpose of the diaspora's existence, and transferred it onto Christendom first and foremost.

For their part, Europe's monarchs and aristocrats made usury possible by being the largest borrowers of Jewish capital and saddling their subjects with the task of paying back the loans through increased taxation. Not surprisingly, Jews came to be viewed as pariahs by common Christians and as indispensable by the Christian elite, both secular and spiritual. Elite Jews were able to accrue vast wealth but brought down on the heads of all Jews, poor and rich alike, the loathing of common Christians. The extraction of profit from the extension of credit served indirectly as the cause of additional taxes on the population at large. When this convenient arrangement failed, as it sometimes did, the Jewish bankers were expelled and their wealth

expropriated by the monarchy. To ensure that this marriage of convenience failed as seldom as possible, all parties of this ménage à trois – the wealthy Jews, the Church Fathers and Europe’s monarchs – collaborated to keep the ratio of Jews to the general population of Christians constant at or below 0,5% so the Jewish diaspora could continue to exist as a culture and community apart and great wealth could be concentrated in the fewest hands. More Jews than that and the moneylenders would have undercut themselves by reducing their interest rates to levels that would have made the extension of credit unprofitable and the accumulation of great wealth impossible. Fewer Jews and their communities would have been unable to exist as a culture apart and would have disappeared into the general population.

The third sign of the Jewish intent to solve their existential problems by exploiting others, while not exclusively Jewish by any means, was their substantial involvement in slavery where Jews have played an important and at times predominant role. As with moneylending so with slave trading Jews were enabled by the Church Fathers and the European nobility.

The [Jewish Encyclopedia](#) (Vol. 11, p. 402) states:

“[Pope Gelasius](#) (493) permitted Jews to introduce slaves, if they were heathen, from Gaul into Italy. At the time of [Pope Gregory the Great](#) (590 - 604) Jews had become the chief traders in this class of traffic.

With the rise of Islam large opportunities were afforded to the Jews to supply Moslem slaves to the Christian world, and Christian slaves to that of Islam; and [Ibn Khordadbeh](#) in the ninth century describes two routes by which Jewish slave-dealers carried such slaves from West to East and from East to West. According to [Abraham ibn Ya'kub](#), Byzantine Jews regularly purchased Slavs at Prague to be sold as slaves.

[Louis the Fair](#) granted charters to Jews visiting his kingdom, permitting them to possess and sell slaves, provided the latter had not been baptized; three of these charters are still extant. [Agobard](#) claimed that, notwithstanding this provision, the Jews kept Christians as slaves, citing the instance of a Christian refugee from Cordova who declared that his coreligionists were frequently sold, as he had been, to the Moors. Many, indeed, of the Spanish Jews owed their wealth to the trade in Slavonian slaves brought from Andalusia. Similarly, the Jews of Verdun, about the year 949, purchased slaves in their neighborhood and sold them in Spain.”

Despite the Papal prohibition that Jews were not to trade or own Christian slaves this continued to occur frequently forcing the Church to restate and reissue its prohibition (at the council of Orleans in 541, Paris in 633, Toledo in 633, Szabolcs in 1092, Ghent in 1112, Narbonne in 1227, and Beziers in 1246) until finally in the 13th century Jews, and the Christian rulers who enabled them, stopped treating Christian souls like cattle. ([Ibid.](#), p. 403)

Jews were also key players in the Atlantic slave trade across the centuries but especially between 1636 and 1645 when the Dutch took Brazil from the Portuguese and Jews acted as brokers who bought slaves at auctions and then sold them to plantation owners on credit therefore being the predominant retailers of slaves in the colony. ([Source](#))

For a proportionately small population Jews have always played a disproportionately large role in the slave trade. They have however played an equally disproportionate role in the pursuit and expansion of prosperity, their own first and that of the general population second.

e. Trade and commerce

Jewish money did not only finance war, slavery, and the extravagant lifestyles of the nobility. It also financed commerce and trade activities that brought prosperity, contributed to the creation of a new social class, that of traders and merchants and their respective guilds, and to economic dynamism.

Jews were very successful at facilitating trade between the rural and urban economies of Europe. ([Source](#)) They were equally preeminent in international trade. By facilitating international trade, Jews helped move needed commodities and resources from faraway places where they were in abundance to places close to home where they were scarce or nonexistent, a risky but extremely profitable endeavor, therefore enabling the survival of more of their people and a better and richer life. As movers of sought-after commodities from one continent to another, Jews forged privileged positions for themselves throughout the Christian and Islamic worlds despite being landless, at least in Christendom, and caught between the power of the cross and the might of the crescent.

Jews used the power of money, literacy and networking, provided by the wide geographic spread of the diaspora, as well as the ability to communicate important information in their own language to their own advantage to gain a dominant position in international trade. The transnational nature of the diaspora is what enabled Jews to be more competitive. Jews in effect turned adversity into advantage by capitalizing on their stateless and landless existence which began with the [Babylonian exile](#) and captivity in 586 CE, when part of the Jewish population was deported to slavery, and was completed by the [Roman siege and destruction of Jerusalem](#) in 70 CE, which sent the remaining Jews in all corners of the world.

f. Diaspora existence

The life of perpetual exile that Jews chose over assimilation and acculturation, hard as it was, provided not only disadvantages but also advantages. Jewish men did not have to fight and die in wars, but died instead of natural causes. This preserved the natural balance between males and females and saved Jewish leaders from having to find ways to reduce the number of females in line with that of males in the aftermath of war.

Diaspora existence not only allowed Jews the luxury of not fighting and dying in wars, a rare privilege throughout human history, and of not having to kill a proportion of their females, an even rarer privilege, but also the opportunity to rise to the top of the social crust by virtue of their superior education and their coexistence as a literate minority within much larger majorities of mostly illiterate people.

Not surprisingly, many Jewish people to this day reject Zionism, which espouses the return of Jews to Israel, and choose instead to continue living in the diaspora where they boast [a better education](#) and a [higher per capita income](#) than the rest of the population, especially in the US which hosts the largest number of Jews outside Israel.

As a peripatetic people devoid of a land of their own and determined to remain apart and separate as a distinctive culture and religion with a particular identity, the Jewish people have had to learn how to survive in foreign lands among foreign people. They conceived survival strategies that not only allowed them to survive but also thrive, strategies that are based on their universal literacy and numeracy which allowed them to use the native populations to their own advantage and to rise again and again to the top of the economic hierarchy while at the same time assisting the local elites to control population growth, which was the most valuable knowledge they could monetize; knowledge embedded in their very culture and religion.

Demography:

Due to their tumultuous history and constant migrations there is no reliable data on the number of Jews across the centuries, but only broad estimates and gross Talmudic exaggerations and confabulations.

Before the fall of [Solomon's Temple](#) in the 6th century BCE and the deportation of Israelites to Babylon, [Israel](#) and [Judah](#), the two Israelite kingdoms, numbered no more than two to three hundred thousand inhabitants. This remained largely the case during the Babylonian, Persian and Greek occupations of the region, thus until the 2nd century BCE. By the time the Romans annexed the region in 63BCE the population may have numbered 600,000 people. The population of [Roman Judea](#) (which included the regions of [Judea](#), [Samaria](#) and [Idumea](#)) peaked at circa 800,000 at the beginning of the common era, despite large-scale Jewish revolts with high casualties, until the [First Jewish-Roman War](#) (66 – 73 CE) when it took a deep dive. ([Source](#), p. 141)

The [Bar Kokhba Revolt](#) (132 – 136 CE), or the *Expeditio Judaica*, as the Romans called it, led to extensive depopulation, as circa half a million perished in war, others died of hunger and disease, many were taken as war captives and sold into slavery, and others fled, according to Roman historian [Cassius Dio](#) (155 – 235 CE) whose numbers may be exaggerated. ([Source](#)) Jews were barred from entering Jerusalem, which was rebuilt as a Roman colony and named [Aelia Capitolina](#), and the province itself was renamed [Syria Palaestina](#) “to wipe out all memory of the bond between the Jews and the land”. ([Source](#), p. 334)

From this point on, more Jews lived and thrived in cities of the diaspora, especially in Iraq, Syria and Egypt, than in their ancestral land and tracking their numbers is even more difficult. Perhaps as many as two million Jews lived across North Africa and the Middle East by the time Islam was born in the 6th century. About half of them were assimilated by Islam over the ensuing centuries and others migrated to Europe.

Jews spread into Europe in large numbers during the Muslim rule of the Iberian Peninsula which started in the 8th century and by the 11th century had a substantial presence there. They continued to thrive in Muslim Spain even after the [1066 Granada massacre](#) when Muslims killed some 4000 Jews, nearly the entire Jewish population of the city at that time. ([Source](#))

Between the 12th and the 17th centuries, the total global Jewish population remained relatively stable at circa 1.1 million to 1.3 million, primarily due to periodic massacres and forced conversions. ([Source](#))

It has been estimated that during the five centuries from 1000 to 1500, 380,000 Jews were killed during the persecutions, reducing the total number in the world to about 1,000,000. In the sixteenth and seventeenth centuries the main centers of Jewish population were in Poland and the Mediterranean countries, Spain excepted. ([Source](#))

By the beginning of the 18th century the total Jewish population numbered about 1,2 million, of whom circa 600,000 Jews lived in the Islamic world and about the same number in Christendom where during the 19th century a quarter of a million Jews converted to Christianity. By 1900 the total global Jewish population reached 11,3 million (8,9 million in Europe, 1,5 million in North America, 370,000 in Africa, 352,000 in Asia, 26,000 in South America, and 17,000 in Australasia). ([Ibid.](#))

From 1700 to 1900, the Jewish population grew rapidly from circa 1,2 million in 1700 to circa 11,3 million in 1900, a steady demographic expansion of 841,7% that far outstrips the global population which grew only from 603 million in 1700 to 1,65 billion in 1900, thus a rate of expansion of just 173.6%. This means that during these two hundred years the Jewish population grew 385% faster than the rest of the global population. Consequently, whereas in 1700 just 0.2% of the global population was Jewish in 1900 the proportion had climbed to 0.68%.

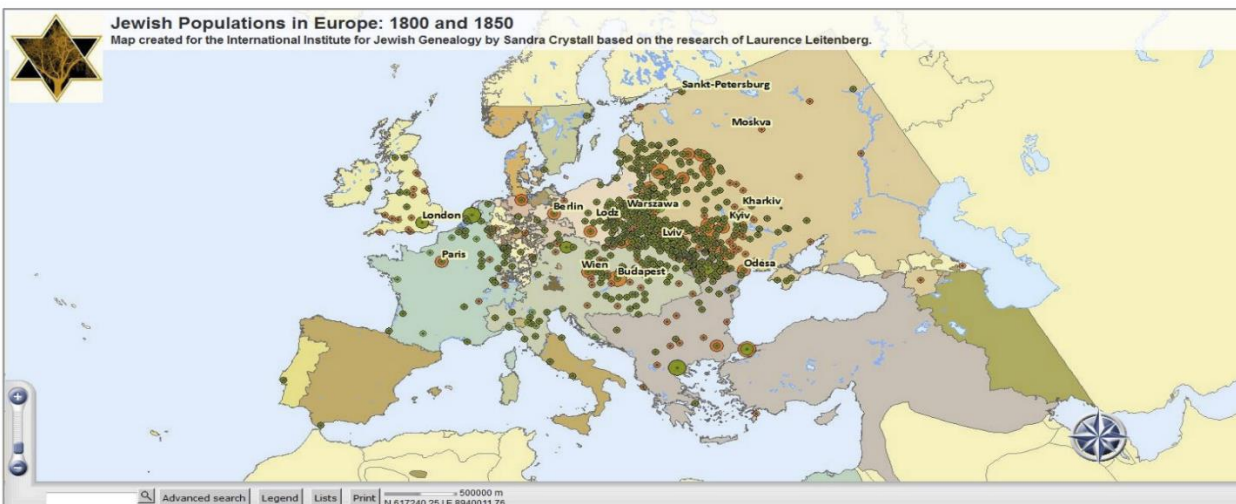
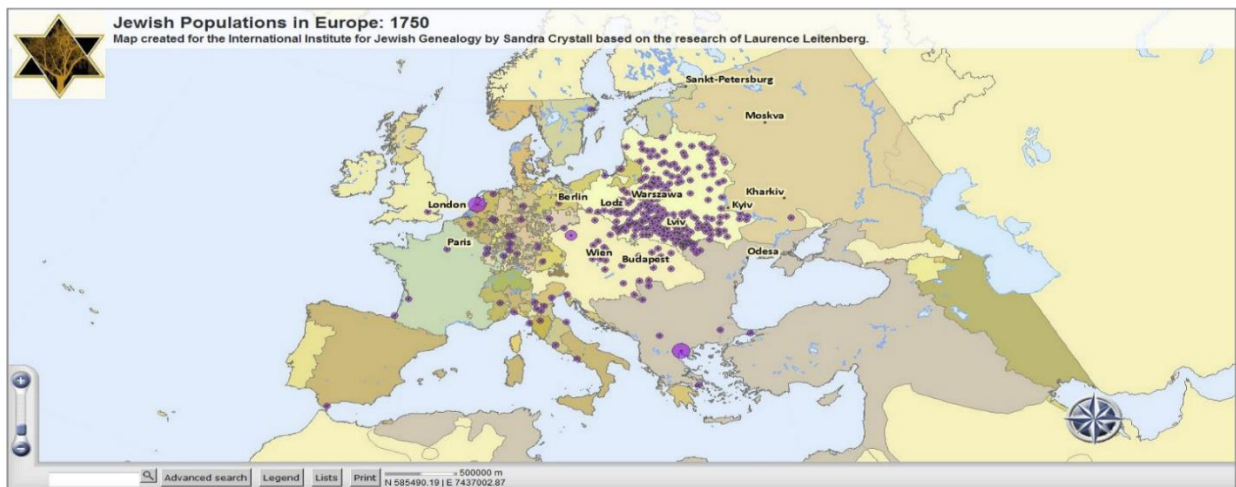
From 1900 to 1940, the Jewish population grew in lockstep with the rest of the world reaching 16,5 million, a 46% increase, while the rest of the world reached 2.4 billion, a 45.6% growth. Therefore, in 1940 Jews constituted 0.69% of the global population, a slight increase from 45 years earlier.

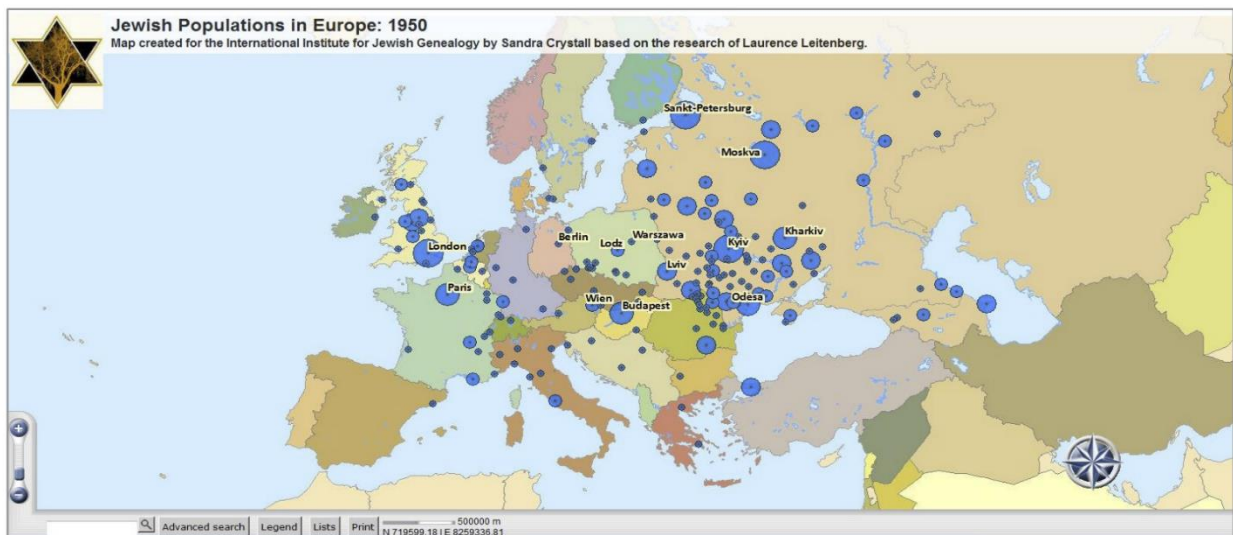
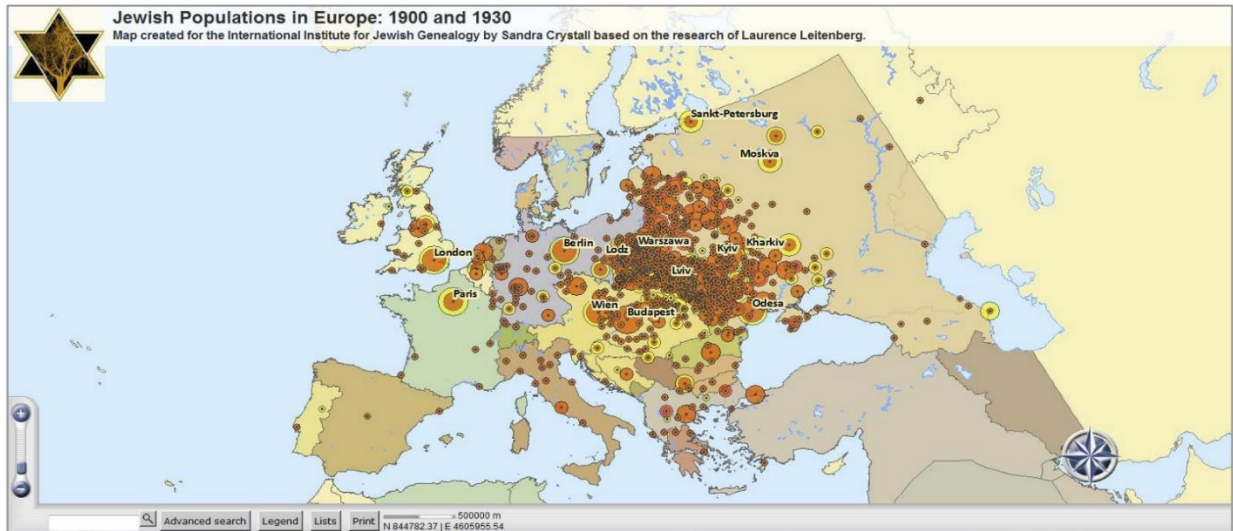
The [Shoah/Holocaust](#) killed 6 million Jews reducing the total global Jewish population to 11.5 million. Consequently, in 1950 Jews constituted 0.45% of the global population, down from 0.69% in 1940.

Since all Jews killed during the Holocaust were European Jews it makes sense to compare Jewish population growth in Europe with that of the general population. According to the US Holocaust Memorial Museum, 10,431,539 Jews lived in pre-war Europe of whom 6,636,235 were killed during the Holocaust, thus 63% of all European Jews. According to Yad Vashem, 9,796,840 Jews lived in pre-war Europe of whom 5,846,032 were killed during the Holocaust, or 60% of all Jews. ([Source](#))

Let us now compare the population growth numbers in Europe for the same time period, namely 1700 to 1940. According to the most generous estimate (by Della Pergola), 716,000 Jews lived in Europe at the beginning of the 18th century versus 127 million Christians. ([Source](#), p. 19) By 1940 the Jewish population had grown to circa 10 million, that's an astounding 1296.6% increase. By contrast the Christian population grew to c. 500 million during the same period (1700 to 1940), a moderate 293.7% increase. ([Source](#)) The Jewish population of Europe therefore grew 341.5% faster than the Christian population, that's three and a half time faster.

In many cities and countries the Jewish population was far outstripping the Christian population in the rate of growth, especially in Eastern Europe, so much so that by 1900 Jews came to represent 17% of the total population of Poland (41% of the population of Warsaw, 44% of Lublin, and 22.37% of Cracow), 5% of the population of Romania (60.38% of Bacau, 47.6% of Botosani, 40% of Iasi, 23.14% of Braila, of Timisoara 29.9%, and 15.34% of Bucharest), 3.3% of the population of Russia (87.52% of Berdychev, 78.81% of Brest-Litovsk, 65.62% of Bialystok, 37.3% of Odessa), 8.95% of Vienna, 9.92% of Prague, 14.89% of Sofia, 9% of Dresden, 7.63% of Frankfurt, 11.3% of Amsterdam, and 57.14% of Salonica, to name but a few. ([Source](#))





Source: <https://www.iiig.org/wp-content/uploads/2018/01/LeitenbergCrystall-JewishPopulationsMaps-Report-updated.pdf>

After the Holocaust the Jewish population of Europe had been [reduced to 3.5 million](#), representing 0.7% of the European population versus 2% of the population in 1940, thus bringing it closer to what it had been in 1700 when Jews represented 0.56% of the population. The highest [number of casualties](#) occurred in places where Jews were in the highest proportion relative to the general population.

The global population of Jews today [has reached 15.2 million](#) and they therefore represent circa 0.2% of the global population, just as it was in the first century CE.

“Today, European Jewry amounts to about 1.3 million, with two in three people living in one of three countries – France, the United Kingdom or Germany. Viewed from a long-term perspective, the proportion of Jews in Europe today out of the global Jewish population (about 10%) is not very different from the proportion observed about 1000 years ago. The same is true of the

proportion of Jews in the total population in Europe: both then and now Jews constitute less than 0.5% of the whole. Jewish demographic history in Europe is not one of continuous peaceful development: in more than one sense, the Jews of Europe followed where the whole of Europe went. Just like others, Jews moved through Europe from the West towards the East up to the nineteenth century, and in the opposite direction thereafter, in pursuit of economic opportunities and greater freedom.” ([Source](#), p. 64)

The number of Jews in Europe was rebalanced with that of Christians by the continent’s population controllers who reside and have always resided in the Vatican. The Church assumed responsibility over Europe’s Jews early in its history and has fulfilled its responsibility by keeping their numbers in check.

Newly released secret documents from the Vatican archives show that Pope Pius XII did absolutely nothing to stop the Holocaust and did everything he could to prevent orphans of Holocaust victims from being reunited with their relatives. ([Source](#)) Had he stopped the Holocaust, he would have given Jews a demographic advantage over Christians. And had he not prevented Jewish orphans from being reunited with their families by hiding and converting them to Christianity he may not have been able to save their lives.

Let us now see how Christians have carried out the awesome responsibility of curbing population growth to prevent misery, war and the collapse of their civilization.

Conclusion for Judaism:

Four overarching features define the Judaic system of population control:

First, it was religious not secular institutions that have always controlled population growth through religious rules.

Second, the Jews are the first people in history to lower fertility by directly limiting human sexuality and sexual intercourse through specific restrictions.

Third, as a landless civilization Jews were spared from war as they did not have land to defend from others, but were condemned to pogroms since the civilizations that hosted them had to control Jewish numbers in the same manner or to the same extent as controlling the numerical growth of their own people.

Fourth, since Jews did not have land to defend and did not have to fight and die in wars they did not have to contend with artificial disruptions of the numerical balance between males and females in the aftermath of war and as such were spared from having to practice female selective infanticide. Also, since they could not create wealth and make a living from the exploitation of land they had to find alternate ways and did so by engaging in trade, commerce and moneylending. Landlessness, therefore, also condemned them to have to find niche occupations in the societies that hosted them and this focus on securing their economic stability in a political unstable world turned Judaism into a business polity and the synagogue into commercial networking hubs.

CHRISTIANITY

As a religion created specifically to convert the world to monotheism, Christianity had to be far more attractive than the religion of its creators, Judaism. The 613 commandments of Judaism were consequently reduced to just 10 core commandments, to which in time 7 capital virtues and 7 deadly sins were added. And, of course, the circumcision requirement was dropped as it would have repelled any potential convert and made Christianity as ill-fated as Judaism as a proselytizing instrument. Gone were also the supervision of women's periods and blood spots and the counting of men's semen stains for the same reason as circumcision. Christianity had to be a light and captivating version of Judaism to succeed where Judaism had failed, converting pagans and polytheists, and the notion of priests sticking their noses into people's underpants to monitor their sexual erections and excretions would have been enough to repulse the most receptive pagan.

The commandments, which appear in [Exodus 20:2-17](#) and in [Deuteronomy 5:6-21](#), are: (1) there is only one God, (2) do not blaspheme, (3) respect the day of rest and prayer, (4) honor your parents, (5) do not kill, (6) do not commit adultery, (7) do not steal, (8) do not bear false witness, (9) do not covet your neighbor's wife, and (10) do not covet your neighbor's goods. The first four are meant to protect monotheism, number 6 and 9 are meant to protect monogamy, and the remaining four are meant to protect society.

The 7 capital virtues and 7 deadly sins were set in their final form in the 5th century by [Prudentius](#) (348 – 413 CE), who rationalized them as opposing pairs: (1) chastity vs. lust, (2) temperance vs. gluttony, (3) charity vs. greed, (4) diligence vs. sloth, (5) kindness vs. envy, (6) patience vs. wrath; and (7) humility vs. pride. They give Christians an ethical framework to guide their lives, make their own decisions and assume responsibility for them, thus far more individual freedom than Judaism gives its adherents.

Having set the moral parameters of the faith, the Church left behavioral control in the hands of the people, with constant guidance from the Church, while the responsibility for numerical control was assumed fully and solely by the Church. This is Christianity's covenant with God, different from Judaism's covenant with God in that it absolves man from the responsibility of limiting the number of offspring to balance people and resources. This allowed the Church Fathers to outlaw contraceptives, abortion, castration, circumcision, infibulation, female genital mutilation, infanticide, matricide, and patricide, unburdening the people of the horrid crimes that past and contemporary cultures were forced to commit on a continuous basis as part of their struggle for existence and the survival of their civilization. Reestablishing equilibrium between people and resources in Christianity has been done instead periodically through massive events manufactured by the Church, events that took millions of lives in a very short time and gave Europe's population history the seesaw shape that distinguishes it from other cultures, the wild up and down swings in numbers every few generations, but also much greater individual freedoms. To withhold this horrid reality from the public the Church was forced to proceed silently, secretly, selflessly and to cover itself in blood while maintaining an immaculate image so its people remain without sin and

without blame; it was forced to do what Christ's creators had him do, sacrifice himself for mankind by taking the sins of mankind upon himself. The Church is the living embodiment of Christ and has continued his mission generation after generation, quietly, resolutely, stoically with the same impassionate coldness and unconditional love as God himself to give man redemption and salvation from sins, the sins of population control that originate in the "sins" of the flesh.

The New Testament is replete with direct statements and indirect allusions to Christ's role as redeemer, as the one who compensates for our faults.

He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. ([1 John 2:2](#))

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned – every one – to his own way; and the LORD has laid on him the iniquity of us all. ([Isaiah 53:4-6](#))

For by a single offering he has perfected for all time those who are being sanctified. ([Hebrews 10:14](#))

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. ([Hebrews 9:15](#))

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. ([Hebrews 9:22](#))

And as foretold, this I no longer deny and have come to accept, I, a Son of God, am here to save mankind from itself, for I bring with me the time of reformation and the knowledge to reform our ways:

So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. ([Hebrews 9:28](#))

To make it easy for pagans to embrace Christianity its creators invented a messiah, a savior of mankind, as God incarnate and endowed him with supernatural powers and a supernatural love for mankind to match his powers, a prophet so attractive as to be without match in history and named him Jesus. Because Jesus is a figment of the emancipated Jewish imagination and never existed there is no historical or archeological evidence of his existence, which represents the Achilles heel of the faith but also adds to its allure and mystique as no evidence can be brought forth to dispute his extraordinariness, which is why the divinity of Jesus is so vehemently and desperately insisted upon by Christians.

Just as Moses and his fellow Egyptian priests invented three generations of founding prophets of Judaism (Abraham, Isaac, and Jacob), none of whom existed, so did Paul/Saul and his fellow

Judaic priests invent Jesus and the twelve apostles of Christianity, none of whom existed. Just as Judaism was created by Egyptian priests and based on pure fiction laid on paper in the Old Testament as moral tales, so Christianity was created by Hebrew priests and based on pure fiction laid on paper in the New Testament as moral tales. Atenism failed but begot Judaism to try again to make monotheism a success. Judaism failed too but begot Christianity to try to make monotheism a success. The third attempt at monotheism, Christianity, succeeded in becoming a global religion, partly due to it assuming the cloak of official religion of the Roman Empire but mostly due to its superior ethics evinced by its love of humanity, and also due to its realistic understanding of human nature, both in its strengths and weaknesses.



Christianity's political success came in three steps: the [Edict of Milan](#) (313 CE), where an agreement was signed by the Western Roman Emperor [Constantine I](#) and [Licinius](#) that granted Christians religious toleration and freedom from persecution in the Roman Empire; the [Council of Nicaea](#) (325 CE), where a uniform Christian doctrine was agreed upon and Christianity was recognized as an official religion in the Roman Empire; and the [Edict of Thessalonica](#) (380 CE), where the Eastern Roman Emperor [Theodosius I](#) and the Western Roman Emperor [Gratian](#) and his co-ruler [Valentinian II](#) agreed to make Christianity the state church of the Roman Empire, but also to persecute as heretics all other Christian denominations that did not adhere to the [Nicene Creed](#).

It is thus Christianity became married to the secular interests of the Roman Empire, which sought unity from it, and acquired the authority to suppress all other religions within the Roman Empire. Christianity became a political instrument wielding spiritual weapons and has remained this until the present day.

1. Methods to end life

a. War

The Greeks, under [Alexander the Great](#) (r. 336 – 323 BCE), and the Romans, under [Augustus](#) (r. 27 BCE – 14 CE) and [Trajan](#) (r. 98 – 117 CE), learned the hard way that the world cannot be unified by brute force through military conquest. Their soldiers fought and died in the four corners of the world to first conquer and subsequently maintain administrative control over populations that had nothing in common with their conquerors or neighbors and could not be held together by force indefinitely. The world is too big and motley for any one man, army or empire. Only an idea may bring it and hold it together, the idea of one God and one faith. Once the Church Fathers and the Roman Emperors came to this understanding sometimes towards the end of the fourth century they agreed that maintaining the territorial integrity of the vast Roman Empire was no longer a priority. Converting the pagans became the priority and killing anyone who refused to convert to make room for the converted became the principal preoccupation of Popes and Emperors alike. As a result, no sooner did Christianity become the official religion of the Roman Empire in 380 CE than the empire fell apart fifteen years later, a causation that did not go unnoticed by the historians of the time, such as [Zosimus](#) ([Source](#)).

Christian leaders, both secular and spiritual, fought on three major fronts during the period at hand, 500 CE to 1760 CE: to convert the pagans and unify Europe under the banner of Christianity; to consolidate power in the hands of a single Pope and prevent true schisms; and to prevail over eastern threats, the Persians and later the Muslims, and over northern threats, the Mongols and the Vikings. Each of these drawn-out, centuries-long conflicts cost millions of lives and served as a break on population growth.

Despite Roman opposition, Christianity had already succeeded in becoming the principal religion of North Africa and the Levant by the end of the third century. Commenced by the Roman Empire and continued by its successor, the [Holy Roman Empire](#), the process of Europe's Christianization took about a millennium and was completed by the 15th century when the Baltic region was the last to come under the fold of Christianity. The [evangelization of Europe](#) was made by the power of the sword or, when possible, by converting pagan practices to Christian use ([inculturation](#)), but was held together by the power of the word, God's word, the same god of small things inherited by the priests from the shamans but in the meantime endowed with armies and recognized by the highest secular powers; an emancipated God that had absorbed ideas and symbols from every other creed its priests sought to subdue and subsume, the God of the Church. Millions died in the process.

The unity and hierarchy of the Church was threatened from the very beginning by the various sects that had emerged, each seeking doctrinal preeminence or at the very least independence, which would have defied the political purpose of the Church as a unifying force when it was given the status of official religion of the Roman Empire. From the onset Christianity was plagued by rejections of doctrines considered essential to the Church, thus by [heresy](#), which was punished by

[excommunication](#) (exclusion from the faith) or death, and by disunity with respect to organizational or minor ideological differences, thus by rejection of [communion](#), which was punished with excommunication and settled, if at all, with war.

To keep power focused in the hands of the Pope, Christianity deemed every man with the potential to be the next prophet a threat and has either been absorbed by the Church to be controlled or has been killed. Those absorbed were granted sainthood centuries later when they no longer posed a threat to the power and primacy of the Pope and their [canonization](#) has been deliberately subjected to impossible criteria to delay it until all his contemporaries were dead and no one could claim to continue his work.

The [list of heresies](#) is long and the Church's response always brutal and usually deadly. The [list of schisms](#) is just as long and the Church's response equally brutal and deadly, the [Protestant Reformation](#) (started in 1517) being the most costly in human lives, while the [East-West Schism](#) (started in 1054) the most enduring and divisive but the least violent. At least 50 million people died in the [Counter-Reformation](#) wars fought during the 16th and 17th centuries and Germany lost a third of its people. The Church never missed using a heresy or a schism as a great opportunity to take as many lives as possible. In fact, given the spurious grounds of most schisms it is probable that many if not most were caused by the Church leaders themselves to create artificial lines of division that skillfully manipulated served as a never-ending source for "religious" wars when in fact they were merely wars of convenience, thus wars of population control.

Within a century and a half of Islam's appearance on the world stage Christianity had lost all its territories in North Africa and the [Levant](#) that it had not already lost to the [Sassanid Empire](#) (224 – 651 CE) as well as half of the Iberian Peninsula. In response to this extraordinary expansion and to stop Islam's spread in Europe, [Pope Urban II](#) called for the first [Crusades](#) (religious wars) in 1095 at the [Council of Clermont](#) and granted papal [indulgences](#) to all who answered the call. The Crusades continued until 1291 when all hopes of recovering the Holy Land were abandoned. An [estimated one to nine million](#) Muslims and Christians lost their lives during the two centuries of Crusades. Christians had better luck in their struggle against Muslims in the Iberian Peninsula, which had been taken by the [Umayyads](#) in 711 and whose reconquest ([Reconquista](#)) lasted from 1123 to 1492 and [cost the lives of c. ten million people](#). Others Crusades were fought against the Cathars in the 13th century, the Waldensians and Hussites in the 15th century and against the Ottoman Empire from the 14th to the 17th centuries. They too cost millions of lives, but the Ottomans were fought mostly by Orthodox Christians.

Wars were made more effective as population control tools by:

1. Subjecting European lands to the rule of dynastic families who triggered wars between their family members when they needed to reduce the populations under their control. Between 1440 and 1765 the throne of the [Holy Roman Empire](#) and of a dozen European kingdoms were continuously held by the [Habsburgs](#), all of whom were members of a large, extended family ultimately devastated by its [long history of consanguinity](#). Interbreeding among monarchs was

of course encouraged by the Church as it resulted in feeble and slow-witted individuals who could be easily controlled.

The [Capetian Dynasty](#) on the other hand (also known as the [House of France](#)), which ruled France without interruption from 987 until 1792, when the monarchy was abolished by the [French Revolution](#), chose to control the Papacy rather than be controlled by it, overpowered it in 1309 and [held it captive in Avignon](#) until 1376, long enough to force the Papacy to accept waging biological warfare in Europe as a method of population control. The odious task of abandoning all established rules of war and chivalry to cull its own Christian population with the bubonic plague fell on the Order of Knights of the Hospital of Saint John of Jerusalem, also known as the [Knights Hospitaller](#) (and currently known as the [Sovereign Military Order of Malta](#) and as the [Order of Saint John](#) and [sixteen other names](#)), which had been founded as a military order to fight in the Crusades but was left purposeless once it lost the [Holy Land](#) to the Muslims at the end of the 12th century.

2. Taking advantage of religious schisms or even causing them to be used as grounds for brutal [religious wars](#) and mass butchering. There are many indicators that [Martin Luther's Reformation](#) was an engineered religious conflict not least of all the ridiculous reason for the split (namely that salvation in Christianity comes from faith in Jesus alone and does not also require good works, as Catholics maintain); the wanton destruction of human life unleashed on Europe by the [Counter-Reformation](#) (1545 – 1648 CE) over such inconsequential theological disputes; the help he received from his fellow [Augustinian](#) brothers, all solid Catholics; and the fact that although excommunicated as a heretic Luther lived in comfort, continued writing theological disputes and composing hymns undisturbed, married, had six children, translated the Bible, and died of natural causes as an old man; hardly the fate of a heretic. Much the same happened to the other “heretics” useful to the Church, the founding fathers of Calvinism: [William Farel](#), who died an old man at the age of 66 with a teenage wife at his side; [John Calvin](#), who died an old man at the age of 73; [Theodore Beza](#), who died a very old man at the age of 86 with his second wife by his side; and [John Knox](#) (1514 – 1572) who died of natural causes at the age of 58 with his young wife by his side and was survived by five children, 2 from his first marriage and three from his second. Calvinism, of course, served as a convenient division of Lutheranism that the Catholic Church could take advantage of when and if it suited its interests, which is why it was allowed to flourish in Switzerland and serve as a theological and physical buffer zone between Lutheranism to the north and Catholicism to the south.

Genuine reformers/heretics, such as [Jan Hus](#) (burned at the stake in 1415) or [Girolamo Savonarola](#) (burned at the stake in 1498), were not afforded such space and clemency, nor were the [Radical Reformers](#), the so-called [Anabaptists](#) whose leaders were all killed in 1535 and the remaining believers had to flee to the Americas where they still exist as [Mennonites](#), [Hutterites](#) and [Amish](#). This artificial split created by Church leaders through Catholic and Protestant

factions provided the perfect environment for war on command and cost the lives of at least 10 million Europeans in just 150 years during the 16th and 17th centuries.

Moreover, its timing was perfect as the [Reconquista](#) of the Iberian Peninsula ended in 1492, and with it the wars against Muslim forces in Western Europe. The Reformation was started in 1517 to provide much needed opportunities for war since war is the best method of thinning the population, especially when the Church controls both sides of the conflict and can create tensions at will, and when it alone is responsible for balancing people and resources.

Schisms created for other purposes, such as that between the Eastern/Greek and Roman/Latin churches, known as the [Great Schism](#) of 1054 CE, resulted neither in religious wars between the Catholic Church and the Eastern Orthodox Church – as its purpose was not to trim the population but to convert the pagans more successfully by taking advantage of linguistic, geographic and cultural proximity – nor in challenges to the bishop of Rome’s claim to [universal power](#) (*dominium mundi*) and [Papal supremacy](#), which would be the only true grounds for a schism.

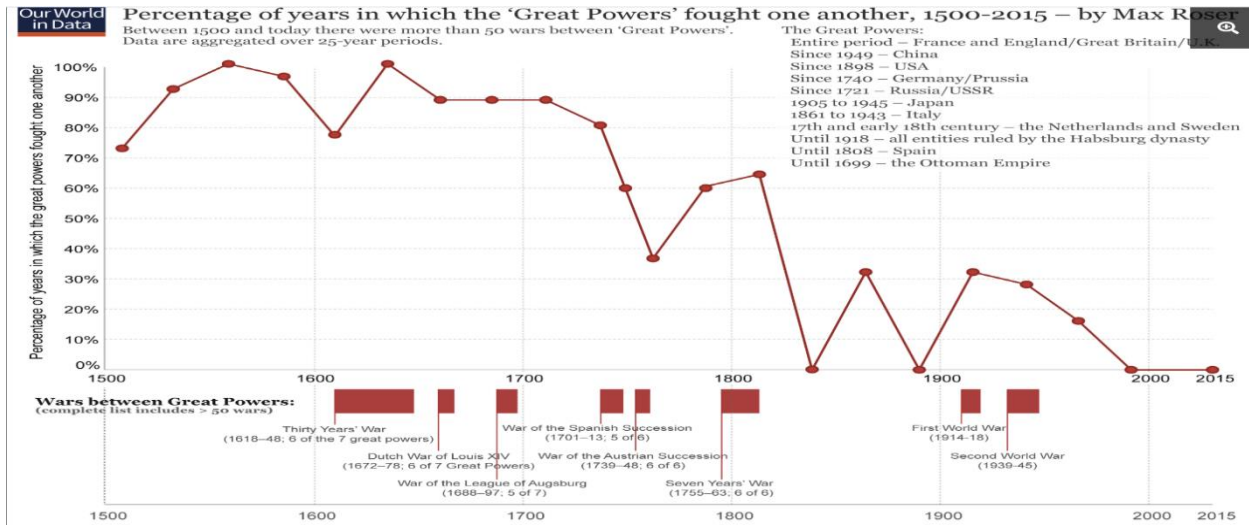
3. Having a single absolute center of power, the Pope as [Supreme Pontiff](#), to orchestrate the geopolitical objective of population control across Christendom by approving royal marriages, enthroning and dethroning monarchs and emperors, and legitimating absolute monarchies with [divine right](#). The Catholic Church placed the Pope, the Vicar of Christ, at the top of the world, as the sole earthly authority that is not beholden to any other earthly authority but only to God, the God of small things the Church owns and controls. More than this, it violated the principle of [pentarchy](#), the model of Church organization agreed upon and outlined by the legislation of [Emperor Justinian I](#) (527 – 565 CE), whereby five ecclesiastical sees were recognized as equal and each with its own jurisdiction: Rome, Constantinople, Alexandria, Antioch and Jerusalem.

Instead of being satisfied with being just *primus inter pares* (first among equals) the popes of Rome affirmed a universal ecclesiastical structure with Rome as its center and the primacy of the bishop of Rome that endows him with “*full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered*” ([Source, paragraph 882](#)) as he has “*supreme, full, immediate, and universal power in the care of souls*” ([paragraph 937](#)). The doctrine of Papal supremacy, moreover, places the Vicar of Christ above the law and endows him with the ecclesiastical privilege of exempting anyone from the ordinary operation of the law. This is of course a free license to kill and commit any other crime necessary to periodically reduce the population in line with resources.

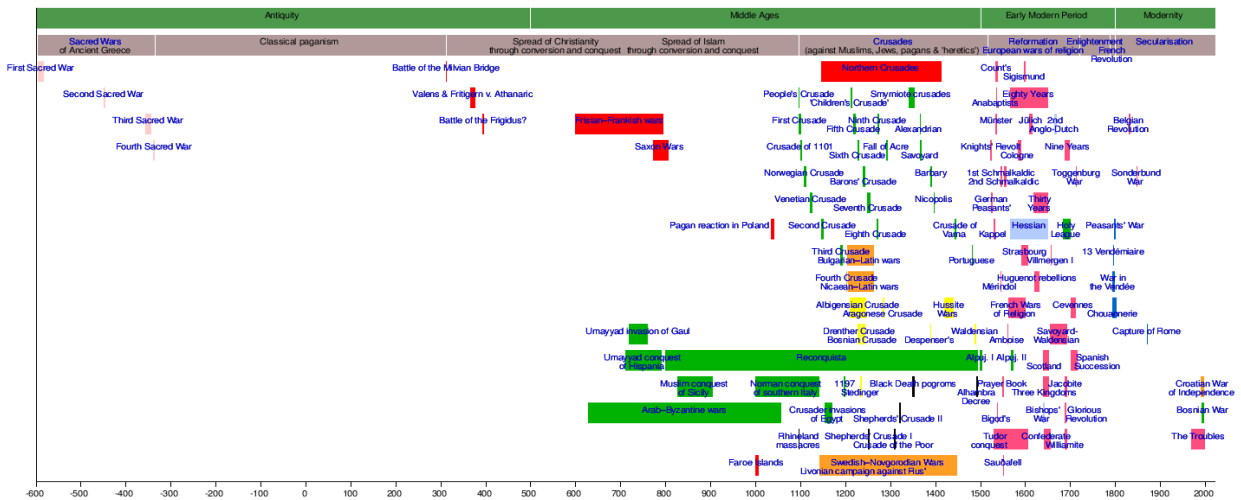
In addition, the Pope and the clergy enjoy personal inviolability against malicious injury ([privilegium canonis](#)), so that victims of the Church’s program of population control cannot seek revenge. And they enjoy the right to a special tribunal and an ecclesiastical judge in civil and criminal cases ([privilegium fori](#)), so the clergy can exonerate itself from any crime committed to reduce the population, thus immunity from prosecution. The Pope gives himself

and his soldiers, the clergy, full legal immunity to commit any and all crimes with impunity for without these privileges the Church could not carry out its primary role, limit the growth of populations which cannot be done without taking lives en masse.

The result of this tripartite structure of Christian society (dynastic families, manufactured schisms, and Papal supremacy) is of course a history of perpetual war during the 16th and 17th centuries.



At least 30% of Europe's population control needs were as a result covered by wars instigated either by secular or religious authorities but rarely without the Pope's blessings.



Europe's religious war history is therefore marked by two distinct periods, that of the Crusades, when Christians fought Muslims from the 10th to the 15th centuries, and that of the Counter-Reformation wars, when Catholics fought Protestants during the 16th and 17th centuries.

The insanity of Europe's wars of religion was largely put an end to by the [Peace of Westphalia](#) (1648 CE), which ended the [Thirty Years' War](#) (1618 – 1648) and the [Eighty Years' War](#) (1568 – 1648 CE), the two primary engines of population control on the European continent at that time.

b. Plague

Various epidemics of [typhus](#), [influenza](#), [smallpox](#), and [bubonic plague](#) have washed across the world in antiquity causing suffering and death, but no sooner was Europe firmly in the grip of the Church the bubonic plague began visiting the continent with conspicuous regularity and leaving behind destruction of human life at a scale never before seen anywhere else on earth. This is no coincidence but the hand of the Church, for it used disease as opportunistically as schisms to trim back the population.

The first major epidemic of the bubonic plague (caused by the bacterium [Yersinia pestis](#)) in Christendom occurred in 542 in Constantinople, marking the beginning of what history has come to know as the [Plague of Justinian](#). From 541 to 571 it spread across West Asia and the Mediterranean. It was commonly thought that it came from Egypt along with grain imports to Byzantium though recent genetic evidence has shown that ancestral *Yersinia pestis* strains were common in Europe and Asia for more than three thousand years prior to the Plague of Justinian ([Source](#)).

According to [Bishop Gregory of Tours](#) (538 – 594 CE), who chronicled two outbreaks of plague in 543 and 571 in the [Vienne](#) and [Clermont](#) area of south-central France, and several recurring outbreaks in [Marseille](#) and its surroundings, the disease appears to have become endemic in southern Europe by the end of the sixth century. It continued to cause outbreaks throughout Europe for the next 200 years but with limited casualties and without causing a demographic disaster ([Source](#)).

Unlike the late antique Plague of Justinian, the medieval plague, known as the [second plague pandemic](#) or the [Black Death](#) that swept across Europe from 1346 to 1353 CE, wiped out 30% to 60% of Europe's population, despite the fact that the *Y. pestis* bacterium that caused the Black Death was no more virulent than the *Y. pestis* that caused the Plague of Justinian, according to current DNA studies ([Source](#)). This second plague pandemic was blamed on the Mongols who during the siege of [Caffa](#) on the [Crimean Peninsula](#) in 1348 threw diseased corpses over the city walls to infect the trapped population ([Source](#)). From its onset, therefore, it is human intervention that made the second plague pandemic so much more virulent and deadly than the first. The Mongols, however, did not start the pandemic but three Christian entities who, as we will see, deliberately spread it throughout the continent.

The Church recognized the evangelizing, economic and ultimately demographic potential of the disease in the aftermath of the Plague of Justinian and decided to use it as a population control instrument or a substitute to war under duress from the French Monarchy. This methodology of

war, biological warfare, was imposed on the Papacy by the Capetian Dynasty during the time it held a series of popes [captive in Avignon](#) (1309 to 1376).

Who decided to wage biological warfare on the European population, why, where and when? Who?

The way for biological warfare was paved in the first decade of the 14th century by the consolidation of temporal, spiritual and military power in French hands, those of [King Philip IV](#) of the French Capetian Dynasty, [Pope Clement V](#) (born Raymond Bertrand de Got in Aquitaine, France, and a relative of King Philip IV); and Grand Master [Dieudonné de Gozon](#) (from Languedoc, France), head of the [Knights Hospitaller](#), one of the three most important military orders of the time and answerable only to the Pope.

To solve his mounting deficit problems, King Philip IV, whom Dante dubbed rather presciently the “*plague of France*” in his [Divine Comedy](#) (1308 – 1320), decided to tax the clergy and oust it from the affairs of the state. When [Pope Boniface VIII](#) (1294 – 1303) protested and blocked his decisions with papal bulls he took the Papacy hostage, installed his personal friend on the Throne of Saint Peter as Pope Clement V in 1305, and moved the Papacy and Curia to Poitiers in 1305 and subsequently to Avignon in 1309 where it remained under the control of the French Capetian Dynasty until 1376. During the time the Papacy was held captive in Avignon the French monarchy asserted full control over it by ensuring that all elected Popes, five in all, and the vast majority of cardinals were French.

To disarm and defang the Papacy, free himself of debt owed to the [Knights Templar](#), the other great military order of the time, and consolidate military power in his own hands, King Philip IV and Pope Clement V tried first to force the Templars to merge with the Hospitallers and when the Templars refused Philip arrested its leaders under false charges of heresy in October 1307, tortured and forced confessions out of them, had the Pope ban and seize their assets across Europe a month later, denied them proper trial, kept them imprisoned for seven years, transferred all their assets to the Hospitallers, and finally burned two of its leaders at the stake in 1314 as relapsed heretics ([Jacques de Molay](#), Templar Grand Master, [Geoffroi de Charney](#), Master of Normandy) while the other two accused leaders ([Hugues de Pairaud](#), Visitor of France, and Godefroi de Gonville, Master of Aquitaine) were sentenced to life imprisonment. The remaining 10 to 20 thousand Templars, of whom only a tenth were actual knights while the rest oversaw the extensive financial and business affairs of the order, were retired. Some of the Templars reconstituted themselves in Portugal as the [Military Order of Christ](#) under the protection of [King Denis](#), others retired, while others still agreed to be incorporated into the ranks of the Knights Hospitaller.

From 1310 and 1346 there were four French popes (Clement V, 1305-1314; [John XXII](#), 1316-1334; [Benedict XII](#), 1334-1342; and [Clement VI](#), 1352-1352), six French Capetian kings (Philip IV, 1285-1314; [Louis X](#), 1314-1316; [John I](#), 1316-1316; [Philip V](#), 1316-1322; [Charles IV](#), 1322-1328; and [Philip VI](#), 1328-1350), and three French Grand Masters of the Knights Hospitaller

([Foulques de Villaret](#), 1305-1319; [Héliion de Villeneuve](#), 1319-1346; and [Dieudonné de Gozon](#), 1346-1353).

During the seven decades the Papacy was held hostage in Avignon, these three institutions (i.e. the Capetian Dynasty, the Avignon Papacy, and Knights Hospitallers) looked for a permanent and cheap solution to their mounting problems: the king's indebtedness, the continent's overpopulation, the people's chronic famine, and the growing social unrest. Exactly when they decided that biological warfare is the solution to all their problems is impossible to ascertain precisely, but once they decided, sometimes between 1310 and 1345, they set their diabolical plan in motion. By 1346 they succeeded for that is when the Black Plague, the deadliest event in history then and now, began to claim lives.

Given that the Knights Hospitaller attempted to assassinate their Grand Master Foulques de Villaret in 1317 and placed Maurice of Pagnac in his stead, I suspect that the reason of his attempted assassination may well have been his decision to recalibrate the order's knights for biological warfare. Villaret was reinstated in 1319 by Pope John XXII but only to tender his resignation and a new Grand Master named de Villeneuve took his place since Pagnac died in 1319 or most likely was killed. Given this unprecedented event in the Hospitaller's history, I suspect that the decision to use the plague for biological warfare was made in 1317 but could not be pursued until 1319-1320.

The history of the [Order of Knights of the Hospital of St. John of Jerusalem](#), the Knights Hospitaller, made them the best candidate for carrying out biological warfare on behalf of the Papacy and the French Monarchy. It started in the 11th century as a monastic charitable order who cared for sick pilgrims in Jerusalem. By the 12th century the order also began to provide pilgrims with armed escort and soon it became a military force that participated in the Crusades. In recognition for their military service [Pope Innocent II](#) (1130 – 1143) gave the order in 1130 the coat of arms that has come to represent them, a silver cross in a field of red. In 1113 [Pope Paschal II](#) (1099 – 1118) formally recognized the Knights Hospitaller and confirmed their independence and sovereignty by [papal bull](#). When they lost the Holy Land at the end of the 13th century the Hospitallers built their own fleet and in 1310 took the island of Rhodes becoming their center of operations.

The order inherited most of the properties held by the Knights Templars, the most famed and wealthy military order at the time, in 1312 when [Pope Clement V](#), under pressure from [King Philip IV of France](#), dissolved the order. By the beginning of the 14th century, the Knights Hospitallers held property across Europe and ships throughout the Mediterranean and were ideally positioned to spread the plague in almost every corner of the continent from their homebase on the island of [Rhodes](#) (from 1309 to 1522) and later from [Malta](#) (from 1530 to 1798). The Knights Hospitaller therefore had the medical knowledge, the military training, the Europe-wide presence, [the fleet](#), and the political and spiritual support necessary to wage biological war.

More than this, they were soldiers whose business was death and original mission to succor the poor and the sick, to contain militant Islam, and to prevent the spread of disease ([Source](#), p. 199), which gave them the perfect cover to commit any and all atrocities. They were hardened by the triple vow common to all religious orders, the vows of poverty, chastity and obedience, and had neither wives nor children and therefore no emotional ties to the world, which they had renounced upon becoming members of the Order to live communally and separate from the population at large. By spreading the plague they did not risk killing their own wives and children since they had none. They were exempt from civil laws, the jurisdiction of bishops, and the payment of tithes. They enjoyed free passage across Christendom, were answerable only to the Pope, were authorized to collect alms, to build their own churches and cemeteries, and to bury the dead ([Source](#), p. 172). They were in other words endowed with all privileges necessary to kill at will and suffer no consequences. And since the poor could not be helped so long as the population doubled every 20 years, the only way to break the cycle of poverty and help society climb out of the poverty trap was to periodically cull the population.

The three people personally responsible for killing an estimated 100 million people, most of them Europeans, are the later representatives of the same three entities: [King Philip VI of France](#) (1328 – 1350) of the Capetian Dynasty (House of Valois); [Pope Clement VI](#) (1342 – 1352), born Pierre Roger from a noble French family; and [Dieudonné de Gozon](#), Grand Master of the Knights Hospitaller (1346 to 1353) for the entire duration of the plague, and also of French noble descent.

Three individuals, all French, are responsible for the biggest crime in history, which reduced the world population from 450 to 350 million people in just eight years. It should be mentioned that most of the Cardinals at the time were French and that similarly most of the Knights Hospitaller at the time were French. All three institutions therefore were fully controlled by French individuals of noble descent. The biggest crime in history has an entirely French fingerprint and biological warfare as a method of depopulation came about fully as the result of a French conspiracy between the secular, spiritual and military leaders of the time, all members of the French nobility.

Why?

A confluence of factors brought about this outcome: first, rapid and unsustainable population growth between 1000 and 1340 CE, time during which the population of Europe swelled from c. [38 million to about 74 million](#) people; second, the [Great Famine of 1315 to 1317](#), which killed 10% of Europe's population causing crime and social unrest, as well as recurring famines in the Kingdom of France throughout the first half of the 14th century; and third, the loss of the Holy Land and the Levant to the [Saracens](#) at the end of the 12th century and the ensuing need to repurpose the [military orders](#).

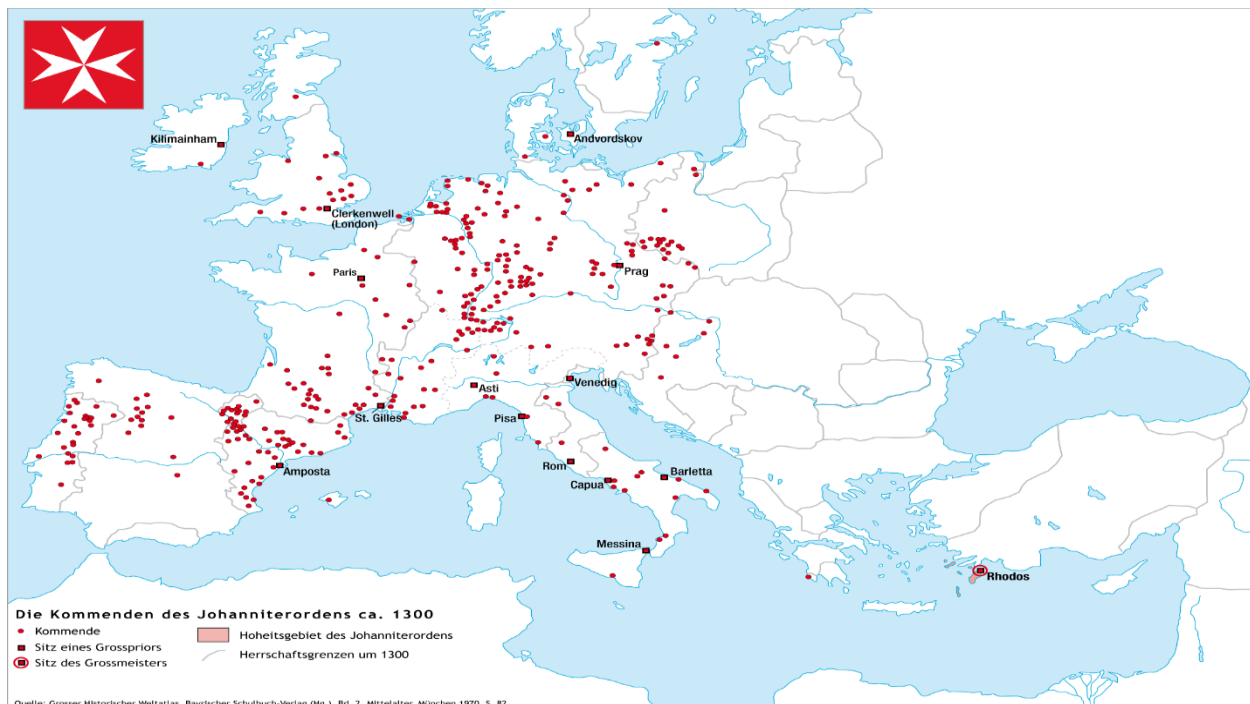
Conventional war was too expensive whereas biological war was cheap by comparison and killed men, women and children alike and did not leave behind a lopsided population structure with too many females and orphans that society would have to somehow care for. It is the cost of war that had bankrupted the Capetian Dynasty during the reign of Philip IV (1285 – 1314), made him indebted to the Jews (who he expelled from the realm in 1306 in order to free himself of the debt

he owed them) and to the Knights Templar alike (who he arrested in 1307 and burned alive in 1314 for the same reason he expelled the Jews) and brought him in conflict with the papacy when he decided to tax the clergy to increase his revenue.

Philip VI (1328 – 1350) would not repeat the mistakes of his predecessors. He used a different strategy to get out of war, stop starvation, and rid himself of debt. The plague solved his war, population, and debt problems.

Where and when?

With the Hospitallers newly installed on the island of Rhodes in 1310, they began studying the plague and how to use it as a weapon. Rhodes remained their headquarters until 1522 as it provided several advantages. Their isolation on an island did not jeopardize the European continent should their experiments get out of control while their proximity to the Ottoman controlled Anatolia provided them with a steady supply of slaves to experiment on, with enemy territories just across the water to see if their experiments work in the real world, and with an active plague reservoir from which to renew their own artificial reservoir on Rhodes should it run dry. It is no coincidence that the Ottoman Empire suffered the “*longest continuous manifestation of this disease in recorded human history: from 1347 to 1947 – six hundred years of plague*” ([Source](#)). Nor is it that the Hospitallers built the most advanced hospital in the world at that time on Rhodes and later also on Malta, which was their base of operations from 1530 to 1798. Their hospitals were research centers for the weaponization of the plague.

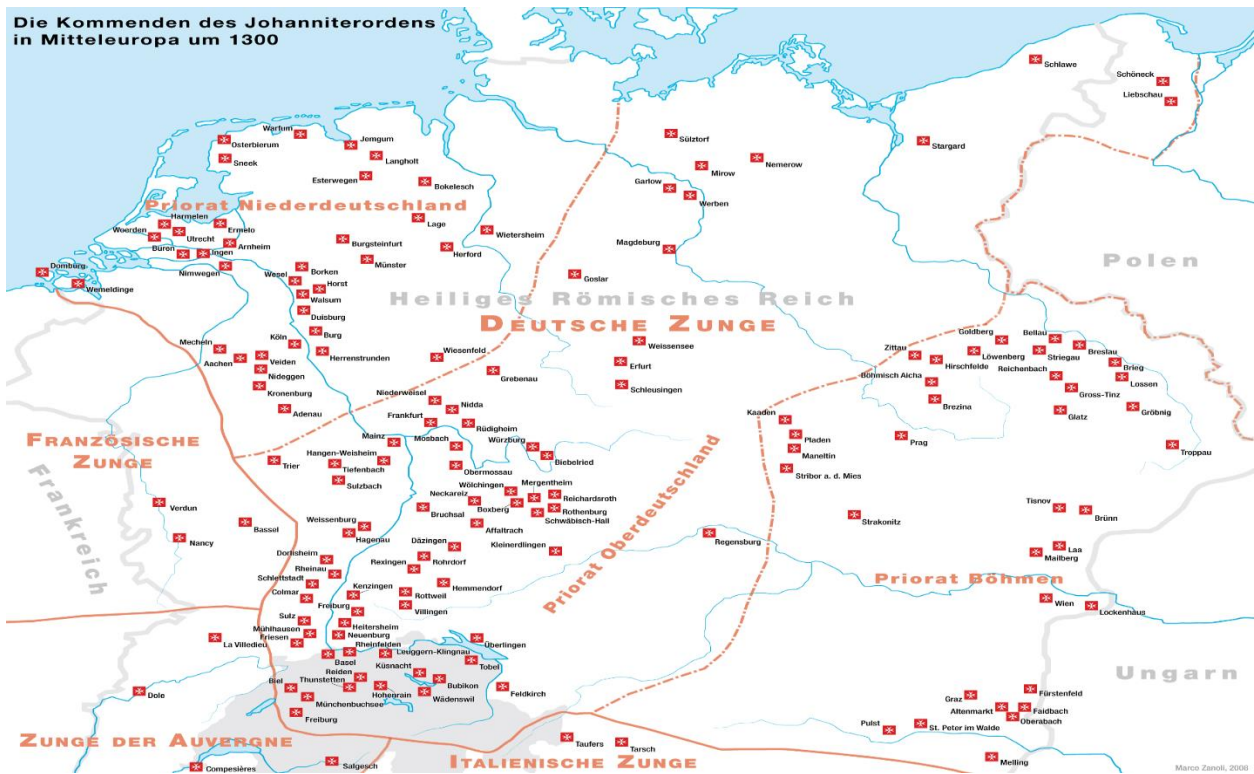


The order used its extensive estates to discreetly infect the European population with the plague starting with the Mediterranean seaports, all of which it could reach with its own galleys.

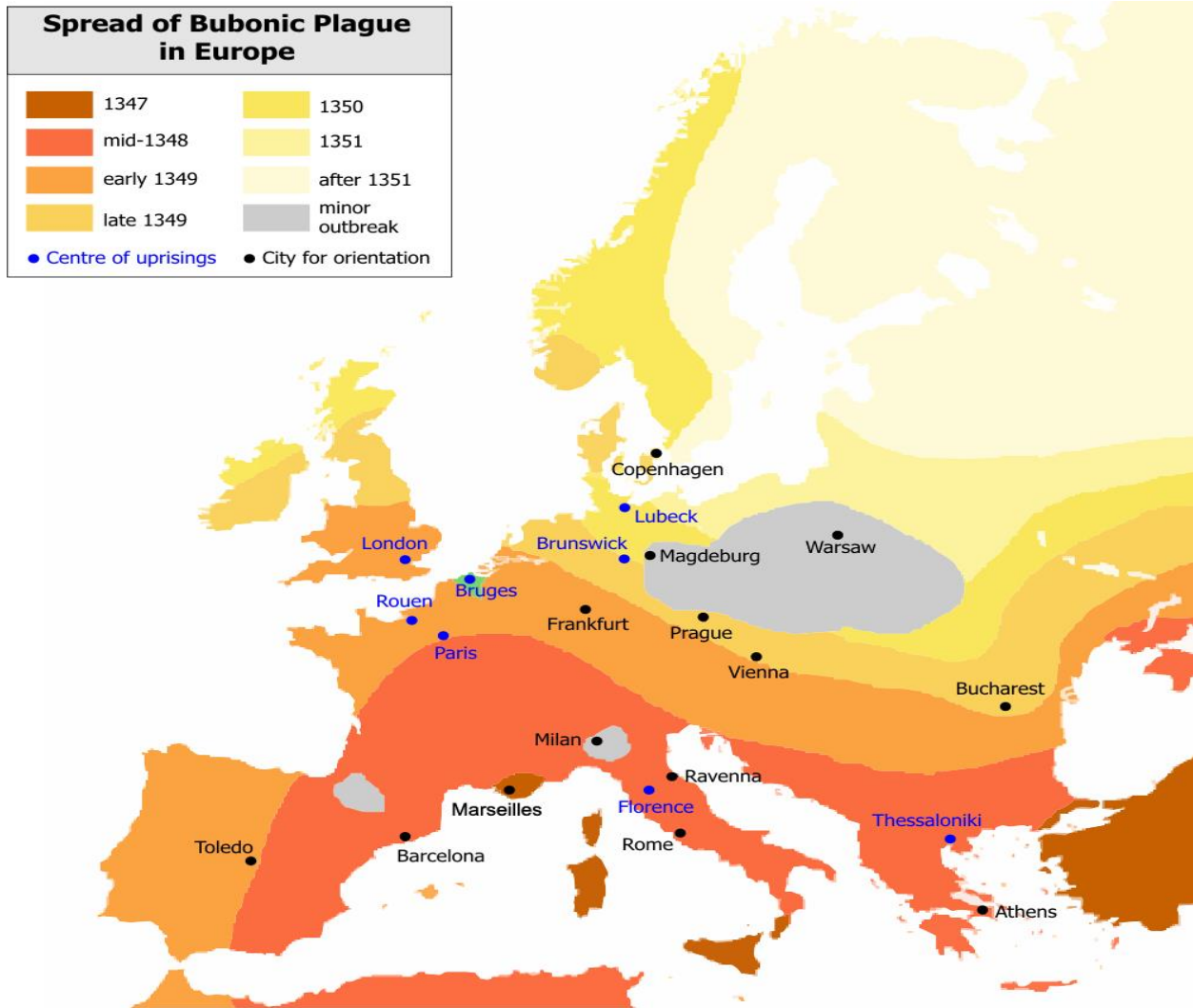


1346 1347 1348 1349 1350 1351 1352 1353

https://en.wikipedia.org/wiki/Black_Death#:~:text=According%20to%20medieval%20historian%20Philip,60%25%20of%20the%20European%20population



The only parts of the continent that were spared were those where the Knights Hospitaller had no priories and commanderies and therefore no physical presence, namely Poland, a fact confirmed by recent [peat bog evidence](#), and to a lesser extent Eastern Europe, where they had a stronghold only in what is now southern Romania.



https://en.wikipedia.org/wiki/Black_Death_in_Poland#/media/File:Bubonic_plague_map_2.png

Having established themselves as the most effective population control instrument on the continent, the Hospitallers continued to use the plague not only in service to the Papacy and the French Monarchy, but also for their own ends to terrorize and punish their enemies.

As expected, Christendom's and by extension the Knights' enemies – the Saracens, the Persians, and the Ottomans – were hit first and most relentlessly. The Knights' own business competitors, the [Venetian Republic](#) and the [Kingdom of Naples](#), were second only to the Muslims at the receiving end of the Hospitaller plague. And closing the circle were the English for declaring their independence of the Papacy and for chasing away the Hospitallers from the British Isles.

Malta and the port of Tripoli came under the Hospitaller’s control in 1530 when [Charles V](#) (r. 1519 – 1556) of Spain gifted the island and port to them in perpetual lease. The order was headquartered on the Island of Rhodes from 1310 until 1522, on the island of Malta from 1530 until 1798, in Saint Petersburg from 1799 until 1801, and since 1834 in Rome. It is from Malta that they continued to use the plague most ferociously both for their own ends and in service to the Church.

The Hospitallers repeatedly brought the Black Death to London as punishment for the [Act of Supremacy](#) of 1534, which declared the English crown “*the only supreme head on earth of the Church in England*” and thus deprived the Holy See of Papal supremacy and the Hospitallers of their extensive network of [commanderies](#). In recognition for their medical and military service, the English nobility had donated land to the order in the late 12th century on which the knights had built 41 [commanderies](#) on British soil by 1338 ([Source](#)). The Hospitallers lost all their British possessions in 1540 when they were seized by the crown shortly after the Act of Supremacy. [Queen Mary](#) (r. 1553 – 1558) reinstated the order in 1557 but [Elizabeth I](#) (r. 1558 – 1603) banned it once again in 1558 when she ascended to the throne. [Thomas Tresham](#), the last prior of the Hospitallers in England, was appointed in 1557 and killed by Queen Elizabeth in 1559 ([Source](#)).

The Hospitallers therefore had a sound motive to wage biological warfare against the British. Most likely the Hospitallers maintained a breeding ground for plague infested rats in Malta from 1530 onward, just as they done so on Rhodes until 1522, and used it to start pandemics when the Pope ordered them to do so using their [prieories](#) and [commanderies](#) across the continent as stopovers.

Within four years of being permanently banned from England they hit the city of London with the first in a long series of plague outbreaks. Every time the Hospitallers brought the plague back to England they caused panic and chaos to discredit the British Monarchy and give the impression that such recurring disasters so shortly after renouncing the Catholic faith was divine punishment.

Table 1. Major Plague Epidemics in London, 1563–1665

Year	Number of Burials		Index of Relative Mortality*	Estimated Population	Mortality (as % of Population)
	Total	Plague Burials			
<i>City of London and its liberties</i>					
1563	20,372	17,404	7.70	85,000	24.0
1578	7,830	3,568	2.29	101,000	7.8
1593	17,893	10,675	4.25	125,000	14.3
1603	31,861	23,045	6.74	141,000	22.6
1625	41,312	26,350	6.18	206,000	20.1
<i>City of London and its liberties, plus some outparishes</i>					
1636	23,359	10,400	2.25	313,000	7.5
1665 [†]	80,696 [†]	55,797 [†]	5.41	459,000 [†]	17.6 [†]

SOURCE: Slack, *The Impact of Plague*, 151 (table 6.1).

The city of London came under their biological warfare attack seven times between the years 1563 and 1665 each time killing 7 to 24% of the population ([Source](#)).

The plague as a method of depopulation remained part of the Papacy's/Hospitaller's arsenal of population control methods until the beginning of the 19th century.

Due to their geographic proximity to the Hospitaller stronghold on Malta, the Venetians, their foremost maritime competitors, suffered even more than the British at the hands of the Hospitaller plagues. Venice experienced fourteen plague visitations between 1456 and 1528 alone, despite being the first to build a hospital dedicated to plague victims in 1423 on the island of [Santa Maria di Nazareth](#), which was later moved to a new facility, the [Lazzaretto Nuovo](#) on the island of [Sant' Erasmo](#) in 1468, instituting the first quarantine for ships in 1448 (*qaurantena*), setting up a Health Office in 1490, and even [fumigating mail](#) to ensure no plague was sneaked into the [Serenissima](#) (i.e. Venice) by envelope. Nevertheless, the outbreaks of 1575-6 and 1630-1 claimed 25% and 30% of Venice's population respectively ([Source](#)).

The Mediterranean islands owned by the Venetians suffered the same fate as Venice. [Crete](#), for instance, was struck by the disease 13 times: in 1362, 1364 – 5, 1375 – 6, 1388 – 9, 1397 – 8, 1408 – 9, 1411, 1418 – 9, 1456 – 8, 1462, 1465, 1468 – 9, and 1489 ([Source](#)).

Ever since their creation in the 11th century, the Hospitallers fought Islam, first from Jerusalem until its fall in 1291, then from Rhodes until 1522, and last from Malta until 1798 when they lost the island to Napoleon. From 1799 until 1801 their headquarters moved to St. Petersburg and their attention became focused on the Ottoman Empire.

The Saracens had served not only as a testing ground for the Hospitaller plague before the Black Death, but also as a constant target thereafter though with limited success since they lacked the network of people and properties from where to spread the plague and also because Muslims had better sanitary habits than Christians at that time and were not as flea infested. Furthermore, the Muslims were protected by the climate since the plague thrives only in warm, moist weather between 60° - 80°F (15° - 27°C). ([Source](#))

The Hospitallers had the most success waging biological warfare on the [Ottoman Empire](#) once they made Russia their headquarters in 1799, instituted the Russian Grand Priory, and received the assistance of the Russian Tsar, [Paul I](#), who became the Order's Grand Master in 1798 and was followed by another Russian, [Nikolay Saltykov](#) in 1801. The Russians harbored the Hospitallers out of gratitude for the help they received from the Order to control their own population growth in 1770 – 1772, when a Hospitaller plague claimed the lives 100,000 people in Moscow alone and alleviated the Russian Empire's dire famine problems. The wet, cold climate of Russia made the Hospitallers' work easy as that enabled the development of the [pneumonic plague](#) which is transmissible from person to person and is more deadly than [septicemic](#) and [bubonic plague](#). This is the process by which pneumonic plague develops:

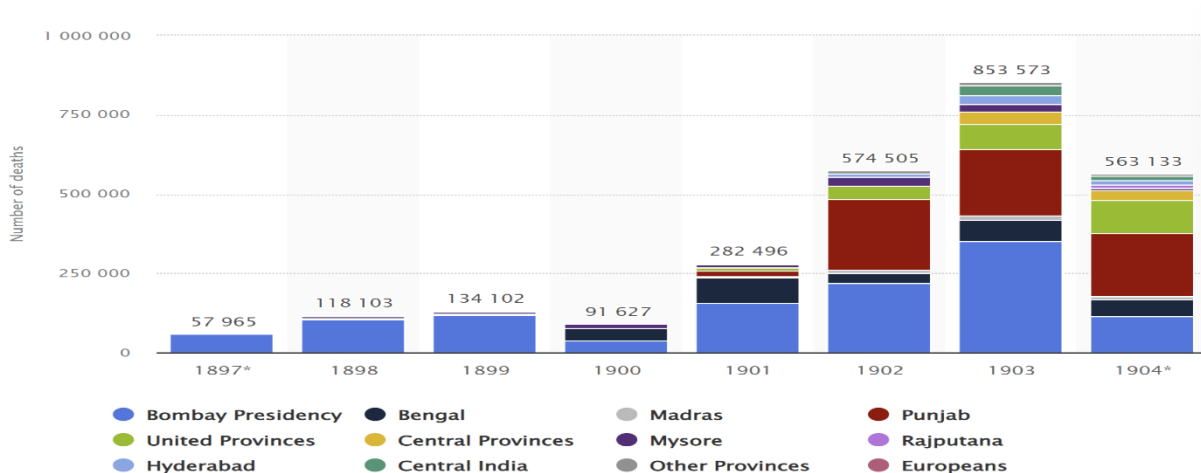
“In most human plague epidemics, infection initially took the form of large purulent abscesses of lymph nodes, the bubo (L. bubo = ‘groin’, Gr. boubon = ‘swelling in the groin’), this was bubonic plague. When bacteraemia followed, it caused haemorrhaging and necrosis of the skin rapidly followed by septicemic shock and death, septicemic plague. If the disease spread to the lung

through the blood, it caused an invariably fatal pneumonia, pneumonic plague, and in that form plague was directly transmissible from person to person.”(Source)

Not wasting any time, the Russians and the Hospitallers brought the plague upon the Ottomans in 1801, 1812 – 1814, 1829 – 1832, 1834 – 1836, 1853, and 1876. The 1812 epidemic assault caused the most deaths at around 300,000 (Source). Hard as they tried, the Russian/Hospitaller coalition did not succeed in striking the Muslims at the heart of their empire, in Mecca and Medina, which remained untouched because neither the Russians nor the Hospitallers could get in unnoticed and, of course, because the searing heat and arid air of the Arabian Peninsula was no environment where the Yersinia pestis bacterium could survive let alone thrive.

By the 19th century the plague had become part of the colonial military arsenal of both France and England who put it to good use in India and China soon after establishing a foothold on their territories. The so-called Third Plague Pandemic, which barely touched the rest of the world, caused 12 to 15 million casualties in India and China between 1855 and 1857, both of them firmly under British control by then. The British continued to wage biological warfare on the Indian population throughout the 19th and 20th centuries with increasing success.

Total number bubonic plague deaths by region in India from 1896 to 1904



Source: <https://www.statista.com/statistics/1115019/plague-deaths-india-circa-1900/v>

To draw greater profits from China, the British, who did not have enough silver to purchase Chinese tea, silk and porcelain, used Indian opium to bridge the problem of payment causing a generation of opium addicts between 1790 and 1832 and great social instability (Source). This led to the First Opium War, fought between Qing China and the United Kingdom from 1839 to 1842, and the Second Opium War, fought between Qing China and the United Kingdom and France between 1856 and 1860. The bubonic plague unleashed on China by the British and the French was a strategic attack to weaken the Qing Dynasty politically, economically and militarily between the two opium wars. The grand British strategy in its Asian colonies was to wage biological war on the Indians with the bubonic plague and chemical war on the Chinese with

opium. In so doing it used Indian opium obtained free of cost for Chinese tea, silk and porcelain. But I am getting ahead of the period at hand so let us return to the period 500 CE to 1760 CE. The lessons that were drawn by popes and monarchs alike is that a controlled plague every 40 to 60 years did wonders for the socio-economic situation of the realm whereas continuous plagues unleashed on enemies as often as possible weakened them militarily, destabilized them economically, and caused social chaos. The plague was consequently used for beneficial outcomes internally and for detrimental outcomes externally by merely adjusting its frequency and duration.

On Rhodes and Malta, the two strongholds of the Hospitaller order, the plague was let loose only to cut back the population to the desired level. The knights released the plague on their home turf Rhodes in 1348, then 108 years later in 1456, and for a last time 42 years later in 1498.

They proceeded in the same fashion on Malta, their second home, with plague releases in 1592 and 1675 to reduce the population, and in 1623 and 1655 accidentally or as test runs. From 1530, when the Hospitallers took control of the island, and until 1580 they [managed to keep the population stable at c. 25,000 people](#), largely thanks to a Turkish raid in 1551 which took 5000 Maltese into slavery, but by the end of the century it had slipped out of control. To correct that the Hospitallers caused the first plague epidemic on their own island in 1592 but [managed it very carefully](#) and killed “only” 3000 people or 11% of the population, bringing the population back below 30,000. In 1623 and 1655 there were minor outbreaks that killed about 40 and 20 people respectively, most likely the result of test runs or accidental leaks from their plague breeding ground. In 1675 they caused another major outbreak to reduce the population as it had grown from c. 30,000 to c. 45,000. Once again they limited the deaths and took “only” 11,300 or c. 23%, reducing the population to c. 34,000 people ([Source](#)).

How did the plague triad of the Capetian Dynasty, Papacy, and Knights Hospitaller manage to harness the plague and use it successfully as a depopulation weapon?

Having decided to wage biological warfare around 1317 CE, they had to find a way to effectively spread the bubonic plague to infect and kill the number of people desired. To this end, the Hospitallers used their extensive medical expertise and infrastructure in Europe to study the plague and learn how to harness its lethal power.

It took them twenty years, from 1320 to 1340, to identify areas where the bubonic plague was endemic, collect specimens of the rodents that carried it, figure out that it was transmitted from rats to humans by rat fleas and from person-to-person by body lice and human fleas, find ways to transport the pest infected fleas to where they wanted to start an epidemic, devise ways to place their plague infected fleas on as many people as possible, or to contaminate the food and water with infected matter, and repeat the process until an epidemic flared up. Whether this research was done on Rhodes, Malta or one of the thousands of properties they owned on the continent, or in several locations at the same time, is impossible to tell without access to the Order’s archives and their most guarded secrets.

Incidentally, an indication that Malta may have been a place where the Hospitallers kept a plague breeding ground in a contained rat population comes from an outbreak of the plague on Malta in 1945 – 6 when about 80 people died and the entire rat population had to be eradicated ([Source](#)).

They lacked the knowledge and microscopy to grasp that the *Yersinia pestis* bacterium was responsible for the disease and that this bacterium [survived in flea feces, post-mortem hosts, soil, and plants](#). This knowledge became available much later in the 19th century, but it was not necessary since the Hospitallers needed only plague infested rats and fleas to disseminate it successfully. Once they had found a breeding ground or maintained their own they could use human carriers immune to the disease, dead or live animals infected by it, or just the infected fleas to bring it where it was needed. The Hospitallers were in the best position to find people immune to the plague both through their medical facilities and surviving plague patients and through their slave trade and surviving orphans who were promptly inducted into the Order.

It did not help that in medieval times it was “*thought to be manly to have fleas and lice*” and that church figures such as St. Francis of Assisi referred to body parasites as “*pearls of poverty*” and spread the notion that the more you have the holier you are ([Source](#)). The bubonic plague spread through the European population faster and easier than elsewhere on account of the poorer hygiene standards of Europeans and the Church’s encouragements to be filthy.

In the process of learning how to use the plague as a weapon, the Hospitallers did the most cutting edge research of their times and pioneered many techniques of epidemic containment that are now used in biosecurity. Many of them must have died in the process of researching and spreading the disease, but they were soldiers and trained to be merchants of death.

Acutely aware of the plague’s collateral of physical and social horrors and eager to spare themselves from an outbreak they did not cause and control, the Hospitallers applied the strictest control measures and quarantine procedures to visiting vessels in their own ports, ruthlessly punished offenders of their antiplague measures on Rhodes and Malta, and kept track of every rumor of plague through an extensive network of agents who reported back to the Order’s hierarchy in Malta ([Source](#)).

The strategy of openly communicating news of plague foci from all corners of the world, allegedly as a means to avoid contagion and prevent the spread of the disease, but in fact to keep track of progress of their biological warfare, was pioneered by the Hospitallers who were otherwise notoriously secretive in all their dealings. The Hospitallers possessed the strictest control measures of the time and the most urgent and all-encompassing circulation of plague-related information as that was vital to the success of their biological warfare on population growth. Plague was their weapon and the Mediterranean basin their battlefield.

Despite their secrecy and discreetness the Hospitaller knights did not go unnoticed as plague spreaders ([Source](#)), but the Church protected them by pointing the finger elsewhere, mostly at Jews, witches or *monatti* (the people who transported the sick to the hospital and the dead to the cemetery) as the culprits and at poisoned wells as the source of infection, which was a deliberate

deception. The plague triad has done its utmost to confuse and misdirect any true knowledge of the plague's origin as well as its means and speed of transmission and for centuries kept the public ignorant of how to prevent it but used their knowledge to protect themselves.

During the 1498 – 50 plague epidemic on Rhodes, for instance, that the Hospitallers unleashed on their own island to curb the population, Grand Master [Pierre d'Aubusson](#) brought all knights onto the safety of ships that patrolled around the island under the pretext that an invasion was imminent and the island had to be defended from the sea where the Order was at its strongest ([Source](#)). In the meantime, the islanders were left to die in sufficient numbers to reach the desired population once again.

Myths, pretexts, obfuscations and deceptions were used throughout the centuries by the plague triad to continue to wage biological warfare on its own people and on foreigners alike without drawing suspicion upon themselves as the true source of the plague.



Among the myths propagated by the plague triad is that it came from the Far East along with the Mongols or it was brought from Asia Minor by the Saracens or the Egyptians when in fact the plague has been endemic in Eurasia for nearly 6000 years. ([Source](#)) That it spread along the Mediterranean along established trade routes when in fact it was taken from port to port by the Hospitaller's fleet of ships and from every major port it was helped to spread by Hospitaller knights at a speed that defies any epidemiological model and the disease's basic reproduction rate (R_0), which current research has found it to be a rather modest 1.7. ([Source](#)) That it spread by the miasma of decomposing bodies when in fact they were fully aware that it spread from person to person, which the Jesuits correctly identified by the 16th century in their observations ([Source](#)) and modern research confirms as the only possible transmission model while adding human fleas and

lice as vectors of transmission. ([Source](#)) That the disease could be kept at bay with inhalations of aromatic vapors from herbs and flowers such as “*rose, theriaca, aloe, thyme and camphor*” ([Source](#)) when in fact a weekly bath and clean sheets and clothes would have done the trick. That it was an expression of divine retribution for sins and immoral behavior ([Source](#)) when in fact it was an expression of Papal attribution hidden behind the thick and self-serving veil of eschatology. That the Hospitaller’s extensive and obsessive system of plague surveillance across the Mediterranean basin was not motivated by their desire to combat the disease but to spread it. That plague infested goods from Asia and the Middle East triggered outbreaks in Europe and that quarantining goods and people from suspected places could prevent an epidemic, when in fact the plague triad knew better than anyone else and current research confirms that the bubonic plague is “*thoroughly entrenched in widespread zoonotic loci that are unlikely to be eliminated*” ([Source](#)) and that “*it can persist in relatively small rodent populations from which occasional human epidemics arise, without the need for external imports*”. ([Source](#)) Just as there are to date 1,000 to 2,000 cases of bubonic plague reported yearly to the WHO from around the world ([Source](#)), despite infinitely better hygienic practices among the general population, so there were many more thousands of cases occurring yearly in Europe and indeed elsewhere (except Australia and Antarctica) in every century. And the myth that there have been three waves of the bubonic plague – the Plague of Justinian from the 6th to the 8th centuries, the Black Death from the 14th to the 18th centuries, and the Third Plague Pandemic from the 19th to the 20th centuries – which is intentional misdirection meant to obfuscate the zoonotic nature of the disease and the continuous role the plague triad played in its dissemination. The ultimate myth is that the plague was won through the triumph of science, the application of preventive measures, reason and empirical observation, when in fact it was won by acquired immunity ([Source](#)), both in the human and rat population, caused by its overuse by the plague triad, and by the disappearance of the Knights Hospitaller from the Mediterranean basin once Napoleon deprived them of their island holdouts in 1798, confiscated their fleet, and put them out of commission.

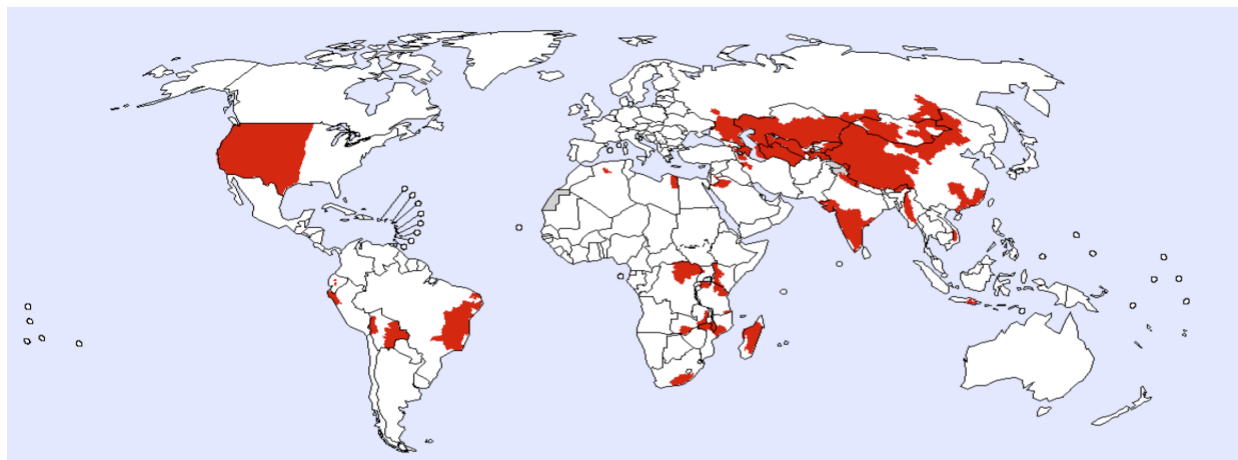
The truth, however, cannot be suppressed forever and has a habit of resurfacing in the very places where it was originally stifled, places such as Vienne. The bishopric of Vienne, then part of the [Kingdom of Burgundy](#), features large in the pandemic saga. First, it is the place where in 1311 – 1312 Pope Clement V convoked the [Council of Vienne](#) to seal the fate of the Templars. Second, Vienne and its surrounding area has been a plague reservoir since the beginning of the first millennium and Pope Clement V may well have chosen it as the place from where to punish the Templars for their refusal to join the plague triad out of cruel sarcasm. Vienne may also have been the place where the Hospitallers first experimented with the plague. And as irony would have it, Vienne is where present-day scientists have exhumed skeletons of plague victims from the 7th to the 9th centuries and by comparing them with plague victims from subsequent centuries have ascertained that the same *Yersinia pestis* bacterium of the Orientalis biotype has caused all three pandemic waves and thus conclusively established that the Black Death did not come from far away with the Mongols but from our own backyard. ([Source](#))

Through the Black Death pandemic the triad reduced the population of Europe by at least a third in less than a decade affording the continent a break from population pressures, attenuating the subsistence crisis and solving its resource scarcity problems for at least three generations, lifting the people out of poverty by increasing wages and the size of landholdings in one swoop, improving the nutrition and health of the general population, and allowing its civilization to flourish and reach the height of the Renaissance. None of this happened smoothly or without a difficult period of readjustment that was disruptive and painful. Modern research shows that the people who survived the Black Death “*lived significantly longer and were healthier than people who lived before the epidemic struck in 1347*” ([Source](#)). Even the landowner/priest/peasant medieval social order became practically defunct in the aftermath of the Black Death.

All subsequent plague epidemics targeted smaller geographic areas when and if a population correction was needed. The more the plague was used as a means of population control the less effective it became since more people acquired immunity to it. Modern research attests to the fact that “*evolutionary adaptive processes driven by the disease may have conferred immunity on later generations*” ([Source](#)).

Although the *Yersinia pestis* bacterium has been sequenced in 2001 ([Source](#)) very little information about the plague’s transmission, virulence and herd immunity rate is available in the public domain to this day as there are still attempts to use its lethal powers in countries where population growth destabilizes key environmental areas, such as Madagascar where plague outbreaks have been

Global distribution of natural plague foci as of March 2016



■ Areas* with potential plague natural foci based on historical data and current information

engineered in 2008, 2014 and 2017, but failed to reach the desired effect because people are generally free of ectoparasites in our time.

Biological warfare started as a desperate act to escape chronic famine and prevent social dissolution, it soon became an act of retribution against real and perceived enemies, and in time

evolved into a finetuned method of population control employed to preserve and increase prosperity. Just as the Roman Catholic Church, the European monarchies and the military orders had protected Europe from militant Islam with arms and chivalry so too it protected Europe from poverty and famine, an enemy far more lethal and unforgiving than militant Islam. They did it with the bubonic plague and the willingness to lose their own lives in the process of disseminating it. The principle at work is that of combatting fire with fire, of preventing uncontrolled death with preemptively controlled death.



The use of the bubonic plague as a way to reduce the population consciously and deliberately is the first paradigm change in the history of population control since the days of the Egyptians and it happened as much by accident as by design. It marks the marriage of war and medicine in the service of population control, the integration of medicine into the arsenal of population control methods, and the transformation of medicine into a handmaiden of genocide. In the final analysis a quick death by plague followed by half a century of prosperity was preferable to a slow death by hunger and inescapable misery. A quick death in the face of such horrible odds and hopeless future was and remains an act of mercy.

c. Famine and Game Laws

With the end of the [Medieval Warm Period](#) (950 – 1250 CE), a time of mild climate and high agricultural productivity that allowed Europe’s population to double from 1000 to 1300 CE, the onset of severe winters and rainy, cold summers caused grain yields to drop after 1280 (from as high as 7:1 to as low as 2:1), harvests to repeatedly fail, and famine to become chronic during the first half of the 14th century since the high population left no margin for crop failures or even harvest shortfalls.

This agricultural crisis culminated in the [Great Famine of 1315 to 1317](#) which affected all of Europe north of the Alps and the Pyrenees and killed more than 7 million people or 10% of the population. Grain prices doubled or trebled and bread became unaffordable for the poor. Royalty, nobles, wealthy merchants and the clergy were shielded from hunger by stores of grain for emergencies and timely hoarding of grains, but the peasants, who made up 95% of the population were left to starve. Some survived the first year by slaughtering their draft animals and eating the seed grain, but by the second year they were reduced to harvesting edible roots, grasses, nuts, mushrooms and even bark while others resorted to cannibalism ([Source](#)).

The social inequality at the time limited mortality to the peasants, the very people who produced the food, and the town laborers, while the nobility and the clergy survived mostly unscathed. Commoners were condemned to starve not only by being denied access to the stores of grain but also to game in the forests. From the days of [William the Conqueror](#), the first Norman monarch of England (from 1066 to 1087) and Duke of Normandy (from 1035 to 1087), hunting deer in a royal forest was a crime for anyone other than the nobility. By the 12th century nearly a third of England’s territory was designated as royal forest and included not only forests but also bogs, heathland and agricultural land ([Source](#)).

[King Richard II](#) (1377 – 1399) instituted the first [Game Laws](#) in 1389 with even stricter rules that barred anyone from hunting who did not possess land or tenements of at least 40 shillings a year and forbidding everyone else from even keeping hunting dogs or owning any hunting equipment. Severe penalties for poaching were instituted. Poaching restrictions were subsequently hardened during the reigns of [James I](#) (1603 – 1625) and [Charles II](#) (1660 – 1685) who raised the bar for those who could hunt even higher and by expanding the gamut of animals who could not be hunted to include rabbits, pheasants and partridges ([Source](#)).

In France as in England hunting was a seigniorial privilege of the nobility and to a lesser extent the clergy, but whereas large game (boar, stag, doe) was reserved for nobles small game (hares and birds) was permitted to the rest of the population. It was after all the Normans who brought the Game Laws to England, monopolized hunting for the nobility, and “*ruptured centuries-old continuity in hunting culture*” ([Source](#)). The punishment for poaching increased in severity with time and by 1601 the first offense was met with whipping, the second with whipping and banishing, the third with galleys and confiscation of property, and the fourth with the death penalty ([Source](#)).

Associating hunting rights with the ownership of property annulled the former legal principle of *free-capture* first articulated in the [Institutes of Justinian](#) in 533 CE, which stated that:

“Thus wild beasts, fowl, and fish—that is, all animals that inhabit earth, sea, and sky—as soon as someone captures them, by natural law [ius gentium] they immediately belong to him. For that which before belonged to no one logically becomes his who captures it. It matters not whether he takes the wild beasts or fowl on his own estate or someone else’s. Yet whoever enters ground for the sake of hunting or fowling can be prevented by its owner from trespassing if he takes precautions against it.” ([Source](#), p. 22)

For the Romans the free-capture of wild animals was a natural and therefore universal right (*ius gentium*) that applied to everyone and was only tentatively related to property rights. The European nobility took this right away from commoners with the intent of depriving them of access to game, the only available lifesaving protein during famine.

Throughout Europe, in times of greatest need all but the elites were denied access to lifesaving grains and game by laws designed to exclude the commoners and to condemn them to death by starvation, a method of population control reminiscent of the Hindu exclusion of the untouchables. This form of social exclusion grew in scale and scope along with population pressures and resource scarcity but started as a deceitful admonition that the forests are inhabited by evil spirits and are to be avoided for one’s own safety. Hunger, however, is far more powerful than fear and the Game Laws that followed were cruelly enforced to ensure people’s compliance with these blatantly unjust rules, their efficacy as a population control method, and the preservation of vital natural resources for the exclusive amusement of the privileged.

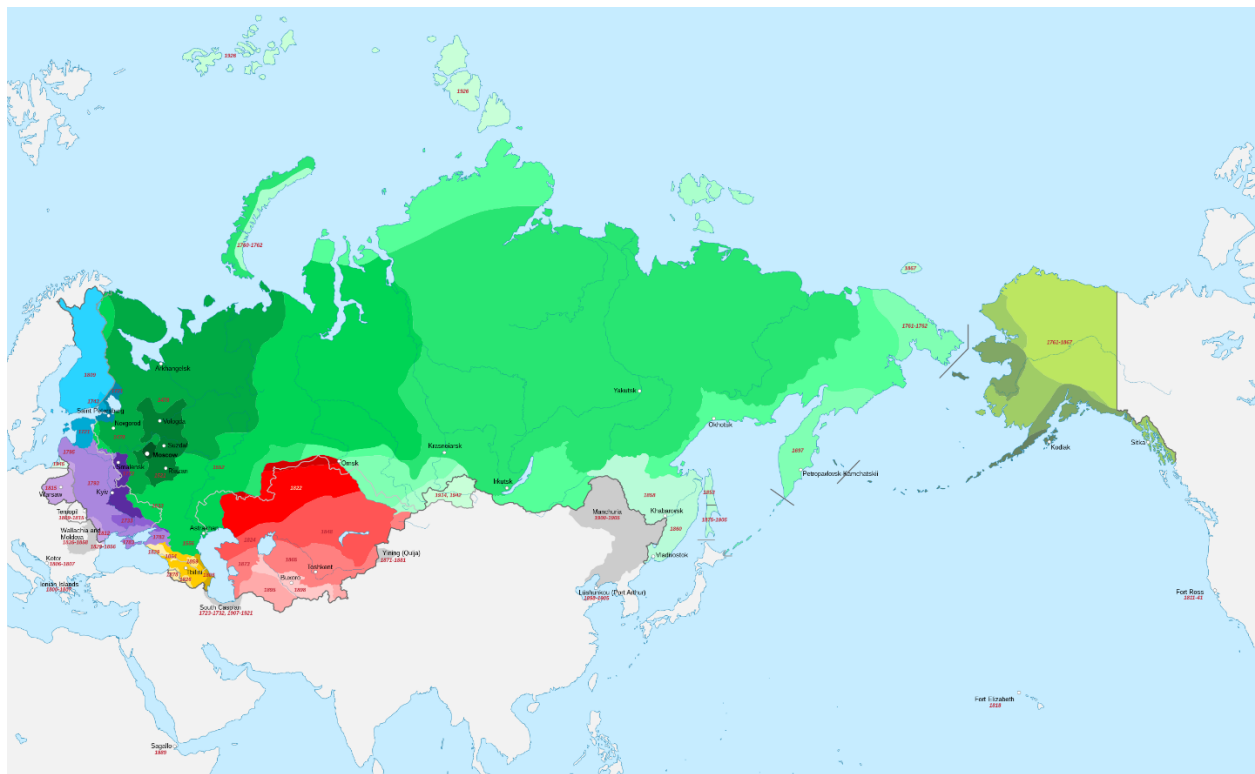
d. Colonialism and migration

Through colonialism Europe exported its population problems to faraway lands and people who waged their own battle against population growth. At the beginning, the ability of Europeans to reach the shores of Asia and the Americas by sea was used strictly to enrich traders and the monarchs who funded them. As trade grew in scope and scale the object became to attain a positive balance of trade which ultimately led to war and colonial expansion.

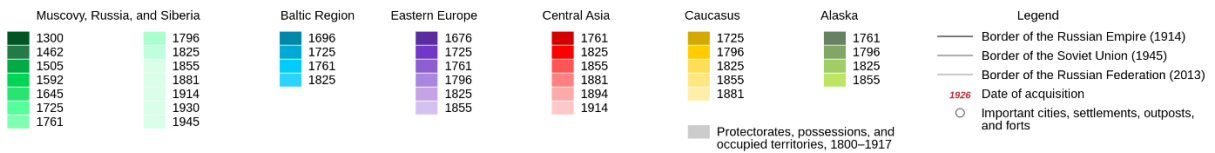
The Venetians, the Genovese, and the Hospitallers dominated the Mediterranean basin since the 12th century. The Portuguese and their [caravels](#), however, were the first to venture outside the Mediterranean in search of new landmasses and in 1336 discovered the Canary Islands, in 1419 Madeira, in 1427 the Azores, in 1434 the coast of West Africa, and in 1498 [Vasco da Gama](#) found India via the Cape of Good Hope. Not to be outdone or left behind the Spaniards began funding their own expeditions and [Christopher Columbus](#) crossed the Atlantic and found and explored the Americas in [four voyages](#) between 1492 and 1504. [Ferdinand Magellan](#) and [Juan Sebastián Elcano](#) were the first to circumnavigate the globe between 1519 and 1522, marking the height of the age of discovery which was soon followed by the age of colonialism.

The seafaring nations of Portugal, Spain, England and to a lesser extent Holland and France carved up the world for themselves between the 15th and 18th centuries. They colonized Africa and Asia through exploitation colonialism by first setting up trading posts and later large trading colonies to exploit the natural resources and labor of their hosts. The colonization of the Americas, Australia, New Zealand and South Africa was accomplished through settler colonialism by sending large numbers of immigrants to inhabit the land and supplant the native inhabitants.

While the seafaring nations of Western Europe colonized the world by sea and from the shores inland, the Russians colonized Asia by land from the interior outward toward the shores of the Pacific and Arctic Oceans.



Territorial Expansion of Russia, 1300–1945

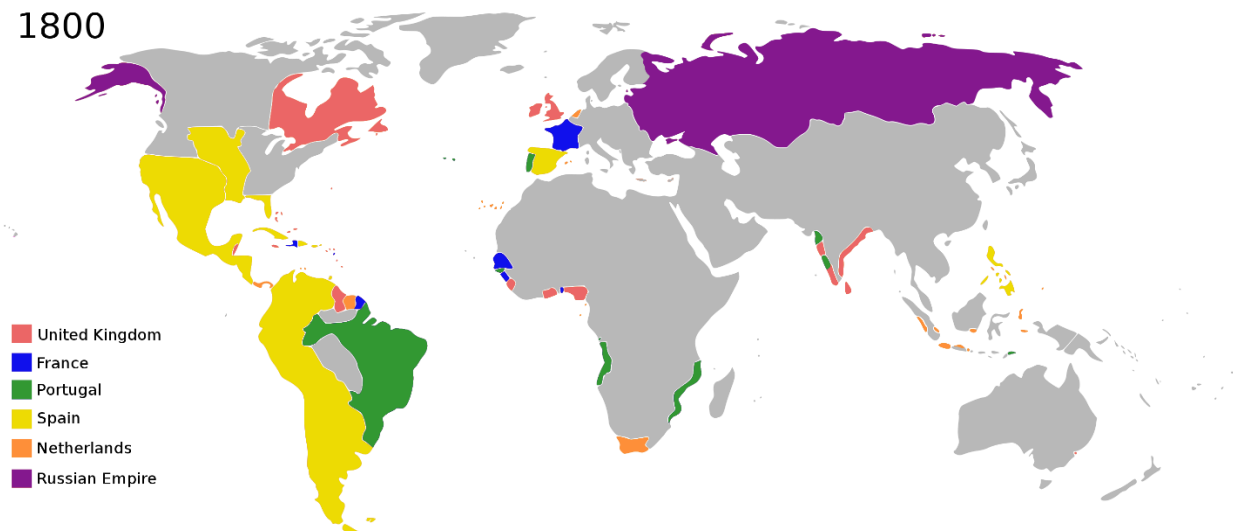


The territorial expansion of Russia began in 1300 and continued virtually uninterrupted until 1945 coming to encompass three quarters of Asia and a quarter of Europe, a vast landmass of never-ending ice, steppe and taiga.

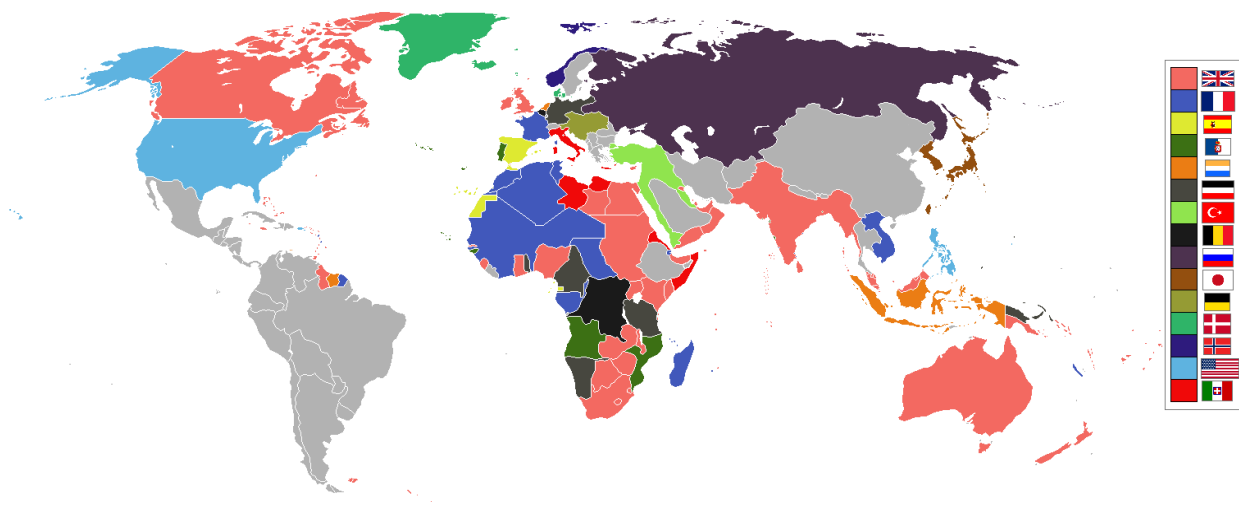
With unprecedented greed and violence the predator nations of England, Spain, Portugal, Netherlands, France and Russia, aided by gunpowder and a religion deluded by pretenses of superiority, brought 35% of the globe under their control by 1800 and 84% by 1914.

Map of colonial and land-based empires throughout the world in 1800

1800



Map of colonial and land-based empires throughout the world in 1914



Wherever they went they left behind a trail of blood, horror, atrocities, slavery, injustice, genocide, racism, destruction and exploitation. In the process they raped other people of their land and resources and robbed them of the freedom to develop at their own pace and according to their own cultures and religions. For better or worse the world became small and the distances that separated the myriad cultures, languages and religions that had developed in isolation were shortened by interaction and cohabitation.

By virtue of these six predatory nations and their self-serving philosophy of domination and subordination, the [Aryan branch](#) of the [Caucasian race](#) killed and replaced partially or wholly all

other Caucasoid, [Negroid](#) and [Mongoloid](#) races they encountered. To hide this fact, the concept of race is being denied and facts and figures about the changed racial composition of the lands colonized by these six predatory nations are scant, old or publicly unavailable.

The Spanish Conquest of the Incas, for instance, caused the loss of an estimated 8,5 million native people and the wholesale destruction of their culture. Continent-wide the native population of the Americas was reduced from circa sixty million in 1492 to about six million by 1650 and those who survived did so at the expense of their culture. By the beginning of the 19th century, voluntary emigration from the Iberian Peninsula and forced migration of African slaves had drastically changed the composition of Latin America's 21-million-strong population such that native Indians made up only 37%, mixed races 30%, and the remaining 33% were Caucasians, according to Alexander von Humboldt ([Source](#)).

Conveniently, this demographic collapse has been attributed to the unintentional introduction of [Old World diseases](#) and not to the deliberate extermination of the native population through conventional and biological warfare. Modern genetic research shows that it was not smallpox that killed the Aztecs and the Incas, as formerly asserted, but septicemia associated with enteric fever, also known as typhoid fever, caused by the Salmonella enterica bacterium which can be easily spread by intentionally fouling the drinking water with infected swine feces ([Source](#)). The most likely scenario, therefore, is that the pre-Columbian civilizations were systematically and intentionally poisoned by the Spanish conquistadors with swine feces infected with Salmonella.

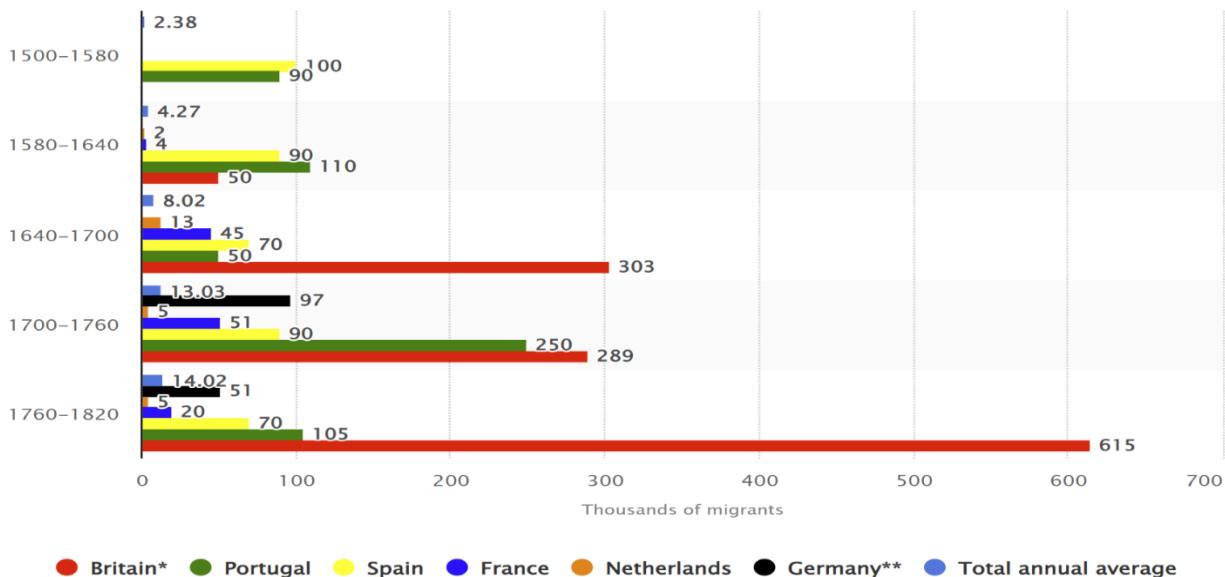
On his second voyage to the Americas in 1493 [Christopher Columbus brought pigs along with cows, horses, mules, sheep and goats to the Americas on 17 ships along with 1,500 European settlers and set up a second colony on the island of Hispaniola, present-day Dominican Republic, and called it Isabella](#), since the first colony, established in 1492, La Navidad, [was destroyed by the native Indians enraged that the Spanish men left behind by Columbus took three or four Indian women to use as sex slaves](#). With a foothold in the Caribbean the Spanish started encroaching on the continent proper and in 1500 began to set up a series of settlements on the Guajira peninsula of present-day Venezuela. In 1521, the Spanish conquistador [Hernán Cortés](#) besieged [Tenochtitlan](#), the capital of the Aztec Empire, for 93 days (from the 22nd of May to the 13th of August), with the aid of his indigenous allies the [Tlaxcaltecs](#). During the siege Cortés poisoned [Tenochtitlan's only source of drinking water](#), the [Chapultepec aqueduct](#), with pig feces and killed a significant portion of the population with septicemia triggered by Salmonella infection. To cover up the crime subsequent accounts have ascribed the epidemic to smallpox. Incidentally, [pigs shedding Salmonella](#) remain a problem even in today's highly controlled food system and [even non-typhoidal Salmonella cause serious life-threatening infections](#).

Smallpox, however, could not be responsible for the extermination of the Aztecs and the Incas since [virulent smallpox did not appear in Europe until the 17th century](#). Yet we are to believe that in 1521, shortly after the Spaniards arrived in the Americas, a smallpox epidemic killed 5 to 8 million people, a second smallpox epidemic between 1545 and 1550 killed 15 million people, and a third between 1576 and 1578 killed the remaining population while the indigenous allies of the

Spanish, the Tlaxcaltecs remained unscathed. The true cause of the recurrent epidemics that decimated the pre-Columbian civilizations was enteric fever, which had a [fatality rate of up to 30% before the antibiotic era](#) and probably much higher in the virgin populations of the Americas.

The theft of land and the exploitation and extermination of non-Europeans was portrayed and rationalized as [civilizing missions](#) by the colonial powers to suit the interests and exigencies of colonial rule, but the actual motive was always to relieve population pressures back home. By transferring large numbers of their citizens to lands occupied by other races the colonial powers relieved themselves of their excess populations and saved themselves the trouble of having to kill them in surreptitious ways. Instead it armed their migrants, enticed them with stories of riches, and let them loose on indigenous people in every corner of the world. It is estimated that from 1500 to 1800 some 2.5 million people emigrated from Western Europe to the Americas alone, of which 10% were involuntary prisoners and 40% indentured laborers on time limited contracts ([Source](#)). For every European migrant arriving in the Americas roughly five natives were killed.

Number of migrants who arrived in the Americas from select countries in Europe between 1500 and 1820 (in 1,000s)



Source: <https://www.statista.com/statistics/1150676/european-arrivals-in-the-americas-by-country-and-time-period-1500-1820/>

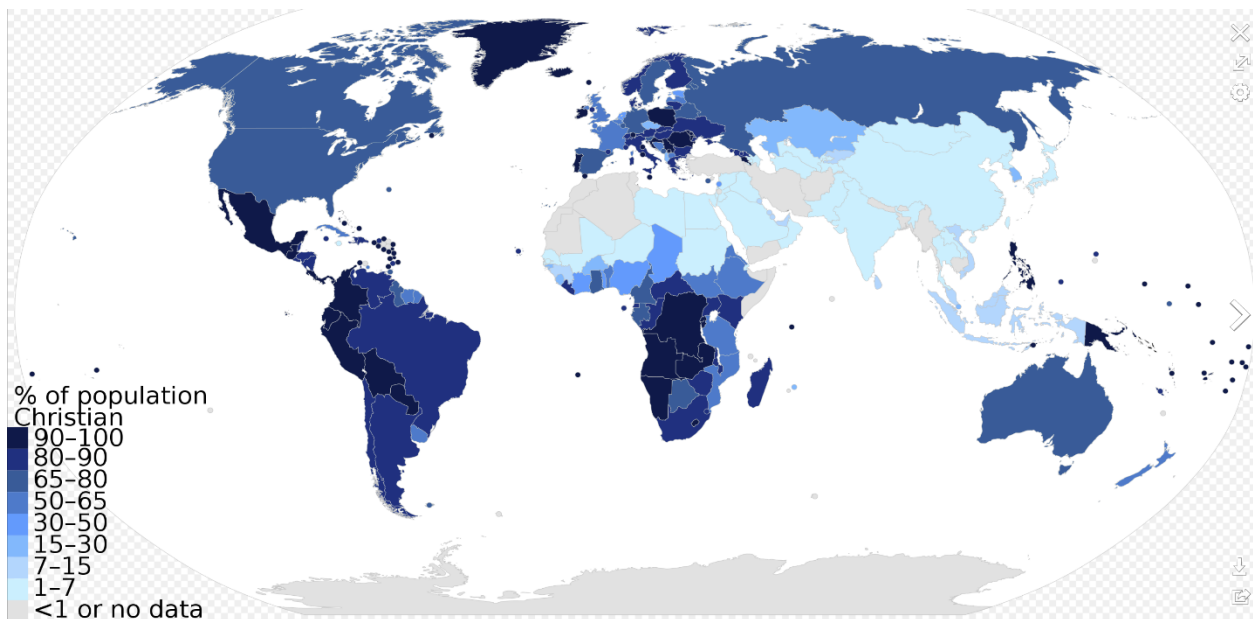
The same dismal story was repeated on every continent and had there been people on Antarctica it would have been repeated there as well. After the Dutch discovered Australia in 1606 and Captain James Cook claimed the southern continent for Britain in 1770 under the doctrine of [terra nullius](#) (nobody's land), as though the Aborigines did not exist or were invisible, England turned it into a penal colony and began sending its convicted criminals there ([Source](#)). The pre-contact Aboriginal population is estimated to have been 500,000 to 1,2 million strong but by 1900 fewer than 100,000 remained and once again European diseases not aggression were blamed for the

genocide ([Source](#)). By 1900 there were 3,6 million [mostly Caucasian](#) inhabitants and fewer than 100,000 Aborigines.

While the predatory nations of Western Europe claimed [Enlightenment](#) and championed its attending ideals of freedom, liberty, and equality at home they practiced genocide abroad and engaged in colonial expansion and subjugation at unprecedented levels throughout the 17th and 18th centuries to ease their own population pressures.

The Church did its part by legitimizing the land theft with papal bulls. The 1455 [Romanus Pontifex](#) (first issued in 1436 by [Pope Eugenius IV](#), reissued in 1452 by [Pope Nicholas V](#) and again in 1455 to [King Afonso V](#) of Portugal) gave the Crown of Portugal dominion over all lands beyond Cape Bojador in Africa. The papal bull [Aeterni regis](#), issued in 1481 by [Pope Sixtus IV](#), granted all lands south of the Canary Islands to Portugal. In 1493, the Spanish-born Pope [Alexander VI](#) issued the papal bull [Inter cetera](#) granting all lands 100 leagues west and south of Cape Verde islands to Spain while those to the east to Portugal.

The takeover of the New World by Christians was actualized militarily by the Spanish conquistadors, technically by poisoning the drinking water, and spiritually by the [Jesuits](#), a religious order founded in 1540 to evangelize the indigenous people of the Americas and indeed the world by “*whoever desires to serve as a soldier of God, to strive especially for the defense and propagation of the faith, and for the progress of souls in Christian life and doctrine*” ([Source](#)).



Source: https://en.wikipedia.org/wiki/Christianity_by_country

The same methodology was subsequently applied by the Portuguese, the British, the French, the Dutch, and the Russians. Consequently, the global map now shows that the vast majority of the world's landmass is occupied by Christians.

The only cultures that have been able to withstand the evangelizing zeal of Christians, their brutal ways and devious laws, and the annihilating power of their weapons of mass destruction, have

been the Chinese, Hindu, and Islamic worlds, the first two on account of their numerical superiority and the last due to its militance. All others have fallen.

With colonialism and migration Christendom softened its population growth and resource scarcity problems by increasing its land and resource base and by replacing indigenous populations far away from home with Europeans who would have otherwise been in excess of the home continent's ability to sustain them.

e. Slavery

Slavery went hand in hand with colonialism. While Europeans did not invent it and in fact largely eliminated the Roman remnants of slavery from their own continent by the end of the 11th century through a series of [Church councils](#), they brought it to a level never before seen elsewhere in the world.

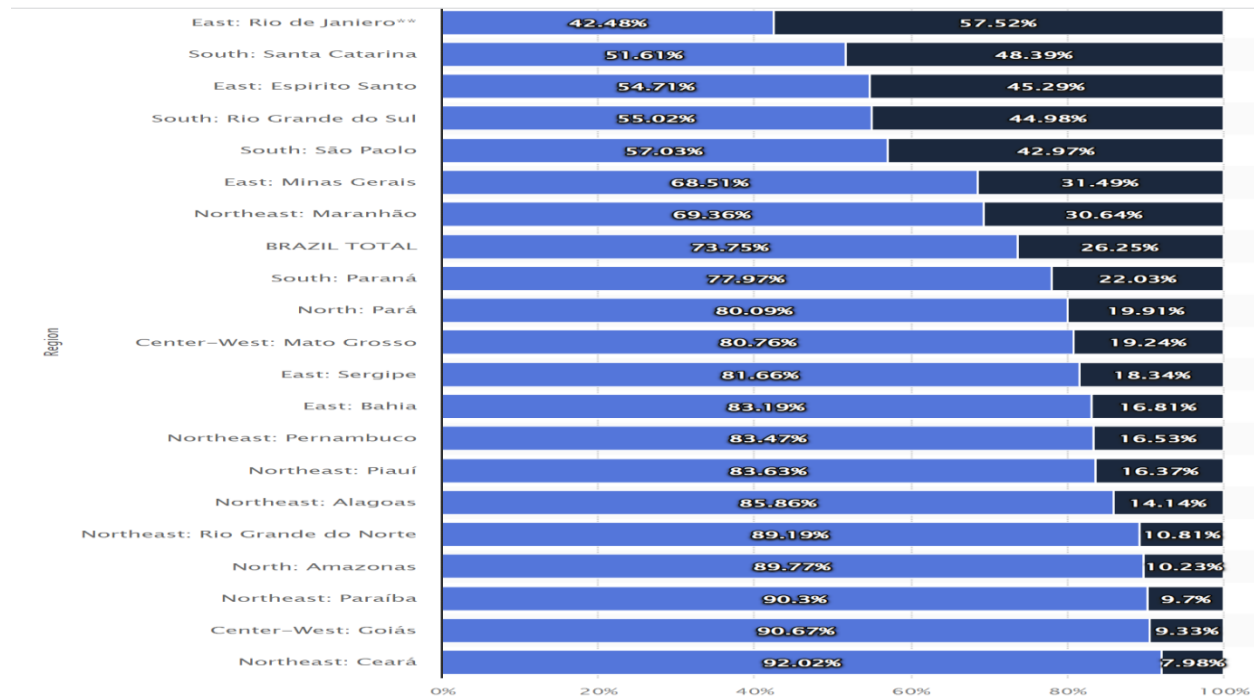
Europeans did not clamor to migrate to the Americas or to any other far-flung colonies for that matter before the 18th century, by which time the dangerous task of settling new land and exterminating the native populations had been largely accomplished. Only 2.6 million Europeans migrated to the Americas from 1500 to 1800 CE, half of whom were brought there involuntarily either as prisoners or indentured workers. To fill the labor gap an estimated [8.6 million African slaves](#) were dragged to the Americas during the same period of time, of which 15% died during the voyage and an additional 50% lost their lives during the first four years of life on the plantations ([Source](#)).



While slavery did not kill European Christians it offset the need to kill Europeans by enlarging the resource base that allowed the sustenance of a much higher population in Europe at the cost of millions of African lives and the entire landmass of the American continent. The ravenous nations of Western Europe developed a [triangular system of transatlantic trade](#) whereby in exchange for European manufactured goods they obtained slaves from Africa that they then shipped to the Americas to exploit as slave labor to cheaply produce sugar, coffee, cotton and tobacco that were brought from the Americas to be consumed in Europe.

The Portuguese enclaves on the African coast were the major centers for African slave traders, but all colonial powers benefitted from the slave trade and were involved in it in one way or another. By the end of the 19th century the British had displaced the Portuguese as the most active slave traders and British investors bought 38,000 slaves a year while over 60% of the world's slave trade was done on British ships ([Source](#)). In Brazil, the vast majority of the non-white population was still living in slavery at the end of the 19th century.

Share of Brazil's non-white population living in slavery by region in 1872



Source: <https://www.statista.com/statistics/1194417/population-brazil-share-slave-status-non-whites-1872/>

Most importantly, neither the slave trade nor the theft of indigenous land could have been justified without the aid of [racist theories](#) that described Europeans as superior and all other races as inferior. By the time the slave trade was abolished towards the end of the 19th century [12,5 million African slaves](#) had been torn from Africa and brought to the New World and just as many were killed in the process of being taken captive or during the voyage.

To avoid having to take even more lives in Europe to keep their population in equilibrium with the continent's resources, Christians sacrificed others instead by exploiting the members of other

racers as slave labor and by limiting their lifespans, thus treating human being elsewhere as dispensable beasts of burden valuable only for their utility to the elites of a few predatory nations in Western Europe. Paradoxically, by transferring the cost of population control onto non-Europeans they created the social and economic space necessary to adopt a more humanitarian attitude towards the people at home and to allow them greater freedoms and more rights, which is why the same shameless nations that have ravaged people across the world for centuries now present themselves as the paragon of civilization and as the creators of an “international system” based on the rule of law and respect for human rights.

f. Capital punishment

European medieval courts levied the death penalty for the slightest offenses because the primary purpose of the law then and now was to facilitate a façade of justice for the unstated program of numerical population control. In England one could be put to death for something as insignificant as damaging shrubs in a public garden and 220 other offenses, many of them equally spurious ([Source](#)).

Meant to also terrorize, reaffirm temporal authority, and admonish others the “*theater of horror*” that capital punishment represented was played in three acts, “*the court condemnation, the death procession, and the execution itself*” ([Source](#)). More often than not this process was precluded by torture, which was seen as an acceptable form of punishment, was totally unregulated, and inflicted different levels of pain to extract evidence or force confessions. The methods of torture included the [rat torture](#), the [iron chair](#), the [Judas cradle](#), the [thumbscrew](#), [flogging/whipping/caning](#), the [cage/whirligig](#), and the [iron maiden](#). Their brutality could scarce be imagined in our days.

The forms of execution were also intentionally gruesome, varied, and agonizing. They included [beheading/decapitation](#), [burning/immolation](#), [crushing/pressing](#), [boiling](#), [impaling/gaunching](#), [hanging](#), [crucifying](#), [sawing](#) (sagittally or transversely), the [breaking wheel](#), [keelhauling](#), or the triple treatment of being [hung, strung and quartered](#), which was reserved for those guilty of high treason ([Source](#)).

Throughout Europe executions increased gradually from the 13th century onward and peaked during the 16th century. During the reign of [Henry VIII](#) (1509 – 1547), for instance, 72,000 people were executed in England alone while two centuries earlier perhaps a tenth met the same fate. Along with the frequency of capital punishment also increased the level of cruelty inflicted on the convicted, the intensity of pain, and the spectacular display of executions ([Source](#)).

During the 17th century Europeans showed the first signs of evolution by executing fewer people and by killing the convicted through strangulation before subjecting their lifeless bodies to further abuse. The desecration of corpses replaced the torture of living human beings, which represented a more humane way to frighten the populace to submit to the laws of the land. By the 18th century

the most violent forms of execution were abandoned and supplanted by decapitation with the sword ([Source](#)).



Crime increased in step with population pressures, which devalued human lives, and the response from the authorities was to dehumanize anyone convicted of even the slightest crime to justify extreme forms of punishment and legitimize capital punishment. A dead person requires no food and no shelter and therefore poses no burden on the community. An imprisoned person, on the other hand, is a dead weight on society and a greater burden than even a criminal on the loose since his sustenance is no longer his own but the state's responsibility. For all intents and purposes, the role of the judiciary changed from reducing crime by punishing criminals to reducing resource scarcity by taking as many lives as possible for any plausible pretense.

By subsuming the judiciary into the program of population control, the rule of law and the administration of justice became forever tainted and the absolute opposite of their stated purpose. They remain so to this day.

2. Methods to balance males and females

a. Monogamy

The Christian world inherited monogamy from the Greeks and the Romans as the only legal family structure and indeed as the most civilized way to give every human being an equal chance to form a family, reproduce, and raise children. Christianity continued and strengthened monogamy. The institution of marriage anchored monogamy in the social foundation of Europe as the bedrock of family life. By the 8th century the blessings of a priest were required for the legal recognition of marriage which became a sacrament, a visible symbol of God and a channel of God's grace. And at the Council of Trent in 1563 the sacrament of marriage was written into canon law as a permanent and exclusive bond between spouses, which greatly improved the lot of women by discouraging sexual infidelity and forbidding divorce.

The Church did not foresee that in so doing any numerical imbalance between males and females would lead to serious social problems over the long-term especially since the right to own land and property generally did not extend to women in Christendom as they were considered the legal responsibility of their fathers and upon marriage of their husbands. While theoretically single and widowed women could buy and sell land and run businesses in practice this rarely happened either under customary/common law, which applied in England and Scandinavia, or under Roman law, which applied in the rest of Europe. The [common law doctrine of coverture in England](#), for instance, dictated that a married woman could not own any property separately from her husband.

While other European countries were less strict in this respect, by and large it was rare for women to have separate economic interests from men – be they their fathers, husbands or sons – because they could not legally manage their holdings without a male trustee and relying on strangers often resulted in the loss of their property, be it by force or by trickery. This legal arrangement which clearly disfavored women was not inspired by gender prejudice, as one might believe, but by the simple reality that the law of the strongest prevailed in those days and no woman would have been able to prevent her family's land from being taken by force, or her business from being sabotaged and undermined by a competitor.

This left the secular and religious authorities of Christendom in the awkward position of having to find solutions to any surplus or shortage of either gender. Men could be sent to war and killed either fighting the Saracens/Muslims in Crusades of aggression in the Levant or of reconquest in Spain, die fighting heretics in religious wars caused by real or false schisms, or lose their lives in wars fought between various European monarchs over territory, influence or merely as a strategy to reduce their own populations. But women could not be sent to war and only so many could make a living on their own in an environment where most jobs were reserved to men who belonged to merchant and craft guilds. And when they could find labor in guilds that accepted women they were paid consistently less than men and not always enough to survive ([Source](#)).

b. Inquisition and “witch” burning

As a result of monogamy, legal and labor inequality, women who found themselves without a male guardian and became destitute had to resort to creative ways of eking out a living if unwilling to sell their bodies, unable to find a position as servants in wealthy households, reluctant to become nuns, or unskilled in a craft. Many did so by making and selling potions and ointments for various ailments and superstitions and found themselves accused of heresy or witchcraft by the [Inquisition](#), an institution that had its start in 12th century France, of course, and was created under the pretext of combatting apostasy and heresy by conducting inquests of people suspected of either offense.

It is no coincidence that the first Inquisition began at the end of the 12th century as this is the time when famine caused by overpopulation began rearing its ugly head with increasing frequency. It is also the time when the Crusades took the lives of an increasingly high number of men leaving a growing proportion of women without the prospect of finding a husband and widowing women already married.

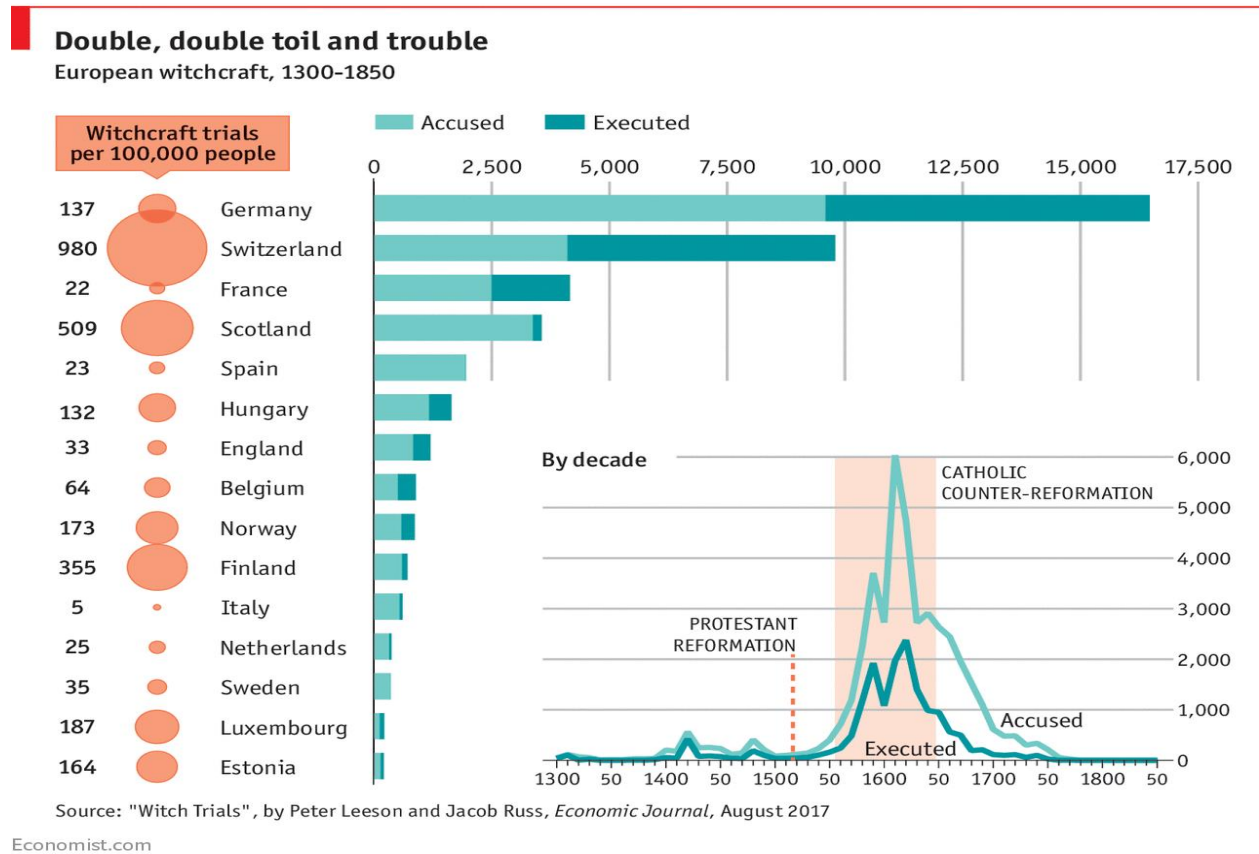
As this imbalance of women could no longer be absorbed by prostitution, servitude, guilds and monasticism the Church had to act and did so by giving the Inquisition free reign to torture witchcraft confessions out of as many women as necessary to kill in order to restore the semblance of numerical balance between genders. An excess of women also posed a threat to the institution of marriage and to monogamy causing a series of marital and consequently social problems, not least of all that of children born out of wedlock.

The Hindus, as we have seen used *sati*, self-immolation, to keep the genders in balance while the Israelites used polygamy. The Christian solution was the Inquisition and the pretext for burning women at the stake witchcraft. The ritual of public penance through death by burning was deemed an ‘act of faith’ (*auto da fé*).

Historians are still debating how many women were killed as witches by the Inquisition during the six centuries of its activity – from 1184, when the first Inquisition was established in Languedoc to rout the heretic [Cathars/Albigensians](#), until the [Spanish Inquisition](#) was outlawed in 1834 – and their estimates run from [tens of thousands](#) to [several million](#). The correct answer, however, is that the number of women killed was no more and no less than necessary to reestablish gender balance region by region to the point where the accusations of witchcraft would stop because the social and economic pressure of too many excess women would be alleviated.

It is equally correct to point out that the first inquisitions waged war on heterodoxy hounding mostly heretical men, [conversos](#) and [moriscos](#) while the latter inquisitions targeted mostly women conveniently accused of witchcraft. Certain is that the Inquisition killed far more women than men since 80% of those charged with witchcraft were women and they were four times more likely than men to be executed ([Source](#)). For every man burned at the stake as many as twenty women met the same fate because the purpose of the witch-hunts was to address the problem of gender imbalance.

The vast majority of the accused were not only women but also poor and more often than not unmarried or widowed over 50 years of age, thus the very women who posed an economic burden on communities and were among the most vulnerable and marginalized members of society ([Source](#)). Furthermore, current research shows that witch-trials increased in areas and at times of great economic stress caused by bad crops as a result of bad weather ([Source](#)). Last but not least, Catholic countries with strong monastic orders and the capacity to shelter women within their ranks burned far fewer women at the stake than Protestant countries with a lower capacity to provide poor women with a safe heaven inside a convent. After the Reformation hundreds of Catholic convents in regions where the population converted to Lutheranism closed reducing the Church's capacity to absorb women into monasticism and protect them. This explains why very few women were burned at the stake in Italy and Spain while a much higher number and proportion of women suffered this fate in Switzerland and Germany.



Source: <https://www.theindependentbd.com/arcprint/details/164974/2018-09-05>

The true purpose of the Inquisition is also reflected in the [misogynistic nature of *Malleus Maleficarum*](#) ('Hammer of Witches'), the manual published in 1487 for the prosecution of witchcraft by the German Dominican monks [Heinrich Kramer](#) and [Jacob Sprenger](#), who intentionally depicted women as inherently evil, sexually licentious, inferior to men, immoderate, deceptive and superstitious to facilitate their demonization, bestialization and execution. It is only after the publication of *Malleus Maleficarum* that the "[femicide grew violent and fanatical](#)". No

such bias was evident in the [Directorium Inquisitorum](#) ('Manual of Inquisitors'), authored by Dominican friar [Nicholas Eymerich](#) in 1376, and used by Inquisitors throughout Europe as the definitive handbook for the prosecution of heretics who were almost always men. To be able to target such a disproportionate number of women the Church had to create the social and legal environment for their prosecution and witchcraft was the only plausible excuse it could find. Herein we have a further perversion of the law, this time ecclesiastical, to serve a role in the population control program. This process started with the papal bull [Ad extirpanda](#), issued in 1525, which authorized the use of torture by the Inquisition as a tool of interrogation originally for heretics, but without which no false confessions of witchcraft could have been extracted from women once the papal bull [Summis desiderantes affectibus](#) ("desiring with supreme ardor"), which recognized the existence of witches, was issued in 1484.

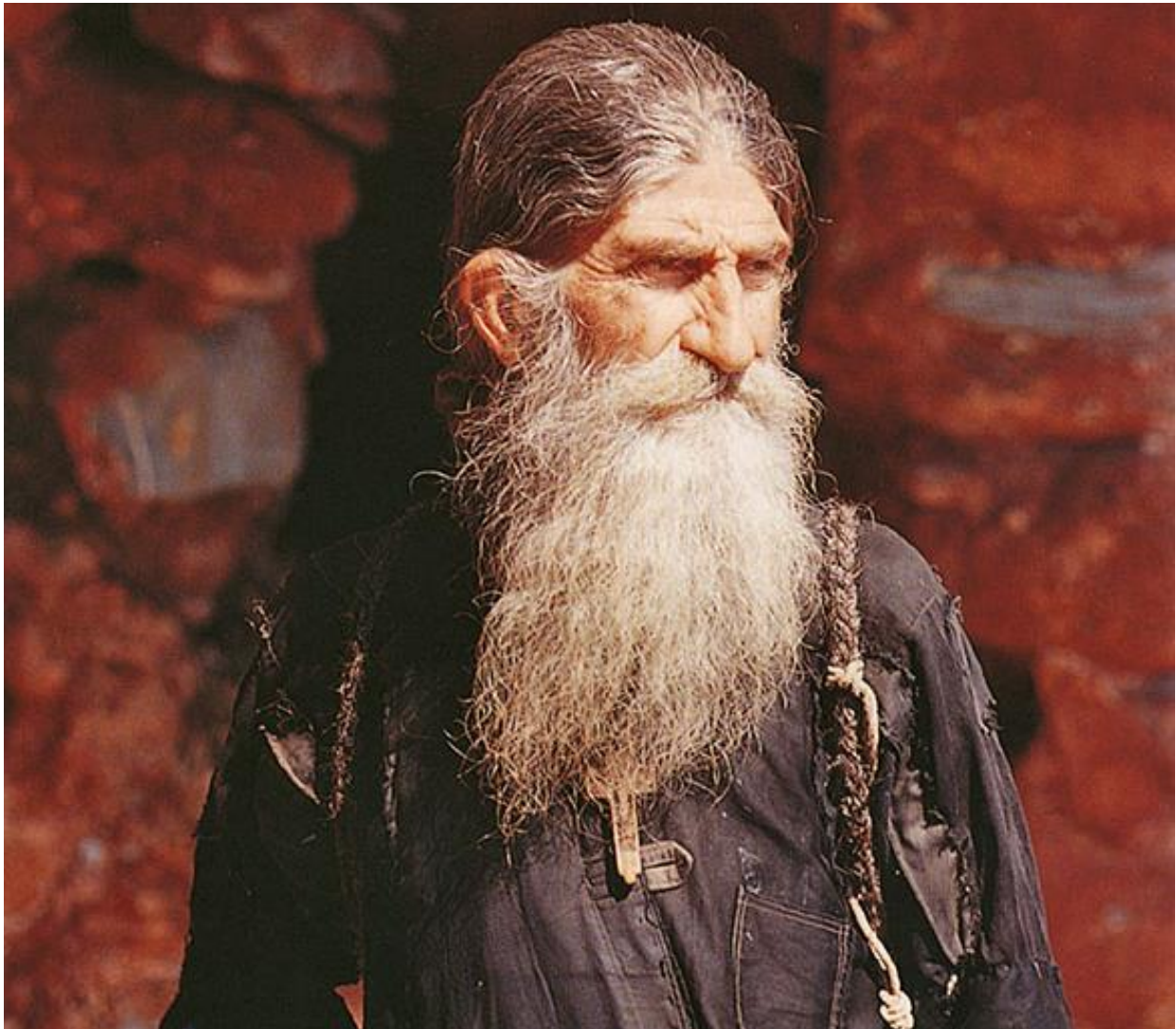
In England, which was beyond the power of the Catholic Church since the [Act of Supremacy](#) of 1534, the legal pursuit of witches was enabled by the [Witchcraft Act](#) passed by Parliament in 1542, repealed a few years later, restored in 1562, and widened in 1604 during the reign of James I, who transferred the trial of witches from the Church to ordinary courts ([Source](#)). Secular courts throughout Christendom were even more radical in their pursuit of destitute women, conveniently deemed witches, than religious authorities since they were the first to feel their social and economic impact. According to some historians the Inquisition was established to stop unjust executions by state courts that deemed heresy a capital offense (according to both the Code of Justinian and Roman law) and viewed witchcraft as a form of heresy but lacked the ecclesiastical training to be good judges ([Source](#)). While this may well be the case, the fact remains that the prosecution of women as witches was legitimized by papal bulls and instrumentalized by the Dominicans, who were assigned the task of acting as Inquisitors in 1231 by Pope Gregory IX and in so doing deviated greatly from their original purpose to preach the Gospel and combat heresy by saving souls. The Dominicans did not come to be called *domini canes* ("hounds of the lord") for their compassion but for their brutality.

The role of the Dominicans as executioners of destitute women marks a watershed moment in the Church's evolution as Christendom's population control Hydra, a monster with multiple heads, each specialized in a specific aspect of population control. The Hospitallers used biological warfare to cull the population and reestablish balance between people and resources, thus safeguarding Christians from famine and ensuring their prosperity. The Dominicans used the selective murder of women to reestablish gender balance, thus safeguarding Christian monogamy and ensuring social equilibrium. The Jesuits used spiritual indoctrination to convert the indigenous populations of conquered lands, thus extending the supremacy of the Christian faith by annihilating other belief systems.

c. Monasticism

The most effective, humane, elegant and socially beneficial method of balancing men and women in Christian societies was monasticism, an ecclesiastical institution that has its origins in the hermit monks of 4th century but that did not develop into a socially beneficial body until the 6th century, when the Benedictines and other cenobitic orders were founded, and did not bloom into a socially transforming force until the 12th century when the mendicant orders began appearing on the scene and articulated a vision of self-denial and communal wellbeing over self-interest and personal success.

Hermit monks sought their own spiritual salvation or merely peace and quiet in the turbulent and dangerous world of the 4th to the 6th centuries, the time when the Roman Empire fell apart and left a socio-economic vacuum behind. But [eremitic monasticism](#) served as an example of an alternative lifestyle, one devoted solely to spiritual rather than material pursuits. [Anthony the Great](#) (251 – 356) is the archetypal hermit monk and considered the father of monasticism as he inspired all others that followed.



Church figures saw a social role for monasticism as a force to coalesce the efforts of many monks living, working and praying together and that is how [cenobitic monasticism](#) was born, monasticism that stresses communal life and is regulated by clearly defined rules. This form of monasticism evolved more due to the lack of land left for hermits to inhabit, as all Europe had been deforested by the 11th century, than by forward-looking design on the part of the Church Fathers.

[Pachomius the Great](#) (292 – 348) is considered the father of cenobitic monasticism as he was the first to build a monastery between 318 and 323 at Tebennisi in Egypt so that many monks could live together and the first to set down a set of rules (around 320 CE) for communal living. At the time of his death 3,000 monks were living in monasteries that he built and according to the rules that he drafted ([Source](#)). He influenced other monks to do the same and create their own communities; men like [Basil of Caesarea](#) (330 – 379) , who drafted the *Ascetica* or the [Rule of St. Basil](#) around 360 CE that governs monasticism in the Eastern Orthodox Church; [Augustine of Hippo](#) (354 – 430) who drafted the [Rule of Saint Augustine](#) around 400 CE and influenced the development of western monasticism; and [Benedict of Nursia](#) (480 – 548) who was inspired by St. Augustine to write the [Rule of St. Benedict](#) in 516 CE that governs much of western monasticism to this day.

Mendicant orders arose in the 13th century in Western Europe to serve the burgeoning urban population and address the social ills brought about by poverty, prostitution and crime by ministering to the poor and the urban middle class. Unlike cenobitic monks who stayed behind the walls of their monasteries, mendicant monks lived in cities among the poor, owned no property, and were itinerant to go where they were most needed. They survived on the goodwill and material support of the people they served, hence the term mendicant from the Latin verb *mendicare*, meaning “to beg”. [Francis of Assisi](#) (1181 – 1226), who founded the [Franciscan Order](#), and [Dominic Guzman](#) (1170 – 1221), who founded the [Dominican Order](#), created the concept.

What all monastic rules have in common is the triple vow of chastity, poverty and obedience that are regulated by the [Code of Canon Law](#). These three vows betray the population control aspect of monasticism since chastity removes monks and nuns from the cycle of procreation, poverty makes them as light a material burden on the population at large as humanly possible, and obedience allows the Church to use monks and nuns to socially beneficial ends.

Monks and nuns are not allowed to form families and have children therefore aiding the effort to slow down population growth by denying a good proportion of the population the right to procreate. In late fourteenth century England it is estimated that 2% to 4% of the population belonged to the clergy. Between 1066 and 1300 the monastic orders grew tenfold while the general population increased only 3.5 times ([Source](#)).

There are no statistics available in the public domain other than a few rough estimates to determine what percentage of the population was absorbed by the Church through its monastic orders. The absolute upper limit would have been determined by material realities. Since the Church was owed

a 10% tithe by commoners we can assume that it could not have absorbed more than 10% of the population especially since few if any monasteries were entirely self-sufficient and did not depend to some degree on resources from society at large. Nunneries enjoyed royal tax exemptions and supported themselves through donations of land and money from wealthy benefactors and with income from their estates and properties which generated rents and agricultural products. Considering that by the 13th century [the Church owned 30% of all land in Western Europe](#) we can infer that it could have supported 30% of the population. We can therefore safely conclude that the highest proportion that could have ever been absorbed by the Church, theoretically at least, was 30% of the adult population. Even a fifth of this figure is statistically significant and would have slowed down population growth to a significant degree.

For monasticism to serve an important role as a gender balancer more women than men would have needed to be absorbed into the orders, since men died in war in far greater numbers than women died in childbirth, and this is indeed what occurred. Nunneries began appearing in the 7th century within the Benedictine Order, became common by the 11th century, and existed in practically every city by the 13th century ([Source](#)). By the 15th century there were monasteries for women in the [Cluniac](#), [Camaldolese](#), [Vallombrosian](#), [Olivetian](#), [Cassinense](#), [Bursfelde](#), and [Minims](#) Congregations. By the 16th century the [Ursulines](#) and the [Angelines](#) were created as orders exclusively for women. The emergence of female monasticism went hand in hand with the Crusades and with war in general, for as more noblemen died fighting Saracens and heretics more noblewomen remained without the prospect of ever finding a suitable husband.



According to the [Annuario Pontificio](#), the Holy See's annual directory, there were 55,057 religious brothers and 801,185 religious sisters worldwide in 2000 (that's 14.5 women for every man) for a total population of Catholics of 1.16 billion, which means that 0,0074% of the global population

of Catholics belonged to a religious order ([Source](#)). In 2020 the number of religious brothers and sisters had decreased to 50,295 brothers and 641,661 sisters (that's 12.8 women for every man) for a total population of Catholics of 1.33 billion, which means that 0,0052% of the global population of Catholics belongs to a religious order ([Source](#)). If we rewind and regress these numbers six centuries we would get a much higher proportion of monks and nuns to the general population and a much higher number of nuns compared to monks, assuming of course a linear development. History, however, is anything but linear. Absent access to the Vatican's Secret Archives, where such data would be stored, all we can do is estimate. My best guess is that the First Estate, the clergy, never made up more than 10% or less than 2% of the general population during the Middle Ages, and that there were never more than thirty nuns for every monk and never fewer than ten nuns for every monk. The operating principle is that far more women than men would have needed to be absorbed by the religious orders to reestablish gender balance among the nobility.

Monasticism condemned both men and women to a life devoid of sex, family, children and material possessions but did so in the most humane and socially beneficial way possible at the time. Unlike Hindu and Jain monasticism, which implied detachment from and indifference to society, Christian monks and nuns, both mendicant and cenobitic, were placed at the service of society and pioneered practical social services such as housing travelers, nursing the sick, assisting the poor, educating the young, copying manuscripts, composing music, promoting the arts, preserving the classics, advising secular rulers, and even producing food and beverages. They laid the foundation for what we now call social assistance, as well as medical care and education.

At first glance it would seem that the Church sheltered women in convents irrespective of their social standing but that is not the case. The monasteries and nunneries took in only the daughters of the nobility, preferably young and virgin, and of those who had the resources, in both land and money, to build and endow these establishments. The daughters of the poor were not protected by the Church's mantle.

To make the idea of early celibacy in the service of God palatable to the masses the Church invented the notion that those who were consecrated in their virginity would be closer to God. And to safeguard the virginity of nuns the Church dictated that several kilometers must separate a convent from a monastery, lest nuns and monks tempt each other. ([Source](#))

Nor can the development of monasticism from eremitic/solitary to cenobitic/communal and finally to mendicant/itinerant be ascribed to the foresightedness of the Church Fathers as it was primarily determined by the gradual disappearance of wilderness to retreat to. Until the 11th century there was plenty of free land that could be occupied by a hermitess or a hermit, but as the population grew and the number of those who sought refuge from society grew along with it, the wilderness disappeared. The land was deforested, bogs were filled and cultivated, hillsides were turned to pastures until there was hardly a corner of untouched nature left outside the mountains. Paradoxically, it was the very people who withdrew from society that cleared the land, tamed the environment, provided outposts of civilization, and encouraged the growth of towns and cities; so much so that by the 13th century hermits and hermitesses could no longer find a quiet place in

nature and had to congregate in walled compounds on donated land giving rise to cenobitic monasticism. And the more civilization extended and encroached upon their seclusion bringing chaos and crime, poverty and filth, famine and orphans at their convents' doorsteps the harder it became to remain secluded from the world until finally the impetus for mendicant orders became irresistibly strong.

One could not remain indifferent to the world around. Nor could women do anything about the shortage of men that condemned many of them to involuntary celibacy. It is these social, economic and demographic forces that gave rise to [beguines](#) and [tertiaries](#), truly grassroots social phenomena.

The beguines were religious women without former recognition by the Church, bound to no religious order, circumscribed by no written rules, and uncloistered, but who took personal and informal vows of chastity and simplicity if not outright poverty to dedicate their lives to contemplative prayer and active service to the poor and the sick ([Source](#)). They could later renounce their vows and remarry if the opportunity arose. They stood apart from laypeople in choosing a religious life but not apart from society.

What is unique about beguines is that the *“movement was the only religious current of the Middle Ages that was female in conception. It did not owe its impetus, its main support, or its direction to men.”* ([Source](#)) But instead of assisting and supporting these extraordinary women the Church condemned them at the Council of Vienne in 1311 – 1312. ([Source](#)) The two decrees on beguines in the Clementine Constitutions, *Cum de quibusdam* and *Ad nostrum qui*, reflect the ambiguity clerical authorities had towards the beguines in that it condemned them but allowed their continued existence. ([Source](#))

The social, economic and gender discrimination typical of the Middle Ages is reflected also in the hierarchy of mendicant monasticism that emerged and which placed friars at the top, as the First Order; women in enclosed nunneries next, as the Second Order; and laypersons, known as [tertiaries](#), who took revocable vows and led religious lives, at the bottom, as the Third Order. Women without means could not enter convents because their families lacked the resources to endow their stay. Just as only males from noble families were appointed to the highest church positions and males from lower nobility occupied the remaining positions within the Church, so were only females from noble families accepted into convents and nunneries. The poor were shut out and no social mobility was possible during the Middle Ages.

Discrimination was also evident in the work assigned to the nuns who came from the most affluent families and those who came from lesser wealth, as the former spined, wove and embroidered while the latter did far more arduous tasks. ([Source](#))

The other two options available to women without means but with religious fervor were that of the [anchoress](#) and of the living saint, but neither represented a statistically significant category. For illustrative purposes, and as an indication of the social constraints women faced during medieval times, it is worth noting that anchoresses lived solitary lives of prayer in permanent lockdown in

cells attached to churches, town chapels and cathedrals, and were “*subject to a religious rite of consecration that closely resembles the funeral rite, following which – theoretically at least – they would be considered dead to the world*”. ([Source](#)) Female saints often faced similarly harsh lives and miserable ends, but for the purpose of this book, it is their backgrounds that speak volumes, for “*of the sixty-nine Italian women who lived from the thirteenth to the fifteenth centuries and were canonized, thirty were nuns, twenty-two were tertiaries, six were anchoresses, and eleven were unaffiliated with any religious order*” and this tabulation would be skewed even further in favor of women from poor backgrounds if it did not follow “*the vocation in which the saint reposed at her death*”. ([Source](#))

Demographically speaking there were more men than women among the peasant class since women often died in childbirth but peasant men did not have to fight and die in wars, as a result of which in villages there were normally four men for every three women. ([Source](#)) The opposite was the case for the nobility since men fought and died in wars in far greater numbers than women died in childbirth. The need to find a purpose outside marriage for women of noble birth who far outnumbered noble men, and who were not allowed to marry below their rank, was therefore chronic among the nobility and non-existent among the peasant class. In a society with genders so radically skewed by war and hard labour a good proportion of noblewomen found it impossible to find a man and start a family. Robbed by demography of a chance to family life and denied the opportunity to have and nurture their own children, they embraced the apostolic life of service to others and devoted their motherly instincts to nurture society and heal its deepest wounds.

This may explain why the Church looked unfavorably upon poor women who chose to become beguines, as they were needed for labor and reproduction purposes far more than to serve God. It also explains why convents and nunneries took in only the daughters of the nobility and why these unfortunate souls did not have a say in the matter if they were taken to the convents by their parents at an early age as virgins to become [oblates](#), then [novitiates](#) and finally full-fledged nuns. Last but not least, it explains why beguines could break their vow of celibacy and marry if so they chose while nuns could not and had to remain celibate for the remainder of their lives whether they liked it or not.

It is also not without purpose that the consecration of a nun was similar to a wedding. During the ceremony a ring was placed on the nun’s finger and a wedding crown or a headdress on her head as she became married to God. And as any marriage during the Middle Ages it was indissoluble.

The selection of which daughter to send to the convent was made by their own families who took their least physically attractive daughters, especially those with difficult personalities, that no man would have wanted to marry, and gave them to the Church. The same happened to boys, but the criterium of selection was lack of physical strength. In so doing, monasticism also served the function of selecting the most attractive girls and the strongest boys for reproduction while excluding the least attractive girls and the weakest boys, a form of social selection that mirrored natural selection, which helped improve the Caucasian race and marks the beginning of eugenics.

3. Methods to prevent births

a. Celibacy and abstinence

To limit childbirth early Christians prized celibacy more than marriage. This preference appears even in the teachings of St. Paul who stated: “*Now as a concession, not a command, I say this. I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is good for them to remain single as I am. But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.*” ([Corinthians 7:6-9](#))

While the Church did not attempt to impose celibacy on the general population, clerical celibacy became Canon Law in the 6th century with Pope Pelagius II (579 – 590) who made it an obligation for priests to “*observe perfect and perpetual continence*” to dedicate themselves more easily to “*the service of God and their neighbor*”. ([Source](#))

The Church did, however, limit the time when married couples could have sexual intercourse without ever stating that its intent is to reduce births, just as their monotheistic predecessors the Israelites had done by using impurity laws. The [Summae Confessorum](#) from the 13th century lists the times when sexual activity between husband and wife was not permitted, namely during all feast and fast days, menstruation (due to impurity), pregnancy, on Sundays, while breast-feeding, and for forty days after childbirth, which meant that on average sex was legally allowed less than once a week. ([Source](#))

Not only when but also why one could have sex was regulated by the Church. Since marital coitus was acceptable only as a means of procreation neither desire nor pleasure was allowed to play a role in it and all sex outside marriage was considered sinful. As for the how, that too was prescribed by the Church with the treatise [De secretis mulierum](#) (“Of the Secrets of Women”) which provided instructions for marital sex from foreplay to fetal development. ([Source](#))

To prepare people for abstinence masturbation was made first into a crime against nature and subsequently into a sin. As early as the first century CE and in conformity with Jewish tradition, [Clement of Alexandria](#) (150 – 215) condemned any spilling of semen stating: “*Because of its divine institution for the propagation of man, the seed is not to be vainly ejaculated, nor is it to be damaged, nor is it to be wasted.*” ([Source](#))

Subsequent Christian writers and popes have condemned masturbation as a sin or worse. [John Cassian](#) (365 – 433) in his book [Conlationes](#) called it an unacceptable form of sexual release and in his [De institutis coenobiorum](#) a downright sin. The Benedictine monk and cardinal [Peter Damian](#) (988 – 1073) in his [Liber Gomorrhianus](#) (1051) considered it the lowest grade of homosexual sin that led to anal intercourse. [Thomas Aquinas](#) (1225 – 1274) in his [Summa Theologica](#) (1485) called it an “unnatural vice” and likened it to bestiality and sodomy. [Pope Leo IX](#) (1049 – 1054) condemned it as a mortal sin and classified it as sexual deviance in his [Ad splendidum nitentis](#) (1054) and Pope Pius XII in his [Allocutiones](#) (1953) and in [Acta Apostolica](#)

[Sedis](#) (1956). The Catechism of the Catholic Church calls masturbation “*an intrinsically and gravely disordered action*”.

The Church has not only condemned but also punished masturbation with penances since the 6th century [Synod of the Grove of Victory](#) (see Canon 8) which was followed by many other [penitentials](#), each imposing punishments with different levels of severity for masturbation, from fifty days to three years. ([Source](#))

But it was the medical profession that unleashed the most venal and irrational attacks on masturbation. In 1712, Dr. John Marten (1692 – 1737) published a pamphlet called “[Onania: or, the heinous sin of self-pollution](#)” in which he describes it as a “*heinous sin*” with “*frightful consequences*”. In 1742, [Dr. James Robert](#) blamed masturbation for “*the most deplorable and incurable disorders*” in his “[A Medicinal Dictionary](#)”. In 1797, Immanuel Kant called masturbation a violation of moral law and “*of one’s duty to himself*” in his book “[The Metaphysics of Morals](#)”.

The hysteria around masturbation took even more grotesque forms in the 19th century in [Jean Esquirol’s](#) book “[Des Maladies Mentales](#)” (1838) where he stated that it was “*recognized in all countries as a cause of insanity*”. This concerted medical effort to label this most natural and harmless form of self-gratification as a disease requiring radical treatments was aimed at using it as an excuse for universal circumcision, which indeed was proposed by [John Harvey Kellogg](#) and [Sylvester Graham](#), two well-known depopulationists, as a cure for masturbation. Medicine at this point being well on its way to becoming the handmaiden of genocide duplicitous doctors advocated for even more invasive procedures to “cure” masturbation, from electric shock to infibulation, from chastity belts to cauterization, and from straitjackets to surgical excision of the genitals. ([Source](#))

Driven by Jews and by Judaized Christians the deranged fixation on and hatred of genitals continued well into the 20th century with the musings of Sigmund Freud who made masturbation a central theme in his “[Three Essays on the Theory of Sexuality](#)” (1905).

Had the Church showed a healthier attitude towards the need for sexual self-gratification it could have avoided the scourge of syphilis that hit Europe in the 15th century as a result of the explosive proliferation of municipal brothels that accompanied the equally explosive urbanization.

b. Birth control and abortion

Because the Church assumed the burden of periodically reducing the population through manufactured wars and epidemics to allow Christians free and unencumbered reproduction and to spare them from having to commit infanticide, neither secular nor spiritual authorities encouraged birth control, other than by limiting the days when sex was allowed, and strictly prohibited abortion as a mortal sin.

The [Synod of Ancyra](#) in 314 CE (see Canon 21) condemned women who committed or attempted abortion on themselves or others with exile from the faith for a period of ten years. Church doctrine formulated by [Pope Gregory IX](#) (see [Decretals](#) from 1234, col. 684, *De iureiurando, Pervenit ad*

nos, Ex registro Gregorii) states that marriages of couples who avoid having children are invalid since procreation is the purpose of marriage. The position of the Church has remained steadfast throughout the ages with respect to both abortion and contraceptives, sanctioning neither.

The only debate on the matter has revolved around the exact point in time when a fetus can be considered a fully formed human being, but that too was settled early on by [Basil of Caesarea](#) (330 – 379 CE), at least for the Eastern Orthodox Church, when he stated that “*the woman who deliberately has an abortion is held guilty of murder. And any fine distinction as to its being completely formed or unformed is not admissible amongst us.*” ([Source](#), p. 51) Basil rightfully regarded the level of fetal development irrelevant to the issue of whether or not abortion constitutes murder, as only the intent mattered, and his view became canon law in the Eastern Orthodox Church.

By contrast, abortion remained subject to heated disputes and several course changes in the Catholic Church. Ecclesiastical legislation since 1211, when [Pope Innocent III](#) (1198 – 1216) issued a decree, held that the fetus did not receive a soul until [quickening](#) (movement of the fetus), which was assumed to occur forty days after conception for a male embryo and eighty days after conception for a female embryo, an Aristotelian view, even though there was no way of establishing the gender of a fetus at that time. Abortion prior to [ensoulment](#) was therefore not considered murder. In 1591, [Pope Gregory XIV](#) (1590 – 1591 CE) reaffirmed the notion that quickening does not occur at conception but changed the time frame to 166 days (16 weeks) after conception, overturning the decree [Effraenatum](#) by [Pope Sixtus V](#) (1585 – 1590) who had decided in 1588 that abortion at any stage of pregnancy is murder and should be punished with excommunication by the Church and with the death penalty by civil authorities. The view that a fetus is not a full-fledged human being until quickening takes place at 16 weeks persisted until 1869 when [Pope Pius IX](#) (1846 – 1878) decreed in [Apostolicae sedis moderationi](#) that quickening takes place at conception and that abortion at any time is punishable by excommunication. ([Source](#))

The vacillation of the Catholic Church Fathers on when or whether abortion constitutes homicide and the oscillation of Church doctrine on this issue betrays a fierce internal struggle for the very soul of the Church; a battle between those who think that the Church must empower mankind to control population growth by allowing parents to kill their babies and those who think that population control must continue to be the exclusive prerogative of the Church who will kill adults not infants when it deems necessary in order to reestablish balance between people and resources. This battle rages within the Church to this day preventing a third option, that of limiting births through the responsible use of contraceptives by a population educated about the vital and inescapable need to reach and sustain population stability; a third option that was however unavailable in the Middle Ages since contraceptives at that time were primitive and unreliable.

[Embryotomies](#) and [Caesarean sections](#) did take place in the Middle Ages but only to save the mother from a breeched birth or other complications and were very rare since hardly any doctors had the knowledge to perform them and only the wealthy could have afforded the services of such skilled doctors. ([Source](#))

Nevertheless people did use a variety of birth control methods known since antiquity or pioneered by doctors such as [Soranus of Ephesus](#) (93 – 138 CE) who provided abortifacients that “destroy what has been conceived” (*phthorion*) or “expel what has been conceived” (*ekbolion*), as well as a number of contraceptives composed of plant mixtures that also worked as abortifacients (*atokia*). In the first category, for instance, he lists:

“purging the abdomen with clysters; walking about vigorously; carrying things beyond one's strength; bathing in sweet water which is not too hot; bathing in decoctions of linseed, mallow, and wormwood; applying poultices of the same decoctions; injecting warm and sweet olive oil; being bled and then shaken after softening by suppositories.” ([Source](#), p. 86)

Knowledge of birth-control plants is evident also in apocryphal writings as in the [Gospel of the Egyptians](#) where a woman receives advice about childbearing as follows: “*Eat of every plant, but do not eat a plant whose content is bitter.*” This advice confirms the use of bitter plants as contraceptives throughout the Mediterranean; plants such as wormwood ([Artemisia absinthium](#)), willow bark ([Salix alba](#)) and Queen Anne’s lace ([Daucus carota](#)). ([Source](#), p. 48) Incidentally, Queen Anne’s lace looks very similar to poison hemlock ([Conium maculatum](#)) which was used since Greek times for capital punishment. Pessaries made of linen or cotton wool soaked in potions of olive oil, cedar oil, lemons, honey, lily root ([Lilium candidum](#)), rue ([Ruta chalepensis](#)) or even lead ointment, which is poisonous, were inserted into the vagina to stop sperm, but it is unlikely that many commoners had access to this knowledge prior to the printing press.

Judging by the fact that women had an average eight children throughout the Middle Ages – and 12 or even 15 children were not unusual – the Church’s prohibitions on contraceptives and abortions appear to have been successful, at least among the peasant class. The nobility was more likely to use birth control so as not to divide their landholdings and wealth between multiple heirs and this was no secret to the Church, as St. Ambrose (339 – 397 CE) observed in [Hexameron](#) (c. 370 AD) where he rebuked the rich who “*deny their own fetuses in the womb and extinguish the children of their own belly with parricidal liquids in the generative womb, a life taken away before it is given*”. ([Source](#), p. 184) St. Jerome (c. 342 – c. 420 CE) also noted and condemned this pagan practice in a letter where he wrote: “*Others drink up sterility and perpetrate the murder of an unborn human. Some, after they have realized that they have conceived, turn to poisons of abortion and frequently dying together themselves are led down to hell guilty of three crimes as self-murderers, adulterers against Christ and parricides of their unborn children.*” ([Source](#), p. 47)

The peasant class, which was universally illiterate and poor, however, did not have access to the learning of ancient doctors or the services of living doctors and were limited to [coitus interruptus](#) (i.e. withdrawal) to prevent conception, if they possessed even this rudimentary knowledge, and to infanticide or infant exposure to avoid having to raise a child once born, though it is unlikely that a woman could have hidden her pregnancy from the priests, let alone the neighbors, as there was a Church in every parish. Nor could commoners avail themselves of knowledge about sterilizing plants transmitted by women and midwives since such women were hunted down by the Inquisition from the 12th century for reasons far less serious than providing contraception.

Christian writings are replete with condemnations of abortion. Here are but a few:

[Didache 5:2](#)

In a long list of evil crimes Didache includes also “*murderers of children*”.

[Barnabas 19:5](#)

“*Thou shalt not murder a child by abortion, nor again shalt thou kill it when it is born.*”

[Apocalypse of Peter 26](#)

“*And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock and caused abortion.*”

The Christian position on abortion stands in stark contrast with the Jewish, for whom it was acceptable under certain circumstances as stated in the Talmud, Tosefta and Mishnah, despite there being no mention of intentional abortion in the Old Testament. ([Source](#)) Incidentally, the Christian abhorrence of abortion and contraception developed in opposition to the Roman culture of indifference to fetal wellbeing and the widespread practice of abortion and contraception, which caused the decline of the Roman upper classes. ([Source](#), p. 88)

c. Marriage

Marriage coevolved with agriculture as a way to determine inheritance rights but in time became a method by which to also limit the birth of children to married couples only and finally evolved into a method by which to reduce the number of children born within wedlock by extending the legal age of marriage and therefore reducing the childbearing years.

From the days of St. Augustine and his [De bono conjugali](#) (401 CE), Christians have defined three goods of marriage: *proles* (procreation), *fides* (fidelity), *sacramentum* (sacrament). The first good is that of bringing children into the world, the second is that a man or a woman take only one spouse, and the third is that the sacrament makes the union indissoluble. Each of these three goods have affected population growth and not just the family structure.

The first step taken by ecclesiastical authorities with respect to marriage was to make it a sacrament, assume full control over the institution of marriage, and prohibit the birth of children outside holy matrimony. Illegitimacy was considered a “*defect of birth*” and became a canonical impediment to ordination at the [Council of Poitiers](#) (1078 CE) under [Pope Paschal II](#) (1099 – 1118). Bastard children were stigmatized as being the result of an act of depravity, barred from the priesthood, the diaconate and from religious orders. ([Source](#)) An illegitimate birth often meant social exclusion both for the mother and child and a life of poverty. The birth of children outside marriage was further hampered by prohibiting adoptions, polygamy and concubinage. Monogamy and childbirth limited to married couples only were in this fashion anchored in the social structure of Christendom. By prohibiting children out of wedlock the Church reduced the total number of births to a significant degree. Eighteenth century statistics show that illegitimate births in Europe accounted for a low of 2.6% of all births in Ireland to a high of 13.7% in Austria, with higher rates

in the cities than in the countryside ([Source](#), p. 215). They would have been even fewer illegitimate births in earlier centuries given the far lower urban population and the much greater social pressures.

According to [Tertullian](#)'s (160 – 225 CE) *Ad Uxorem* (“*To my wife*”) Christians required blessing from their priests to sanctify their marriages as early as the 3rd century. By the 5th century, marriage was already considered a sacrament due to [Augustine](#)'s (354 – 430 CE) *De Nuptiis Et Concupiscentia* (“*On Marriage and Concupiscence*”, 401 CE). But it was not until 1184 at the [Council of Verona](#) when the first official declaration of marriage as a sacrament was made in part to condemn the Cathars who held that marriage and procreation are evil. The need for free mutual consent expressed by both bride and groom at the time of marriage as a condition for the validity and legality of marriage was formalized by the Benedictine monk [Gratian](#) (c. 1090 – 1159 CE) in 1140 through his canon law textbook *Decretum Gratiani*. This prevented the buying and selling of marriages and defended the right of women to marry someone they chose or to remain unmarried virgins and become nuns.

The second step was to set a minimum age of marriage to prevent child marriages, which was set at 12 years for girls and at 14 for boys, thus as soon as girls reached [menarche](#) (the first menstrual cycle) and boys puberty and both genders are capable of sexual reproduction, and to require the consent of both parties (contract between equals), therefore depriving parents of the authority to arrange marriages for economic and political reasons. The Church also made it possible for males and females not yet 21-years-old to marry without the consent of their parents, which weakened the power of the clans and reduced marriages of interest while strengthening love marriages. Custom and economic conditions, however, continued to dictate the age of marriage which throughout Europe during the Middle Ages was commonly below 20 for women and below 25 for men, the average age of marriage decreasing in good times and increasing in bad times. By the end of the 16th century, however, the average age of marriage had risen to 25 years for women and 27 for men in England, the Low Countries and to a lesser extent in Scandinavia. Similar increases were also registered in the rest of Europe by the middle of the 17th century. ([Source](#))

By empowering young people to decide for themselves rather than be subject to the decisions of their parents the Church enabled marriages based on mutual affection rather than on economic interest which strengthened holy matrimony and reduced adultery and the social problems that result therefrom. It also made for a happier society. Conversely, it gradually led to a higher marriage age, since love is harder to find than economic interest, therefore reducing the childbearing years and the number of children born. The overall effect on population growth may well have been a reduction of births by as much as 10%.

The third step was to set conditions for the legality of marriage to prevent social conflict but also the birth of genetically inferior offspring. To this end, in the 9th century, the Church prohibited marriages among blood relatives (consanguineous marriages) to the seventh degree, which extended the Roman scheme of [consanguinity](#) that prohibited marriages within four degrees of

consanguinity. By 1059, at the 11th canon of the Council of Rome, the impediment of consanguinity (relations by blood) as well as [affinity](#) (relations by marriage) were extended to the seventh degree. But in 1215, at the Fourth Lateran Council, Pope Innocent III limited both affinity and consanguinity only to the fourth degree once again. ([Source](#)) However, the prohibition of marriage between blood and marriage relatives was much better enforced, which made it harder for young people to find adequate spouses, especially in isolated rural communities, therefore increasing the percentage of unmarried women from circa 10% prior to the 15th century to about 20% by the mid-17th century [in England](#) and elsewhere in Europe. A 10% reduction in married couples resulted in a similar reduction in births, therefore further reducing the speed of population growth.

Overall, changes in marriage laws contributed to a reduction of at least 20% in the number of children born by the middle of the 17th century compared to the Early Middle Ages.

d. Monasticism

As we have seen, monasticism played an important role in balancing the number of males and females, which is crucial in monogamous societies, but it also played a critical role in excluding a proportion of the population from reproduction and therefore reducing the pace of population growth. It is for this reason that monks and nuns had to take the vow of celibacy although the stated reason was that it allowed them full and exclusive dedication to God. Since monasticism absorbed anywhere between 2% and 10% of the general population, depending on time and place, the impact it had on reducing population growth was also between 2% and 10%. Beyond their own contribution to the population control effort, nuns and monks also served as living examples to the general population and helped steady the resolve of commoners to refrain from adulterous and premarital sexual relations and respect the marriage vow. As role models they contributed indirectly perhaps as much as they contributed directly to slow down population growth.

While monks and nuns did at times violate their vow of celibacy such incidents were relatively rare. ([Source](#))

e. Castration

Castration was used primarily for political reasons in the Eastern Roman Empire and for economic reasons in the Western Roman Empire, but in both cases it also had a demographic effect since castrated men could not marry and procreate.

According to the 7th century [Medical Compendium in Seven Books](#) by [Paul of Aegina](#) (625 – 690), a Byzantine Greek physician, castration in Byzantium was performed either by compression (*kata thlasin*) or excision (*kat' ektomēn*).

Eunuchs were mutilated prior to puberty mostly as slaves or some with the consent of their parents who wanted them to aspire to high positions within the administration of church and state. They became a standard feature of Byzantium and often came to occupy high positions at court and in

public life since they could not ascend to the throne and as such posed no threat to the Emperor, but also because they could dedicate themselves to the people and institutions they served being without family and therefore expandable. Until the 15th century they were well represented across society as servants to wealthy and powerful people, as high-ranking court officials, military leaders, bookkeepers, tutors for aristocratic children, barbers, physicians, and also as clerics in the service of the Church. ([Source](#))

While eunuchs were [numerous at court](#) there is no reliable data on what percentage of the general population they formed, which can only mean that it was statistically insignificant.

In the Western Roman Empire eunuchs had no political role but were used mostly as objects of trade with the Muslim world and subsequently as slave labor in the New World. Castrated slaves were in very high demand especially in the Muslim world and to meet this demand people were abducted not just from Africa but also from the Baltic and Slavic regions and transported to Italy where castration houses arose in Venice, Genoa and Amalfi and where much of the slave trade was in the hands of Jews ([Source](#)).

But no one castrated more boys ages 6 to 13 than the Coptic monks of Upper Egypt, who as descendants of pre-Islamic Egyptians carried on the ancient tradition of castrating prisoners but used their skills primarily on negro slaves to feed the slave trade in the Sudan and Egypt well until the 19th century and castrated circa 300 boys annually. While Muslims were strictly forbidden to engage in the practice of castration, as the Quran regards any form of mutilation to be Satan's work ([IV:118](#)), they were not explicitly prohibited from buying eunuchs. The only saving grace the Copts had in their favor for this abhorrent practice, which they performed in Zawyet ed-dair, a village near [Siout/Asyut](#) in Upper Egypt, is that their operations had the lowest mortality rates due to a secret herbal styptic, even though they removed both the penis and the scrotum and as such performed the most radical procedure. Despite their skill circa ten out of one hundred boys died from the operation, a cost offset by the two to four times higher price obtained for a castrated slave from their principal customers, the Sultans in Constantinople, who bought them for their harems in the [Seraglio](#) (women's quarters), or who were purchased to guard the grand mosques of Mecca and Medina. ([Source](#))

The Copts, however, operated on the fringes of Christendom and in opposition to the mainstream opinion and the European abhorrence towards castration. The Church can only be accused of sanctioning the castration of young boys starting in 1589 [for the purpose of singing in the church](#), a misguided decision for which [Pope Sixtus V](#) (1585 – 1590) is responsible and that stained the Church for the next 300 years until [Pope Leo XIII](#) (1878 – 1903) finally halted it in 1878. ([Source](#))

At its height, during the 17th and 18th centuries, three to five thousand boys a year were castrated in Italy alone by parents seeking upward mobility for their boys. And since castration was forbidden under canon law and punishable with excommunication, *“all castrati presenting themselves for the choir claimed to have lost their genitals through tragic accident”*. ([Source](#))

The Church Fathers used their characteristic hypocrisy by prohibiting castration while at the same time creating a market for the castrati as singers in church choirs. The mutilation of young boys could have been easily avoided if the Church had simply allowed females to sing in church choirs.

The last castrati to sing for the Church, Alessandro Moreschi, died in 1922 and is the only castrati whose voice has been [recorded](#).

f. Slavery and serfdom

While castration affected demography to an insignificant degree within Christendom, slavery and serfdom had a far greater impact.

Large-scale agricultural slavery, a remnant from the Roman Empire, acted as a brake on population growth until the end of the 10th century by which time slavery had been largely replaced with serfdom. As much as a third of the population of Italy worked as slave gangs on large agricultural estates during the height of the Roman Empire. Some had been born into slavery but most were enslaved prisoners. They were kept in barracks and not allowed to have families or reproduce. The slave population was replenished with imported slaves from outside the Roman Empire.

It took the Church five centuries to eradicate the enslavement of Christians from the continent of Europe, which explains why the population of Europe did not grow much during the Early Middle Ages, from 500 to 1000 CE. ([Source](#)) It was not until the end of the 15th century that slavery was entirely eradicated from Western Europe and not until the end of the 18th century in Eastern Europe. The process was slow and happened in several primary and numerous secondary steps. Around 600 CE, Pope Gregory I banned Jews from owning Christian slaves. Around 750 CE, Pope Zachary banned the sale of Christian slaves to Muslims. In 873 CE, Pope Jon VIII commanded the release of all enslaved Christians. In 900 CE, Emperor Leo VI prohibited voluntary self-enslavement throughout Byzantium. And in 1315 CE, King Louis X abolished slavery in France. These are some of the primary steps towards the eradication of slavery.

As slavery gradually disappeared it was replaced by serfdom, a mode of existence only marginally superior to slavery. By the 6th century the descendants of slaves became serfs and by the 14th century the serfs started becoming free peasants. The serfs were tied to the land by swearing fealty to the landowners whose land they were forced to cultivate, whose grain mills they had to use exclusively, and to whom they were obligated to cede a sizeable portion of their crops. They were no longer bought and sold like slaves but could not leave the land, marry or change occupation without their lord's permission. A serf could become a freedman only if freed by the landlord or by escaping. This type of servile existence also had an effect on population growth since serfs had to delay family formation until the landlord approved their marriage and gave them a piece of land to cultivate. Difficult living conditions, hard labour, and a short life expectancy further reduced their reproductive rate, so much so that serfs had the lowest rate of natural growth of all social categories from France to [Russia](#).

While slavery and serfdom depressed population growth to a significant degree in Christendom, perhaps by as much as 50%, the European slave trade prevented population growth entirely in West Africa and promoted polygyny by uprooting more men than women from the population, leaving a surplus of women. ([Source](#))



4. Methods to balance people and resources

a. Fasting

In the Old Testament fasting is “*a path of humbling or afflicting oneself in order to gain favor in the eyes of God during difficult times*” while in the New Testament it is a practice that aids the believer in prayer and brings inward humility for an eternal reward. ([Source](#))

These spiritual justifications for fasting hide its real purpose, namely the practical need to reduce consumption and avoid famine. If every individual consumes less more people can survive on the available resources. Fasting is a survival strategy.

Both the Eastern Orthodox and the Western Catholic Church prescribed fasting on specific days for all faithful ages 14 to 60. Christians were and still are required to fast on Wednesday and Friday to connect them to the suffering of Christ who was betrayed on Wednesday and crucified on Friday. They are also to observe the Lenten sacrifice, a 40-day-long fasting period preceding the resurrection of Christ on Easter Sunday. It is no fortuitous coincidence that Lent falls at the end of winter and beginning of spring, the time of the year when all agricultural societies exhausted their provisions of food and often faced hunger. It is also no coincidence that the Nativity Fast, which is 40 days long as well, falls at the beginning of winter, as that preserved the available food by shortening the time between harvests. All in all, Christians regardless of denomination had fast and abstinence days for at least half the year, requiring a bewildering calendar [for Orthodox](#) and [Catholics](#) alike.

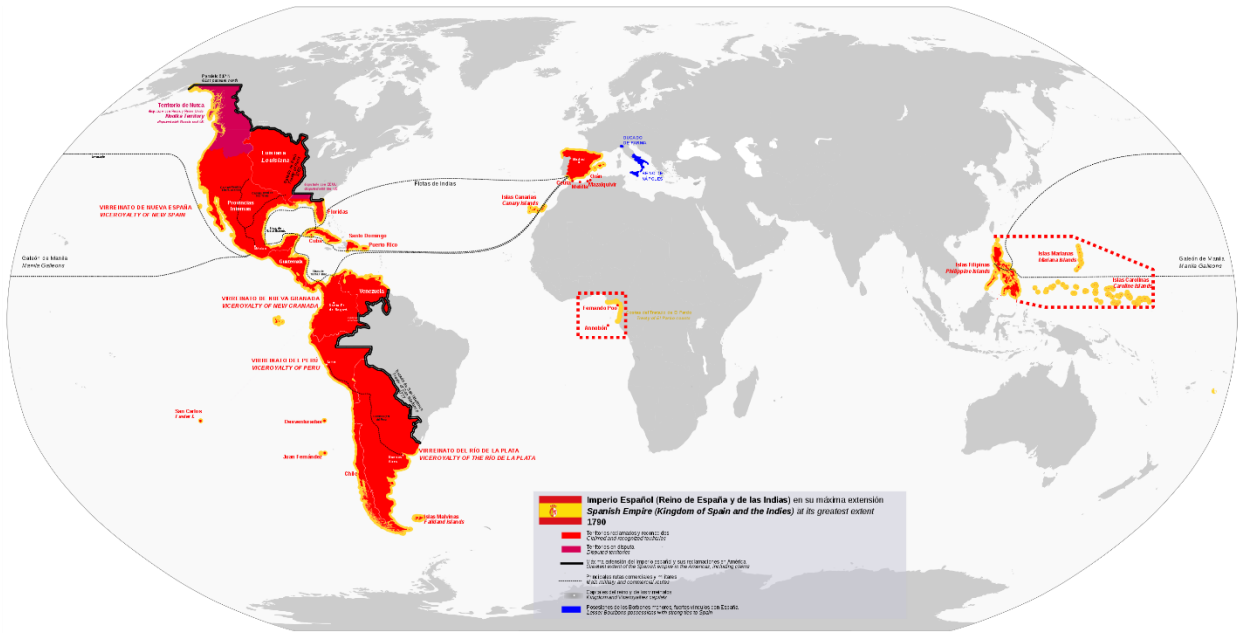
That fasting was purely a survival strategy and had no grounding in scriptures is made evident by the fact that the only dietary restrictions mentioned in the New Testament are in [Acts 15:29](#), which states: “*You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality.*”

In today’s overabundant world fasting has also acquired a health aspect as it helps Christians lose weight, but in the past, when the vast majority of people were already undernourished, abstaining from food required tremendous physical effort and spiritual discipline and went along with prayer, humility, almsgiving, controlling the tongue, and mortification of the passions. ([Source](#)) While not everyone fasted to the expectations of the Church, everyone did try to reduce food intake and this communal effort stretched society’s food reserves by about a third saving countless lives from famine.

b. Conquest and colonialism

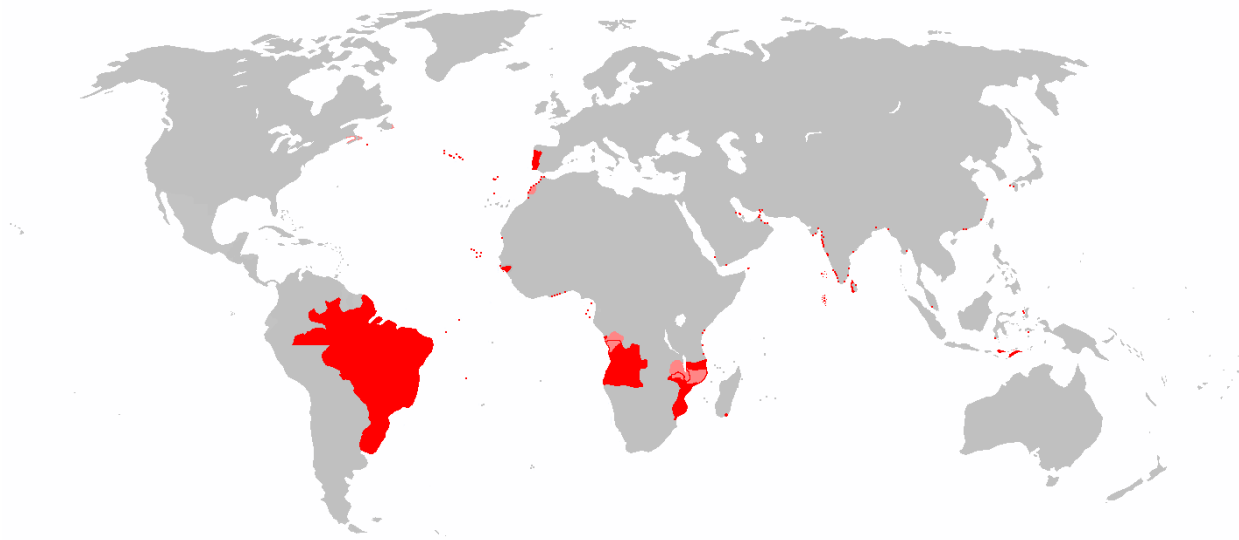
Through conquest and colonialism Christians enlarged their resource base at the expense of other people therefore enabling the survival of more Europeans on the resources gained from the land and labors of non-Europeans. Unlike trade, which entailed a fair exchange of goods, colonialism was based on the exploitation of the land, resources and manpower of others.

At the height of its [colonial empire](#) towards the end of the 18th century, Spain controlled nearly 14 million square kilometers of land, that is 28-times more land than its original half a million kilometers on the Iberian Peninsula.



Source: https://en.wikipedia.org/wiki/Spanish_Empire#/media/File:SpanishEmpire1790.svg

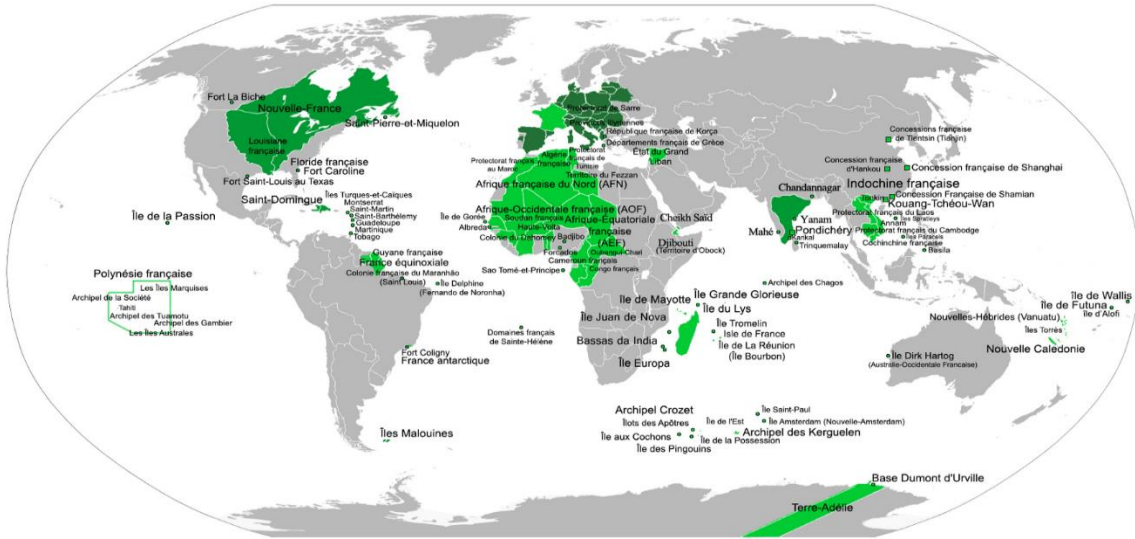
The Portuguese were [the first empire-builders](#). At its peak, towards the end of the 16th century, the [Portuguese Empire](#), thanks to the superior navigational skills of its sailors, had managed to increase its land holdings 100-times more than its nearly 100,000 square kilometers back home.



Source: [https://en.wikipedia.org/wiki/Portuguese_Empire#/media/File:Diachronic_map_of_the_Portuguese_Empire_\(1415-1999\).png](https://en.wikipedia.org/wiki/Portuguese_Empire#/media/File:Diachronic_map_of_the_Portuguese_Empire_(1415-1999).png)

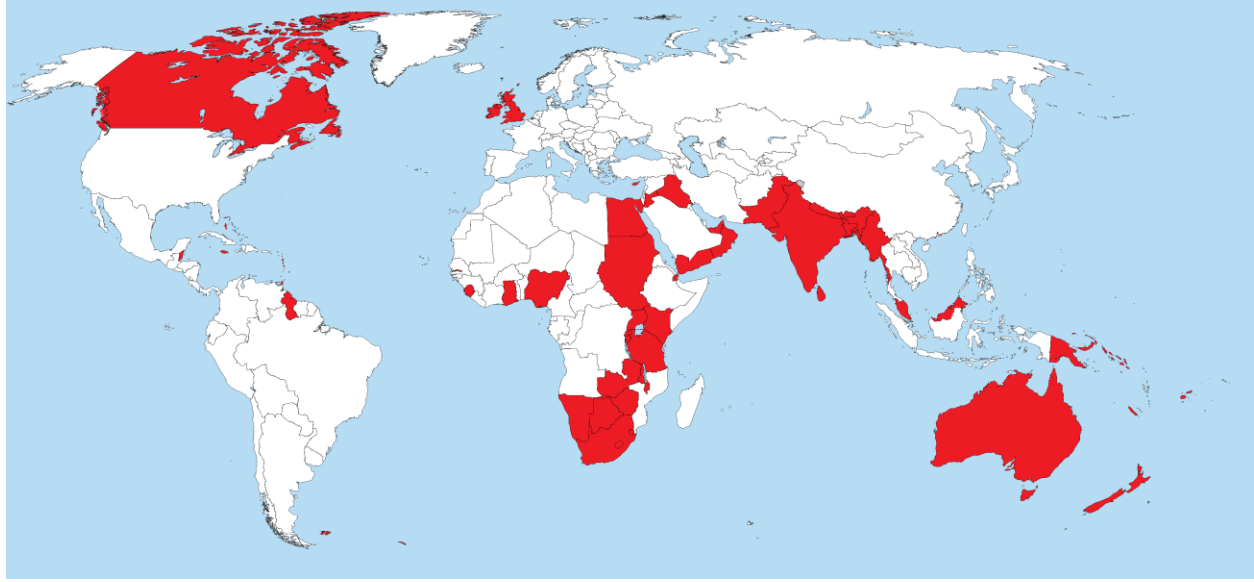
From the 16th until the early 20th century, the French colonial empire extended over 13 million square kilometers, second only to the British and 20-times more than the circa 640,000 square

kilometers of the mother country. The [list of French possessions and colonies](#) is as long as the greed of France's kings and emperors.



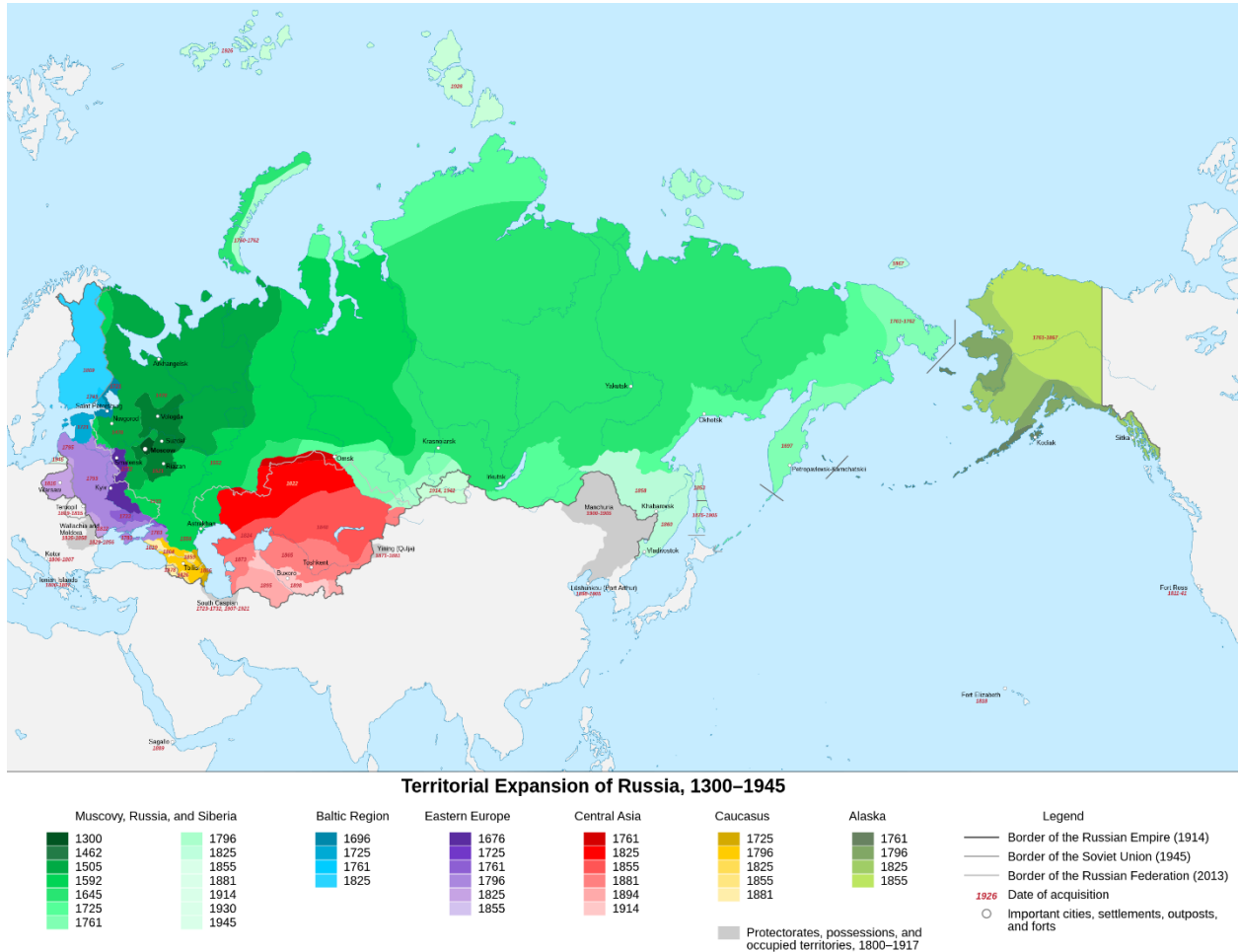
Source: <https://external-preview.redd.it/5xEr-9A1x9ufw2ZLAKdcNXnbskq0w941nSdRfBQu5U.png?auto=webp&s=8977e6d8f3c388ef3745a7614d9be1bb1f91eb6d>

By the beginning of the 20th century, the [British Empire](#) became the biggest in history holding sway over 23% (412 million) of the global population and 24% (35,5 million square kilometers) of the Earth's total land area. It started with just a quarter of a million square kilometers and became 140-times larger.



Source: https://external-preview.redd.it/0n7elt6T_YBTn3iccQ5SEfKpwWBO0HLt89nZ2a1EaEE.png?auto=webp&s=d51496753f1889634b25d9c50cc31686920776ca

Not needing a navy, the Russians started the earliest, in the 14th century, with their conquest of foreign lands by simply pushing eastwards. By the end of the 19th century, the [Russian Empire](#), whose emperors since [Catherine the Great](#) (1762 – 1796) considered themselves [enlightened absolutists](#), reached its geographical zenith, spanning a whopping 22,4 million square kilometers, [enlarging its original landholdings 20-fold](#). Unlike the other predatory nations of Europe, the Russians could at least invoke self-defense to justify their expansionary spirit, as they would have been tired of having to beat back the [Golden Horde](#) of Mongol and Turkic invaders which attacked [Kievan Rus'](#) in the 13th century and laid waste to the land and the cities.



Source: https://en.wikipedia.org/wiki/Territorial_evolution_of_Russia#/media/File:Territorial_Expansion_of_Russia.svg

These rapacious nations were limited in their ability to exploit the people and resources of their empires only by insufficient manpower, nonexistent infrastructure, and lack of ships to carry people and goods across the oceans.

Moving in tandem with or ahead of the territorial conquest of Europe's armies and soldiers of fortune, the vanguard of Christendom, the Jesuits, were often the first to make contact with the people to be subjugated. The [Society of Jesus](#) was created by [Ignatius of Loyola](#) (1491 – 1556) and approved by [Pope Paul III](#) (1534 – 1549) in 1540. Their mission, to defend and propagate the

faith, took them to the fringes of Christendom and beyond and demanded extraordinary risks and extreme living conditions that often resulted in violent death. The natives who could not be converted to Christianity by the soldiers of God, as the Jesuits see and call themselves, were decimated by armed soldiers and settlers. Their very success as missionaries in South America and elsewhere brought the Jesuits in conflict with Europe's monarchs and led to their expulsion from the Portuguese Empire in 1759 for "*creating a state within the state [and] inciting revolutions among indigenous populations in South America*" and to their final dissolution by [Pope Clement XIV](#) in 1773 for the sake of "*reconciling the entire Christian world*" ([Source](#)). In plain English, the Jesuits saved too many indigenous people by converting them to Christianity and protecting their rights from European greed and aggression thus preventing their blatant exploitation and the transfer of their land resources to the various European crowns who claimed their territories and were not free to exploit them as they wished. As a point in case, the autonomous Jesuit missions of Paraguay and the Guaraní Indians they sheltered prevented a territorial exchange between Spain and Portugal and this was the straw that broke the camel's back and resulted in the expulsion of the Jesuits from the Portuguese Empire which was soon followed by their expulsion from France (1764), the Spanish Empire (1767) and Austria and Hungary (1782) under similar circumstances. The Jesuit Order, however, survived in Prussia and Russia and was restored in 1814 by [Pope Pius VII](#) (1800 – 1823) with the papal bull [Sollicitudo omnium ecclesiarum](#).

The Jesuits show that elements within the Catholic Church tried to temper the crimes and abuses of colonialism and to make the conquest of non-European people and their evangelization more humane. This, however, does not change the fact that Europeans solved their population and resource problems by violent means directed at weaker civilizations.

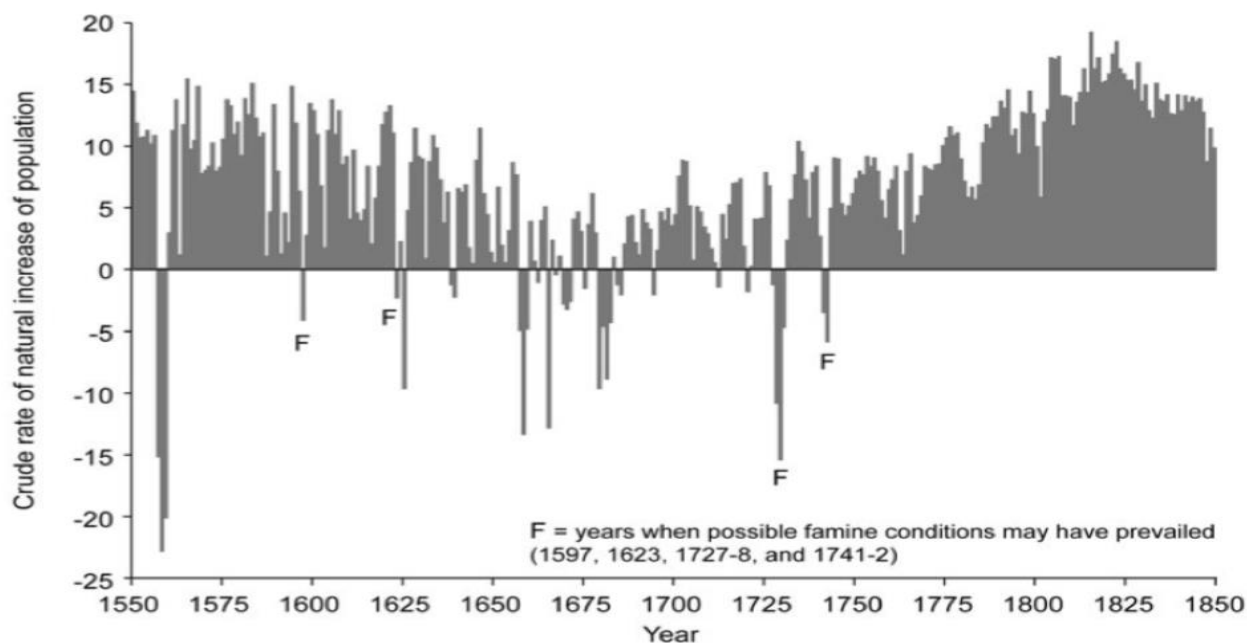
c. Transfer of food plants from the New to the Old World

Enlarging the land mass under European control came with the added benefit of increasing not only the quantity but also the variety of staple foods, which improved nutrition, reduced famine, and enabled a greater population density in Europe than could have been sustained only with domestic resources. The [Columbian exchange](#), which resulted in an 80% to 90% reduction of the indigenous populations of the Americas and a 30% population increase in Europe in the century following Columbus' discovery, was no accident of history but a deliberate and systematic replacement of one population by another to gain access and control over their resources.

Through conquest and mass murder, a handful of predatory western European nations assumed ownership of the most important and fertile agricultural lands in the world, which allowed them to greatly increase the availability of Old World crops such as sugar, coffee, soybeans, oranges and bananas, but also to gain access to the New World's calorie-intensive staple crops of maize, potatoes, sweet potatoes and cassava, the less calorie-intensive tomatoes, chili peppers, cacao, peanuts, sunflowers, eggplants and pineapples, as well as to the supremely popular tobacco plant that also came to double as a substitute for money throughout the world, and to quinine, which provided the first effective treatment against malaria. The New World's plants proved particularly

useful as they could grow in European soils that were previously considered useless due to their sandiness, altitude or aridity and their successful cultivation in such soils resulted in significant caloric and nutritional improvements for the European population as well as increasing vitamin intake and improving taste. Europe’s diet was revolutionized as a result of New World plants. ([Source](#))

By treating their colonies as off-shore farms and “exploiting the ecosystems, mineral resources, and human assets of whole continents” beyond their own Europe’s predatory nations could sustain much greater population densities at a much higher standard of living and greater urbanization rates, which ultimately enabled the Industrial Revolution. ([Source](#)) Data from England shows that once New Food crops were well established on the European continent by the end of the 17th century the population growth rate increased steadily and famine became a thing of the past.



Source: <https://ourworldindata.org/famines#long-term-trends-in-global-famine-mortality>

In England alone, sugar cultivated in the Americas after 1492 and shipped home increased welfare by 8% by 1850 while coffee contributed a 1.5% increase. ([Source](#)) The potato, the crop with the largest impact on the Old World and among the world’s few foods that can sustain life on its own – as it [provides high-quality protein, dietary fiber, significant amounts of several key vitamins and phytochemicals](#) – made possible a 12% increase in population growth and 47% increase in urbanization in the countries that adopted it. ([Source](#)) Its adoption into the European diet, however, was not without difficulties, as peasants refused to cultivate and eat it at first for fear it caused leprosy, despite the potato’s advantage as an additional food source that could grow on fallow land and easily double Europe’s food production. By the end of the 18th century the humble potato had prevailed over the suspicions of Europeans and came to constitute 40% of the Irish diet and 10% to 30% of the diet of all Europeans. ([Source](#)) Maize/corn, which in the 21st century has become

the most widely cultivated crop in the world at more than 1 billion metric tonnes production a year due to its ability to grow in diverse climates (from 58° N latitude in Canada and Russia to 40° S latitude in South America, the broadest cultivated range of all crops) and yields two and a half times more energy per unit cultivated area than wheat and barley, first spread to southern Spain by 1525, then to Italy by 1530, and to Germany by 1540, became an important food source for Europe's peasantry by the 18th century. ([Source](#))

Without these new crops Europe would have been unable to adequately feed its growing population, which would have made its urbanization and ultimately its industrialization impossible.

d. Impartible Inheritance

To avoid hunger European societies prevented the fragmentation of agricultural lands which had to remain large enough to ensure surplus production. Male [primogeniture](#), which was by far the most widespread form of land inheritance throughout the continent, ensured that farm land was not fragmented from one generation to the next and that farms remained sufficiently large not to condemn its owners to subsistence farming and society to famine.

This was particularly important for the ruling aristocracy who owned most of the land and needed to collect enough taxes from it to fund an army to defend or even expand their landholdings. To collect taxes an administration was necessary and this encouraged investments in state capacity, which further favored this form of hereditary succession. ([Source](#)) The [Salic law](#) (c. 500 CE), which excluded women from inheritance of thrones and fiefs and enshrined [agnatic succession](#) in the statute law of most of Europe and into modern history, is a case in point. The majority of European countries transitioned to primogeniture from partitioned inheritances as population pressures grew. ([Source](#))

Male primogeniture prevailed among peasants too. While two systems of agriculture evolved, that of [villeinage](#) (tenant farmer) that was tied to the [manorial system](#) and that of [gavelkind](#) (socage tenure), the former prevailed as it ensured that the land was inherited by one son and was not divided. In gavelkind ownership the land was inherited jointly by all sons who continued to farm it together. ([Source](#)) Over a few generations, however, this form of partitioned inheritance was doomed to fail once the land could no longer feed all those who owned it since the population generally doubled from one generation to the next. Countries where gavelkind land ownership and partible inheritance prevailed, such as Ireland, Wales, were condemned to famine.

Regardless how the land was farmed, partible inheritance resulted in destructive fragmentation of property and the impoverishment of the population, especially since it *“led to increased marriage opportunities and thus to more families and consequently to more children and a higher population”*. Conversely, impartible inheritance led to a stable population and an efficient and successful economy. ([Source](#))

With most siblings disinherited by impartible inheritance, many of them became celibate monks, priests and nuns, which aided the effort to combat population growth, while others became soldiers, sailors, tradesmen or artisans and sought their fortunes away from home, which aided the process of urbanization.

e. Agricultural innovations

Four agricultural developments impacted food production in medieval Europe: the mouldboard and heavy plough, the horse collar, the horse shoe, and the three field system.

The [mouldboard and heavy ploughs](#) came into use in the 10th century and enabled farmers to cultivate heavy clay soils that could not have been ploughed with the [ard](#) or scratch plough therefore making more land available for agriculture. It offered three additional advantages: better weed control, aeration and soil enrichment with crop residues and animal manure; the creation of high-backed ridges (the [ridge and furrow pattern](#)) that improved soil drainage; and the elimination of the need for cross-ploughing thus freeing up labor time. These elements led to greater yields. ([Source](#)) The advantages provided by the mouldboard plough resulted in a 10% increase in population density and urbanization during the high middle ages. ([Source](#))

The [horse collar](#), which gave horses 50% more pulling power, and the horseshoe, which protects the hoof from wear and injury and provides better traction, came into widespread use in the 10th century and allowed farmers to use horses rather than oxen as draft animals, which sped up ploughing and transport. Horses also have greater endurance than oxen and can work longer hours thus increasing a farmer's efficiency. ([Source](#)) Despite their greater maintenance cost horses gradually replaced oxen as draft animals. ([Source](#))

The [three-field system](#), which replaced the two-field system, made possible more intensive farming by keeping just a third of the land fallow for one out three years rather than half the land every other year under the two-field system of agriculture. For a ten hectare farm, for instance, one would cultivate 6.6 hectares of farmland every year under the three-field system rather than just 5 hectares under the two-field system. Not only did the three-field system allow for more land to be farmed, but it also enabled more crop rotations, as one field could be planted in the fall with wheat or rye while the second field was planted in the spring with pulses (peas, beans and lentils) for human consumption and with oats and barley for horses. On the third field, which was left fallow, animals could graze. ([Source](#))

Water and wind power also revolutionized agriculture as they gradually replaced manual labor in the milling process and to a lesser extent in irrigation. Although invented in the 3rd century BCE by the Greek engineer [Philo of Byzantium](#) (280 – 220 BCE) the watermill did not come into widespread use until in the 11th century. England had fewer than 100 watermills in the 10th century but nearly 6,000 by the end of the 11th century according to the [Domesday Book](#). France experienced the same explosive growth but a century later. The Aube district had 14 mills in the 11th century, 60 in the 12th and 200 in the 13th. Picardy had 40 mills in 1080 and 248 by 1175.

And the Church was once again at the forefront of this development as it was the [Benedictine](#) and [Cistercian](#) monks who widely adopted and further developed this technology and helped spread it throughout Europe. ([Source](#)) In previous centuries, peasants who were not obligated to use the mills of their landlords, who had a seigniorial monopoly over milling granted by monarchs, or who chose to flout the law, engaged in “*the centuries-old practice of grinding the household grain at home on a rotary handmill*”. ([Source](#))

Windmills spread throughout Europe from northwestern Europe where the vertical windmill was invented in the 12th century. The forerunner of this technology is the horizontal windmill which was invented in Iran in the 9th century and made its way to southern Europe by the 10th century. Windmills became popular in Europe by the 14th century and their numbers peaked in 1850 at more than 200,000 (compared with 500,000 watermills), when they gradually started being replaced by steam mills. ([Source](#))

Another leap forward in agricultural productivity came in the 14th and 15th centuries from the Low Countries and northern France who were the first to transition from [extensive to intensive farming](#) practices which soon spread to England and eventually to the rest of Europe. They did this by planting cover crops (beans, clover, broom, turnips, vetch and spurrey) and high-value crops (hops, rapeseed, hops and mustard) on fallow land that helped fix nitrogen to the soil without allowing it to rest for a year and provided much-needed fodder for domestic animals thus allowing farmers to keep more animals and to use their manure as fertilizer therefore increasing yields. Bed-and-row cultivation is yet another innovation from that time that greatly increased yields especially on small farms but required labor intensive techniques. ([Source](#))

Last but not least, agricultural production increased due to the biological evolution that the crops of oats and rye underwent during the process of domestication resulting in much higher yields than their wild progenitors ([Source](#)); the evolution of the horse itself from a rather small to a much larger and more powerful animal through the process of domestication and breeding making it useful as a beast of burden ([Source](#)), and from the integration of oats and rye “*into new ecological mutualisms with man and horse, providing more food for the former and a new and better source of food for the latter*” ([Source](#), p. 399), a mutually beneficial symbiosis between humans, animals and plants that has been observed again and again in different pastoral ecological systems that gave rise to human selection of plant phenotypes that have greatly improved food production ([Source](#)).

f. Food preservation methods

The discovery of most food preservation methods is obscured by time, even when mentioned by ancient texts, and cannot be attributed solely to the ingenuity of medieval Europeans but to people from across the world. ([Source](#)) What can be credited to them is the popularization and proliferation of food preservation methods such as salting/salt-curing (for meat and fish), dehydration/air drying/curing (for grains, fruit, vegetables, sausages and hams), fermentation/souring/pickling (for wine, beer, vegetables and olives), smoking/fumigation (for meat and fish), sugar osmosis (for jams and jellies), honey preservation (for fruit and meat),

freezing/refrigeration (for all foods), fat preservation/confit (for poultry and pork), spicing (with black pepper, cinnamon, ginger, cloves, galangal for extending the shelf life of cooked foods), acidification-coagulation-ripening (for cheese), shaking/churning (for butter and buttermilk), etc. ([Source](#))

By using the entire range of food preservation methods foods that would have otherwise spoiled were saved for later use, which was especially important during the lean late winter and spring months. Food preservation methods solved the problem of perishability and wastage of foods outside their season. This improved nutrition throughout the year, reduced famine, lowered the risk and incidence of mineral and vitamin deficiencies, and kept disease at bay.

g. Hygiene and sanitation

Good hygiene was not a defining feature of the European population during the Middle Ages, who was among the filthiest in the world at that time for primarily two reasons: first, deforestation due to population growth made firewood for heating water more difficult to get at; and, secondly, the Church glorified filth as a sign of holiness to safeguard dwindling wood resources.

While Europeans did wash with cold water their hands and forearms up to the elbows as well as their faces every day, habitually in the morning but also before and after meals, they bathed only once or twice a year, if at all. The rarity of their bathing stood in stark contrast with the Greek and especially Roman custom of attending public baths regularly or even daily and even with the early Christian habits of bathing and ritual ablutions.

The Romans adopted the Greek custom of bathing in warm water in the 2nd century BCE, at which time they bathed once a week for the purpose of keeping clean but developed it into a daily routine and a luxury by the 5th century CE, a habit that was reflected in the extraordinary proliferation and increasing sophistication of both private and public baths. ([Source](#)) Post-Roman Europe underwent the reverse process, bathing less often with every century in direct proportion with the rate of deforestation or even faster due to the Church's anti-hygienic teachings. Until the end of the 14th century cleanliness went from bad to worse, with the most rapid decline from the 10th to the 14th centuries, the period of most rapid population increase. It was only after the 15th century that Europeans slowly began improving their hygiene.

Up to the middle of the 14th century, when the French Capetian dynasty and the Avignon Papacy spread the Black Death throughout Europe to reverse three centuries of population growth and deliver the population from chronic famine, the forest cover had decreased to make room for cropland and pasture to feed Europe's 80 million souls, nearly twice as many as there were in 500 CE. Northern and Alpine Europe decreased its cover of forested land fivefold from 500 CE to 1350 CE, Central and Western Europe nearly threefold, and Eastern Europe by one and a half times. ([Source](#)) Without readily available firewood the people largely abandoned washing since Europe's climate did not permit bathing in unheated water during the fall, winter and spring seasons.

The Church did its part by promoting a culture of asceticism in line with the scarcity of the times and undoubtedly to stretch resources. *Alousia*, the physical state of being unwashed, was elevated to a symbol of holiness by the clergy who deemed washing one's hair and flesh unnecessary for those purified by the spiritual cleansing of baptism. Elements within the Church promoted the notion that a clean body and clean dress signified an unclean soul and that dirtiness is a sign of holiness. ([Source](#))

This was not always the case. Unlike during the early days of Christianity, when the Church Fathers encouraged bathing for cleanliness and good health and even provided worshippers with a fountain ([cantharus](#)) in the atrium of churches for washing the hands, face and feet ([ablution](#)) before entering a religious establishment, as well as with public bathing facilities near monasteries and pilgrimage sites, by the Late Middle Ages (1250 to 1500) priests and especially monks promoted uncleanness through their personal examples and public statements. Monks, for instance, were allowed a maximum of four baths a year and the annals of history are full of disgusting accounts of the deplorable state of grooming that holy men and women used to advertise their humility and piety. ([Source](#)) For clergy the torments of lice and flees were seen as a way of disciplining their bodies, like fasting and flagellation. ([Source](#))

Not surprisingly people were [infested with intestinal parasites](#) (roundworm and tapeworm) as well as being scarred by scabies and pediculosis from ectoparasites (lice, flees, ticks, mites), which explains why the bubonic plague needed but a little help from the Hospitallers to spread widely and quickly to ravage the population. Monarchs were no exception, as the exhumed body of [King Richard III](#) (1452 – 1485 CE), who was found to have been [parasitized by roundworms](#), clearly demonstrates. The general population was that much dirtier than the aristocracy and such was its filth that delousing was part of the daily routine and a woman's duty. ([Source](#))

While public bathhouses did exist during medieval times they were far and few between compared with Roman times and they were often used as fronts for prostitution as they allowed bathing for men and women at the same time, which is why the Church took issue with them. Mirroring Seneca's view that communal bathing inspired "[sexual licentiousness and moral delinquency](#)" the Church tried its best to discourage both the institution and the practice.

As a result, 13th century Paris could only boast of [32 bathhouses](#) while 4th century Rome had [850 baths](#) for a population four times larger than that of Paris, 85,000 versus 350,000, that's one bathhouse for every 2656 people in Paris versus one bathhouse for every 412 people in Rome, thus 6.5 times more baths per capita in Rome than in Paris. In reality the difference was much greater since every patrician house in 4th century Rome had an elaborate private bath while few aristocrats if any had such facilities in their homes in 13th century Paris. Vienna at the end of the 14th century fared better than Paris with its [29 public baths](#), approximately one for every 1000 citizens. No city in Europe, however, came anywhere near the Romans in terms of cleanliness until well into the 19th century.

Public bathhouses started disappearing from the European landscape after the Great Plague (1347 – 1351 CE) out of fear that bathing weakened the body and made it more prone to disease; [one among the many medical misconceptions of the time](#). Emperor Maximilian of Hapsburg had issued a decree in 1495 that declared prostitutes as the main source of syphilis and closed down brothels and bathhouses that operated as brothels as well as outlawing prostitution throughout Europe. In England the last bathhouses were closed in 1546 by [King Henry VIII](#)'s royal decree, which was precipitated by the epidemic of syphilis that broke out across Europe in late 15th century, and was primarily directed at prostitution in bathhouses and not bathing per se. This was followed by Pope Sixtus V's 1586 papal bull that declared prostitution a sin against nature worthy of capital punishment. ([Source](#)) Between the 16th and 18th centuries public bathhouses declined throughout western Europe. As public bathing waned the wearing of clean linen took its place as a way to keep the skin clean since white linen underclothes soaked up the sweat and smells. As a result, the regular washing of laundry became more common starting in the 16th century and just as during Roman times human urine collected from public latrines and referred to as chamber-lye was used to wash the clothes because it acted as a great stain and grease remover and as a natural bleach, but did nothing to shorten the washing process which took a couple of days as it involved *“a pre-wash, a 24-hour soaking period, a wash that took about 15 hours on account of the need to continually reheat the lye, a further wash of the lye-soaked linen, and finally a rinsing and drying process”*. ([Source](#))

The only progress medieval Europe made over Rome in terms of personal hygiene is the use of soap. Whereas the Romans used scented olive oils to clean their bodies and a [strigil](#) to scrape off the oil and dirt, medieval Europeans, at least the rich, used soap. ([Source](#)) Italy began using soap in the 6th century, France in the 7th, Spain in the 8th, and all three were established soapmaking centers by the 11th century. England took to soap in the 12th, and the American colonies in the 17th century. But soap remained a luxury item until the 19th century throughout Christendom. ([Source](#))

Sanitation, like hygiene, regressed in medieval Europe compared to Rome's standards. While public conveniences began to be built in Italian cities like San Gimignano as early as the 13th century, the poor continued to use *“the town wall, ruined buildings, or vacant lots for such purposes as late as the early fourteenth century”*. ([Source](#), p. 200)

The Romans built public latrines as early as the 2nd century BCE while medieval Europeans relegated themselves mostly to cesspits during the day and chamber pots at night well into the 18th century.



The Roman public toilets (called *foricae* as opposed to *latrinae* which were private toilets) were public affairs that offered no privacy but compensated for this by effectively flushing the feces with a stream of piped water and by providing a sea sponge on a stick ([tersorium](#)) with which people could wipe their behinds and then pass it on to the next person after quickly rinsing it in the shallow gutter below or in a bucket with salt water and vinegar. More importantly, all public toilets, which were often attached to bathhouses to take advantage of their hot water, were connected to a city sewer. ([Source](#)) No such advanced public amenities and sanitation systems existed in medieval Europe.

Medieval castles were outfitted with private toilets ([garderobes](#)) that drained into moats while abbeys and monasteries had communal lavatories and latrines. In the cities, the lower classes had access to public toilets that were often situated on bridges so the feces could drain into rivers, while the upper classes used chamber pots that were emptied into the streets by servants. In the countryside privies/outhouses, consisting of rows of seats over a cesspit, or more often than not of a single hole in the ground, serviced the peasants. And since toilet paper had yet to be invented, people made do with hay, grass or moss. ([Source](#))

By modern standards, the hygiene and sanitation arrangements of the Middle Ages were intolerable and the deterioration of previously existing Roman standards over the course of ten centuries can only be properly explained by a deliberate effort to use filth to increase morbidity and mortality to aid the population control effort. Poor hygiene and sanitation kept mortality high

and slowed down population growth, especially in the cities, which also helped the effort to stretch the available resources.

h. International Trade

Trade is based on the simple idea of bringing home natural resources and manufactured goods found in abundance elsewhere by favorably exchanging resources and goods found in abundance at home. Yet the importance of this simple idea for sustaining a growing population and for the transmission of technology and knowledge between cultures and frontiers cannot be overestimated.

Building on the legacy of [Alexander the Great](#)'s conquests of lands all the way to India, on the extensive infrastructure erected by the Roman Empire and the sea route the Greek navigator [Eudoxus of Cyzicus](#) opened for direct trade with India via the [Gulf of Aden](#) in 118 BCE, as well as by the unifying influence of Islam from the 7th century CE onwards, Europeans benefitted from trade carried out along the [Incense Trade Route](#), the [Roman Maritime Trade Route](#), and the [Silk Road](#) until the end of the 15th century and subsequently, once [Vasco da Gama](#) (1460 – 1524 CE) found a direct sea route to India's [Malabar Coast](#) in 1497 via the [Cape of Good Hope](#) in Africa and further to Asia via the [Bay of Bengal](#), they took full advantage of direct trade over the high seas.

Once Europeans learned how to circumnavigate Africa to reach India, the Spice Route and the Silk Road became less important since luxury and exotic goods from Asia could be brought to Europe and vice versa much cheaper by sea than by land along what came to be known as the [Cape Route](#). Whereas over land spices from India and silk and porcelain from China migrated from middleman to middleman as they passed through Arab and from the 7th century onward through Muslim-controlled territory until they cost many times over their original price in Europe, over water there were no middlemen and no tariffs to pay. Consequently, the price of goods from India and Asia decreased and the volume of trade increased significantly. ([Source](#))

Until the Portuguese discovered the Cape Route to Asia, it was the Italian city states of Venice, Amalfi, Pisa and Genoa that dominated international trade, which took place primarily in the Mediterranean basin. Once the Portuguese opened up the Cape Route the bulk of international trade shifted from the Mediterranean to the Atlantic and Indian Oceans.

Between 1492 and 1504 CE, [Christopher Columbus](#) (1451 – 1506 CE) discovered the Americas and opened the transatlantic maritime route to the New World setting the stage for the [trans-Atlantic slave trade](#) and the [Spanish colonization of the Americas](#). Western European states were suddenly placed in the most advantageous geographic position to trade with the world. Consequently, the center of economic power in Europe shifted from the Mediterranean to the Atlantic states and by the 17th century the Portuguese, Spanish, Dutch, English and the French forged a global trade network that far outmatched the Italian states in international trade volume and also edged out the Muslims and the Chinese from their dominion of the Indian Ocean and the western Pacific enabling the establishment of overseas colonies and empires. It also gave rise to

what some have called the [First Great Divergence](#) that made Western Europe far richer than Central and Eastern Europe. ([Source](#))

Advances in navigation and cartography gave Europeans the technological tools to dominate the high seas. The [compass](#), the [sternpost rudder](#), the [portolan/nautical charts](#), the [quadrant](#), the [astrolabe](#), and the [lateen rig](#) made seafaring relatively fast, safe and economically viable.

The exchange of new plants and animals from the New World, the [Columbian Exchange](#), and from the Far East greatly diversified the European diet and increased the number of plant and animal species consumed by Europeans therefore greatly decreasing the likelihood and incidence of famine. Corn, potatoes, tomatoes, squash, chocolate and turkeys from the New World and apples, apricots, peaches, pistachios, rice and many other food staples from Asia became an integral part of the European food system enabling greater population densities and food security.

Demography:

The period 500 CE to 1760 CE can be split into four subgroups for the purpose of analyzing Europe's demography: the Early Middle Ages (500 – 1000 CE), the High Middle Ages (1000 – 1300 CE), the Late Middle Ages (1300 – 1500 CE), and the pre-Industrial Period (1500 – 1760 CE). Throughout this time, Europe's demographics are characterized by three features: high mortality rates, high fertility rates, and low life expectancy.

During the Early Middle Ages (500 – 1000 CE) population growth was nearly stagnant due primarily to great social instability, frequent wars, the near disappearance of cities, recurring barbarian invasions (Huns, Goths, Vandals, Franks, Bulgars, Alani, Suebi), the Plague of Justinian (541 – 549 CE), hunger, disease, and the continued use of slaves on plantations. In 500 years Europe managed to grow by just 10 million people, from c. 30 to c. 40 million, adding a paltry 2 million people per century or 20,000 people a year. Using the roughest calculation and assuming that only half the 8 children born to every woman survived past the 5th year of life the population should have doubled every 25 years therefore adding circa 240 million people every century. Assuming further that famine and disease reduced natural population growth by half, the population should have still grown by circa 120 million a century. Of these 120 million people the birth of circa 20 million people could have been prevented through the positive control methods of abstinence due to monogamy and celibacy due to monasticism, which still should have left a surplus of circa 100 million. Instead it added only 2 million per century. This indicates that every generation (i.e. every 25 years) about 25 million Europeans were killed by man-made population control methods, namely by capital punishment and war, that's an astounding 1 million people a year (3.3% of the population) or 2,740 people a day.

During the High Middle Ages (1000 – 1300 CE) the population experienced rapid expansion for the times and nearly doubled, growing from 40 to 75 million in 300 years, and thus adding circa 11,7 million people per century or about 116,667 people a year to the continent's population. Having stabilized society and largely stopped the barbarian invasions, Europe's leaders organized the Crusades to limit its own population and used every schism, real or imagined, as an opportunity to murder large numbers of people. Had population growth remained uninterfered with, and assuming the same total fertility rate as during the previous 500 years, namely 8 children per woman, Europe's population should have grown by 320 million per century. Assuming further that famine and disease reduced natural population growth by half, the population should have still grown by circa 160 million a century. Of these 160 million people the birth of circa 40 million could have been prevented through the positive control methods of abstinence due to monogamy and celibacy due to monasticism, which still should have left a surplus of circa 120 million. Instead it added only 11,7 million per century. This indicates that every 25 years about 30 million Europeans were killed by man-made population control methods, namely by capital punishment and war, that's an astounding 1.2 million people a year (3% of the population) or 3,288 people a day. While numerically the victims of the population control program increased, proportionately they decreased from 3.3% to 3% of the population, a 0.3% annual reduction of the kill rate.

During the Late Middle Ages (1300 – 1500 CE) the population collapsed [from 75 to 50 million](#) between 1300 and 1400 CE due to the combined fatalities of the Great Famine (1315 – 1322 CE)

and the Black Plague (1347 – 1351 CE) and then bounced back up from 50 to 60 million from 1400 to 1500 CE. During the first century of this period the population was reduced by a third by the recurrent famines caused by a combination of bad weather and unsustainable population growth followed by the Hospitaller's initiative to deliver the population from misery by spreading the bubonic plague. During the subsequent century the population was allowed to recover slightly but not to grow at its natural rate which would have seen it swell from 50 to 400 million assuming a doubling of the population every quarter century. Assuming further that famine and disease reduced natural population growth by half, the population should have still grown by circa 200 million during the 15th century. Of these 200 million people the birth of circa 50 million could have been prevented through the positive control methods of abstinence due to monogamy and celibacy due to monasticism, which still should have left a surplus of circa 150 million. Instead it added only 10 million. What happened to the other 140 million? They were of course killed by war, the Inquisition, the Crusades, and by capital punishment for crimes real and invented at a rate of 1.4 million a year (2.8% of the population) or 3,836 people a day. Once again, Europe succeeded in decreasing its annual kill rate from 3% to 2.8%, a 0.2% reduction.

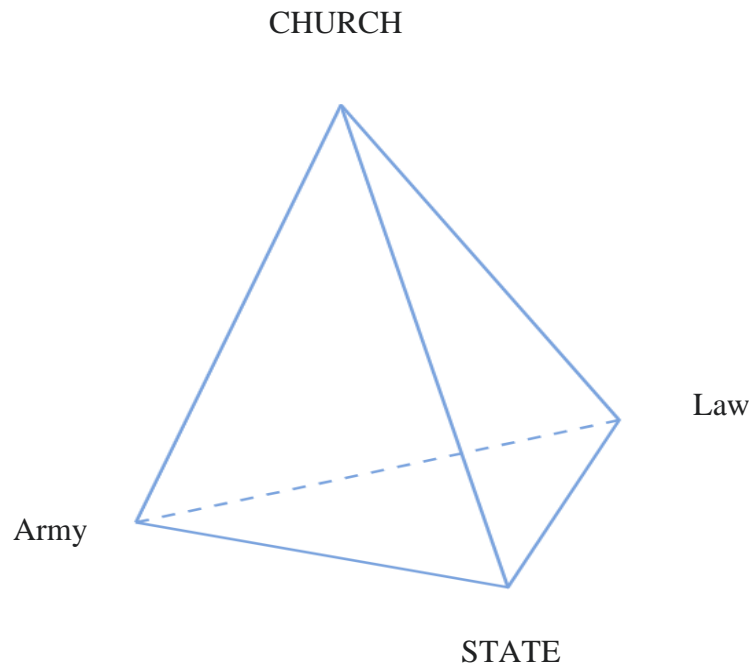
During the pre-Industrial Period (1500 – 1760 CE) the population [grew from 60 to 120 million](#) people, the fastest growth in its history up to that time. This rapid population growth was enabled by the expansion of the Old World into the New World and the increase in labor, land and resources brought about by slavery and colonialism. Impressive though this growth is it is still far below the natural growth that a doubling of the population every 25 years should have generated. Europe's 60 million should have expanded to 480 million from 1500 to 1600. Assuming further that famine and disease reduced natural population growth by half (a generous assumption considering that famine became largely a thing of the past once the New World was discovered and exploited), the population should have still grown by circa 240 million during the 16th century alone. Of these 240 million people the birth of circa 60 million could have been prevented through the positive control methods of abstinence due to monogamy/delayed marriage and celibacy due to monasticism, which still should have left a surplus of circa 180 million, or 692,308 people a year. Instead it added only 230,770 people a year, three times fewer than it should have under a natural growth scenario uninterfered by population control methods. This means that the population control methods employed during this 260-year-long period took the lives of circa 1,264 people a day ($692,308 - 230,770 = 461,538$ divided by 365 days = 1,264.48). By expanding into the New World, Europe succeeded in decreasing its annual kill rate from 2.8% to just 0.77%, a 2.03% reduction. In actual fact the reduction was even greater once we account for the European migration to the New World, which may well have reduced the kill rate to just 0.7%, which means that the continent's elites needed to kill four times fewer Europeans annually from 1500 to 1760 than it had to kill from 1300 to 1500. No wonder the continent became less brutal and society more compassionate!

The population control methods developed by Christians were tailored for Europe's tripartite class structure during medieval times, which comprised commoners, clergy, and aristocrats. The commoners were primarily killed by famine, disease, and capital punishment since they did not

have to fight in wars. The clergy did not need to be killed since it did not reproduce. And the aristocracy lost its men in battle and confined its excess women to cloisters.

Summary for Christianity:

Since the fall of the Roman Empire the population control program passed entirely into the hands of the Church and remained fully in its purview until the end of this period in 1760. On the surface, and for the sake of appearances only, Christendom chose a legalistic approach to its population problems, but one based on utility not morality. Europe created a hierarchical social structure with the Pope at the top as the highest moral authority and the ultimate lawmaker, imposing his will on society through papal bulls and encyclical letters, and monarchies at the other antipode of power, imposing their will on society through military force. Commoners were caught between the spiritual, moral and legal power of the Church and the military, economic and administrative power of the State. While at times monarchs and emperors coerced the Church to represent their interests, the Pope and his Cardinals imposed their will on secular authorities over the long run. The people, however, were always utterly powerless and fully at the mercy of the Church and the State, both whose leaders were from among the aristocracy. The Christian social organization developed as a result a pyramidal social structure with a trilateral base.



The Church assumed the task of making up for the reproductive excesses of the Christian population, which was not allowed to prevent births with contraceptives, abort or engage in infanticide. To make up for the innocence of Christians with respect to population control the

Church took it upon itself to rebalance the number of people with the available resources through periodic mass murder events. It accomplished this rebalancing act by instigating wars, causing pandemics, burning excess women, colonizing faraway lands and people, shifting millions of Christians to other continents, and exterminating the native populations. To be good to Christians and protect them from committing crimes of necessity the Church had to be cruel and lethal to non-Christians so Christians could take their place, land and resources.

The wild swings up and down in the population of Christendom betray engineered periodic corrections. This pattern is in line with Christianity's mission to assume the sins of mankind, in large part caused by people's reproductive excesses, just as Jesus assumed the sins of mankind so man could be delivered from suffering and evil, which is the true meaning of the Christian concept of salvation. From the beginning of its existence the Church has educated the people to be responsible for their own behavior and practice behavioral control while the Church assumed responsibility for mankind's numerical control. This freed people of the need to commit infanticide and abortion, matricide, patricide, femicide, suicide, castration, genital mutilation and all other crimes dictated by the population control prerogative.

The responsibility the Church assumed to spare the people has forced it to be paternalistic and play the role of shepherd and treat the common folks as sheep to be herded and shepherded through life from one generation to another. To keep people innocent the Church has had to make people ignorant and to keep them in ignorance. Just as Jesus took upon himself the sins of the world, and made the ultimate sacrifice in the process, so the Church took upon itself the sins of the world, forcing its clergy to sacrifice the right to reproduce so as to earn the right to impose sacrifices on the general population.

Christ died for man's salvation and the Church kills for man's salvation. The Church keeps society in equilibrium just as God keeps nature in equilibrium. And to maintain this equilibrium death is as useful and indeed as necessary as life.

Conclusion for Christianity

Four overarching features define Christianity's system of population control:

First, the methodology of population control and the structure of leadership reflect the clash of civilizations inherent in Christendom due to its Judeo-Christian spirituality, which is an eastern and therefore foreign implant, and its Greco-Roman secularity, which is native and therefore inherently European. As such, there is a constant struggle between the Church's introspective and the State's extrospective methods of population control. This struggle is reflected in the contradiction between the Church's attempts to stabilize population growth internally through peaceful behavioral controls and the State's attempts to export Europe's population growth problems through aggressive territorial expansion. Consequently, who and how population control

is conducted in Christendom are subject to a constant power struggle between spiritual and secular authorities.

Second, by seeking to confine to the past the most brutal methods of population control – infanticide, abortion, castration, circumcision, infibulation, female genital mutilation, matricide, and patricide – and to unburden the people of the horrid crimes that past and contemporary cultures committed in the process of controlling population growth, the Church/State leadership has solely assumed the burden of controlling human life on the planet and has been forced to proceed secretly and deceptively to redress any population problem through manufactured mass killing events that could not succeed unless the people were kept in ignorance to protect their innocence and thus give man redemption and salvation from the sins of the flesh. Consequently, Christians are completely oblivious of the true nature of their society and the harsh requirements of population control and live a false existence trapped in a manufactured illusion.

Third, because Christendom is dependent on periodic genocides to rebalance people and resources and its power structure is committing crimes against humanity to this end, however benevolent the leaders' intentions may be, Christendom became incapable of change as that would require full disclosure on the part of the elite and accountability for the crimes committed. Consequently, Christendom succumbed to increasingly extreme and cruel forms of control and to an increasingly perverse and corrupt society. The Dark Ages are the result of Christendom's entrapment in a system of population control based on secrecy and deception.

And fourth, since Christendom built its institutional capacity hierarchically in order to pursue population control from the top down without the knowledge and consent of the populace it became prisoner of this exclusivist structure whose membership is based not on merit but on initiation and as such attracted unscrupulous individuals, some also of questionable intellect, therefore condemning Christendom to leaders of low moral character, if not also of inadequate intelligence, whose actions are further constrained and distorted by the straitjacket of secrecy and deception. Consequently, criminality and depravity have fixed themselves at the core of Christendom's power centers corrupting even the best intentions of the most well-intentioned men and preventing the emancipation of the populace from ignorance to enlightenment and the transfer of responsibility for population control from the elites to the people where it properly belongs.

ISLAM

Islam is the youngest monotheistic religion and its expression and foundation is the [Quran](#), considered by Muslims to be the direct word of [Allah](#) (God) that was revealed to the [Prophet Muhammad](#) (570 – 632 CE), the faith's founder and the [seal of the prophets](#), at the beginning of the 7th century CE. Islam is based on divine revelations that helped Muhammad provide a set of fair, clear and strict rules for all Arabs to live by, just as every prophet before him had done for their respective people, so the inhabitants of the desert could cohabitate in peace and prosper rather than continue to engage in never-ending feuds.

The [Five Pillars](#) are Islam's obligatory acts of worship: the declaration of faith ([Shahada](#)), daily prayer ([Salah](#)), charity to the poor ([Zakat](#)), fasting during the month of Ramadan ([Sawm](#)), and the pilgrimage to Mecca ([Haji](#)). They anchor people to the faith and to each other.

Islam's six articles of faith derived from the Quran and [Sunnah](#) are: belief in [God](#) and his indivisible oneness ([Tawhid](#)), belief in angels ([Malak](#)), belief in the Islamic holy books ([Tawrat](#)/Torah, [Zabur](#)/Psalms, [Injil](#)/Gospel), belief in [prophets and messengers](#), belief in the [Last Judgment](#) and the [Day of Resurrection](#), and belief in predestination ([Qadar](#)). They place Islam in the Abrahamic tradition to better coexist with their neighbors.

Islam differs from Judaism and Christianity in several ways. First, it is the only monotheistic religion with a real, flesh and blood founder rather than an invented one conceived by clerics as a hybrid act of their imaginations. Second, and as a consequence of the first, it is the only monotheistic religion whose spread was accomplished primarily by military force rather than by patient persuasion and spiritual coercion. Third, and due to its youth and militancy, it is the only monotheistic religion that is still rooted in the direct teachings of its founder – as transmitted through the Quran, [Hadith](#) and [Sunnah](#) – without the intercession of a hierarchy, as in Christianity, or the interpretations of subsequent clerics, as in both Christianity and Judaism, though, as we will see, the original message has been falsified to serve the exigencies of population control.

One must ask why did the Arab people not adopt an already existing monotheistic religion? And I venture to answer due to the pride and independence of the nomadic tribes that populated the Arabian Peninsula and their reluctance to convert to a foreign faith.

Conversely, one must also ask, why did the Arab people adopt a monotheistic religion at all? For the same reason as the Egyptians, the Israelites and the Europeans, to forge unity out of disunity by giving the people of the region, both Bedouins and city dwellers, a common identity. A single faith is a powerful common denominator, it brings people together and, more importantly, keeps them together. The existing Abrahamic religions provided Muhammad and his followers with the inspiration to create their own monotheistic faith and align it with the Abrahamic tradition in the hope that it would also lead to peaceful coexistence with Jews and Christians. He even adopted many of the Jewish customs: prayer towards Jerusalem, fast on the Jewish day of atonement, dietary laws, and ritual washing. And he also adopted several Christian features: praying at fixed

times (*salah*) similar to the [canonical hours](#) of Christian monks, in the position of prostration (*sujud*) like the Coptic monks of Egypt, fasting during [Ramadan](#) just as Orthodox Christians fast during [Lent](#), and charitable giving as an ethical obligation.

Unfortunately it did not work, because neither Jews nor Christians accepted Mohammad as a prophet of God, of the same God they worshipped. It did, however, unite the Arab tribes into a confederation guided by a new social order, a veritable community of believers or nation of Islam (*Ummah*), who with their newly found strength went on to conquer Palestine, Syria, Egypt, Mesopotamia, Persia and North Africa in less than a century and in so doing brought 90% of the world's Jews under Islamic rule and pushed Christians north of the Mediterranean.

And since Allah proved to be as imperfect as the Jewish and Christian God of Small Things, Islam too succumbed to schisms and bloody conflicts and Islam too found itself forced to solve mankind's existential problems much the same way as all other civilizations, monotheistic or not, through murder, deception and inequity. For that is what inevitably happens when man invents, monopolizes and controls God for his own ends. Also, to be fair to religion, that is what happens when the realities on the ground collide with the high ideals and aspirations of religion.

By refusing to accept Islam as an equal monotheistic religion, Jews and Christians forced Muslims to gain respect through war. Just as Christians had challenged the Jewish monopoly on God centuries earlier so did Muslims challenge the Christian monopoly on God, which resulted in the mightiest clash of civilizations built around the idea of faith in one God. This clash was inevitable since from the onset Muhammad created a monotheistic faith to supersede the existing ones in both practices and outcomes in order to show that the Quran is the final, universal revelation and thus claim Islam's superiority, just as he claimed to be the [Seal of the Prophets](#) (*khātam an-nabīyīn*), thus the last of the prophets sent by God.

In the end, how Islam was perceived by Muslims and Christians proved to be irrelevant since Mohammed created Islam for his fellow Arabs to unite them in common faith and subject them to the discipline of organized religion at a time when the Arabian Peninsula had reached the maximum population its arid and barren environment could possibly support, 5.25 million people, and a rational program of population control, both in numerical and behavioral terms, had become inevitable and long overdue. That Islam is more demanding of the faithful and more restrictive than either Judaism or Christianity is also no coincidence but the result of its harsh environment and the scant opportunities for human survival.

To bring and keep the Arab population within the environmental limitations of the Arabian Peninsula Muhammad created a religion that could turn society into a monastery and subject all people to the discipline of monks and nuns. Like monks Muslims must pray five times a day. Like nuns Muslim women must cover their bodies from head to toes. The *Ummah*, the Muslim community, is as restrictive as a community of monks as no Muslim, man or woman, is allowed to consume alcohol or indulge in any sexual fantasies. The entire society, in other words, is a cloister. Islam frees the faithful of the tyranny of priests, which is why Muhammad did away with

rituals and offerings, but binds them even tighter to the tyranny of the community where all Muslims keep each Muslim in check; a society run by the principle of mutual coercion mutually agreed upon. The society built by Islam is an inescapable cloister and the Islamic faith itself a life sentence. Those who try to escape the faith through apostasy are put to death. Death therefore is the only escape.

The harshest environment on the planet necessitated the harshest population control methods and measures and the harshest social control system.

Muslims must submit to the will of God, the most central and unassailable authority conceived by man; they must, in other words, submit to the harsh existential realities that each generation must face and overcome. That domination of humans by humans that characterized the [*jahiliyyah*](#), the period before Islam, a time of ignorance as the [etymology of the term denotes](#), was replaced by every man's submission to God. Muhammad created the same rules for everyone and a level playing field for each and all to give the people of the desert a future by showing them a way out of perpetual blood feuds fueled by resource scarcity.



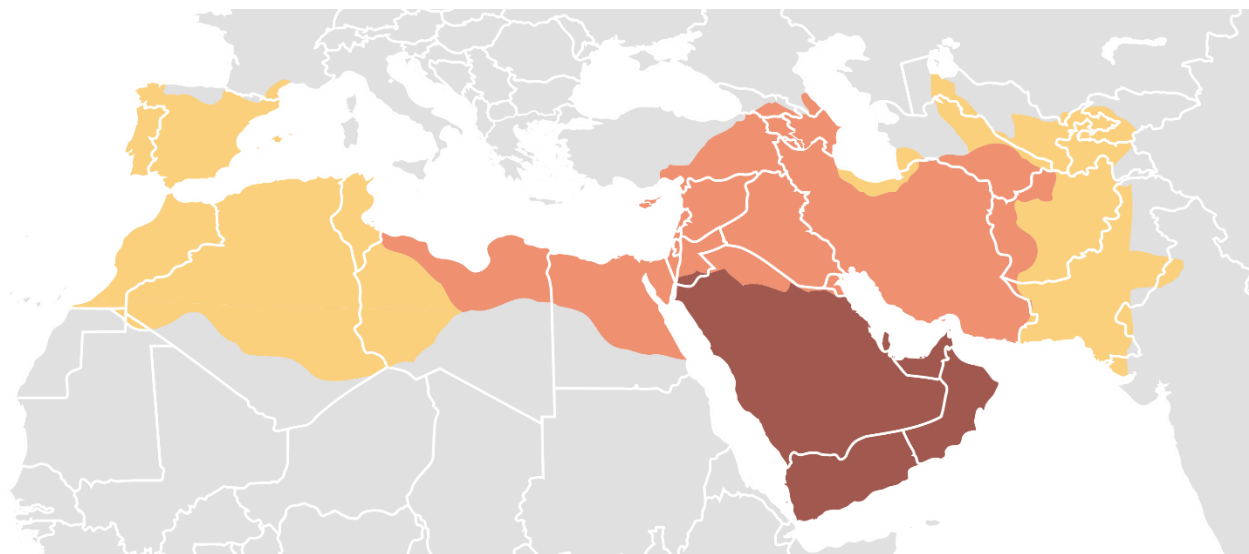
1. Methods to end life

a. War

Islam simplified the struggle against population growth by making war constant during the first two centuries of its existence and thus keep the number of people within the available resources, a daunting task considering the aridity of the regions it occupies and the dearth of resources. Mohammad and his followers fought on two fronts: internally to unite the disparate nomadic tribes of the Arabian Peninsula and North Africa under the banner of Islam, and externally to withstand the expanding economic influence of Jews and the territorial ambitions of Christian Greeks and Zoroastrian Persians.

No other prophet wielded the sword more effectively or more regularly than Mohammad to convert infidels, defend interests, exterminate anyone who stood in the way of Islam's spread, and last but not least keep the population stable. *"In the space of a single decade [622 – 632 CE] he fought eight major battles, led eighteen raids, and planned another thirty-eight military operations where others were in command but operating under his orders and strategic direction."* He could not rely on the power of miracles, the allure of imagined prophets, and the persuasion of priests to spread his creed, he had to do it all himself by the power of the sword. He started with just 314 companions (*as-sahāba*) at the [Battle of Badr](#) (624 CE), where he fought his own tribe, and finished with more than 30,000 men at arms during the [Expedition of Tabuk](#) (630 CE), where he confronted the mighty Byzantine Empire. ([Source](#))

Having set the tone, Islam continued to spread by the power of the sword long after Mohammad's death, fueled by the ideology of holy war (*jihad*) and martyrdom for the faith (*shahid*). During the first century of their existence Muslims waged war against the [Sassanid Persian](#) (224 – 651 CE) and the [Byzantine Roman](#) (285 – 1453 CE) empires, destroying the first and absorbing all its territories and greatly weakening the second and drastically reducing its territories.



Expansion from 622–750, with modern borders overlaid

Territorial changes

Islamic expansion:

- under Muhammad, 622–632
- under Rashidun caliphs, 632–661
- under Umayyad caliphs, 661–750

Source: https://en.wikipedia.org/wiki/Early_Muslim_conquests

The internal battle Mohammad fought was initially one of conversion to bring the Bedouin clans who lived as pastoral nomads in the desert, and who constituted 5/6th of the population of Arabia, within the fold of Islam, but after his death it became one of succession that pitted Muslim against Muslim. The [Shia](#) – [Sunni](#) divide began immediately after the death of Muhammad in 632 CE over the issue of succession; the Sunnis insisting that [Abu Bakr](#) (founder, first caliph and father-in-law of Muhammad) is Muhammad’s rightful successor (*Khalīfa*) and spiritual and political leader (*Imam*) while the Shias supported [Ali](#) (cousin, son-in-law, fourth caliph, and former companion of Muhammad).

“The opposing camps in the succession debate eventually evolved into Islam’s two main sects. Shias, a term that stems from shi’atu Ali, Arabic for “partisans of Ali,” believe that Ali and his descendants are part of a divine order. Sunnis, meaning followers of the sunna, or “way” in Arabic, of Mohammed, are opposed to political succession based on Mohammed’s bloodline.” ([Source](#))

The ensuing sectarianism resulted in armed conflict that cost many Muslim lives over the centuries, although nowhere near the number of casualties of the Christian religious wars. Also unlike Christians, who split over doctrinal issues and specific beliefs, Muslims diverged over succession rights, who should lead the faithful after Mohammad. As such, the Shia/Sunni divide is essentially a political power struggle and not a spiritual one.

Nevertheless, this power struggle has divided Islam along the Shia/Sunni religious fault line and has caused many wars, both large and small, especially during the first century of Islam’s existence, the 16th and 17th centuries when the Shia [Safavid Dynasty](#) continuously clashed with the Sunni [Ottoman Empire](#), and in more recent times. To quantify the loss of life caused by this schism is at this time not possible due to a lack of sources, a gap that in itself may be a sign of Muslim reluctance to face this aspect of their history, which remains an open and festering wound and the Achilles heel of the Islamic civilization. The split then and now was uneven, with circa [85% of all Muslims being Sunni and the remaining 15% Shia](#).

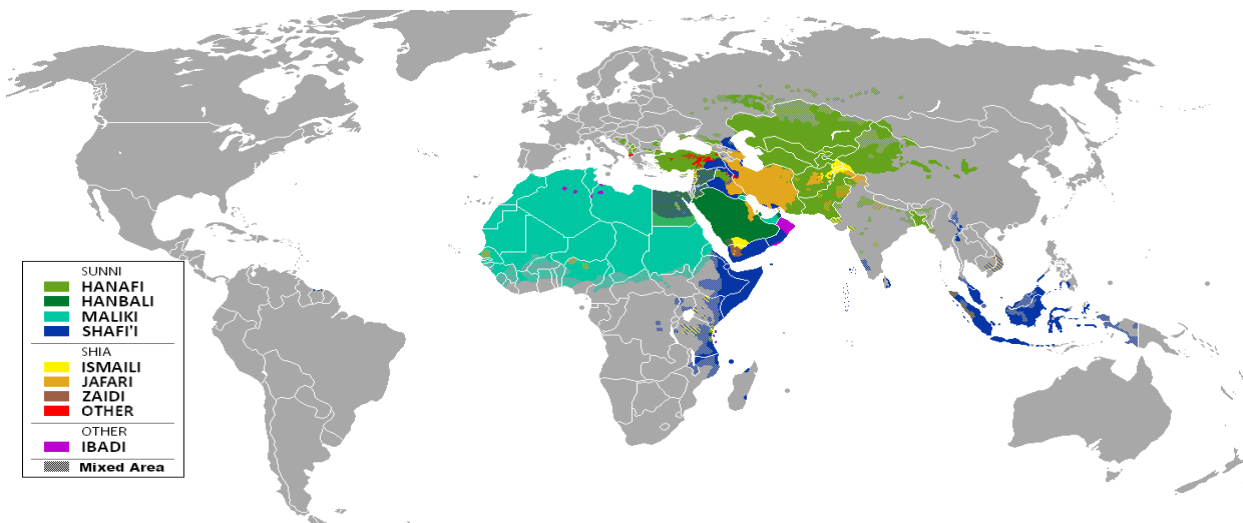
Islam continued its rapid expansion through military conquest taking the Middle East and North Africa by the end of the 7th century; Spain by 720 CE; West Africa, Central Asia and Persia by the end of the 8th century; Turkey by the 11th century; Saharan Africa between the 11th and 14th centuries, the Balkans by the middle of the 14th century, and South Asia by the middle of the 16th century. ([Source](#)) Starting in the 13th century Islam expanded peacefully across Indonesia completing its Islamization by 1605. ([Source](#)) Although large swaths of the world came under

Islamic rule quickly their Islamization took many centuries. During the [Umayyads Khalifate](#) (661 – 750 CE), which stretched from Morocco to China, apart from the Arabs and the Berbers the overwhelming majority of the khalifate’s inhabitants were not Muslim. The Islamic overlords did not encourage the conversion of large parts of the population under their rule to continue benefitting from revenue collected in the form of taxation for non-Muslim subjects (*jizva*). ([Source](#)) In Egypt, for instance, only a bare minority had converted to Islam in the mid-9th century and it took until the middle of the 14th century for Islam to become the religion of 90% of the population. ([Source](#))

By 1760 CE, which is the end of the period discussed in this chapter, Islam had completed its territorial extension it still has today, as well as settled the territorial division between the Sunnis and the Shias.

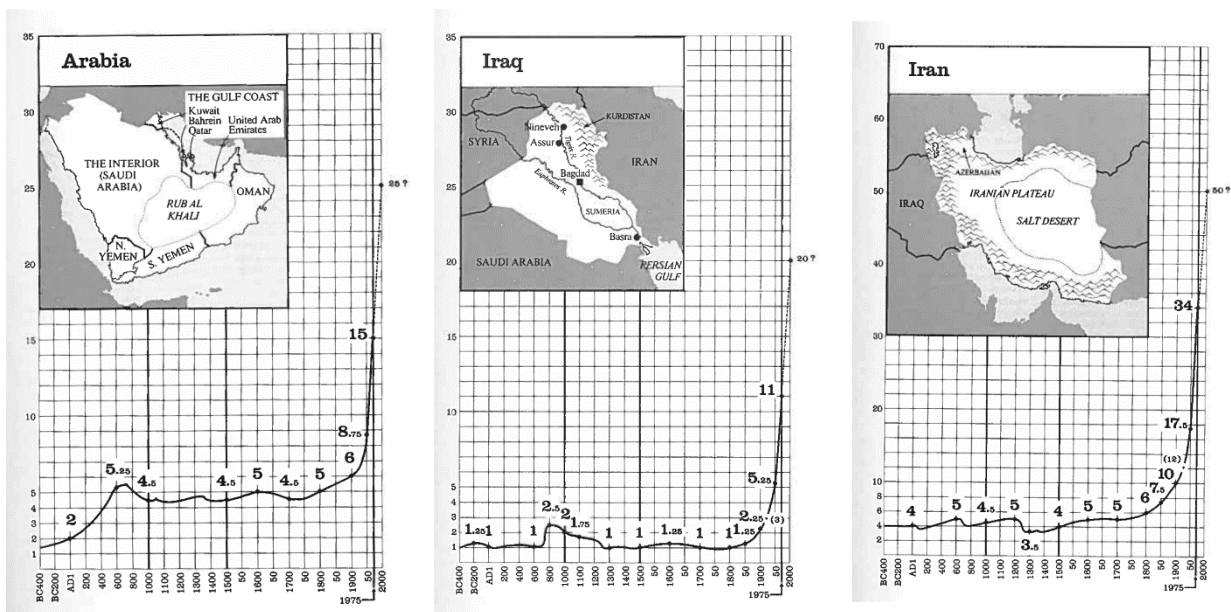


Source: <http://www.columbia.edu/itc/mealac/pritchett/00maplinks/overview/sunnishia/sunnishiamax.jpg>



Source: https://en.wikipedia.org/wiki/Shia%E2%80%93Sunni_relations#/media/File:Madhhab_Map3.png

How many people have lost their lives in the process of conversion to Islam is unknown, but what is known is that virtually all areas conquered by Islam suffered a significant population reduction in the aftermath of conquest. The Arabian Peninsula itself offers a perfect example since its population went from circa 5.25 million during Muhammad’s life to 4.5 million by 1000 CE and remained there for centuries. Much the same happened in the region known today as Iraq. No sooner were the Abbasid khalifs installed in Baghdad in 762 CE the population began declining from a peak of 2.5 million to just one million by 1300 CE, thus throughout the golden age of the Abbasid dynasty. Iran fared no better for soon after the Muslim conquest of Persia, which took place from 633 to 654 CE, the population went from a peak of 4.5 million to 4 million a century later and by the time its Islamization was completed in 1300 CE the population had collapsed to just 3.5 million, half a million people fewer than it had even a thousand years earlier. ([Source](#))



Source: <https://dmo.econ.msu.ru/Teaching/Histpop/Reading/Atlas%20of%20World%20Pop%20History%20McEvedy&Jones.pdf>

The spread of Islam was violent and costly in terms of human lives, that is what the population data shows. As with every monotheistic religion one can find justification for violence and for peace in equal measure in their sacred texts, just as one can find expressions of superiority.

The Quranic passage that rationalizes violence is ([verse 9:5](#)) the fifth verse of the ninth [surah](#) (or [Surat at-Tawbah](#)), also known as the Verse of the Sword ([ayat as- sayf](#)):

“When the sacred months are past [in which a truce had been in force between the Muslims and their enemies], kill the idolators wherever you find them, and seize them, besiege them and lie in wait for them in every place of ambush; but if they repent, pray regularly and give the alms tax, then let them go their way, for God is forgiving, merciful”. ([Source](#))

Conversely, a Quranic passage that promotes peaceful conversion to Islam is [verse 16:125](#):

“Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

And a perfect expression of Muslim superiority is found in [verse 9:29](#):

“Fight those who do not believe in God or the Last Day, and who do not forbid what has been forbidden by God and His Messenger [Muhammad], and those among the People of the Book who do not acknowledge the religion of truth until they pay tribute [jizya], after they have been brought low”. ([Source](#))

The People of the Book, meaning Jews and Christians, should be spared only if they pay tribute, which implies accepting a position of inferiority and a lower status than Muslims.

Islam is the most violent monotheistic religion undoubtedly because it occupies lands that are dry, hot and inhospitable and cannot support large population densities. If Christians had occupied the deserts and barren plateaus of the Arabian Peninsula they would have expressed their faith in equally violent terms simply to survive.



This is what a typical landscape in Saudi Arabia looks like since 30% of its surface is covered by sand.



And this is what a typical European landscape looks like. Neither has changed much over the centuries though periods of colder weather have come and gone.

Islam is as unforgiving as the landscape and climate where it was born. The people of the desert did not have the luxury of deforesting another hill to turn it into agricultural fields and pasture, as the Europeans could do and indeed have done to accommodate more people. Nor did the Arabs have the luxury of abundant surface and ground water to irrigate patches of land in case of drought. Once too many people crowded around the oases there was only one solution, reducing their numbers sufficiently and quickly enough so as not to suck the wells dry.

It is the environmental conditions that shaped the character of the religion. Only [2% of land in the Arabian Peninsula is arable](#) compared with [42% in Europe](#) (24.2% cropland and 17.4% grassland). More alarmingly, 0% of the Arabian Peninsula's 3 million km² is covered by water and 95% by desert or bareland compared with 5% (3.2% water and 1.7% wetlands) of Europe's 4.1 million km² being covered by water and just 2.4% by bareland. ([Source](#)) The mean [annual rainfall of the Arabian Peninsula is less than 200 mm](#), which classifies it as semi-arid, arid and hyper-arid, whereas the [annual rainfall in Europe is anywhere from 600 and 1200 mm](#). No less favorable is the climate of the Arabian Peninsula where temperatures of 40 degrees Celsius are not uncommon and the [annual mean temperature is 26 degrees Celsius](#) compared with Europe where the annual mean temperature is circa 5°C in the north, 10°C in the center and 15°C in the south.

Given the brutal climate, topography and water scarcity of the Arabian Peninsula no one should be surprised that Islam spread violently. The Bedouins went looking for greener pastures to escape their hand-to-mouth existence in the desert and wielded the sword and the strength of faith to take by force that which nature had denied them.

b. Apostasy and forced conversions

The most indisputable aspect of Islamic violence is provided by its brutal stance towards [apostasy](#) (*irtidād*), the abandonment of Islam by a Muslim, a crime considered high treason. On this issue both Sunni and Shia schools of jurisprudence agree that the death penalty is the only appropriate sentence. Any talk of Islam being a religion of peace is cancelled by this aspect alone.



The threat of death by which Muslims kept and continue to keep other Muslims imprisoned in the Islamic faith is in clear violation of the spirit and the letter of the Quran which states as clearly as possible in [surah 2:256](#) “*Let there be no compulsion in religion, for the truth stands out clearly from falsehood.*” Muslims have chosen to violate this pillar of their faith and the Prophet’s words to indulge in their own lust for violence and have thus debased and diminished their faith. The Prophet Muhammad would turn in his grave if he knew that his faith has been reduced to a life sentence and Muslims are acting as de facto guardians of an Islamic prison.

The *Freedom of Thought* report published annually by the International Humanist and Ethical Union, found 10 countries that to this day impose capital punishment for apostasy: Afghanistan, Brunei Darussalam, Iran, Malaysia, Maldives, Mauritania, Qatar, Saudi Arabia, United Arab Emirates and Yemen. ([Source](#)) Until the 19th century every Muslim nation punished apostasy with death. How many people were executed across the centuries for apostasy is unknown, but what is certain is that countless people have been killed, perhaps as many as Christendom killed for heresy.

The reality is that no monotheistic religion can be considered a religion of peace. So long as man monopolizes God in the name of organized religion the end result will always be violence in one form or another.

Islam shows its ugliest side in how it deals with apostasy. At times, it showed an equally ugly side in how it pursued conversion by forcing it upon the unwilling. While Islam theoretically prohibits forced conversion, and states so clearly in [surah 2:256](#) (“*Let there be no compulsion in religion, for the truth stands out clearly from falsehood.*”), coercion and even forced conversions have

occurred throughout its history. Jews and Christians who paid the [jizya](#) (exorbitant tax) that every [dhimmi](#) (jizya paying resident of an Islamic state) had to pay to reside in a Muslim state were also forced to wear a receipt of payment of the said tax around their neck and to show it to any Muslim who requested proof of payment otherwise face death or forced conversion. This was the economic and psychological form of coercion that eventually resulted in conversion to Islam by Jews and Christians who no longer wished to be second class citizens. ([Source](#))

Polytheists were often not given the option to pay a tax but were instead faced with the stark choice between death, exile or conversion. ([Source](#), p. 79) The [Druze](#), the newest of all monotheistic faiths based on the newest prophet in the long line of Abrahamic prophets, [Muhammad ibn Isma'il ad-Darazi](#) (labeled a heretic in 1016 and executed in 1018), were one such group that although in the same tradition as Islam were not given the choice to pay the *jizya* and were instead massacred if they refused to convert. ([Source](#), p. 364) The Samaritan population of Palestine was subjected to the same stark choice in the 9th century. ([Source](#), p. 822) And throughout India and across time Muslims have slaughtered Hindus with abandon and have given them no choice but to convert if they no longer wanted to be second class citizens. ([Source](#)) The [Delhi Sultanate](#) (1206 – 1526 CE) and the [Mughal Empire](#) (1526 – 1857) were created and sustained by war and built on forced conversions. ([Source](#))

Built on forced conversions were also the elite corps of the Ottoman Empire's army, the [yeniceri](#). From the 14th to the 18th centuries the Ottomans seized Christian boys as human levy to enslave and force them into the army after forcibly circumcising and converting them to Islam. This practice called [devshirme](#) ("child levy" or "blood tax") sought primarily children from noble Christian families in the Balkan, but also from among the peasants, and enslaved as many as one million non-Muslim adolescent males into the ranks of the Ottoman army. ([Source](#), p. 41)

"The devshirme system first began to be applied among Christians living in the Balkans by taking one child among 40 families. Although this system was applied for the first time during the period of Mehmet Chelebi (1413-1421) it was validated in the period of Murad II (1421-1451). According to the law of devshirme, it was decided to collect healthy and strong children between the ages of eight and eighteen, and this would be done every three to five years. Devshirme system was primarily implemented in Albania, Greece and Bulgaria, and then in Serbia, Bosnia and Herzegovina and Hungary." ([Source](#))

Once trained, these formerly Christian boys would become full-fledged elite Ottoman soldiers who could neither marry nor learn another skill.

How many people have lost their lives as a result of forced conversions is yet another unknown undoubtedly because Muslims have yet to muster the courage to face their history and present an accurate account of their ancestors' deeds. Given the rapid spread of Islam by military conquest and the vast tracts of land and myriad people that were subsumed by the many caliphates across the ages we can be certain that countless thousands were killed for refusing to convert.

c. Sharia law and capital punishment

Sharia, or divine law, is for Muslims tantamount to divine guidance and covers all aspects of a Muslim's life, seeking to protect the 'five indispensables' (*al-daruriyyat al-khamsa*) which are the 'fundamental principles' (*kulliyat*) of Islamic jurisprudence: (1) the protection of life (*al-nafs*), (2) faith, (3) offspring, (4) property, and (5) intellect. The function of law in Islam is to accrue benefit for the individual as well as the for the 'common good or public interest' (*masalih al-mursala*) and to accomplish this it must repel harm. Sharia is inspired by two primary sources, the Quran and the *sunnah/hadith* (traditions and practices of Muhammad), and two secondary sources, *qiyas* (analogical reasoning) and *ijma* (juridical consensus). Sharia rulings address five categories of human behavior: compulsory / "duty" (*fard*), recommended / "desirable" (*mustahabb*), optional "permissible" (*mubāh*), disliked / "discouraged" (*makruh*), and sinful / "prohibited" (*harām*). (Source)

The *fard* category includes common duties (that you earn a reward for performing, and earn a punishment from abstaining from) such as prayer (*salat*) and its [seven constituent parts](#); pilgrimage to Mecca (*Hajj*) and its [three constituent parts](#); Islamic funeral (*janazah*); ritual purification (*Wudū*) which includes the washing of the face, arms and the wiping of the head and feet before prayer; and responding to the Islamic greeting (*as-salāmu 'alaykum*). The *mustahab* category includes desirable actions (that you earn a reward for performing and earn nothing from abstaining from) such as involuntary charity (*Sadaqah*), shaving the pubic and armpit hair, greeting people with *as-salāmu 'alaykum* ("Peace be upon you"), and undertaking a pilgrimage to Mecca at any time of the year (*Umrah*). The *mubah* category includes permissible actions (that you earn nothing from performing and earn nothing from abstaining from) such as taking things that have no owner or doing things for which there is no religious objection (dancing, drinking, sleeping, etc.). The *makruh* category includes discouraged actions (that you earn nothing from performing, and earn a reward from abstaining from) such as divorce (*talaaq/khul*), swearing, talking while taking ablutions for prayer, slaughtering an animal in sight of other animals of the same kind, anal sex between married couples, eating garlic before going to the mosque, and using too much water for the ritual ablution. And the *haram* category includes prohibited actions (that you earn a punishment from performing, and earn a reward for abstaining from) such as murder; unlawful sexual intercourse (*zina*) (which includes adultery, fornication, prostitution, rape, sodomy, incest, and bestiality); exploitative economic gains such as usury and dishonest trade (*riba*); idolatry (*shirk*), blasphemy (*tajdif*), apostasy (*riddah*), and eating pork. (Source)

Offenses that belong to the *haram* category are the only ones that elicit the death penalty. More specifically there are three categories of penalties in Sharia law:

1. ***Qisas* crimes** ('retaliation or retribution'): follow the principle of 'an eye for an eye' or lex talionis and cover murder or serious cases of intentional bodily harm.
2. ***Hudud* crimes** ('claims against God'): are punishable by a pre-established or mandatory punishment and include six offences of which the first three are punishable by death: (1) ***Zina*** (adultery and fornication), (2) ***Riddah*** (apostasy), ***Hirabah*** (waging war against God and

society/rebellion or brigandage/banditry), *Sariqa* (theft), *Shrub al-Khamr* (drinking alcohol), and *Qadhf* (slander/defamation/false accusations).

3. **Ta'zir crimes:** ('claims of the state/society'): represent those crimes for which no punishment is specified in the Quran and that fit into one of the following four situations: "(1) acts that do not meet the technical requirement for hudud or qisas, such as attempted adultery; (2) offences generally punished by hudud but involving extenuating circumstances or doubt; (3) acts condemned in the Quran and sunnah or contrary to public welfare, but not subject to hudud or qisas, such as false testimony; and (4) acts which violate social norms, such as obscenity."

While Hudud crimes are considered the most serious and Ta'zir crimes the least serious "all three types include references to the death penalty as a punishment (*uqubat*) for four particular offenses (murder, adultery, apostasy and 'waging war against God')." ([Source](#))

Records on how Sharia law was applied during the first six centuries of Islam are nonexistent since the courts did not keep any. We can assume that virtually any criminal offense was punished with amputation or death and that most amputations in pre-antibiotic times also ended in death. Scant court records and witness accounts from travelling westerners exist from Ottoman times (14th to the 20th century) and they show two categories of penalties during pre-modern times: light and lethal. The light penalties include: reprimand, fines, confiscation of property, public exposure to scorn, banishment, imprisonment (to await trial or execution), and flogging. The lethal penalties include: amputation, cross-amputation, retaliation for injuries, other forms of corporal punishment (such as penis amputation for men guilty of abduction, vulva branding for women who agreed to be abducted, forehead branding for procurers and forgers, nose slitting and ear cutting for army deserters), the death penalty, the death penalty as retaliation, the death penalty by stoning, and the death penalty through or in combination with crucifixion. ([Source](#), pp. 92 – 102)

*"In the Ottoman Empire death sentences had to be approved by the Sultan or high-ranking representatives, such as governors. The link between the executions and imperial power was physically symbolised by placing the heads of executed offenders in front of the palace gate in Istanbul, with placards indicating the grounds for the execution. At times, hundreds of heads were exhibited outside the palace. These included the heads of all those who were put to death in the capital and those of brigands, rebels and officials executed in the provinces, and whose heads were sent to Istanbul so that the authorities in the capital could ascertain that their orders had been obeyed. During transport the heads coming from the provinces were filled with straw, preserved in brine or contained in sacks filled with honey in order to keep them from decaying. The ordinary methods of execution were hanging and beheading with a scimitar or an axe. But other methods were used too. High officials, military officers and high-ranking *ulama* (in the rare cases that *ulama* were sentenced to death) were usually executed by strangling them with a bowstring. This goes back to an old Turkish–Mongol taboo on the shedding of the blood of members of the dynasty and high servants of the state by the sovereign. As there existed a similar taboo on the shedding of the blood of women, they were usually drowned, after first having been sewn into a sack. In order to enhance deterrence, brigands, rebels or those executed for political reasons were executed in ways that prolonged their suffering and agony: the sources mention for instance impaling (a favourite method of the*

Ottomans); throwing on sharp hooks attached to a wall or on pointed stakes; pounding to death in a mortar; sawing or hacking in two; and flaying alive.

Deterrence was also achieved by staging spectacles around executions. Often such a spectacle consisted in parading those sentenced to death through the streets in a humiliating manner: manacled and half-clad they were forced to shout out loudly what crimes they had committed or were accompanied by a crier doing the same. After the sentence had been carried out, the bodies were left for some time at the place of the execution, Muslims lying on the backs with their heads under their arms, Christians on the face, with their heads placed on their buttocks. The executioner was entitled to all personal belongings of the convict, with the exception of jewellery, and to the body. The next of kin had to pay him to hand over the body so it could be buried.” (Ibid. pp. 101-2)

Sharia law may seem cruel today but when it was introduced in the 7th century the lawless tribal Arabian society was far crueler as there were no state authorities to administer justice and pre-Islamic tribal laws promoted revenge and retribution. Islamic law imposed limitations over tribal culture and the practice of avenging the murder of a family member by demanding justice not only from the perpetrator of the crime but also from other members of his tribe, a custom that imperiled everyone’s security. The cycle of crime and retribution that stretched over generations in the form of perpetual violent conflicts and revenge attacks was replaced by clear laws that specify under what circumstances a life can be taken according to Sharia and on whose authority. ([Source](#))

The violent and hostile environment of pre-Islamic society where a threat to one’s life could come from any direction and without warning or reason was replaced by a far safer and predictable environment where only the proper authorities could exercise power over one’s life, limb and freedom. Tribal blood feuds were thus brought to an end and with them also the ideology of revenge, a trait considered noble in pre-Islamic Arabia.

Islam and Sharia enabled Arabs to stop butchering themselves and to use their unified strength to conquer, rule and tax others. While prior to Islam the population of the Arabian Peninsula was kept in check by constant blood feuds between neighboring tribes, afterwards the excess population and the combined strength of all tribes unified by Muhammad was used to invade, conquer and exploit people and lands further and further afield.

The Arabs under Islam began to export their population problems through conquest and territorial expansion just as Christian Europe had started doing a few centuries earlier and came to blows with one another despite professing belief in the same God thus casting faith in its true light, namely that of a multipurpose tool in man’s hands to craft better solutions for mankind’s existential challenges behind the front and under the alleged authority of God.

2. Methods to balance males and females

a. Polygyny

Unlike Christianity which chose monogamy, one wife for every man, to balance males and females in society, Islam chose [polygyny](#), up to four wives for every man. This spared Muslims from having to kill “witches”, condemn many women to lifelong servitude and spinsterhood, or confine to convents and celibacy a proportion of the women in order to balance the sexes especially in the aftermath of war when women far exceeded men, as Christians were forced to do by choosing monogamy, but condemned them instead to legal and cultural inequality between men and women, due to men having to exercise far greater control over women to render them subservient and ensure their obedience for the sake of domestic peace but also their fidelity to guarantee paternity.

The scriptural basis of polygyny is [Surah 4:3 \(An-Nisa\)](#), whose verses are thought to have been revealed to the Prophet Muhammad after the [Battle of Uhud](#) (625 CE) where many men were killed leaving their women widowed and children orphaned.

“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice].”

Polygyny in Islam was therefore originally intended as a safety net for women and especially for the welfare of widows and orphans and not for the gratification of men’s sexual phantasies, which is why the Quran limits it to a maximum of four wives and makes it conditional on the man’s ability to be just to all women and children. ([Source](#)) This social aspect of polygyny was however throughout history abused by men of means for their own sexual desires. It should be noted that Islam was being progressive when it limited men to four wives only since it was customary in pre-Islamic times ([jahiliyya](#)) for men to marry as many women as they wished and could afford to. ([Source](#), p. 21)

While polygyny is permitted in Islam, [polyandry](#) (a woman married to more than one husband at the same time) is not and female infidelity was and in some countries continues to be punished with [honor killings](#) or [stoning](#) and was and continues to be prevented or at the very least reduced through [female genital mutilation](#). Polygyny causes a slew of other problems as well both for men and women.

Men may find themselves incapable of meeting their financial, emotional and sexual obligations to all wives in equal measure, as dictated by Sharia law. Or they may lack the emotional and financial resources to treat all their children, irrespective of the mothers, equally and even more so to treat the orphans that have come under their care through multiple marriages as well as they treat their own children. If a husband neglects or fails to provide for all his wives and children they may all desert him and he will lose not only his family but also the community’s respect, his social status, and his self-esteem. To avoid this outcome Islam gave men the authority to

unilaterally divorce their wives by simply stating their wish three times ([talaq](#)) and waiting three months to make the divorce official and irrevocable ([iddah](#)).

Women, on the other hand, fare even worse, as they experience jealousy and anger, competition and conflicts, unhappiness and emotional distress, low satisfaction and self-esteem, and psychological problems and mental health disorders. Even in our times polygynous women have far more mental health issues than monogamous women as study after study shows “*a higher prevalence of somatization, depression, anxiety, hostility, psychoticism and psychiatric disorder in polygynous wives as well as reduced life and marital satisfaction, problematic family functioning and low self-esteem.*” ([Source](#))



Furthermore, Islamic women are subjected to very strict dress codes that cover their entire bodies from head to toes ([boshiya](#), [burka](#), [niqab](#), [hijab](#), [chador](#), [dupatta](#), etc.) to avoid tempting men and are required to observe rules of behavior that encourage great modesty with respect to their “[gaze](#), [gait](#), [garments](#), and [genitalia](#)”. They were (and in some countries still are) equally limited in their freedom of movement by being forced never to leave the house without their husband’s blessings, in the case of married women, to avoid infidelity, and not to leave the house without male company at all, in the case of unmarried women, to avoid premarital sex. Even today, women in Muslim-majority countries have the lowest scores in terms of freedom of movement. ([Source](#))

As any married person will know it is hard enough to make monogamous relationships work and even harder to make them last. It is that much harder to make polygynous relationships work and

last. Muslim men have to be far more vigilant than Christian men in protecting the legitimacy of their children because they have to ensure the fidelity of multiple wives not just one, who may not live under the same roof, which would be impossible without strict societal controls over female behavior and mobility, harsh legal punishments for infidelity, and constant community oversight of gender segregation. The lives of women in Islam are consequently very similar to those of Christian nuns, absent the vow of celibacy, and Islamic societies are akin to Christian monastic communities in their strict behavioral controls. The ummah is akin a monastery.

And this brings us to the requirement of chastity.

b. Transgressions of modesty and chastity and punishment for adultery and fornication

Neither monogamy nor polygyny would work without fidelity (abstinence from extramarital sex), that break on unrestrained sexuality without which no family structure and no society could exist. Islam, however, took fidelity a step further by demanding chastity (refraining from all sexual intercourse) from both men and women prior to marriage, between marriages, and in widowhood. Sex in Islam was allowed only between married couples (marriage) or between men and their female slaves ([concubinage](#)). But while men were given the opportunity to engage in sexual intercourse with several women, albeit under well-defined rules especially within the context of concubinage ([Source](#), p. 242), women were not.

Islamic law considered sexual relations outside marriage fornication ([zina](#)) and prohibited and punished it accordingly. Adultery, sex between women ([sihaq](#)), and sodomy or sex between men ([liwat](#)), were strictly forbidden ([haram](#)) and punished with death by stoning, whereas unmarried fornicators were flogged one-hundred times. ([Source](#))

Modesty served to support chastity. Imposing rigid dress codes and strict segregation by sex to insure that no man outside a woman's immediate family glimpsed more than her hands and face was and continues to be the norm in Islamic societies, which is why women were (and in many countries continue to be) segregated from men inside and especially outside the house.

Society-wide chastity served as a barrier to sexual intercourse but placed the onus of responsibility primarily on women, as they had to hide their bodies, separate themselves from men, preserve their virginity until marriage, and engage in sexual intercourse only with their one and only husband. As such women were throughout history punished for promiscuity and sexual immorality far more often than men especially since [Surah 24:6](#) gives credibility to a man who repeatedly accuses his own wife of infidelity without bringing forth witnesses to confirm the alleged transgression.

“As for those who accuse their wives (of unchastity) and have no witnesses except themselves: the testimony of such a one is that he testify, swearing by Allah four times, that he is truthful (in his accusation).”

Even though falsely accusing a woman of committing an immoral act ([qadhf](#)) is also a crime punishable by flogging (see [Surah 24:4](#)), the low threshold for such an accusation could not have

deterred all men from seeking to see their wives punished with death, especially if they intended to make room for a new wife or the marriage was tarnished by bad blood.



[Surah 24:8](#) does give women the ability to defend themselves in the same manner as their accusers, but in a patriarchal society a woman's testimony could have been easily disqualified or ignored, or she could have just as easily been intimidated to remain quiet by threatening harm to her children or kin.

“But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie.”

Victims of rape would have been even more numerous since Islamic law discriminates against women. The categorization of rape as a form of unlawful sexual relation ([zina](#)) even in our days “does not just result in the virtual impossibility of convicting a rapist, but may even lead to incrimination of the woman victim of rape instead”. Moreover, “the presumption of zina on grounds of pregnancy puts a woman defendant in a disadvantageous position compared to a man accused of the same offence” even in today's application of Sharia law. ([Source](#))

The bottom line is that far more women than men have been stoned to death across the ages for sexual impropriety and that was undoubtedly intentional as it provided Islamic societies with a pressure valve to use when women far exceeded society's ability to care for them.

The legal and social disadvantage of women was made all the more dire by the lack of an ultimate moral and legal authority across Islam, such as the Pope in Christendom, and the existence of various schools of Islamic jurisprudence (four main schools in Sunni Islam alone – [Mālikī](#), [Shāfi'ī](#), [Hanafī](#), and [Hanbalī](#) – and three in Shia Islam – [Twelver](#), [Ismā'īlī](#), and [Zaydī](#)) each

with its own interpretation of the Quran and Sunnah and none with enforcement powers that reached to all recesses of society. For all intents and purposes every community was left to its own devices and at the mercy of its most influential citizens or worse, at the mercy of the mob.

c. Harems

Determined to protect women by providing them with the safety they were denied by pre-Islamic society, but also to seclude them to preserve their virginity and fidelity and, most importantly, to promote masculine honor and worthiness, Muslims created an environment that imprisons women. ([Source](#), p. 441) And no form of institutionalized imprisonment of females is more Islamic than the harem (*harim*), those inviolable spaces forbidden to men. In these establishments women gained security but lost their freedom.

The practice of secluding women was not an Islamic invention as it predates Islam, the Assyrian and Persians engaged in it, but it was always the privilege of the elites and a sign of prestige that in time spread to the upper and middle classes as more men could afford to allow their wives to remain at home. ([Source](#)) Islam, however, made it universal and changed even its architecture to efficiently seclude women from men and to hide them from the world, which is why dwellings in Muslim countries have central courtyards, high walls, separate entrances for women, screened windows (so women can look out without being seen), and dividing partitions. ([Source](#))

The seclusion of women is necessary according to Islamic tradition due to women's seductions (*fitna*) and the threat they pose to men and to the moral downfall of men, a notion attributed to the Prophet who also apparently claimed that "*most of those consigned to hell will be women, or men seduced and corrupted by women*". ([Source](#), p. 37) Conversely, women in Islam are the manifest symbol of the divine and must therefore be shielded from the eyes of men who are rapacious by nature. ([Source](#), p. 1036)

Although the proportion of polygynous marriages has been determined by the availability of women and the ratio of women to men and has thus varied throughout the ages and in every Muslim society ranging from less than 5% to more than 50%, [just as it does today where it is still legally permissible](#), the proportion of Muslim men possessing harems in the proper sense of the word (i.e. multiple wives and several concubines) was that much smaller, no more than 5%. Nevertheless, the proportion of women in polygynous marriages residing in harems of two or three wives and concubines has throughout history been substantial and never below 30%, which would have had a significant impact on the availability and eligibility of young women for young men seeking a wife in times of peace when the ratio of men and women was unaltered by war casualties.

Another aspect of harems is the fierce competition between women as to who would provide the husband/master with a male heir. And this in turn undoubtedly resulted in many unwanted female children and in high female infanticide rates, neglect and abandonment despite the koranic instructions against infanticide. Even today this is a serious problem that leaves the [sex ratios of](#)

[many Muslim nations skewed or even grossly skewed in favor of males and to the detriment of females.](#)

When women were in abundance due to high war casualties among men the ranks of women in harems swelled with widows and most of the women sheltered there would remain not only childless but also deprived of sex altogether and did not complain as they would have been grateful to have a roof over their heads and sufficient food.



The harems of the sultans served first and foremost as women's shelters for widows and even undesirable or unfortunate women from wealthy families and only secondarily as breeding grounds. They were the Islamic equivalent of Christian convents, but instead of being symbolically married to Christ the women were just the symbolical consorts of the sultan. Only a select few of preferred concubines interacted with the master, slept with him, and became formal consorts. The rest served as attendants to the formal consorts before being married off to allies as reward and in gratitude for their service or were manumitted in old age. For a small number of women the harem was therefore a glorified brothel with just one customer whereas for most it was a disparaged convent with just one benefactor. They were guarded by eunuchs to safeguard their virginity and, of course, to secure the paternity of the sultan.

Prior to 1500 CE there may have been more than 1200 women in the Imperial Harem. Later official records show that the Imperial Harem of the Ottoman Empire held as few as 49 women in 1574 CE and as many as 720 in 1780 CE while the average number of women across the centuries was around 500. (Source) Out of 700 women in the harem during the reign of [Sultan Selim III](#) (1789 – 1808) only seven became his consorts and he fathered not a single child. Out of the 446 slave women during the reign of [Sultan Mahmud I](#) (1730 – 1754) only eight became his consorts and he also died childless, as did his brother [Sultan Osman III](#) (1754 – 1757). [Sultan Murad III](#) (1574 – 1595) who had as many as a thousand women at his disposal chose only six as his consorts and managed to sire 50 children, twenty-two sons and twenty-eight daughters. At the other end of spectrum we have depraved individuals like [Sultan Moulay Ismail Ibn Sharif](#) (1672 – 1727) of Morocco, the second ruler of the 'Alawi dynasty, who is supposed to have fathered more than 1000 children and undoubtedly ruined the genetic pool of his realm for the next three generations. But he was an oddity and undoubtedly a disturbed sexual predator who wasted the lives of at least 500 women.

Fact is that most females in the harems were never touched by a man let alone experience sexual intercourse on a regular basis. They were there to balance the numbers between males and females, a rather elegant and civilized manner in which to save women from poverty and homelessness in a nasty world. In times of overabundance of females, such as the aftermath of wars, harems served as a refuge for widows. In normal times, when males and females were more or less equal in number, they deprived young men of eligible women of childbearing age creating an artificial scarcity and depressing fertility rates.

Harems were the opposite of what they were purported to be. They were not sex dens but sexless dens. Just as Christian monasteries they placed women outside the gene pool, limiting some to just one child, and others to childlessness. Ottoman protocol, for instance, stated that each concubine should give birth to only one son after which sexual relations with the sultan would stop so that each potential sultan could enjoy the full attention of the mother. (Source) The harem was the Islamic version of the Christian convent. Both segregated women, kept them celibate or quasi celibate, and were long-term or even lifelong prisons. And both were solutions to the same problem, that of balancing men and women in society.

3. Methods to prevent births

a. Circumcision (*khitan*)

Depending on the school of Islamic jurisprudence circumcision is either an absolute religious duty (*fard*), a requirement (*wājib*) or a recommended practice (*sunna*) that purifies the body (*tahara*) to facilitate worship. (Source) In practice, however, it has become [nearly universal in Muslim countries where its prevalence rate is well above 90%](#) having spread like a cancer once Islam conquered a territory and converted its population.

According to tradition, the Prophet Muhammad was born without a foreskin (*aposthetic*), thus perfect according to Islam, but not according to medical facts which deem [aposthia](#) a rare and recessive birth defect that occurs in [endogamous](#) groups and impedes the normal development of the urethra and glans. (Source) His successors could not say he was not circumcised as that would have meant he was not perfect, though a minority do suggest that Muhammad was circumcised by his grandfather and cite [hadith 1244](#). That, however, could not have happened since he was neither Egyptian nor Jewish and pre-Islam Arabs did not circumcise their sons, [as the falsifiers of history have suggested](#). Nor could the followers of Muhammad say that their Prophet was not subsequently circumcised as that would have meant a Muslim does not need to get circumcised.

By falsifying the *hadith* Muslims intent on practicing birth control through circumcision have been forced to commit the same intellectual fallacy as Christians who could not say that Christ was not born through immaculate conception as that would have meant he was not without original sin.

Fact is that circumcision is an imposition on Islam by the population control prerogative since the Prophet Muhammad never mentioned a word about it in the Quran and neither he nor his companions were circumcised. Since Mohammad did not mention circumcision its status as an obligation is at best disputable. Had he done that, Islam would have been dead from the start, just as Judaism was, as no self-respecting man, especially among the proud Arabs and Bedouins, would have permitted anyone to assault his physical integrity in the abject manner of mutilating his sexual organ, just as no self-respecting father would allow his sons to be mutilated for a perversion that no sane God would demand especially since that would negate the perfection of his own creation.

That circumcision is an add-on to Islam and a perversion of the original faith revealed to Muhammad is further made obvious by the falsification of the section in the [hadith](#) that discusses ritual purity (*fitra*) and states several actions an individual must undertake for good hygiene, namely ‘shaving one’s pubic hair with a razor, trimming the mustache, paring one's nails, plucking the hair from one's armpits, and cleaning the teeth’.

Abu Huraira reported the [unfalsified text](#) of Muhammad’s teachings on hygiene as follows:

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Five things are included in the fitra:

trimming the moustache, cutting the nails, shaving the pubic hair, plucking the armpits, and using the siwak (arak stick for cleaning the teeth)."

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجُرَيْمِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ النَّيِّبِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَحَلْقُ الْعَانَةِ، وَتَنْفُ الْإِنْيِطِ، وَالسَّوَالِكِ.

حكم : منكر بذكر السؤال (الألواني)

Sunnah.com reference : Book 1, Hadith 14
English translation : Book 53, Hadith 1257
Arabic reference : Book 1, Hadith 1257

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The [falsified hadiths](#) have removed teeth cleaning and replaced it with circumcision as the fifth rule, a flagrant and idiotic falsification since circumcision is not something one can perform on oneself let alone daily along with the other daily rituals of good hygiene.

Subsequent narrators have [falsified the original text](#) as follows:

Abu Huraira reported:

Five are the acts quite akin to the Fitra, or five are the acts of Fitra: circumcision, shaving the pubes, cutting the nails, plucking the hair under the armpits and clipping the moustache.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ سُفْيَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْفِطْرَةُ خَمْسٌ - أَوْ خَمْسٌ مِنَ الْفِطْرَةِ - الْحَتَانُ وَالْإِسْتِحْدَادُ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِنْيِطِ وَقَصُّ الشَّارِبِ " .

Reference : Sahih Muslim 257a
In-book reference : Book 2, Hadith 64
USC-MSA web (English) reference : Book 2, Hadith 495
(deprecated numbering scheme)

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That the unfalsified text did not include circumcision is further demonstrated by [Aisha](#) (613 – 678 CE), Muhammad's third and youngest wife, who listed [all ten hygienic measures mentioned by Muhammad](#) (and circumcision is not one of them) as follows:

'A'isha reported:

The Messenger of Allah (ﷺ) said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا وَكَيْعٌ، عَنْ زَكَرِيَاءَ بِنْتِ أَبِي زَائِدَةَ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْحِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْقَاءُ اللَّحْيَةِ وَالسَّوَالِكِ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَعَسَلُ الْبَرَاجِمِ وَتَنْفُ الْإِنْيِطِ وَحَلْقُ الْعَانَةِ وَاتِّقَاصُ الْمَاءِ " . قَالَ زَكَرِيَاءُ قَالَ مُضْعَبٌ وَكَيْسِيَّةُ الْعَايِرَةُ إِلَّا أَنْ تَكُونَ الْمُطْمَئِنَّةَ . زَادَ قُتَيْبَةُ قَالَ وَكَيْعٌ اتِّقَاصُ الْمَاءِ يَعْنِي الِاسْتِنْجَاءَ .

Reference : Sahih Muslim 261a
In-book reference : Book 2, Hadith 71
USC-MSA web (English) reference : Book 2, Hadith 502
(deprecated numbering scheme)

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By this abject, bungling and reprehensible falsification of Muhammad's teachings, Muslim clerics have debased the faith to serve the population control prerogative that their Prophet did not address. The people of the desert had yet to learn the art of deception given the clumsiness with which they falsified the ritual purity text in their desperation to legitimize circumcision and use it as a birth, behavioral and numerical population control method.

The followers of Islam adopted circumcision for the same reasons as the Egyptians and the Israelites before them, to tame man's sexual urges and render intercourse less enjoyable therefore reducing man's desire for and frequency of sex and hopefully also the number of pregnancies. And if circumstances demanded it to also render man incapable of insemination. Circumcision is the first method of contraception, albeit a poor one, but the only one that is permanent and irreversible and can be imposed on pre-pubescent boys or on innocent and defenseless human beings against their will in infancy when they can neither object nor fight back. Imposing it on adults has consequences, not least of all a disdain for the religion itself and everything it stands for, as this historical account illustrates:

"Two hundred and twenty-six years ago young Warren Hastings was circumcised....forcibly! Twenty-four year old Warren, along with three hundred of his fellow English workers at the Old London Company offices in Cossimbazar, India, was stripped, sodomized, masturbated and publicly circumcised by the Moghul troops who overran the British outpost. Warren watched in fascination and horror as his prepuce was carried away in a bag containing all three hundred freshly severed foreskins....trophies for the Moslem Moghuls. Lanky, effeminately handsome Hastings, destined to become one of Britain's great colonial statesmen, wrote of his ordeal, "I, myself, was carved...."

Hastings' carving was not the first time an Englishman had been circumcised at the hands of Islamic warriors, and it was not to be the last time. The Arabs, Turks and Afghans as well as the Moghuls have had their turns at plucking off British prepuces. In southern India, Ma'ajoon, an intoxicating combination of herbs was employed during the forced circumcision of captives, producing stupification and causing the penis to rise; the aphrodisiac made the ceremony easier and, by being performed on an erect shaft, preserved much of the foreskin. Tippoo Suldaun, the tiger of Mysore, used this method on British troops to make certain they survived and, by incomplete circumcision, to brand them only partially cleansed; quasi-Mohammedans. As a prison in the Mysorean dungeons of Swendroog, Cl. Sir David Baird, a prominent Scottish officer, was thus mutilated along with other young subalterns. Baird and his fellow captives were seized by powerful Abyssinian slaves, stripped naked and staked to the ground, their limbs splayed wide. A white bearded old surgeon carefully pried his long, craggy fingers into each British penis, determining the extent of the doomed foreskin. Then the victims' mouths were forced open, introducing Ma'ajoon. The wily old circumciser waited patiently. Soon, the drug had taken effect, and each officer experienced masochistic stimulation; teeth gritting, fist clenching, eyes transfixed as they watched their penises rise in anticipation. When each soldier's manhood stood at full flower, the old man announced, "Praise the lord! Thou art now to receive the ordinance of El-Knutneh, creating thee all to True Believer." The razor flashed once over each penis. The rings of flesh were offered to the fire as liberation to Allah." ([Source](#))

Forced circumcision and therefore forced conversion have been the primary vehicles for the spread of Islam, especially in the early years when warriors were rewarded with a higher rank the more foreskins they brought in from the battlefield. ([Source](#)) The annals of history are full of accounts of forced circumcisions, especially from Moghul India where neither special envoys nor tradesmen

were spared the indignity. ([Source](#)) Muslims imposed it on each and all because it is an effective population control practice.

To prevent the forced circumcision of the Englishmen who were sent to Muslim lands on behalf of the Crown, the British circumcised them in advance of their service abroad.

“As the mighty British Empire expanded and Mother England sent forth soldiers, adventurers and government clerks, more and more of her Christian sons returned home with Islamized penises. Unfortunately, many did not return but instead bled to death as a result of their foreskin amputation. Phimosis, the condition of a tight or unretractable prepuce, seemingly had a high incidence among the English, making cavalier circumcisions by Moslem swordsmen risky, and as far back as 1661, the Old London Company realized that her many phimosed employees were in mortal danger. Knowing it was impossible to protect British foreskins from zealot Moghuls, the British governor of Madras proclaimed that all applicants to the Company be "bodily examined" and if a cadet could not "strip his yard" the company surgeon was obliged to "clip ye skin entire". Thus, in 1661, the first circumcision of European Christians by European Christians was commenced, giving impetus to three hundred years of routine circumcision in the English speaking world.

The Old London Company records still exist giving explicit details about who among her illustrious empire builders were "clipcocks" and who were "pillcocks" (or, peelcocks; uncircumcised). These terms gave rise to generations of English schoolboy humor and playful contention, not to mention curiosity, between possessors or the two styles of "cocks". For many generations the "clipcocks", in the minority, suffered great indignation. Robert Clive, the hero in the British takeover of India, was angered when his phimosed penis was circumcised by the company surgeon; "By God, had I known I was to come out here to be clipped I'd have forsaken pork and procured me a scullcap!" When taunted by the pillcock cadets in his own company Clive "...did menace ye offending cadets with his pen-knife, asking who should be the first in ye loss of his precious skin."

By the early nineteenth century, however, the clipcock became fashion among the British aristocracy, who wore it as a badge of honor--proof of serving Throne and Empire in foreign service.” ([Source](#))

The manner in which an infant, child, adolescent or man was circumcised could also determine if he would ever be able to have children again, as this cross-cultural account by Richard Burton illustrates:

But the varieties of circumcision are immense. Probably none is more terrible than that practiced in the Province Al-Asír, the old Ophir, lying south of Al-Hijáz, where it is called Salkh, lit.=scarification. The patient, usually from ten to twelve years old, is placed upon raised ground holding [in the] right hand a spear, whose heel rests upon his foot and whose point shows every tremour of the nerves. The tribe stands about him to pass judgment on his fortitude and the barber performs the operation with the Jumbiyah-dagger, sharp as a razor. First he makes a shallow cut, severing only the skin across the belly immediately below the navel, and similar incisions down each groin; then he tears off the epidermis from the cuts

downwards and flays the testicles and the penis, ending with amputation of the foreskin. Meanwhile the spear must not tremble and in some clans the lad holds a dagger over the back of the stooping barber, crying, "Cut and fear not!" When the ordeal is over, he exclaims, "Allaho Akbar!" and attempts to walk towards the tents soon falling for pain and nervous exhaustion, but the more steps he takes the more applause he gains. He is dieted with camel's milk, the wound is treated with salt and turmeric, and the chances in his favour are about ten to one. No body-pile or pecten ever grows upon the excoriated part which preserves through life a livid ashen hue. Whilst Mohammed Ali Pasha occupied the province he forbade "scarification" under pain of impalement, but it was resumed the moment he left Al-Asir. In Africa not only is circumcision indigenous, the operation varies more or less in the different tribes. In Dahome it is termed Addagwibi, and is performed between the twelfth and twentieth year. The rough operation is made peculiar by a double cut above and below; the prepuce being treated in the Moslem, not the Jewish fashion (*loc. cit.*). Heated sand is applied as a styptic and the patient is dieted with ginger-soup and warm drinks of ginger-water, pork being especially forbidden. The Fantis of the Gold Coast circumcise in sacred places, e.g., at Accra on a Fetish rock rising from the sea. The peoples of Sennaar, Taka, Masawwah and the adjacent regions follow the Abyssinian custom. The barbarous Bissagos and Fellups of North Western Guinea make cuts on the prepuce without amputating it; while the Baquens and Papels circumcise like Moslems. The blacks of Loango are all "verpF," otherwise they would be rejected by the women. The Bantu or Caffre tribes are circumcised between the ages of fifteen and eighteen, the "Fetish boys," as we call them, are chalked white and wear only grass belts; they live outside the villages in special houses under an old "medicine-man," who teaches them not only virile arts but also to rob and fight. The "man-making" may last five months and ends in flutes and dances: the patients are washed in the river, they burn down their quarters, take new names, and become adults, donning a kind of straw thimble over the prepuce. In Madagascar three several cuts are made causing much suffering to the children, and the nearest male relative swallows the prepuce. The Polynesians circumcise when childhood ends and thus consecrate the fecundating organ to the Deity. In Tahiti the operation is performed by the priest, and in Tonga only the priest is exempt. The Maories on the other hand, fasten the prepuce over the glans, and the women of the Marquesas Islands have shown great cruelty to shipwrecked sailors who expose the glans. Almost all the known Australian tribes circumcise after some fashion: Bennett supposes the rite to have been borrowed from the Malays, while Gason enumerates the "Kurrawellie wonkauna among the five mutilations of puberty. Leichhardt found circumcision about the Gulf of Carpentaria and in the river-valleys of the Robinson and Macarthur: others observed it on the Southern Coast and among the savages of Perth, where it is noticed by Salvado. James Dawson tells us "Circumciduntur pueri," etc., in Western Victoria. Brough Smyth, who supposes the object is to limit population (?), describes on the Western Coast and in Central Australia the "Corrobery"-dance and the operation performed with a quartz-flake. Teichelmann details the rite in Southern Australia where the assistants--all men, women, and children being driven away--form a "manner of human altar" upon which the youth is laid for circumcision. He then receives the normal two names, public and secret, and is initiated into the mysteries proper for men. The Australians also for

Malthusian reasons produce an artificial [hypospadias](#), while the Karens of New Guinea only split the prepuce longitudinally (Cosmos p. 369, Oct. 1876); the indigens of Port Lincoln on the West Coast split the virga:--Fenditur usque ad urethram a parte infera penis [Cleft to the urethra from the lower part of the penis] between the ages of twelve and fourteen, says E. J. Eyre in 1845. Missionary Schurmann declares that they open the urethra. Gason describes in the Dieyerie tribe the operation "Kulpi" which is performed when the beard is long enough for tying. The member is placed upon a slab of tree-bark, the urethra is incised with a quartz-flake mounted in a gum handle and a splinter of bark is inserted to keep the cut open. These men may appear naked before women who expect others to clothe themselves. Miklucho Maclay calls it "Mike" in Central Australia: he was told by a squatter that of three hundred men only three or four had the member intact in order to get children, and that in one tribe the female births greatly outnumbered the male. Those mutilated also marry: when making water they sit like women slightly raising the penis, this in coition becomes flat and broad and the semen does not enter the matrix. The explorer believes that the deed of kind is more quickly done (?). Circumcision was also known to the New World. Herrera relates that certain Mexicans cut off the ears and prepuce of the newly born child, causing many to die. ([Source, footnote 180](#))

The procedure of scarification (*salkh*) described by Burton killed one in ten children since the wound inevitably became infected and in pre-antibiotic days there was no way to effectively treat infections. As such, it was not just a method of preventing births but also of reducing the existing population. Here is but one historical account of such an outcome:

“Qadi Khan - the Tranoxanian Hanafi jurisconsult of the twelfth century - mentions in his fatawa collection a case of a child who died presumably as a result of bleeding after the hashafa, a part of the head of the penis beyond the usual area of circumcision, was cut by the circumciser.” ([Source](#), p. 77)

How many males lost their lives due to circumcision is anyone’s guess, but it was never more and never less than the existential needs of the community. Since the circumciser was a de facto population controller he killed as many boys as necessary to allow a family and the community to make ends meet and conveniently blamed it on Allah’s will (*inshallah*). The same or worse was done to girls through female circumcision, as we will see below. With a nod or a wink a father and the circumciser confined a boy to heaven by simply cutting more of his foreskin than necessary and allowing him to bleed to death and if that didn’t work simply neglect him until he died. By the same process of complicity between parents and the circumcisers girls were cut or neglected to death if the family lacked the resources to raise them. Circumcision in the Muslim world has always acted as a tacit form of infanticide whereby people do the killing and God gets the blame. And for every child killed by circumcision at least three were left incapable of procreation, a decision entirely at the discretion of the circumciser whose knife was guided by the community’s existential needs and whose plausible deniability was, of course, God’s will. As such, circumcision, has also served as a tacit and hidden form of castration.

Even today circumcision is responsible for “one out of every 77 male neonatal deaths” (or 1.3% of all male neonatal deaths from all causes) in the US where it is performed by surgeons in sterile environments. ([Source](#), [Original source](#))

Circumcision was and continues to be an involuntary form of invasive surgery meant to mutilate the sexual organs of both males and females to cause as much damage to reproduction (as a gentler alternative to castration) or to take as many lives of innocent and defenseless infants (as a tacit form of infanticide more suitable to the frail emotional constitution of human beings) as society desires or necessitates to control population growth. Circumcision as practiced in post-Muhammad times is largely responsible for the population decline or stagnation of the Arabian Peninsula once conquered by Islam, and is second only to war in importance and effectiveness as a population control tool.

However well or poorly circumcision is performed, and regardless of intention, it will only have negative consequences due to the following vital anatomical functions of the prepuce/foreskin, which is anything but a vestigial or superfluous tissue:

“The male prepuce is the primary covering for the glans and inner mucosal lining. Just as with the clitoris and inner labia of women, these structures are normally internal organs shielded by the foreskin from abrasion, drying, and callusing, and keeping them uncontaminated by dirt. The foreskin comprises approximately half of the smooth muscle sheath called the dartos fascia; most of the [erotogenic](#) nerve endings on the penis, including the densely innervated Ridged Bands; specialized epithelial Langerhans cells, an immune system component; thousands of coiled fine-touch receptors, lymphatic vessels, the loss of which interrupts the lymph flow within a part of the body's immune system; the frenulum, a sensitive tethering structure on the underside of the penis rich in erotogenic nerves; the pheromone producing apocrine glands; 50% or more of the total penile skin, which when amputated, radically desensitizes and immobilizes the remaining shaft skin.”¹

The sub-preputial moisture contains lytic material (lysozyme).² Lee-Huang has documented the anti-HIV action of lysozyme in vitro.³ The prepuce offers protection against genital warts. Men with intact prepuces tend to get fewer genital warts.⁴ When they do get genital warts they tend to form on the distal tip, the part least protected by the foreskin.⁴ Since genital warts are caused by human papilloma virus (HPV), there is evidence of protection against HPV. The foreskin also offers an abundance of other immunological functions.⁵

The foreskin gives the penis the ability to “glide.”⁵ If unfolded and spread out flat, the adult foreskin measures 15 to 20 square inches, the size of a postcard. All this specialized skin gives the natural penis the anatomically unique ability to smoothly “glide” within itself – which allows non-abrasive intercourse without drying out the vagina.⁵⁻⁷ It also contains

several feet of blood vessels, including the frenular artery⁸ and portions of the dorsal artery, the loss of which interrupts normal blood flow to the shaft and glans of the penis, potentially reducing its growth and damaging its erectile function; an estimated 240 feet of microscopic nerves including portions of the dorsal nerve; and, perhaps most importantly, between 10,000 and 20,000 specialized erotogenic nerve endings of numerous types, which can discern slight motion, subtle changes in temperature, and fine gradations in texture.”(Source)

The list of possible complications is large and occur with a 1.5% frequency when performed in hospital settings and in much higher proportions when performed outside hospitals: excessive bleeding (occurs in 0.1% to 35% of the cases); concealed penis; phimosis; skin bridge; infection (0.4% to 10%) that at times results in major skin loss, necrotizing fasciitis, staphylococcal scalded skin syndrome, Fournier’s gangrene, generalized sepsis, and meningitis, severe personal disability or death; urinary retention; fistulas; necrosis leading to partial or complete loss of the penis; iatrogenic hypospadias and epispadias; meatitis; chordee; implantation cyst; and impotence. (Source)



Circumcision represents the Egyptianization of Islam so the faith could better serve the population control prerogative. It is also the deepest betrayal of the Prophet Muhammad and everything he stood for because he explicitly declared both castration (see [here](#)) and infanticide (see [surah 6:151](#) and [surah 60:12](#)) forbidden (*haram*) and even judged [coitus interruptus](#) to be a hidden form of infanticide (*wad khafiyy*).

“Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.” ([Source](#))

For the hardships of the time, however, the use of circumcision as a tacit form of castration and infanticide was a step up to the wonton destruction of newborn life practiced in pre-Islamic times when infants were either buried alive after birth, so as to avoid the spilling of blood, hurled off cliffs, drowned or abandoned in the wild every time circumstances demanded it or when the parents simply chose to. ([Source](#))

While circumcision is a more humane and updated version of castration and infanticide, both of which are forbidden by Islam, it still represents a barbaric, ineffective and no longer necessary population control method that is potentially lethal. Nevertheless, religious and secular authorities have a vested interest in hiding the true purpose of circumcision and continuing to mutilate infants lest the truth exposes the crime for what it is.

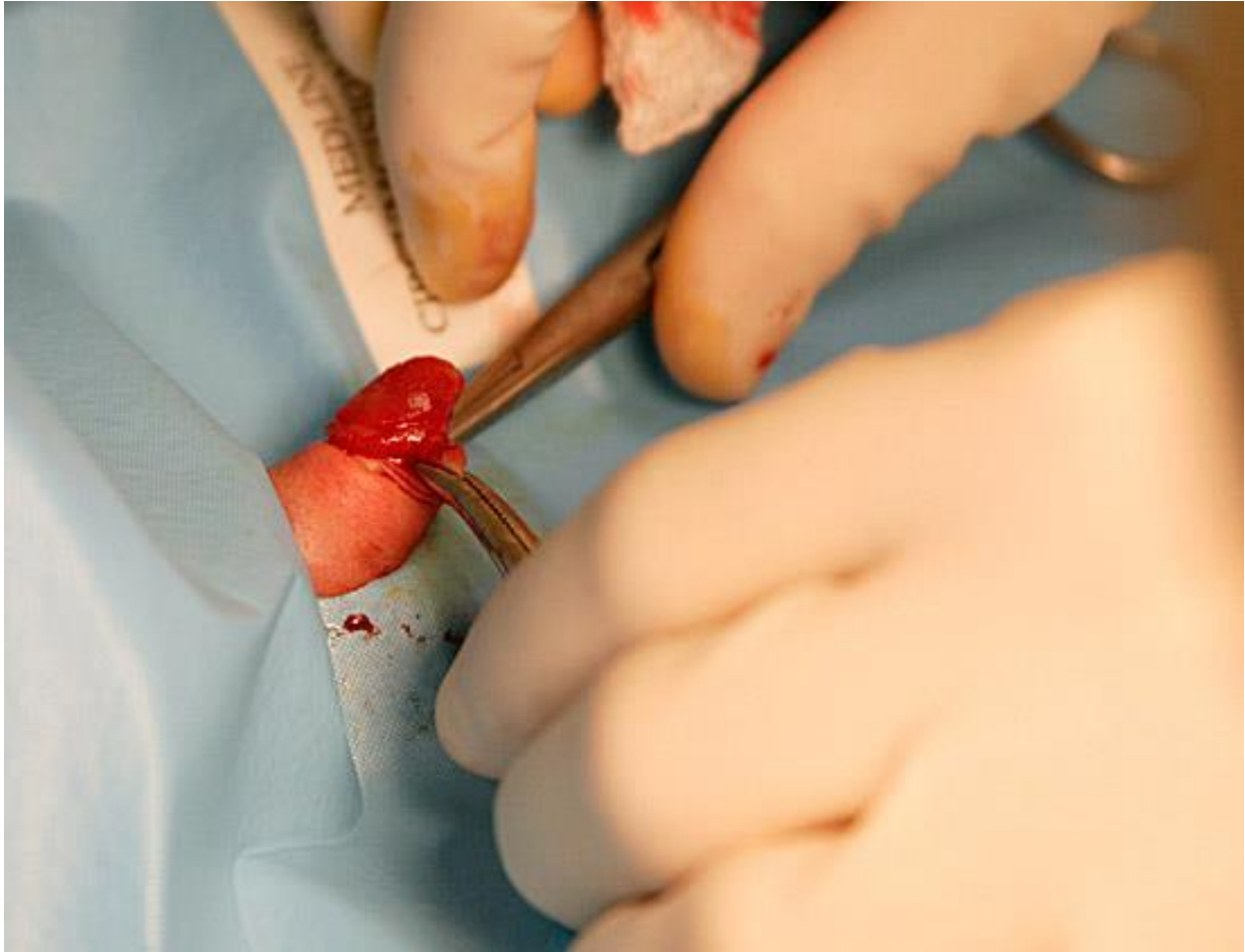
False medical justifications for the procedure are invented every year to ensure its perpetuation, the latest being that it prevents the spread of AIDS. Of course, no science is needed to see the obvious, for if the penis were better in any way without the foreskin we would be born without it. Saying that cutting the foreskin improves health is as ridiculous as saying that cutting out the eyelids improves eyesight.

Unfortunately, modern Muslim clerics who reaffirm the religious significance of circumcision on spurious grounds are as common as mushrooms after the rain.

“Some clerics insist that the foreskin traps impurities in the body, causing Allah to turn a deaf ear to the prayers of the unclean. Others point out that if a person is found dead among corpses on a battlefield, only if he is circumcised he will be prayed for and properly buried in a Muslim cemetery. At the extreme, the Shafite school of Islamic law, which is predominant in eastern Africa and Indonesia, has taken the position that Muslim men may be forced to submit to the procedure. The Ibadites maintain that marriage to an uncircumcised Muslim is null and void, whether or not the marriage has been consummated. Al-Sukkari has written in defense of a woman's right to revoke her marriage to an uncircumcised man because the foreskin is repulsive and potentially a source of contagion. Others have argued for extensions of Islamic family law that would deny an uncircumcised man the rights of guardianship or to give his consent to the marriage of a female relative. Within the world of Islam, the consensus is overwhelming that an uncut man is a second-class citizen.” ([Source](#), p. 46)

In transforming the inspired words of the Qur'an into practical orthodoxy Muslim clerics have falsified the faith and have used the weight of religion to debase the Prophet's original intent and harm rather than help life thrive.

And clerics continue to use their influence to prevent the abandonment of circumcision. The case of Libyan Judge Mustafa Kamal Al-Mahdawi, who challenged the practice as a Jewish custom without any grounding in the Quran and faced apostasy charges, is a case in point. ([Source](#), p. 58)

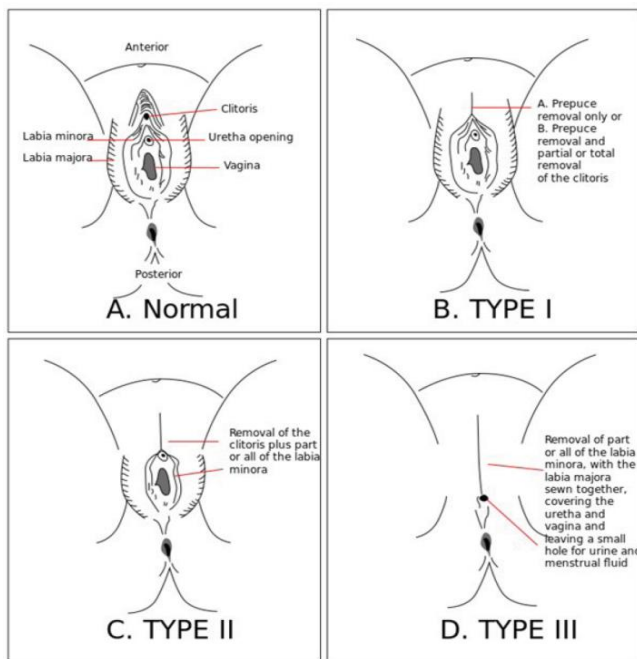


b. Female genital mutilation (khifāḍ)

While male circumcision continues to be legitimized as a “*procedure for hygienic purposes*” female circumcision is denounced as a “*serious form of assault on women’s physical integrity*” and called out for what it is, female genital mutilation (FCG). (Source) In reality both have the exact same effects now and in the past since both excise the same organ, the [prepuce](#). The following effects of circumcision, however, are only admitted and openly discussed with respect to female circumcision: (1) mutilates the sexual organ and causes serious psychological effects, (2) weakens sexual desire, (3) causes bleeding, often fatal, and infections, (4) may result in sterility, (5) has adverse effects on the urinary system and complications in other organs. (Source)

Neither male nor female circumcision have Quranic grounding as they are both the result of a falsification of Mohammad’s teachings and intentions. Notwithstanding, the falsifiers of history consider the hadiths that mention female circumcision as “*lacking authenticity*” and a “*strong chain of transmission*” and rightfully condemn the practice as “*neither required nor an obligation nor a sunna*”, whereas they approve male circumcision as a sunna, an obligation and a requirement of the faith or at the very least as recommended despite being based on hadiths that are as falsified and lacking authenticity as those for female circumcision. (Source, pp. 12 – 23)

In the past, however, both female and male circumcision were imposed on the Muslim population after Muhammad’s death, where it was not already a cultural practice, and performed just as often on both sexes and for the same reason, population control. But since only men died in war and far more men than women died in work related accidents, more females than men would have needed to be killed or rendered incapable of childbirth through circumcision, which is why the procedure for females was more invasive than that of males.



In the past, as in the present, three forms of female genital mutilation have been practiced:

“[Type I] **Circumcision**: The circumferential excision of the clitoral prepuce with the gland and the body of the clitoris kept intact; [Type II] **Excision**: This involves the removal of the gland of the clitoris and the labia minora; [Type III] **Infibulation** or “*pharaonic*” circumcision: This consists of excision and joining the two sides of the labia majora with thorns or needles.”” (Source)

The first type of circumcision rendered women less capable of enjoying sexual intercourse for the purpose of preserving their virginity prior to marriage and their fidelity in marriage, the second rendered women incapable of

enjoying sexual intercourse and less likely to become pregnant, and the third eviscerated both sexual enjoyment and fertility and often led to death by bleeding or infection shortly after the procedure was performed or to certain death during the first attempt at labor.

Apologists contend that Islam is not and never was the driving force of female circumcision since Muslim scholars regard it only as recommended (*mandūb*) and not as prescribed (*wājib*), but that is of course a poor excuse. Islam could get polytheists to pray to one God five times a day but could not get them to stop mutilating defenseless girls? Islam is not innocent but complicit in the mutilation of girls and is solely responsible for legitimizing and universalizing the practice, which although it may have arisen independently among different tribal groups and their local animist beliefs prior to Islam, it became entrenched throughout the ‘African Sudanic belt’ (the area between the Tropic of Cancer and the Equator, from the West Atlantic Coast across to Egypt down to Kenya and Tanzania in East Africa) by the normative power of Islam and the recognition of its effectiveness as a population control method by its leaders whose willingness to continue to use it as such by declaring it an honorable act (*makrumah*) for women legitimized its role in Islamic sexuality and gender relations.

While statistics or even estimates of the prevalence of female circumcision in Islamic societies across the centuries are non-existent, we do have accurate numbers for the current state. Despite decades of intense efforts by the UN system and the medical community to eradicate this practice it is still widespread across the Islamic world with prevalence rates as follows: (1) Guinea (96.8%), (2) Egypt (87.2%), (3) Sudan (86.6%), (4) Sierra Leone (86.1%), (5) Eritrea (83%), (6) Mali (82.7%), (7) Burkina Faso (75.8%), (8) Gambia (74.9%), (9) Mauritania (66.6%), (10) Ethiopia (65.2%), (11) Guinea-Bissau (44.9%), (12) Liberia (44.4%), (13) Chad (38.4%), (14) Cote d’Ivoire (36.7%), (15) Central African Republic (24.2%), (16) Kenya (21%), (17) Yemen (18.5%), (18) Nigeria (18.4%), (19) Maldives (12.9%), (20) Tanzania (10%), (21) Benin (9.2%), (22) Iraq (8.1%), (23) Togo (4.7%), (24) Ghana (3.8%), (25) Niger (2%), (26) Uganda (0.3%). ([Source](#))

Partial prevalence rates are available from the following countries and regions: Oman (city of Muscat 78% in 2014), Kuwait (38% in 2011), United Arab Emirates (34% in 2011), Iran (West-Azerbaijan region 21%, Kurdistan 16%, Kermanshah 18%, Hormozgan 60%), Malaysia (93% in 2012). ([Source](#))

Kuwait and Saudi Arabia had a prevalence rate of 36% in 2010 in a study of 4800 pregnant women. The study also found “*a positive association between such women and prolonged labor, cesarean section, post-partum hemorrhage, early neonatal death, and hepatitis C infection. Psychiatric sequelae included: 80% continued to have flashbacks to the FGC event; 58% had a psychiatric disorder (affective disorder); 38% had other anxiety disorders, and 30% had post-traumatic stress disorder.*” ([Source](#))

What is even more frightening is the prevalence of Pharaonic circumcision (Type III circumcision) in our times: Sudan (77%), Togo (15.5%), Guinea (10.5%), Senegal (10.3%), Benin (10.1%), Chad (9.4%), Cote d’Ivoire (9.4%), Kenya (9.3%), Ghana (8%), Central Africa Republic (7%), Mali

(6.7%), Tanzania (6.6%), Ethiopia (6.5%), Niger (6.3%), Guinea-Bissau (6%), Sierra Leone (5.8%), Nigeria (5.3%), Mauritania (5%), and Burkina Faso (1.5%). ([Source](#))

This being the situation today, we can only assume that female circumcision was far more common and perhaps universal at the end of the period under discussion, namely the middle of the 18th century and that Type III circumcision was performed far more often, given the limited options to bring female numbers in balance with males, and with lethal effects, given the conditions under which it was performed and the absence of knowledge to treat hemorrhage and of antibiotics to treat inevitable infections.

Even under modern medical conditions, a [2006 study](#) that involved 28,393 women in six countries (Burkina Faso, Ghana, Kenya, Nigeria, Senegal and Sudan) revealed that:

1. *“Women who have been subjected to the most serious form of FGM (“FGM III”) will have on average 30 per cent more caesarean sections compared with those who have not had any FGM.*
2. *Similarly there is a 70 per cent increase in numbers of women who suffer from postpartum haemorrhage in those with FGM III compared to those women without FGM.*
3. *There was an increased need to resuscitate babies whose mother had had FGM (66% higher in women with FGM III).*
4. *The death rate among babies during and immediately after birth is also much higher for those born to mothers with FGM: 15% higher in those with FGM I, 32% higher in those with FGM II, and 55% higher in those with FGM III.*
5. *It is estimated that in the African context an additional 10 to 20 babies die per 1000 deliveries as a result of the practice.”* ([Source](#))

Other recent studies show that:

Due to the psychological effects of dyspareunia and the anatomic scarring from the procedure, thirty percent of women who undergo infibulation (Type III of FGM) are infertile. If a patient does become pregnant, infibulation increases her chance of many obstetric complications: postpartum hemorrhage, episiotomy, vesicovaginal fistula, cesarean delivery, extended hospital stay, stillbirth and neonatal death. ([Source](#))

From these current statistics we can extrapolate that most if not all women who had been exposed to Type III circumcision died at first birth and their babies along with them, and that as many as a quarter of all women with Type II circumcision and their babies may have died at first birth. As such, female circumcision was a very efficient method of population control and just as efficient at balancing the male/female ratio.

Type III circumcision or Pharaonic infibulation, however, is not the worse type of circumcision being performed on girls.

“The Northern Nigerians perform type IV by introducing corrosive material in the vagina (known as gishiri) or scraping the vaginal orifice (known as angurya).” ([Source](#))

And if this is what is being done to little girls in the name of religion nowadays then what was being done in the past when the struggle for existence was that much harder and neither human rights nor the rule of law exist? Much worse, is the answer.

But neither the high casualty rate nor the pain and suffering associated with female circumcision (or [the economic cost for that matter, which amounts US\\$ 1.4 billion a year](#)) have dissuaded the population controllers or the conditioned general population from giving up the practice then and now, as these current rates of support for the continuation of female genital mutilation (FCG) demonstrate: Guinea (76%), Mali (73%), Sierra Leone (69%), Gambia (65%), Somalia (65%), Egypt (54%), Mauritania (41%), Sudan (41%), Liberia (39%), Chad (38%), Djibouti (37%), Ethiopia (31%), Nigeria (23%), Yemen (19%), Senegal (16%), Cote d’Ivoire (14%), Guinea-Bissau (13%), Eritrea (12%), Central African Republic (11%), Burkina Faso (9%), Uganda (9%), Cameroon (7%), Kenya (6%), Niger (6%), Tanzania (6%), Iraq (5%), Benin (3%), Ghana (2%), Togo (1%). ([Source](#))



What the highest of these support rates also demonstrate is that Muslim clerics are either doing absolutely nothing to eradicate the practice in their respective countries or are actively encouraging it. If the Islamic community, the [ummah](#), really wanted to eradicate the practice its clerics would just issue a [fatwa](#) (legal ruling) against it.

The ignorance enabling female genital mutilation is also indicative of a concerted societal effort directed by religious leaders. In Nigeria, for instance, “fifty-five percent of women were unaware they had FGM and 62% with FGM did not know the reason. Twenty-one percent of women said they were going to have FGM on their daughters”. ([Source](#))

In the final analysis, both male and female circumcision represent a gentler form of human ritual sacrifice, one that does not require the sacrifice of life, at least not overtly, but of the ability to enjoy sex and to conceive life.

c. Birth control and abortion

Birth control and abortion are softer forms of infanticide and are consequently practiced for the same reasons: reduction in population numbers, elimination of infants with congenital deformities, elimination of illegitimate children, control of dependency ratio, equalization of sex ratio, and as a last resort method should everything else fail. ([Source](#), p. 101)

Birth control was permitted by Islam while abortion was tolerated, in sharp distinction to Christianity. The Islamic view of birth control and abortion is part and parcel of Islam’s different package of sexual morality, which has the following components, as identified by [John T. Noonan](#):

1. *“Marriage was treated as polygamous*
2. *Legitimate sexual intercourse was not confined to marriage, but extended to the institution of concubinage.*
3. *Marriage was not viewed as a permanent relationship; easy divorce could end it at any time.*
4. *Marital intercourse needed no justification by procreative purpose, and was also based on the right to sexual fulfilment.*
5. *Contraception was permitted and abortion tolerated.”* ([Source](#), p. 11)

Since licit sexual fulfilment is considered sacred in Islam, in marked contrast to Christianity where acts of the flesh are understood to be an impediment to the spirit, women, according to [Ibn al-‘Arabi](#) (1165 – 1240 CE), are seen as the greatest manifestation of the divine in the world and sexuality as a way to know God. ([Source](#), p. 1036) This far more liberal view of sexuality in Islam compared to Christianity called forth a far more liberal approach to birth control and even to abortion. The roles have in the meantime been reversed.

Birth Control

There are no Quranic passages that directly or indirectly address birth control. Muslim clerics have consequently used [coitus interruptus](#) (*azl*), the only birth control method mentioned in the hadith ([Sahih Bukhari volume 3, book 34, hadith 432](#)), to draw conclusions about the permissibility of birth control.

“Narrated By Abu Said Al-Khudri: That while he was sitting with Allah’s Apostle he said, “O Allah’s Apostle! We get female captives as our share of booty, and we are interested in

their prices, what is your opinion about coitus interruptus?” The Prophet said, “Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.”

Based on this passage, which addresses the issue of sexual intercourse with slaves and captive women, the position commonly and historically shared by Islamic clerics is that coitus interruptus is a blameworthy but tolerated act (*makruh*) since Muhammad did not explicitly prohibit it or preached against it. ([Source](#)) It was [Al-Ghazali](#) (1058 – 1111 CE), the influential 11th century jurist and mystic, who also made the practice permissible to Muslim couples in general in cases when a larger family was not economically viable, a reason that was deemed unacceptable in the past being viewed as a denial of God’s power to sustain man. Later clerics made *azl* conditional on the wife’s permission, thus on the consent of both spouses. ([Source](#))

Al-Ghazali reasoned that there is no Quranic basis on which to prohibit the withdrawal method of contraception. He further argued brilliantly by analogy that:

“A man could abstain from marriage; or marry, but abstain from sexual intercourse; or have intercourse, but abstain from seminal emissions. Although it was better to marry, have intercourse, and complete intercourse, abstention from these acts was by no means forbidden or unlawful. Furthermore, all these abstentions produced the same result, for pregnancy had four related causes: (1) marriage, (2) intercourse, (3) emission of semen, and (4) allowing the semen to reach and settle in the womb. As far as procreation was concerned, abstention from the fourth was like abstention from the third, which was like abstention from the second, which in turn was like abstention from the first.” ([Source](#), p. 17)

The forms of contraception used in the Islamic world by the few who had access to such information are described by the Persian physician [Muhammad In Zakariya al-Razi](#) (865 – 925 CE).

“One way is to prevent the entrance of the semen into the uterus. Among methods for doing this, he listed coitus interruptus and [coitus reservatus](#). The uterine aperture could also be blocked by suppositories made up of a number of ingredients including ear wax from animals, tamarisk gum, the inner skin of the pomegranate, elephant dung, pitch, colocynth pulp, and ox bile.

According to Rhazes, a second way to prevent conception is to expel the seed. He advises applying to the [os of the uterus](#) drugs such as sal ammoniac, sugar candy (lead), potash, bamboo concretions, and other drugs that bring on the [menses](#). He also advises the woman to rise quickly, sneeze, blow her nose several times, and call out in a loud voice. She should jump violently backward seven to nine paces, smell foul odors, or fumigate her vagina.

If this has failed and the semen has become lodged, he advises that the woman insert into her womb a probe and said the root of the mallow is a good source to make one from. One end of the probe should be tied to the thigh so that it may not penetrate too deeply. It is to be left there all night. The woman is advised not to use force, not to hurry, and not to repeat

the operation. Other probes include those made of paper smeared with ginger and dried.”
([Source](#), p. 154)

The 10th century Persian doctor [Ali ibn Abbas al-Majusi](#)’s advice to prevent conception “*was for the woman to insert rock salt into her vagina or for the man to coat his penis with tar. Women also might use cabbage seeds, juice of rue, and leaves or fruit of the weeping willow.*” ([Ibid.](#), p. 154)

And the greatest Muslim physician of the time, [Ibn Sina](#) (980–1037), known in the west as Avicenna, advised “*coating the penis with white lead or pitch and putting the pulp of pomegranate mixed with alum into the vagina. Also recommended was a suppository made of willow leaves or, failing that, one made of colocynth pulp, mandrake, iron dross, sulfur scammony, and cabbage seed. Avicenna wrote that inserting pepper after coitus prevented conception. Elephant dung either by itself or as a fumigant was also recommended. According to John Riddle, Avicenna included all the contraceptives and abortifacients known to medicine and found in any of the other ancient and medieval sources.*” ([Ibid.](#), p. 154)

Many of these so-called contraceptive methods ([fully listed here on pages 77 to 88](#)) are themselves a deterrent to sexual intercourse as they are neither practical nor applicable and this may well have been the only reason they were recorded on paper. And indeed there is evidence that the doctors of the time deemed it best to keep all contraceptive methods secret and within the profession to be used by doctors only in specific cases.

Ali Ibn ‘Abbas al-Majusi reasoned as follows:

“As to medicines which prevent conception, although they should not be mentioned to prevent their use by women in whom there is no good, it is necessary sometimes to prescribe them to those women who have a small uterus, or those who have a disease which, in the case of pregnancy, may cause the woman death in childbirth. Except for women in such predicaments, the physician should not proscribe [these] medicines. Also, he should not prescribe medicines which cause the menses to flow, or medicines which expel the dead foetus, except to women he can trust, because all these medicines kill the foetus and expel it.” ([Source](#), p. 70)

An even more conservative doctor, [Ibn Hubal](#) (1122 – 1213 CE) stated: “*Contraceptive and abortive medicines should not be mentioned to the common people, but ought to remain restricted to the circles of physicians for them to use in certain necessary cases.*” ([Ibid.](#), p. 70)

But there is evidence that Syria and Egypt at least practiced birth control on a massive scale to prevent economic hardship whereby the term was given great latitude to include anything that threatened a man’s chance to lead a civilized life.

In Al-Ghazali’s words:

“[Coitus interruptus] is also practised in fear of the multiplication of material difficulties which result from an increase in the number of dependents. The consequent need for extra toil to earn a living, and the possibility of being driven by necessity to engage in immoral or illegal actions, are

matters for concern. Material well-being is an aid to a good Islamic life (qillat al-haraj mu'in 'ala al-din). It is true that there is perfection and nobility in total reliance on God, and that, with the practice of contraception, there is a fall from the pinnacle of perfection and a failure to do the very best; but the consideration of consequences, and the safeguarding and saving of money, although contrary to total reliance on God, is not forbidden." (Ghazali, *Ihya'*, vol. 2., p. 41)

Many others supported this view and more. Ibn al-Human stated that "*Coitus interruptus is permitted without a free woman's consent because the times are bad*" (Ibn al-Humam, *Sharh*, vol. 2, p. 214) and thus eliminated the condition of having the woman's permission. Al-Tahtawi mirrored that view when stating that "*Coitus interruptus is lawful without permission because the times are bad*" (Tahtawi, *Hashiyat*, vol. 2, p. 76). Ibn Nujaim for his part stated, "*In our age it is permitted because the times are bad*" (Ibn Nujaim, *Bahr*, vol. 3, p. 214). And Ibn "Abidin seconded that view when stating "*Yes, a consideration of how bad the times are, indicates that [contraception] is permitted for both [men and women]*" (Ibn Abidin, *Radd*, pp. 622-3).

The permissive views of these jurists and clerics with respect to contraception reflect changing attitudes. "*The economic, personal, social, and medical reasons for birth control appeared in the later reasoning of the classical schools of law from the tenth century on. Since the early hadiths did not reflect these reasons, and the later arguments did, it is reasonable to take them as a reflection of the attitudes of their own time.*" ([Source](#), pp. 118-9)

By permitting birth control for economic and personal reasons Islamic society became actively involved in preempting hardship and poverty at the family level and in the process and by extension in preempting overpopulation at the societal level. Like the Greeks before them Muslims too proved capable of effecting their own destinies by practicing population control not only for existential reasons but also for reasons of quality of life.

Abortion

Abortion has a similarly blurry status since there is no consensus in Islam when a fetus can be considered a human being with all legal rights and religious privileges this term entails. The lack of consensus was expressed in the debate whether one should pray for an aborted foetus or for an infant born dead irrespective how far along the pregnancy the death occurred. The only unanimity among Muslim jurists is that a foetus is ensouled and therefore a full-fledged human being after four months (120 days) in the womb and as such is expected to be resurrected on the Day of Judgement, but some, albeit a minority, regard every foetus as a human being and therefore entitled to a prayer. ([Source](#))

This interpretation is based on the only Quranic passage that concerns the creation of a human being and suggests that a fetus does not have a soul for a period after conception ([surah 23 verses 12-14](#)).

"And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made

the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.”

If a fetus does not have a soul until sometime after conception this leaves room for abortion since the fetus is considered an unformed biological entity until ensoulment occurs. This logic, however, did not apply in the past when all abortions were forbidden on the strength of Quranic passages that condemn the taking of life and extoll its sanctity, such as [surah 5:32](#), which mirrors the Talmud.

“That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity. ‘Although’ Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land.”

The supreme authority of the 11th century, Al-Ghazali, settled the issue for subsequent generations when he judged all *"abortion unlawful once the 'drop' from the man had mixed with the 'blood' of the woman"*. ([Source](#), p. 199) We can therefore surmise that very few abortions took place from the dawn of Islam in the 7th century until 1760 CE, the end of the period under discussion, too few to make a dent in the population growth rate, at least among married women. Even today 18 out of 47 Muslim-majority countries do not allow abortion under any circumstances except to save the life of the woman. ([Source](#)) The situation among female slaves/concubines, however, was completely different, as we will see below.

A method that was used to get rid of newborn infants, especially infant girls, *“was the cutting of the umbilical cord without tying its end thus causing the death of the infant as a result of bleeding”*. This method was used by desperate parents who could not afford to raise another child and who saw it as an act of mercy ([shafaq](#)) and was undoubtedly practiced until the 16th century since a [fatwa](#) (a legal ruling) was issued against it by Ibn [Hajar al-Haytami](#). ([Source](#), p. 108)

Islamic doctors did however allow abortion in certain cases and relied on the same medical arguments Hippocrates had used. Al-Razi wrote:

“[Hippocrates] said: Abortive medicines should be used before childbirth if the pregnant woman was a maiden who was prematurely deflowered and became pregnant while of tender age. Abortion of the foetus should be performed before it grow big, otherwise the pregnant women will die. Any woman the condition of whose os uteri was such [that is, small] will die if the foetus were to reach full growth.” (Source, p. 71)

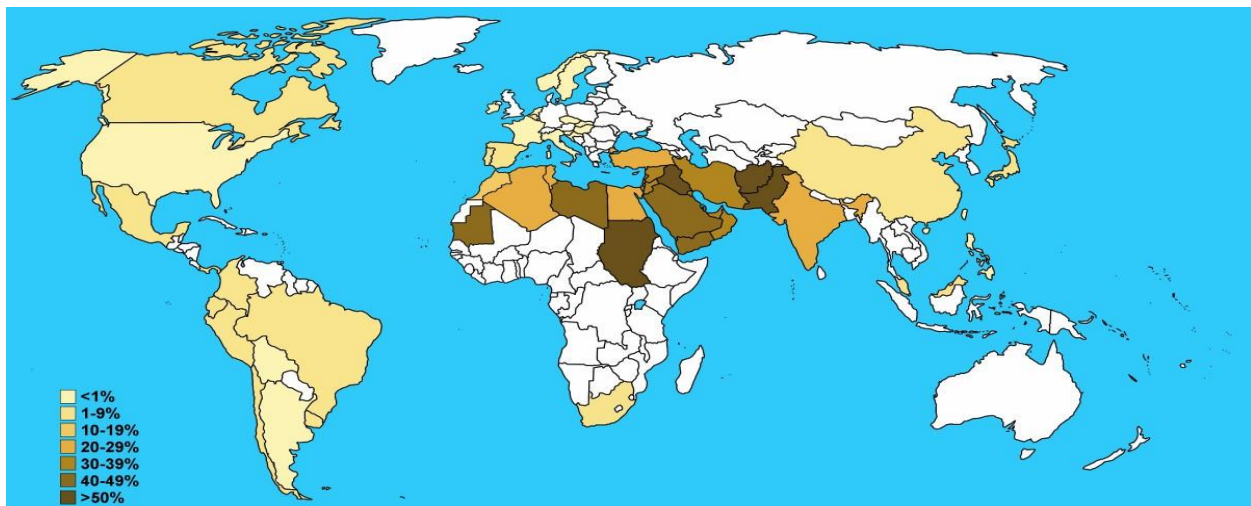
d. Segregating women

Hide the women! That was the basic idea behind the segregation strategy of the harem. By hiding women from the outside world and confining them to the home and in the home to the harem, the space dedicated to women only, women were disappeared from society and therefore made unavailable to young men seeking wives since contact between men and women in privacy was not possible.

Islam uplifted the status of women from mere chattel to full-fledged members of society with property and inheritance rights only to imprison them at home. (Source)



How could one possibly choose a wife if all women were also covered with fabric to such an extent as to be virtually invisible both inside and outside the home? The combination of physical segregation of the sexes and the visual concealment of females with clothes that shroud every inch of skin reduced the opportunities for courtship to such an extent as to force the population into consanguineous marriages since only cousins of the opposite sex could see each other and male cousins were the only ones who had the chance to gauge their female cousins long enough and without full body cover to form an impression and pave the way for emotional ties.



Schematic representation of consanguineous marriage rates worldwide. Only second-cousin and closer marriages are represented. (Source: <https://reproductive-health-journal.biomedcentral.com/articles/10.1186/1742-4755-6-17/figures/1>)

The legacy of the Islamic policy of impeding procreation and thus suppressing population growth by concealing the women is visible even today in the extraordinarily high rates of consanguinity in Muslim nations across the world.

“Noticeably, many Arab countries display some of the highest rates of consanguineous marriages in the world ranging around 20-50% of all marriages, and specifically favoring first cousin marriages with average rates of about 20-30%.” (Source)

From: [Consanguinity and reproductive health among Arabs](#)

Country	>1C, 1C	Overall consanguinity
Algeria	11.3	22.6-34
Bahrain	24.5	39.4-45.5
Egypt	14.3-23.2	20.9-32.8
Egypt (Nubia)	39-47.2	60.5-80.4
Iraq	29-33	47-60
Jordan	19.5-39	28.5-63.7
Kuwait	16.9-31.7	22.5-64.3
Lebanon	6.7-31.6	12.8-42
Libya		48.4
Mauritania		47.2
Morocco	8.6-10	19.9-28
Oman	24.1	56.3
Palestine	13.6-34.2	17.5-66.3
Qatar	34.8	54
Saudi Arabia	24.6-42.3	42.1-66.7
Sudan	44.2-49.5	44.2-63.3
Syria	28.7	30-3-39.8
Tunisia	17.4-23	20.1-39.3
United Arab Emirates	20.7-28.2	40-54.2
Yemen	32-34	40-44.7

For comprehensive details and additional data, see [Additional File 1](#).

Abbreviations: [>1C] = Double first-cousin marriage; [1C] = First-cousin marriage.

It is no coincidence that the only countries with high rates of consanguinity in the world today are Muslim countries, as this is the direct result of the Islamic practice of suppressing population growth by concealing women.

“There is an important cluster of countries with high levels of consanguinity observed in most communities of North Africa, the Middle East and Western Asia, a transverse belt that runs from Pakistan and Afghanistan in the east to Morocco in the west, and also in South India, with intra-familial unions collectively accounting for 20–50+% of all marriages.”

([Source](#))

The practice of segregating women has affected births and therefore the rate of population growth in several ways. First, by keeping the sexes apart and thus making courtship impossible the [marriage gap](#) was exacerbated as evinced by *“the high numbers of married women and unmarried young men”* in Muslim societies even today. ([Source](#)) Second, consanguineous marriages have *“a high significant increase in the prevalence of common adult diseases such as diabetes mellitus, cancer, blood disorders, mental disorders, heart diseases, asthma, gastro-intestinal disorders, hypertension, hearing deficit, G6PD and common eye diseases. This confirms the role of genetic factors across the full spectrum of disease and not only for [Mendelian disorders](#).”* Consequently, this is negatively reflected in the birth rate and in life expectancy. In other words, inbreeding leads to lower fertility, higher incidence of disease, and higher mortality. ([Source](#)) And third, it deprived women from having a say in the choice of a husband, thus of sexual autonomy ([Source](#), p. 42), forcing many to accept being second, third or fourth wives and thus bearing fewer children than

they would have if they had been first wives since **statistics show that fertility is higher among first wives and decreases with each subsequent wife** and also that “*childlessness is higher among first and second polygamous wives than among monogamous ones, and that the average number of children per fertile woman is lower*”. ([Source](#))



e. Slavery and concubinage

Concubinage, “[the state of cohabitation of a man and a woman without the full sanctions of legal marriage](#)”, was until the prohibition of slavery, which was [first accomplished in Tunisia in 1846](#), the only permissible sexual relationship outside marriage, the Islamic version of prostitution, and a clear case of sexual slavery. Concubines were owned women, slaves devoid of any rights whatsoever who could be used and abused at will. The most common form of abuse was for sexual purposes and entitled the slave owner to demand sexual intercourse at any time from any of his concubines. Islam allowed men to abuse slave women to this end and to use any form of birth control in the process as well as to force concubines to kill their babies inside or outside the womb should they get pregnant.

“The theoretical impermanence of marriage in Islam and the risk inherent in concubinage of fathering children who, following their mothers, could be slaves, were prima facie indications for the utility of birth control. One of the reasons for birth control cited by Muslim jurists was that a man might wish to divorce his wife in the foreseeable future, and an argument most frequently used was the fear of begetting slave children.” ([Source](#), p. 11)

Concubinage was a well-established practice long before the advent of Islam. Although all Quranic statements on slavery are emancipatory, as it encouraged manumission ([Surah 90](#)) and kindness towards slaves ([hadiths on slavery](#)), Islam only abolished slavery in the 1960s and as such it was the last organized religion to do so. ([Source](#))

The Prophet Muhammad himself had a concubine, [Maria the Copt](#) (died 637 CE), who was sent to him by a Byzantine official in 628 CE, converted to Islam and lived with him in Medina for the rest of her life. They had a son together, [Ibrahim](#), who died as an infant and she followed him five years later. That Muhammad and Maria had only one child in nine years of cohabitation and sexual relations indicate that either he practiced coitus interruptus or they used abortifacients. By comparison, Muhammad had [two sons and four daughters](#) with his first wife, [Khadija bint Khuwaylid](#) (555-619 CE), who was married to Muhammad for 25 years and was older than him by 15 years according to the Sunni record ([Source](#)). The Prophet’s descendants live on through his daughter [Fatima](#) (605 – 632 CE). ([Source](#)) None of his three sons had children of their own as they all died young. ([Source](#)) Since Islam traces lineage through the male line technically there are no living descendants of the Prophet.

[Surah 24:33](#) urges the faithful not to force slave women into prostitution if they wish to remain chaste.

“Let those who cannot afford to marry keep themselves chaste until Allah enriches them out of His Bounty. And write out a deed of manumission for such of your slaves that desire their freedom in lieu of payment – if you see any good in them – and give them out of the wealth that Allah has given you. And do not compel your slave-girls to prostitution for the sake of the benefits of worldly life the while they desire to remain chaste. And if anyone compels them to prostitution, Allah will be Most Pardoning, Much Merciful (to them) after their subjection to such compulsion.”

But since women were segregated domestically, men had absolute rights over their slaves, and Islam had no enforcement powers in the home those who gave their slave women the freedom to remain chaste would have been far and few between. The more common reality was that *“female slaves in many Muslim societies were prey for members of their owners’ household, their neighbors, and their guests”*. ([Source](#), p. 22) The same lack of choice would have applied in matters of reproduction, as it was solely the master who decided whether to allow a concubine the benefit of motherhood. If the master allowed a concubine to give birth she would have automatically become free upon the death of her owner and her child would have had the same legal status and entitlements as the owner’s other children. ([Source](#), p. 43)

Due to their absence of rights and men's reluctance to invest time and resources in raising slave children, concubines were rarely allowed to have children which had a substantial effect on the demography of Islam. Concubinage, therefore served the same role for Islam and prostitution did for Christianity, both in terms of satisfying men's sexual urges and society's population control needs.

f. Purity laws

Islam explicitly prohibits sexual intercourse with a woman during her menstrual period as she is considered unclean until she has performed the required acts of purification. [Surah 2:222](#) states this prohibition as follows:

“And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.”

Depending how regular a woman's period is and how often she bleeds between periods ([metrorrhagia](#)) the prohibition normally covers about five days but for women with abnormal intermenstrual bleeding it could be nearly permanent and will consequently be impossible to have sexual intercourse without violating the purity law. Such women, though rare, would effectively have found it impossible to get pregnant. And since men were free to take additional wives and to divorce easily there would have been no incentive to keep trying to have children with women who could rarely have sexual intercourse due to their prolonged state of impurity.

Muslims are also prohibited from having sex for forty days after childbirth ([puerperium](#)), while fasting during Ramadan during daytime, while on pilgrimage to Mecca, during natural disasters, from sunset until the first prayer of the day ([Maghrib prayer](#), which starts right after sunset), from dawn until sunrise, for the last three nights of the lunar months, during eve of the 15th of every lunar month, during eve of 10th [Dhu al-Hijjah](#) (the 12th and final month of the Islamic calendar), and after becoming ritually impure. It is man's religious duty ([wajib](#)) to have sex with his wife at least once every four months. ([Source](#))

An observant Muslim man married to a woman with an irregular menstrual period and recurrent spotting would find it rather difficult to reproduce successfully under those requirements.

g. Sexual taboos

In [Surah 4:23-25](#) the Quran deems the following marriages forbidden ([mahram](#)) in order to prevent incest:

“Forbidden to you are your mothers, your daughters, your sisters, your father's sisters and your mother's sisters, your brother's daughters and your sister's daughters, your milk-

mothers, your milk-sisters, the mothers of your wives, and the stepdaughters - who are your foster-children, born of your wives with whom you have consummated the marriage; but if you have not consummated the marriage with them, there will be no blame upon you (if you marry their daughters)."

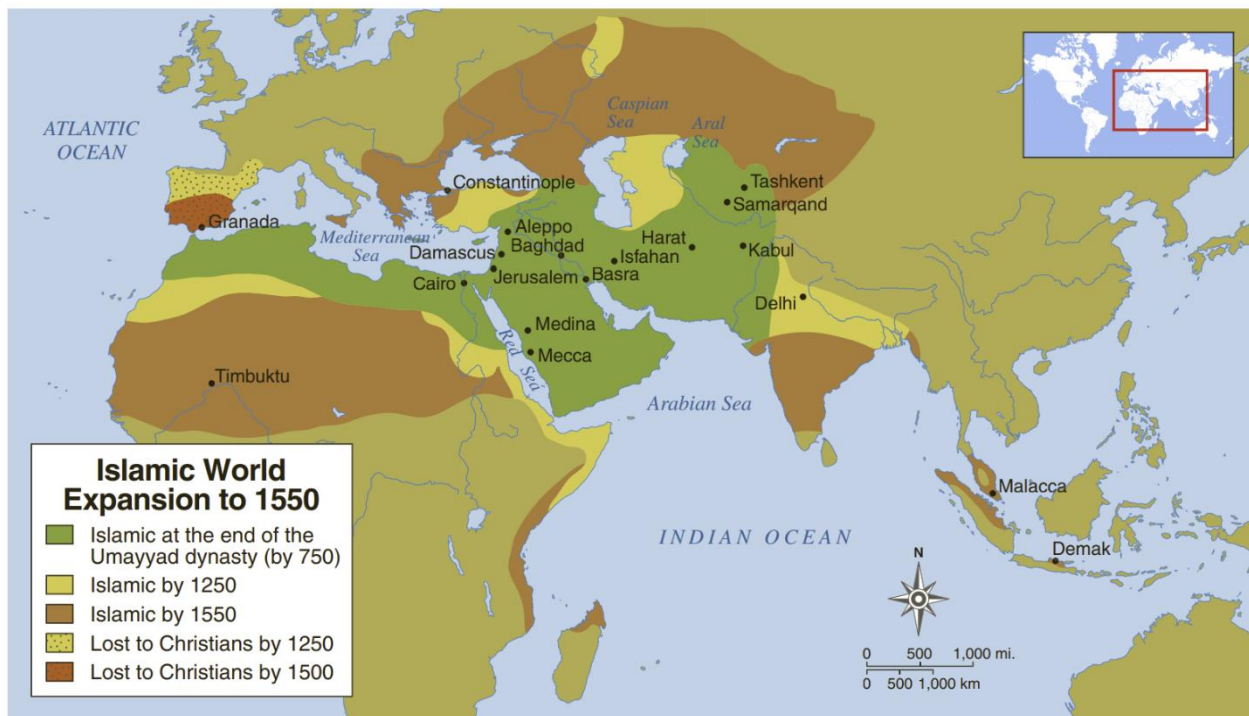
This stopped the lawlessness of pre-Islamic sexual mores and helped contribute to a genetically healthier and more intelligent populace while at the same time limiting the availability of licit sexual partners and therefore lowering the total fertility rate. Unfortunately, the genetic gains made during the first few centuries of Islam were reversed by cousin marriages as they became prevalent due to the excessive seclusion of women.

4. Methods to balance people and resources

a. Territorial expansion

Constrained by lack of resources and an arid climate, the Arab people decided to solve their resource scarcity problems caused by population growth through territorial expansion and used the coalescing power of Islam to accomplish their goal. They decided, in other words, to export their population growth problems and to alleviate their resource scarcity at someone else's expense, just as Europeans did before them. It was much easier to take the resources of others by force than to live within the limits of their own resources by controlling population growth.

Islam advanced in three waves. In the first wave through military conquest, in the second through economic and political coercion, and in the third through missionary activity and cultural pressure to conform and convert. The first wave established Islamic rule over large swaths of land outside the Arabian Peninsula thus expanding the resource and tax base of the new Arab masters, the second converted the most important elements of society to Islam resulting in a more peaceful and homogenous society, safe trade routes and economic benefits, and the third Islamized the vast majority of the population creating a new civilization living under an Islamic public order and raising the level of education and prosperity of the population at large. The first wave was accomplished by soldiers, the second by merchants, and the third by popular preachers and mendicant Sufi mystics. ([Source](#), p. 245)



Islam started from its home base on the Arabian Peninsula, a territory encompassing 3,237,500 km² (1,250,000 sq mi), quadrupled the landmass under its control by the end of the Umayyad Dynasty (661 – 750 CE), quintupled it during the Abbasid (750 – 1258 CE) and Fatimid Caliphates

(909 – 1171 CE), and sextupled it during the first two centuries of the Ottoman Empire (1299 – 1922 CE) even though by the end of the 15th century Muslims had lost the Iberian Peninsula to Christians.



By taking control of the [Fertile Crescent](#) alone, Arabs increased their food base at least tenfold, which allowed them to wage perpetual wars of expansion for centuries to come until even faraway India along with its unparalleled riches came under their control by the 14th century. By the time Islam stopped expanding it had under its control five of the world's most fertile river valleys: the [Nile](#) (the longest river in Africa), the [Euphrates](#) (the longest river in Western Asia), the [Indus](#)

(which feeds the breadbasket of the [Punjab province](#)), the [Ganges](#) and [Yamuna](#), and the lower half of the [Danube](#) (Europe's second largest river).

Muslims took control of the world's most fertile river valleys by the power of the sword, but kept them under the banner of Islam primarily by the coalescing power of faith and only secondarily by the destructive power of gunpowder. The contenders and the weapons changed; the faith remained.

The wars Muslims waged during the first two centuries, however, were not fought to convert people to Islam but to seize booty, secure tax revenues, gain control over strategically important food growing areas, and dominate the trade routes, thus for material/economic goals and for existential/political goals. ([Source](#), p. 243)

“The holy war against the border countries, which Muhammad inaugurated, was the best means for making the new religion popular among the Arabs, for opportunity was thereby afforded for gaining rich booty. The movement was organized by Islam for religious purposes and the propagation of Muhammad's teachings, but the masses were induced to join it for quite other than religious motives; and here we see that a religion was accepted and fostered by the Arabs mainly for economic purposes.” ([Source](#), p. 733)

By the middle of the 16th century Muslims found themselves masters of a vast landmass stretching from the Atlantic to the Indian subcontinent and the Indonesian archipelago. The myriad people living under Islamic rule were held together by an Islamic identity *“in the absence of a central religious authority such as a pope, patriarch, or synod”*. ([Source](#), p. 1)

This expansion was rationalized by the doctrine of [jihad](#), striving in God's service, a convenient and self-serving reason to wage war against non-believers and force them to submit to the will of God, thus to the will of men who believe to know the will of God and who make the rules here on earth in God's name. [Surah 9:29](#) expresses this Muslim presumption of superiority and entitlement:

“Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the [Jizyah](#) with willing submission, and feel themselves subdued.”

And so we come to the primary objective of the Arab overlords, collecting the *jizya* or poll tax, as that allowed them to fund the armies necessary to control the conquered people and to purchase or import the resources that were so sorely lacking on the Arabian Peninsula and were vital to their survival.

b. Tribute and taxes

The first tax conceived by Muhammad consisted of voluntary contributions from the rich to aid the poor (*zakat*) and accomplish the equality and brotherhood of man envisioned by Islam. For the first time in their history, the people of the desert were motivated to be compassionate and to think about and help others outside their immediate families and tribes. It was the genesis of a social conscience and of a welfare system, the first of its kind on the Arabian Peninsula, and became a fundamental element of the *ummah*, the Islamic community. The *zakat* later developed into an income tax.

As early as the second year of his flight from Mecca to Medina (624 CE), Muhammad tapped into two additional sources of revenue: spoils of war (*ghanimah*) and the tribute or rent (*jizyah*) paid by tolerated non-Muslim communities, which later developed into a poll tax. The war booty appeased his fighters while the *zakat* and the *jizyah* won the people over to Islam.

“The booty was divided equally amongst the warriors, while four-fifths of the Zakat and jizya were divided among the poor people, the remaining fifth going to the Prophet. There were no books or records kept of this revenue, and people simply gathered together in the mosque and received their share.” ([Source](#), p. 733)

Once Islam became a political power, Muhammad was confronted with the challenges of forming and running an Islamic state and collecting revenues became essential. The revenue sources expanded accordingly and came to include: *zakat* (almsgiving), *ghanimah* (spoils of war), *jizyah* (poll tax), *kharaj* (land tax), and other taxes.

Zakat (almsgiving) was derived from (a) animals, which included camels, oxen, sheep, horses, mules, and donkeys and were taxed on a progressive scale (b) cash, which included gold, silver, merchandise, and precious stones and were taxed at 2% a year, (c) fruit trees were taxed to the tune of one-twentieth for irrigated trees and one-tenth for non-irrigated trees, and (d) cultivated lands, which were taxed the same as fruit trees.

Ghanimah (war booty), which consisted of slaves, lands, cattle, precious objects, merchandise and anything else captured in war was divided equally among the warriors while one-fifth went to the Prophet while still alive – who in turn divided his share among his family and the poor – and to the state’s treasury after his death.

Jizyah (tribute), four-fifths of which was at first divided among the soldiers while the Prophet received one-fifth but after 640 CE went into state coffers and the soldiers received regular pay, consisted of annual tributes paid by vassal states and of a poll tax paid by non-Muslims. *“For example, in Egypt every adult person paid two dinars per annum; in other countries [Omar](#) introduced a system on a sliding scale whereby the rich paid 48 dirhams per annum, the middle classes 24, and the poorer people 12.”* ([Ibid.](#), p. 734)

Muslims justified the *jizyah* in various ways: as compensation from being spared from death, a tribute or sign of submission, a fee for protection, for exemption from military service, or for

the right to practice another religion, but the true reason was of course for the material benefit of the rulers and the financial requirements of the state. ([Source](#)) More specifically, during the time of [Ali](#) (656 – 661 CE), the *jizyah* was collected to finance the following: “*maintenance of army; construction and maintenance of forts; construction and maintenance of roads and bridges; digging, maintenance and repairs of wells; construction of [sarai](#) (rest houses).*” ([Source](#))

The old, the sick, the disabled and the dispossessed were exempt from paying the *jizyah*, as were women, children, priests, and non-Muslims in military service to defend the Islamic state. ([Source](#))

Kharaj (land tax) was a tax levied on those who owned land (similar to the tithe system of taxation that existed in Persia and on the Iberian Peninsula before conquest) and amounted to one-tenth of the land’s produce in kind plus a cash payment according to the crop (fruit trees paid 1 dirham, barley 2 dirhams, wheat 4, alfalfa 5, sugar cane 6, palm trees 8 dirhams, etc.) It had three categories: “(1) *land cultivated by Moslems, which paid one-tenth of their product; (2) lands taken by force of arms from the infidels and cultivated by Moslems, which also paid one-tenth; and (3) lands cultivated by non-Moslems, which were taxed at a higher rate. In principle Kharaj was only levied on non-Moslems, but in practice only Arab Moslems were exempt. In the twentieth year of the Hijrah, the total amount of Kharaj collected in Persia was approximately 63 million dirhams, and in A.H. 85 this had increased to nearly double that amount.*” ([Ibid.](#), p. 735)

Other taxes included those levied on surface mines, road tolls and customs duty, real estate tax for those who built shops, serais, or public baths on state land, royalty on minting coins, transport tax for ships in inland waters, fishing tax, and a poll-tax on artisans. ([Ibid.](#), p. 740)

Three overarching features define the Islamic taxation system. First, Muslims paid half the taxes or less than those paid by non-Muslims. Second, post conquest the taxes demanded by the Islamic rulers were always much higher than before, but they also provided welfare services that were not available before. And third, those who did not have the minimum needed to survive ([nisab](#)) were exempt from paying *zakat*.

Tax collectors during the reign of Umar II (717 – 720 CE), for instance, extorted money from the people by setting “the ratio between dirhams and dinars as they pleased” and “*it often happened that the total taxes of a province were doubled or trebled by this vicious method of calculation and brought some provinces to the verge of ruin.*” ([Ibid.](#), p. 737)

The immense sums of money that started flowing into Medina as a result of taxes collected from far-flung conquered lands allowed the [caliphate](#) to forge an urban culture and a level of social stability that would have been unimaginable during pre-Islamic times. It also gave Islamic rulers the luxury of balancing the growing needs of the people with the expanding resources and territories of the [caliphate](#).

c. Peaceful methods of conversion and Islamization

There is strength in numbers and even greater strength in expanding the landmass from which to extract resources, especially if this expansion is accomplished by peaceful means that carry no military costs. While much of the Islamic world was conquered by the sword larger parts still were conquered by the word and all lands and people that came to identify themselves as Islamic remained so mostly by peaceful means and their resolve to belong to a larger community that offered innumerable benefits and a better set of values.

The following social and cultural factors have been identified as crucial to Islam's rapid spread by peaceful means: (1) the relative egalitarianism of Islam, (2) the sense of solidarity present in Islamic communities, (3) the relative ease of divorce and the toleration of polygyny, (4) the desire of non-Muslims to attain full social integration, (5) the right of Muslim men to marry non-Muslim women, (6) the sophistication of the urban-based Islamic civilization, (7) the utility of the Arabic language as a lingua franca, (8) the acceptance of a nominal form of Islamization in the initial stage of conversion, (9) Islam's tolerance of pre-Islamic practices, (10) and the attractiveness of the religion itself. ([Source](#), pp. 244 – 5)

To these I add that Islam is the most democratic organized religion serving only as a platform on which man can stand in front of God without an intercessor and commune with the divine on one's own terms.

By peacefully expanding over large tracts of land and imposing the rule of law (*sharia*) and Islamic ethics on all people absorbed by Islam stability ensued and with it peace and prosperity therefore facilitating the survival of more people at a higher standard of living and the sustenance of cities with their higher population density, which gave rise to a more educated and creative population more adept at meeting the challenges of survival and reproduction.

d. Fasting and alms giving

In Islam fasting does not play the same role as in Christianity or Hinduism where it was used as a method to stretch resources and prevent hunger, but rather as a way to remember the hungry and thus to compel Muslims to give generously to the poor and the needy. Fasting is a coalescing force, a means of eliciting compassion for those in need and of bringing people together and identifying as one in line with the concept of *tawhid*, unification or oneness of God, Islam's foremost article of faith. As such it is also a merger with God through the affirmative value of giving. In Islam "*asceticism is only metaphorical*". ([Source](#), pp. 11 – 14) Since people fast merely from dawn to sunset during the month of *Ramadan* and have a predawn meal (*suhur*) and a nightly feast (*iftar*) they engage in what we might call today an *intermittent fast* and not an absolute fast.

The role of fasting in Islam is therefore not to stretch the community's resources to last longer and sustain more people, but to compel a more generous sharing of resources between the members of the community throughout the year through *zakat*, almsgiving. By being reminded once a year

during Ramadan that food is a divine favor, people will be grateful for what they have and will be more likely to share their wealth.

In the words of the 11th century jurist [Al-Mawardi](#), the *zakat* represents “an act of purification on the part of the individual and a means of support for those who benefitted from it”. ([Source](#), p. 169) More broadly speaking, it was a tax for the public good (*maslahah*) as it saved people from starvation and prevented the poor from committing crimes of desperation therefore contributing to a more humane society.

The strategy behind fasting was to let everyone experience a bit of hunger on a daily basis for a month every year so no one failed to contribute to the alleviation of hunger among the poor or even its eradication altogether. For there is no greater and more enduring lesson than that we learn on our own skin.

e. Nutrition and dietary laws

In pre-Islamic times the southern part of the Arabian Peninsula was most suitable for cultivation and enjoyed a better climate for growing crops than today ([Source](#)), but was nevertheless an environment unpropitious for demanding crops such as wheat and barley, which could only be grown at higher elevations, or for cattle, who in the absence of grass could only eat the leaves of trees and shrubs.

The staple foods of Arabs were therefore plants and animals that could thrive in a hot and water poor environment. The date palm (*Phoenix dactylifera*), or *nakhl* in Arabic, of which there were hundreds of varieties, was not only one of the most important and widely grown food crop in Arabia but also the symbol of the Arabs. The common bread wheat (*Triticum* spp.) and tetraploid emmer wheat (*Triticum dicoccum*), barley (*Hordeum* spp.), sorghum (*Sorghum bicolor*), and millet (common, foxtail and pearl) were the only cereal crops grown. ([Source](#), p. 23) Most of the wheat, however, was imported from Syria and Iraq since not enough could be grown in Arabia to meet demand. ([Source](#))

“Bread made from barley consumed more frequently. Wheat was an expensive grain. It was brought by grain producers or traders from Nabatians, Syria. Not everyone could afford to buy it (Jawād Ali, VII, 58). Abū Huraira reported that there was not bread made from wheat in The Prophet Muhammad’s table and Anes ibn Mālik reported that he did not witness The Prophet Muhammad’s eating this kind of bread. The bread made up of wheat was soft but the bread made up of barley was stiff (Ibn Sa’d, I, 404; Bukhārī, At ‘ima, 7; Ibn Māja, At ‘ima, 45, 49).” ([Source](#))

Beans, peas and lentils were the legumes consumed while the most common vegetables were zucchini, onions, chard, leek, mushrooms and turnips. Water melons, melons, grapes and quince were the most common fruit, but peaches, pomegranates, mulberries and figs were also consumed. Peanuts and almonds were the most common nuts. The primary meats were camel, sheep, goat and cow. Other meats consumed were rabbit, chicken, bustard and fish, but the latter was rarely eaten.

(Source) Sesame (*simsim*) was the major oil plant, sugarcane was the only source of sugar, while cotton (*qutn*) and flax (*kattan*) were the basic crops for clothing. (Source)

By the 14th century the diet of the Arabs in particular and Muslims in general came to include a far greater variety of foods due to trade and imports from its far-flung empire since the Arabian Peninsula remained rather limited in its agriculture, as the list below shows.

Cultivated Plants in Rasulid Yemen (14th Century CE)		
English	Scientific	Arabic
apple	<i>Malus communis</i>	tuffah
asparagus	<i>Asparagus officinalis</i>	hilyawn
barley	<i>Hordeum</i> sp.	sha'ir
ben tree	<i>Moringa peregrina</i> Forssk. ex Fiori	ban
betel nut	<i>Areca catechu</i>	fufal
black cumin	<i>Nigella sativa</i>	al-habba al-sawda
cabbage	<i>Brassica oleracea</i> var. <i>capitata</i>	kurunb
carob	<i>Ceratonia siliqua</i>	kharrub, qaranit, qarnabit
carrot	<i>Daucus carota</i>	jazar
celery	<i>Apium graveolens</i>	karafs
Ceylon cornel tree	<i>Memecylon tinctorium</i>	wars
chard, Swiss	<i>Beta vulgaris</i> var. <i>rapifera</i>	salq
chick pea	<i>Cicer arietinum</i>	himmas
citron	<i>Citrus medica</i>	hummad, utrujj
coconut	<i>Cocos nucifera</i>	narajil
colocasia	<i>Colocasia antiquorum</i> Schott	qulqas
coriander	<i>Coriandrum sativum</i>	kuzbara
corn chamomile	<i>Anthemis arvensis</i>	uqhawan
cotton	<i>Gossypium</i> sp.	qutn
cucumber	<i>Cucumis sativus</i>	khiyar
cucumber, snake	<i>Ecballium elaterium</i> A. Rich	qiththa'
cumin	<i>Cuminum cyminum</i>	kammun
dill	<i>Anethum graveolens</i>	shibith
endive	<i>Cichorium endivia</i>	hindiba'
fennel	<i>Foeniculum vulgare</i>	razyanaj
fig	<i>Ficus carica</i>	tin
fig, sycamore	<i>Ficus sycomorus</i>	balas
flax	<i>Linum usitatissimum</i>	kattan
fumitory	<i>Fumaria officinalis</i>	shahhtarraj
garlic	<i>Allium sativum</i>	thum
gillflower	<i>Cheiranthus cheiri</i>	khiri, manthur
golden shower tree	<i>Cassia fistula</i>	khayar shanbar
gourd	<i>Cucurbita maxima</i>	qar'
hazelnut	<i>Corylus colurna</i>	bunduq
henna	<i>Lawsonia alba</i>	hinna'
hyacinth bean	<i>Lablab purpureus</i>	hurtuman, kishd
jasmine, white	<i>Jasminum officinale</i>	yasamin
lebbek tree	<i>Albizzia lebbek</i>	labakh
leek	<i>Allium porrum</i>	kurrath
lemon	<i>Citrus limon</i>	limun
lentils	<i>Lens culinaris</i>	'adas
lettuce	<i>Lactuca sativa</i>	khass
lucerne (alfalfa)	<i>Medicago sativa</i>	qadb
mallow	<i>Corchorus olitorius</i>	mulukhiyya
mallow, white	<i>Althea officinalis</i>	khatmiyya
melon, yellow	<i>Cucumis melo</i>	al-bittikh al-asfar
millet, finger	<i>Eleusine coracana</i>	kunab [kinab]
mint	<i>Mentha sativa</i>	na'na'
mustard	<i>Brassica alba</i> or <i>nigra</i>	khardal
okra	<i>Hibiscus esculentis</i>	bamiya
onion	<i>Allium cepa</i>	basal
orache	<i>Atriplex hortensis</i>	qataf
orange, sour	<i>Citrus aurantium</i>	naranj
orange, sweet	<i>Citrus sinensis</i>	naranj
parsley	<i>Carum petroselinum</i> Benth.	maqdnis
pasque flower	<i>Anemone pulsatilla</i>	shaqa'iq al-nu'man and aqdaqh Zubayda
peach	<i>Amygdalus persica</i>	khawkh
pennyroyal	<i>Mentha pulegium</i>	tudhanj
quince	<i>Cydonia vulgaris</i>	safarjal
safflower	<i>Carthamus tinctorius</i>	qurtum
teff	<i>Eragrostis teff</i>	tahaf
turmeric	<i>Curcuma longa</i>	hurid
turnip	<i>Brassica rapa</i> var. <i>rapifera</i>	lift
walnut	<i>Juglans regia</i>	jawz
water lily	<i>Nymphaea</i> sp.	linufar
watermelon	<i>Citrullus lanatus</i>	al-bittikh al-akhdar
wormwood	<i>Artemisia</i> sp.	'abayathiran

(Source, p. 22)

Through dietary laws Islam improved the food security of the people and enabled a far more equitable and humane distribution of food than in pre-Islamic times. Islam based food security on social and economic justice, outlawed alcohol and intoxicants (*khamr*), encouraged moderation in

food consumption both for reasons of personal and social health but also for spiritual wellbeing, and discouraged wastefulness and gluttony. ([Source](#)) Several *surah* deal with the issue of excess.

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” ([Surah 7:31](#))

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.” ([Surah 17:27](#))

Islam also specified that food must be legal and lawful in contrast with pre-Islamic times when every means were justified to obtain food and caravans were routinely robbed by Bedouins. It also set the proper manner in which to slaughter animals to make their consumption permissible ([halal](#)) as opposed to forbidden ([haram](#)) and thus made food an intrinsic part of spirituality. ([Source](#))

Forbidden meat includes pork, carnivorous mammals and birds (lions, tigers, wolves, dogs, cats, reptiles, snakes, crocodiles, tigers, falcons and eagles), insects (excluding locusts), non-ruminants (donkeys and horses), animals that died of illness or injury (electrocution, strangulation, falling, goring), carrion, and animals that were tortured or maltreated while being slaughtered. ([Source](#))

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin – then indeed, Allah is Forgiving and Merciful.” ([Surah 5:3](#))

“O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur’an] – hunting not being permitted while you are in the state of [ihram](#). Indeed, Allah ordains what He intends.” ([Surah 5:1](#))

A lot of uncertainty and confusion still remains, however, as to which animal meat is lawful ([halāl](#)), prohibited ([harām](#)) or just detestable ([makrūh](#)), since Islamic jurists have not been able to be in full agreement to this day. As a result, the juridical status ([hukm](#)) of the many species of animals is still unclear. ([Source](#), pp. 86 – 93)

Despite genuine efforts, the struggle to provide food for all remained a challenge in the arid regions dominated by Islam and this is reflected in the practice of [geophagy](#) (“*the intentional practice of eating earth or soil-like substances such as clay, chalk, or termite mounds*”) which was so widespread that it [features large in Avicenna’s medical treatises](#) and Islamic jurists have had to issue legal rulings ([fatwa](#)) to stop it. ([Source](#)) One such interdiction survives to this day as “Issue 422: Eating dirt is haram” on Ayatollah Sistani’s website. ([Source](#)) While geophagy has many causes it was mainly practiced to suppress hunger indicating a chronically malnourished

population. ([Source](#)) The annals of history abound with accounts of geophagy in times of famine within and outside the realms of Islam and across centuries. ([Source](#), pp. 90-4)

f. Agricultural developments and water management

Islam succeeded particularly well in providing its people with food security due to its tiered administration, agricultural innovations, food distribution networks, and superior water management techniques.

During the height of the Umayyad Caliphate (661 – 750 CE), in 750 CE, the geographical extent of Islam covered 11,100,000 km² (4,300,000 sq mi) ([Source](#)) and a population of 23 to 33 million people ([Source](#), p. 37) that did not experience famine and starvation in any of its provinces. In fact, the Islamic world did not experience famine until the 10th century when Egypt was struck by prolonged drought from 963 to 969 CE. ([Source](#), p. 107)

Muhammad initiated three measures of importance for food production and security: he assigned vast tracts of land to his companions to cultivate and achieve food independence, he introduced a crop-sharing agreement (*muzara'ah*) whereby a cultivator worked the land and gave the landowner a third or a quarter of the harvest, and he created the office of the *Muhtasib* to regulate marketplaces (*sūq*) to ensure consumer protection, fairness, and quality. ([Source](#))

During the era of the four caliphs (632 – 661 CE) land was granted to people to develop and cultivate, the collection of taxes was ceased in times of famine, zakat funds were used to develop agriculture, a flour bank for created for strategic storage and distribution in time of crisis, and a welfare institution for the poor, elderly, orphans, widows and the disabled was created. ([Ibid.](#))

During the [Umayyad Caliphate](#) (661 – 750 CE) water dams and water canals were built and farmers were encouraged and provided loans to cultivate wasteland which resulted in an increase in the cultivation of grain, cotton, sugar cane, fruit trees, grapes, olives and palms. Water buffalos were brought from India to Iraq and famine and starvation were greatly reduced. ([Ibid.](#))

During the [Abbasid Caliphate](#) (750 – 1517 CE) agriculture was made a high priority and investments in agriculture were made throughout the Islamic corridor. Water dams, canals and drains were dug; bridges and arches for waterworks were erected; irrigation was expanded; irrigated terraces were built in Andalusia, new plant types were introduced; the viability of different soils for cultivation was studied; different fertilizers for various plant types were used; taxes for farmers were lowered; horticulture was expanded and improved; and famine was largely eradicated.

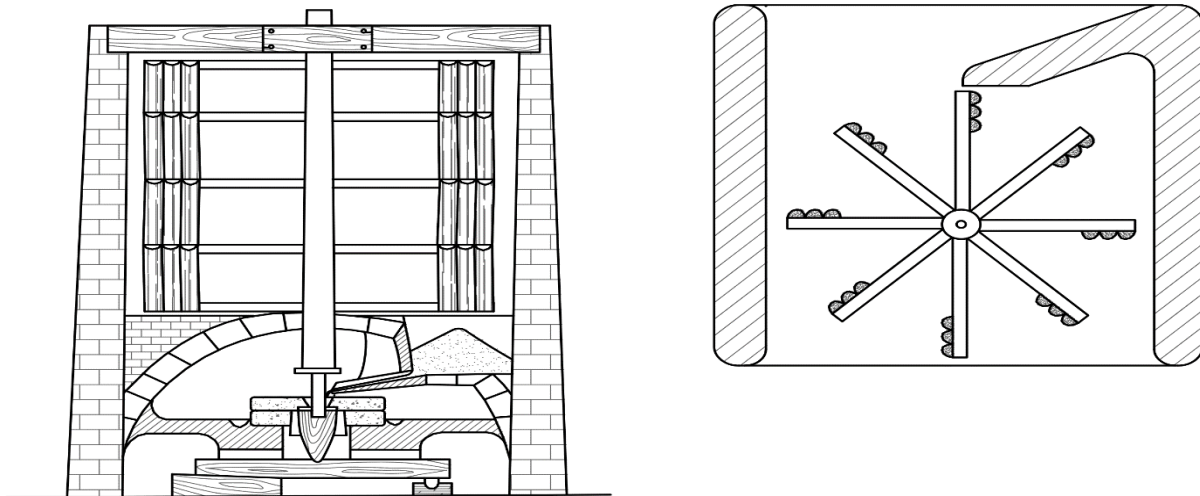
Due to “*highly unstable climatic conditions, which extended low Nile levels from 930 to 1470 and a tenfold rise in droughts between 950 and 1072 compared to the previous 650 years*” Egypt suffered crop failures and famine throughout this period and its population dropped from 2.4 to 1.5 million between 1052 and 1090 CE. Changing rainfall patterns brought famine to Ethiopia from the middle of the 13th to the middle of the 14th centuries. ([Source](#), pp. 107-8) These unpropitious

climatic conditions were exacerbated by the mismanagement of the [Mamluk Sultanate](#) (1250 – 1517 CE) and their centralization of food production. Further afield, in Syria, hunger ensued as a result of the Mongol invasion and the siege and sacking of Baghdad in 1258 CE which were preceded by the destruction of irrigation canals. ([Source](#))

The Abbasids created the first bureau for water management, called *Diwan of al-Aqrah*, and in Andalusia, [Abd al-Rahman III](#) (929 – 961 CE), the Umayyad Emir of Cordoba, set up the first Water Court in the world in 930 CE to settle disputes over water allocation. ([Source](#)) The success of the various Islamic states were largely the result of their careful water management schemes, a natural characteristic of a people inhabiting some of the most arid places on earth whose lives have always precariously depended on this scarce natural resource.

During the Ottoman Caliphate (1517 – 1923 CE) food self-sufficiency was achieved throughout its regions from the middle of the 16th to the second half of the 18th centuries, as they controlled the most fertile river valleys in the world: the Danube, Tigris, Euphrates, and the Nile river basins as well as the plains of Asia Minor and North Africa. ([Source](#))

Among the agricultural inventions with the greatest impact are the vertical axis windmill, also known as the [panemone windmill](#), which was invented in Persia in the 7th century CE to pump water initially and was in wide use by the 9th century CE also to grind grain.



Source: https://upload.wikimedia.org/wikipedia/commons/d/d6/Perzsa_malom.svg

Islamic engineers also invented or perfected a series of water raising machines, [Al-Jazari](#) (1136 – 1206) having the most impact as the father of the camshaft and the crankshaft in the development of these crucial devices that use hydropower as a driving force of watermills, bridge mills, water pumps, gristmills, hullers, sawmills, stamp mills, sugar mills and tide mills, all of which revolutionized agriculture and contributed enormously to food security. ([Source](#)) In his book, *Al-Jami' Bayn al-'Ilm w' al-'Amal al-Nafi' fi Sana'at al-Hiyal* (A Compendium on The Theory and Practice of the Mechanical Arts, also called [The Book of Knowledge of Ingenious Mechanical](#)

[Devices](#)), Al-Jazari depicted “more than 50 water-raising machines, water clocks and other labor-saving hydro-automata” in minutely detailed illustrations that “appeared some three centuries before they came up in the writings of Italian engineers”. ([Source](#))

The [Banū Mūsā brothers](#), three Persians from the 9th century, invented the [water fountain](#) and a series of pneumatic, hydraulic and mechanical devices, as well as the first automatically operated cranks therefore anticipating Al Jazari’s invention of the crankshaft by several centuries. ([Source](#))

The Andalusian botanist [Ibn Bassal](#) (1038 – 1075 CE) is accredited with pioneering the use of the [flywheel](#) in water powered ([noria](#)) and animal powered ([saqiya](#)) waterwheels used for irrigation or urban water supply. ([Source](#), p. 129)

And the Persian mathematician [Muhammad al-Karaji](#) (c. 953 – c. 1029 CE) wrote *Anabat al-Miya al-Khofia* (The Extraction of Hidden Waters to the Surface), [expounding the basic principles of hydrology](#) and “how to locate aquifers, dig survey wells and build underground canals”, the first book of its kind in the Arabic language. ([Source](#))

No one was more acutely aware than the people of the desert that water means power for it gives and sustains life. And since necessity is the mother of all inventions the water management innovations made by Muslims in past centuries live on to this day, as these examples demonstrate:

“South across the Mediterranean, in the midst of the Algerian Sahara, the red-clay oasis of [Timimoun](#) has evolved around a human-made wetland irrigated by [foggaras](#), an eighth-century labyrinth of channels and storage chambers built 10 to 15 meters (32’–48’) below ground to minimize evaporation—much like the qanats farther east. Thanks to this system, farmers to this day grow 100 varieties of date palms—600,000 trees total—across some 25,000 hectares (62,750 acres) of this flourishing oasis, which also produces carrots, onions, fruits and other crops.

Similarly, in Morocco, in the eastern desert region of [Tafilalt](#), the landscape is crisscrossed with long, low ridges of earth, looking as if gargantuan moles have been at work. This 300-kilometer (185-mi) web of underground irrigation channels, here called [khetaras](#), was built in the 14th century to tap into the aquifers fed by springs in the High Atlas mountains.

In neighboring Tunisia, a [mammoth pair of walled cisterns](#)—the larger one the size of a football field and eight meters (26’) deep—diverts water from the Wadi Marj al-Lil near Kairouan and transfers it into irrigation canals. According to [Zaimeche](#), these constructions were originally credited to Phoenician or Roman builders, but were actually devised by Muslim engineers in the ninth century.” ([Source](#))

The [Golden Age of Islam](#), which started with the inauguration of the [House of Wisdom](#) / the Grand Library of Baghdad during the reign of the Abbasid caliph [Harun al-Rashid](#) (786 – 809 CE) and ended with the [siege and sacking of Baghdad](#) in 1258, would not have happened were it not for the mastery of the science of hydrology and the sophisticated methods of water management it enabled, methods that made possible the rise of cities like Cordoba, Damascus, Baghdad, Mecca, Cairo, Medina, Marrakech, and Fez as well as the agricultural revolution engendered by Muslim

water engineers and agronomists who integrated and refined irrigation techniques from Rome, India and China and made the desert bloom.

g. Hygiene and sanitation

Islam made hygiene part and parcel of daily worship by compelling Muslims to wash before prayer and asking them to pray five times a day, ensuring therefore their cleanliness throughout the day. The partial ablution (*wudū'*) required before prayer consists of washing the face and arms and wiping the head and feet with water. Full ablution (*ghusl*) requires the washing of the full body and is mandatory after sexual intercourse and ejaculation makes people impure (*janābah*), following menstruation, following *lochia* (vaginal discharge after giving birth), after touching a dead body, and following an oath. In addition it is also recommended before Friday prayer (*Jumu'ah*), at the end of Ramadan (*Eid al-Fitr*), before entering the sacred state (*ihram*) required prior to pilgrimage, after formally converting by declaring the Islamic oath (*shahada*), and after having lost consciousness. (Source) If water is scarce Islam demands dry ablution (*tayammum*) with sand, dust or stone in place of ritual washing. (Source, p. 402)

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” (Surah 5:6)

Ritual purity (*tahārah*) as opposed to ritual impurity (*najāsa*) for spiritual purposes extended also to mundane actions such as table and toilet etiquette. Muslim were taught to wash their hands before and after eating. And they were taught to wash their genitals and hands after defecating and urinating, a procedure called *istinja* that must always be performed only with the left hand. (Source) If water was unavailable they were to use smooth stones or pebbles (Sahih Al-Bukhari 161, Book 4, Hadith 27).

The *Sunan al-Fitrah*, the hygienic practices of Islam, undoubtedly represented a giant leap forward in cleanliness compared to pre-Islamic times and saved countless lives as they cover every aspect of proper body care: (1) trimming the mustache, (2) growing the beard (a religious rather than hygienic measure), (3) using the tooth stick (miswaak) to clean the teeth, (4) rinsing the nose with water (most necessary in desert environments where sand and dust inevitably get inside the nose), (5) clipping the nails of the hands and the feet, (6) washing the hands, (7) plucking or shaving the hair of the armpits, (8) shaving the pubic hair, (9) cleaning the genitals with water after urination, (10) and rinsing the mouth.

These hygienic measures are derived from Aisha's description of Muhammad's teachings who as his wife serves as a reliable source.

'A'isha reported:

The Messenger of Allah (ﷺ) said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubs and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ زَكْرِيَاءَ بْنِ أَبِي زَائِدَةَ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْحِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْقَاءُ اللَّحْيَةِ وَالسَّوَالِكِ وَاسْتِنْسَاقُ الْمَاءِ وَقَصُّ الْأظْفَارِ وَعَسَلُ الْبُرَاجِمِ وَنَتْفُ الْإِبطِ وَحَلُّ الْعَائَةِ وَانْتِقَاصُ الْمَاءِ " . قَالَ زَكْرِيَاءُ قَالَ مُضْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنَّ تَكُونَ الْمُتَمَطِّضَةَ . زَادَ قُتَيْبَةُ قَالَ وَكِيعٌ انْتِقَاصُ الْمَاءِ يَعْنِي الْاسْتِنْجَاءَ

Reference : Sahih Muslim 261a
In-book reference : Book 2, Hadith 71
USC-MSA web (English) reference : Book 2, Hadith 502
(deprecated numbering scheme)

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Bodily cleanliness extends to clothes and to the domestic environment.

[Surah 2:222](#) states: *“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”*

[Surah 74:4](#) states: *“And purify your clothes”*.

[Hadith 432](#) states: *“Cleanliness is half of faith”*.



These hygienic measures introduced as a requirement of worship and purity saved innumerable lives and largely spared the Islamic world from the high frequency and mortality wreaked upon

the Christian world by infectious diseases and plagues (*tā'ūn*), especially since Islamic leaders do not appear to have intentionally used the plague as a depopulation method, as Christian leaders have done, and despite the fact that Islam developed a more urban society than Christendom with higher population densities concentrated in the cities. The lives saved by hygiene, however, were compensated by the lives prevented by circumcision. In characteristic fashion, the population control methods of every organized religion are couched in spiritual terms and in the case of circumcision it was awkwardly inserted among hygienic requirements for ritual purity. As a result, Islam produced clean people with a high incidence of subfertility and infertility and a lower incidence of infectious diseases while Christianity produced dirty people with a propensity for high fertility and a higher incidence of infectious diseases.

An equally profound influence on lowering mortality was made by sanitation, which was a direct result of the Muslim prowess in water management. In terms of hydraulic engineering the Islamic world was far ahead of the rest of the world until the 15th century. ([Source](#))

In the city of [Madinat al-Zahra](#) alone, which was built in the 10th century by Abd-al-Rahman III (929 – 961 CE), the first caliph of Al-Andalus, and his son, [al-Hakam II](#) (961 – 976 CE), 300 baths were discovered during recent excavation works, an astounding number when one considers that only 20,000 people lived there. ([Source](#))

In the 10th century, Muslims “*were the first to introduce water networks/systems using water pipes made of lead or zinc pipes into homes, bathrooms and mosques*” having mastered the art and science of “*transporting ground or surface water through overland or underground canals over a long distance*” to bring water into cities across the Islamic belt. ([Source](#))

The availability of water revolutionized sewage and waste management too. By the 9th century, most Muslim homes had either a well-toilet, consisting of a pit in the ground covered by a slab of stone to sit on, or private latrines for the wealthier households. “*According to Tanukhi (776 – 854 CE), well-to-do people had their privies reserved for their exclusive use and would not let anyone else enter them*”. Toilet cleaners (*kannas, kashshash, kannaf*) emptied at regular intervals the public toilets available in the cities and disposed of the waste outside the cities. And in [Basra](#), present-day Iraq, human waste was collected and dried in the sun before being sold in the markets as burning fuel. ([Ibid.](#))

Most archeological evidence on Islamic latrines and sewage systems come from Al-Andalus, present-day Spain, and shows “*widespread presence of latrines in the majority of Andalusian houses, in spite of the wealth differences of their inhabitants*” in stark contrast with medieval Christian towns “*where neither latrines nor subterranean sewer systems were frequent*”. In the cities, unlike in the countryside, cesspools were the most common form of drainage though some medieval Muslim cities, like [Algeciras](#), had sewer networks that connected to a main sewer that discharged water into the sea. Other cities, such as Murcia, did even better. There, “*the latrines were connected to small channels that emptied wastewater into canals located in nearby cul-de-sacs. After that, dirty water was conducted to public sewers that were buried beneath the streets*”

and subsequently passed into huge underground canals to evacuate it outside the defensive walls of the city.” Outshining all other cities was Cordoba where “*a sewer net interconnected the central part of the city collecting the waste water from the edifice of ablutions of the Great Mosque, the residence of the sovereign or the public baths*” and where “*the sewers of major size collected used water from the net of minor drains in order to evacuate it directly to the river.*” ([Source](#))

Already evident was also the type of latrine used by Muslims, namely the kind where one could not sit down but had to squat over a groove connected to a cesspit or a sewer. Though very small the latrine room in an Islamic house “*was always a private and safeguarded place, with the entrance normally from the patio*”. ([Ibid.](#))

Although the archeological evidence is scarce, enough exists to determine that “*in spite of sanitation problems, which were common in medieval Islamic cities (such as water contamination, accumulation of garbage within the city walls or the accumulation of cesspools nearby the living space), the existence of sewer networks in the urban environment along with the presence of a latrine within domestic spaces, demonstrate that medieval Islamic sanitation was much more advanced in comparison with the coeval Christian cities.*” ([Ibid.](#))

The Islamic superiority in water and waste management extended beyond the continent of Europe. It is not without reason that the 14th century world traveler [Ibn Battuta](#) (1304 – 1369 CE) portrayed Cairo as “*peerless in beauty and splendour*”. ([Source](#))

h. Trade

Since the Arabian peninsula has always lacked the natural resources and the climate necessary to sustain more than a very low population density, the newly converted Arabs, united under the banner of Islam, had to bring home resources either by force (conquest or tribute) or by trade from elsewhere in the world.

At the time of Muhammad the population density of the Arabian Peninsula was around 1.8 people per square kilometer (5.5 million people living on 3,003,200 km² of land) and the vast majority lived on the edge of famine and in constant battle for the basics of life due to a volatile political environment characterized by never-ending vendettas between the Arab tribes and internecine political rivalry in Persia and beyond, but also due to unsustainable population growth and unusually cold winters from 600 to 724 CE throughout the Middle East.

Islam brought relative peace and rapid prosperity by facilitating trade and by securing and creating new trade routes within the lands it controlled and with the outside world. The [Pax Islamica](#) created by Muslim armies and institutions over vast regions provided “*a hitherto unparalleled degree of security and protection under which merchants of all nationalities and religions prospered*” and also enabled Arabic to become the lingua franca over much of the world facilitating communication and consequently trade. As a result, imports into China from the Muslim world increased 943% between 1049 and 1053 CE, mainly due to resources from Africa

such as “ivory, frankincense, rhinoceros horns (used to neutralize poison and in aphrodisiacs), and tortoiseshells (used to manufacture girdles)” but also from the Middle East. Through the port of Aden, for instance, the aforementioned goods along with animal skins, myrrh, patchouli, liquid storax gum, ambergris, gold, beeswax, and sandalwood were “exchanged for Chinese coins and porcelain, Iranian pearls, piece goods, dates, dried fish, Indian silks, white cloth, coarse (Camay) cloth, and spices” along with “Egyptian opium, and (probably Egyptian) glass and other beads, as well as crystal, rosewater, and dried roses”. ([Source](#), p. 110 – 11 CE)



Trade flourished as Islamisation increased and the imperial frontiers expanded. The world’s goods flowed through Muslim controlled trade routes on land and on the sea with Damascus and then Baghdad as major trade centers along the Silk Road/Routes. The [Silk Routes](#), were land routes that connected China and India via Central Asia with the Middle East, East Africa and Europe, and were active since the 2nd century BC, were entirely under Muslim control from the 8th to the 13th centuries enabling the [Golden Age of Islam](#).

As for maritime routes, the Red Sea trade route developed after the Fall of the Roman Empire and the Spice Route of the Persian Gulf was already under Arab control from the fourth century. Muslim sailors reached the South China Sea and from there the Chinese port of [Quanzhou](#) (Zaiton) from Oman on the Arabian Peninsula on ships built from Indian timber and ferried goods from Asia to the Persian Gulf and via the Gulf of Aden down the Eastern African coast. Spices such as

cinnamon, pepper, ginger, cloves and nutmeg were traded for gold, silver, textiles, metal work, saffron and incense. ([Source](#)) And from the ports along the Mediterranean Muslims traded with the Europeans making Venice and Genoa rich.

With a monopoly of the world's land and sea trade routes Muslims benefitted financially, economically and culturally.

i. Slavery and the castration of slaves

But it was not just material goods that were traded. Human beings were traded too. Muslims could not enslave Muslims but they could and did enslave people of other faiths to use and abuse at will. Muslims traded slaves shamelessly across the world for profit, labor and war making slavery a mainstay throughout the Muslim world just as it had been in pre-Islamic times, the only difference being that slaves were treated more humanely by those few who actually followed Mohammad's teachings and were given opportunities to regain their freedom through [manumission](#) as prescribed in the Quran.

Islam's position on slavery is concisely presented by Bernard Lewis:

"The Qur'an accepts the institution, though it may be noted that the word `abd (slave) is rarely used, being more commonly replaced by some periphrasis such as ma malakat aymanukum, "that which your right hands own." The Qur'an recognizes the basic inequality between master and slave and the rights of the former over the latter (XVI:71; XXX:28). It also recognizes concubinage (IV:3; XXIII:6; XXXIII:50-52; LXX:30). It urges, without actually commanding, kindness to the slave (IV:36; IX:60; XXIV:58) and recommends, without requiring, his liberation by purchase or manumission. The freeing of slaves is recommended both for the expiation of sins (IV:92; V:92; LVIII:3) and as an act of simple benevolence (II:177; XXIV:33; XC:13). It exhorts masters to allow slaves to earn or purchase their own freedom. An important change from pagan, though not from Jewish or Christian, practices is that in the strictly religious sense, the believing slave is now the brother of the freeman in Islam and before God, and the superior of the free pagan or idolator (II:221). This point is emphasized and elaborated in innumerable hadiths (traditions), in which the Prophet is quoted as urging considerate and sometimes even equal treatment for slaves, denouncing cruelty, harshness, or even discourtesy, recommending the liberation of slaves, and reminding the Muslims that his apostolate was to free and slave alike." ([Source](#), p. 10)

Despite Muhammad's best intentions to ease the plight of slaves and minimize the footprint of slavery by regulating this deeply entrenched social institution more slaves have lived and died under the banner of Islam than under any other religion and for longer than under any other religion. For black slaves alone the estimates run from [11.5](#) to 15 million ([Source](#), p. 42, Footnote 6) and they include neither those who lost their lives in the warfare of raiding and capturing slaves nor the millions who died during transport and storage. ([Source](#), p. 3) Nor do these extraordinary numbers include the many male slaves who died during the brutal operation of castration.

For white slaves the highest estimate is just over a million ([Source](#)). And several million Indians also suffered the same fate due to the common practice adopted by the slave king [Ghiyas ud din Balban](#) (1216–1287, reigned 1266–1287), himself a former slave, and followed by [Sultan Alaud-Dīn Khaljī](#) (ruled 1296–1316) and continued during the [Mughal era](#) (1526 – 1760 CE), to enslave anyone who could not pay their taxes. ([Source](#)) To these extraordinary numbers one can still add slaves of Iranian, Turkic, Indonesian and even Chinese origin. All in all, Muslims condemned at least twice as many human beings to slavery as Christians. And throughout history Islam did more to “*protect and expand slavery than the reverse*”. ([Source](#), p. 28)

The trans-Saharan slave trade ran for 1300 years, longer than any other slave trade, and made Zanzibar as its hub, while the Trans Saharan Caravan operated in West Africa “*straddling the Niger Valley to the Gulf of Guinea along the trans Saharan roads to slave markets in Maghreb and the Nile Basin*”, a voyage that took more than three months and killed half of all slaves in transit. ([Source](#))

As the heir of a long tradition of slavery, Islam perpetuated this institution in three ways: by war, tribute, and through inheritance of the status of slave from one generation to the next if both parents were slaves. Equally, Islam provided the opportunity for freedom from slavery by conversion to Islam, manumission, purchase and marriage. ([Source](#))

What is strikingly different about Islamic slavery is the opportunities slaves had for upward social mobility, which derived first and foremost from their equality as Muslims, secondly from their huge numbers, and last from the crucial roles they were given in the ranks of Islamic armies and administrations starting with the [Abbasid Caliphate](#), who recruited young boys of Turkic origin ([ghilmān](#)) from the Eurasian Steppe, and lasting until the twilight of the Ottoman Empire, whose soldiers, known as [Janissaries](#), were acquired as a blood tax ([devşirme](#)) from the Christian communities of the Balkans.

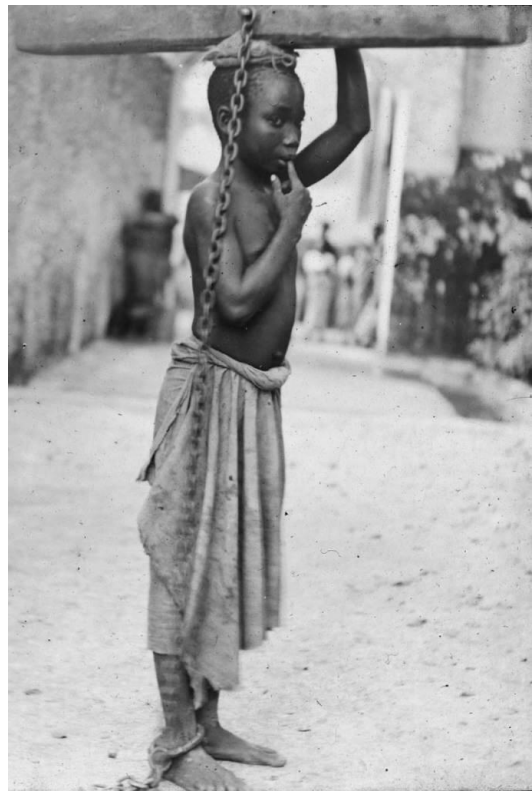
Several Islamic dynasties were ruled by former slaves – the [Ghaznavids](#) (977 – 1186 CE), the [Mamluks](#) (1250 – 1517), and the [Ghurids](#) (10th-century to 1215) – and a long list of former slaves acquired key positions in various Islamic empires and caliphates: [Malik Ambar](#) (1548 – 1626), a former Ethiopian slave-soldier who became Prime Minister of the [Ahmadnagar Sultanate](#) (1494 – 1636 CE); [General Iklas Khan](#) (17th century), a former East African slave who became regent of the Sultanate of Bijapur; [Sokollu Mehmed Pasha](#), a former Orthodox Christian Serb taken as a young boy into the Janissary army core who became commander of the imperial guard (1543 – 1546), High Admiral of the Fleet (1546 – 1551), and Grand Vizier (1565 – 1579) and served under three sultans, to name but a few. ([Source](#)) Still, the few who made it to the top could not compensate for the vast majority who lived and died miserably as slaves.

The rise of enslaved people in Rome and Greece, themselves slave societies, and later in the Christian world, a society with slaves but not a slave society, was simply not possible and never occurred, which begs the question what made it possible in Islamic societies? The best answer comes from historian [Ira Berlin](#) (1941 – 2018) who expanded on the insights of historian [Moses I.](#)

[Finley](#) (1912 – 1986) who made a distinction between “*a slave society and a society with slaves*” whereby “*in slave societies, slavery stood at the center of economic production and the master-slave relationship...provided the model for all social relations*” while “*in a society with slaves, the slaves were marginal to the central productive process and slavery was just one form of labor among many*”. ([Source](#), p. 3)

In the Islamic world black slaves were ubiquitous and found in all well-to-do households as domestic workers, concubines, cooks and porters, but also in productive settings on farms, mines and factories, whereas white slaves were used mostly in the army and the administration of the state. Unlike in the Christian world where there were roughly two males for every female slave, in the Islamic world the reverse was true. ([Source](#), p. 4)

Slavery enabled Islamic societies to import the human labour they needed while preventing slaves from reproducing through castration, birth control and infanticide. A fair proportion of male slaves were castrated to serve as eunuchs and guard the harems and were thus precluded from forming families and having offspring. Those who were not castrated and served as domestic servants or manual workers had few descendants as they were not permitted to mate and marriage was not encouraged. Slave concubines were rarely granted the privilege of childbirth let alone motherhood since few masters were prepared to raise slave children. It was much simpler and easier and beneficial to purchase adults. And all slaves, due to the conditions of their existence and the harsh punishments they were subjected to, suffered high mortality rates, especially those who acted as soldiers and died in battle. As such, their numbers did not grow naturally at sufficient levels to replace themselves let alone multiply from one generation to the next, which, together with their high rates of manumission, made the Islamic world’s demand for slaves insatiable. ([Source](#), p. 12)



Although the Prophet Muhammad did everything in his power to soften the plight of slaves and encouraged Muslims to treat them humanely the reality is that although Muslims did not castrate slaves themselves they purchased castrated slaves and Islamic societies were the biggest market for this product. In light of the Islamic world’s demand for castrated slaves the Prophet’s hadith sounds hollow, though it is not Islam that failed Muslims but Muslims who failed Islam by not following the Prophet’s injunctions.

"Whoever kills his slave, we will kill him: whoever mutilates (his slave). We will mutilate him, and whoever castrates (his slave), we will castrate him." ([Book 45, Hadith 31](#))

The Muslims who purchased castrated slaves from Slavic Europe, Central Asia, and black Africa were complicit in the crime and also in the murder of those who died during or after the operation even though the operations were performed far away from Mediterranean Islam – in [Prague](#) (present Czech Republic), [Verdun](#) (France), [Pechina](#) (Spain), [Favignana](#) (island off Sicily), [Kharazm](#) (Uzbekistan), Armenia, [Samarkand](#) (Uzbekistan), [Bukhara](#) (Uzbekistan), [Aswan](#) (Egypt), [Asyut](#) (Egypt), [Girga](#) (Egypt), [Khartoum](#) (Sudan), [Gondokoro](#) (Sudan), [Hejaz](#) (Saudi Arabia), Yemen, Burkina Faso, [Damagaram](#) (Niger), [Borno](#) (Nigeria), [Baghirmi](#) (Chad), and [Murzuq](#) (Libya) – and the purchasers would not have been aware of the high mortality rate of total castration. Since the Islamic market demanded eunuchs who had both the penis and the testicles removed the mortality rates were accordingly high. In Western Africa the death rate was between 50% and 90% while in Eastern Africa (Sudan and Ethiopia) it was between 75% and 90%. ([Source](#))

Given that circa 10 to 15 million African slaves were trafficked into Muslim countries over the centuries, of which only a third were male, and that of these at least half were castrated, we can assume that 1.7 to 2.5 million African boys survived the operation and lived as eunuchs for the rest or for much of their lives in the employ of a Muslim master. And given that anywhere from 5 to 9 out of 10 died due to the operation we can also assume that at least 8.5 million or at most 22.5 million African boys lost their lives on the operation table and never made it onto the slave markets of the Islamic world. These are staggering numbers.

Africa paid the highest price for Islam's prosperity, which was achieved to a great extent through slaves, who, depending on place and time, [constituted 15% to 75% of the population of the various Islamic states](#).

j. Property rights and Islamic inheritance laws

The view of Islam with respect to private property is that it must be respected and property rights under Islam since the time of the Prophet were not only asserted but also litigated. ([Source](#), p. 30)

In the Prophet's [Farewell Sermon](#) (632 CE) he stated:

"O People! just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds."

"Allah has forbidden you to take usury, therefore all interest obligation shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequality. Allah has judged that there shall be no interest and that all interest due to Abbas Ibn 'Aal-Muttalib be waived."

Islamic rulers have conquered lands and assumed ownership but left its cultivation to the natives extracting a slice of their produce through a land tithe ([ushr](#)), whereas land left in the possession of the existing non-Muslim owners was subject to a land tax ([kharaj](#)), which was higher than the *ushr*. ([Source](#), p. 15) In either case the Islamic overlords remained hands-off beneficiaries of the labor of non-Muslims.

Since land ownership in Islam is a sacred trust based on the principles of [tawhid](#) (doctrine of unity), [khalifa](#) (stewardship) and [amana](#) (trust) man is allowed to use it but can never truly own it ([surah 2:30](#), [surah 36:54](#)) as it is God's. According to those principles land was linked to use in Islam and those who failed to cultivate the land or who used it exploitatively lost it, as it was redistributed to others. ([Ibid.](#), p. 12)

“In the next period of Islamic legal history, the four ‘rightly guided Caliphs’ Abu Bakr, Umar, Uthman and Ali (632–61) consolidated those principles and developed land surveys, prohibited land as war booty and created equitable land tax structures. Though no generalization can be made about the later rule of the Umayyads (661–750), Abbasids (750–1258), Ayyubids (1171–1250), Mamluks (1250–1517) and Safavids (1501–1722), or the Shi’a Fatimids (969–1171), private land rights were always understood to be promoted by Islam irrespective of some centralization of land processes.” ([Ibid.](#), p. 16)

Land was also redistributed due to inheritance rules, which are fixed by the Quran, and entitles a large number of family members, including orphans ([surah 4:2](#)) and women ([surah 4:7](#), [surah 4:24](#), [surah 4:32](#)), to a well-defined share ([surah 4:11](#)). ([Ibid.](#), p. 15) This led to the break-up of large estates into ever smaller parts with every generation until none of the owners could pay the land tithe or tax anymore.

Islamic inheritance is fair and compassionate but unlike primogeniture, the Christian principle of inheritance, it failed to safeguard [landed property](#) and led to the division of land into ever smaller parcels until all land owners were reduced to subsistence farming, at which point they lost the land to the rulers of the state who redistributed it.

The Islamic characteristics of property rights and inheritance rules prevented conflict between family members of the large Islamic families generated by polygyny, and to social harmony in general, but contributed to periodic hunger and famine compelling Muslim leaders to keep enacting land reforms and to keep expanding their domains to extract resources from others further afield.

k. Medical care

The Islamic commitment to charity, that first took root through the [zakat](#) tax, is also reflected in the care for the injured, the sick, and the old in hospital settings. This saved lives and allowed society to benefit longer from the labor and knowledge of every Muslim who made it to adulthood.

The first Islamic hospital (*bimaristan*) is said to have been inspired by the Prophet himself when he ordered a tent be raised in the courtyard of the mosque in Medina to care for the wounded soldiers from the [Battle of the Trench](#) (626-7 CE). Mobile field hospitals soon followed. ([Source](#))

The first permanent hospital was built in Damascus in 707 CE under the reign of the Umayyad [Caliph Al-Walid](#) (705 – 715 CE). Though it was meant primarily for lepers it also treated other disabled people and had trained physicians and a dispensary. ([Source](#))

The first complete hospital was built in Baghdad during the reign of [Caliph Harun-ul-Rashid](#) (786 – 809 CE) and was soon followed by several other hospitals one of which, the [Al-'Adudi](#) hospital (completed in 981 CE), was said to be built according to the instructions of [Al-Razi](#) (c. 864 – 935 CE), one of early Islam's greatest physicians, and was considered to be the most innovative and modern hospitals of the medieval Islamic time period. Standards grew and in 1248 CE the [Mansuri Hospital](#), which is part of the [Qalawun complex](#), was completed in Cairo by order of the Mamluk ruler of Egypt, [Mansur Qalawun](#) (1279 – 1290 CE). It had a total capacity of 8,000 people, separate wards for men and women, separate sections for surgery, fevers and eye diseases, its own pharmacy, library, lecture halls, a mosque for Muslims and a chapel for Christians, an annual income from endowments alone of one million dirhams, and a policy of bearing the costs of all patients be they foreign or resident. ([Source](#))

Islamic hospitals reached the highest standards of medicine in the world at that time. The scholar and explorer [Ibn Battuta](#) (1304 – 1369 CE) describes a hospital in Cairo:

"Cubicles for patients were ranged round two courts, and at the sides of another quadrangle were wards, lecture rooms, library, baths, dispensary, and every necessary appliance of those days of surgical science. There was even music to cheer the sufferers; while reader of the Koran afforded the consolations of the faith. Rich and poor were treated alike, without fees, and sixty orphans were supported and educated in the neighboring school." ([Source](#), p. 50)

By the 12th century, Islamic rulers had erected 34 major hospitals in Cordoba, Baghdad, Damascus, Bokhara, Sevilla and Cairo and many other smaller facilities. A visitor to Baghdad in 1160 reported 60 hospitals there and 50 in Cordoba. And in Granada, Islam built the first mental hospital in Europe in 1365. ([Source](#), p. 103 & 105)

Islamic hospitals served also as the first medical schools and universities imparting medical education and training to Muslim and Christian students. ([Source](#)) These institutions were the first to establish a system of internships and externships and had arrangements for residents who received theoretical knowledge and clinical training. ([Source](#)) These institutions were also the first to keep written records of patients and their medical treatment. ([Source](#)) By the 15th century, Damascus alone had three dedicated medical schools. ([Source](#), pp. 281-298) Licensing examinations for doctors began in Baghdad in 931 CE under the [Caliph Al-Muqtadir](#) (r. 908 – 932 CE). ([Source](#))

Hospitals also fostered the development of libraries.

“Extensive libraries were attached to the hospitals, containing the most up-to-date books. In 872 AD, Tulum Hospital in Cairo had 100,000 books. Mustansiriyya University in Baghdad had 80,000 volumes, Cordova library had 600,000 volumes, Cairo had 2,000,000 volumes and Tripoli had 3,000,000 volumes. To grant some perspective, in the 14th century Europe's largest library, at the University of Paris, consisted of a mere 400 volumes. The library at Tripoli was 7500 times the size of that in Paris!” ([Source](#))

Countless innovations are attributed to Islamic medicine in the fields of surgery, bacteriology, anesthesia, ophthalmology, pharmacology and general medicine. In anesthesia, for instance, [Ibn Sina](#) (980 – 1037 CE) was the first to use oral anesthetics such as opium for surgery and Arab doctors invented the soporific sponge soaked with aromatics and narcotics and held under a patient's nostrils during surgery. They dulled pain with “*mandragora, poppy, hemlock, hyoscyamus, deadly nightshade (belladonna), lettuce seed, and snow or ice cold water*”. Surgery became a respected specialty in the Islamic world because Muslim doctors used anesthesia while Europe condemned surgery at the Council of Tours in 1163 and largely abandoned it by relegating it to barbers and quacks until ether and chloroform came into use in the 19th century. ([Source](#))

1. Hospitality

Saving lives by sharing resources is also evident in the custom of hospitality that the Islamic world was and continues to be famed for. The more difficult the conditions of survival the more highly evolved the custom of hospitality seems to have been. Refusing a traveler water, food and shelter in the desert inevitably resulted in death. Offering hospitality saved lives. It is therefore no surprise that the Bedouins were the most hospitable as they inhabited the most inhospitable lands.

The tradition of hospitality predates Islam. The pre-Islamic chieftain [Hatim al-Tai](#) (died 578 CE) is the symbol of hospitality that Islam has used as an ideal to follow and lives on in the proverbial phrase “more generous than Hatim”. His son, [Adi ibn Hatim](#) (converted to Islam in 630 CE), was a companion of the prophet Muhammad and just as he became a Muslim so too the tradition of hospitality became Islamic and is embedded in several Quranic passages.

“For Muslims, the ideal of hospitality derives first from the Quran itself, which requires that hospitality or charity be offered to travelers: “It is righteous to believe in God; [and] to spend of your substance, out of love for Him. For your kin, for the needy, for the wayfarer, for those who ask,” ([2:177](#); [2:215](#); [4:36](#); [8:41](#); [9:60](#); [17:26](#); [30:38](#); [59:7](#)) *and to the poor* ([5:89](#); [22:28](#), [22:36](#); [58:4](#); [74:44](#); [76:8–9](#); [90:14–18](#), [93:10](#); [107:3](#)). *The Quran also mentions rules relating to the hospitality of relatives and friends* ([24:61](#)), *and portrays the Prophet Abraham as offering hospitality to the visiting angels by slaughtering a calf* ([11:69–70](#); [51:24–27](#)). *Refusing to offer hospitality is reproved* ([18:77](#)), *as is treating guests insultingly or threatening them* ([11:77](#); [15:68](#)). *Indeed, such behavior is considered a great shame.”* ([Source](#))

Hospitality (*diyafa*) and generosity (*karam*) are core principles in Islamic culture that apply in private, public and spiritual domains and compel Muslims to show kindness, dignity and respect to strangers or relatives, rich or poor, and Muslims and non-Muslims alike. It requires Muslims to

give voluntarily and without compensation while assisting people in times of need for the sake of strengthening social relationships and forging integrated communities.

“According to Islamic tradition, hospitality implies three important components: the host, the guest or stranger, and Allah. God is hospitable, and people should show hospitality. All good deeds, including hospitality, will be rewarded by God in this life and the afterlife. Within this context, hospitality is associated with core concepts of grace or blessing (baraka) and cosmic sustenance (al-rizq) represented in God’s name al-Razzaq (meaning ‘the Sustainer’ or ‘the Provider’). Hospitality enables people to become receptive to the divine mercy (rahma) and compassion. Muslims are concerned with the notion of social, economic, and divine cover (as-satr) as related to the scheme of the cosmological paradigm of sustenance or source of revenue, which belongs to the unseen world (qalam al-ghaib), dominated by God, and through which the occurrences of unexpected fortunes can be explained.” ([Source](#))

Demography:

Islam appeared on the world stage out of dire necessity at a time when the Arabian Peninsula and indeed the entire region of Southwestern Asia and Northern Africa had reached or surpassed population peak and succeeded better than any other religion or region of the world at stabilizing the population. From its onset at the beginning of the 7th century until 1750, which marks the end of the period at hand, the population of Southwestern Asia remained stable between 20 and 30 million. Under Islamic rule Northern Africa’s population was also kept stable at 5 to 10 million. ([Source](#))

The Arabian Peninsula reached its population peak of 5.2 million in 600 CE and until 1750 it stayed around 5 million, give or take half a million, which is remarkably stable. The population of Syria and Lebanon hardly moved by more than a quarter of a million from its base line of 1.5 million during the same timeframe of 1150 years. Palestine and Jordan too were stable at circa 5 million, give or take a million. Iraq stabilized at one million after doubling from 700 to 800 CE during the Abbasid Caliphate. Iran stabilized at 5 million after dipping below 4 million from circa 1250 to 1500 CE, the time when the Mongols and their Ilkhanate kingdoms ruled the land. Incidentally, only Islam civilized the Mongols but it took nearly 300 years and cost Iran a third of its population. Afghanistan was stable at circa 2 million. Turkey under the Ottomans moved up from circa 6 million at the end of the 13th century to circa 8 million by 1750 and as such represents the only area of sustained population growth under Islamic control other than Ethiopia which grew from 1 to 2.5 million and Sudan which grew from 3 to 4 million. Egypt’s population stayed between 4 and 5 million, Libya at 5 million, Morocco at 2 million, Tunisia at 1,5 million, Algeria at 2 million, and Somalia at under a million. Even in the Sahel Region, a notoriously fast growing region which encompasses Chad, Niger, Mali and Mauritania, and that was converted to Islam slowly from the 9th to the 14th centuries, and only partially, Islam managed to slow down population growth and the region grew only from 2 to 4 million from 900 to 1750 CE. ([Source](#))

Islam managed to consistently stave off the doubling of the population every 25 years and did so through a combination of death promoting and birth preventing measures. Assuming an average total fertility rate of 8 children per woman – of which two, most likely females, were aborted or killed shortly after birth through neglect by the family itself or died of hunger or disease, and two more, most likely males, died in war or conflict before having a chance to reproduce or were killed by hunger or disease – we are left with four offspring for every couple, which would have doubled the population every 25 years. This did not happen because one of the surviving male children was rendered incapable of reproduction through circumcision, castration or slavery and at least one of the female children was also rendered incapable of reproduction through infibulation, seclusion in a harem or slavery. This left only two viable offspring who in turn would marry and have 8 children each to repeat the cycle. This is the mechanism of population control that allowed Islam to keep its population stable for more than a thousand years.

Conclusion for Islam

Four overarching features make up the identity of Islam's system of population control:

First, since religious and secular powers merged under Islam all population control methods are hidden behind religion and masquerade as moral norms or hygienic measures that are self-reinforced by a population taught to never deviate from the teachings of the Quran and the traditions and practices of Muhammed (*sunnah*) as documented in collected accounts (*hadith*), which in the case of circumcision were falsified after the death of the Prophet. As such, population control was placed on autopilot in Islam and has needed little to no interference from clerics and caliphs being anchored in immutable tradition.

Second, Islam initially embraced an extroverted or extrospective approach to population control and exported its resource scarcity problems onto foreign people and lands by pursuing a policy of territorial expansion and tribute taking through the use of brute force. Once Islam matured, however, and as it could no longer expand, it evolved into an introspective or introverted culture that solved its population problems internally and mostly peacefully through the application of checks on fertility.

Third, Islam is not only a faith but also a way of life and as such a complete package that is impossible to alter without destroying the whole edifice especially since it also houses its population control methods disguised as moral norms and hygienic measures but also because it places the onus of responsibility on the individual and has locked society into a state of complete reliance on a text, the Quran, and extreme deference to a historical figure, the Prophet Muhammad, who is no longer alive and who cannot provide direction for change. Its population control system, therefore, is imprisoned in a cast that leaves no room for growth and cannot be recast as there are no authorities who can challenge the Quran and the Quran itself cannot be expanded since it is God's last revelation in the eyes of Muslims.

And fourth, since Islam places the onus on the individual rather than on institutions, but has locked people in a rigid system that cannot be changed because the Prophet is dead and no one can challenge or complete him, Islamic society becomes increasingly restrictive as it fails to adjust and reform according to the changing circumstances of the times to keep pace with the continuous evolution of the dynamic system of civilization. As such, the Islamic civilization slowly implodes and its people are impotently witnessing their society's implosion.

Conclusion for monotheistic religions

All monotheistic religions with the exception of Islam have founders whose existence cannot be attested by the historical record. Abraham (Judaism), Jesus (Christianity) and Zoroaster (Zoroastrianism) are all fictitious prophets without a shred of historical or archeological evidence of their existence. The only monotheist whose existence is confirmed by the historical record is Akhenaten (1353–1336 or 1351–1334 BCE), but he was not a prophet but a pharaoh and as such just a political leader who used his secular power to say there is but one God and did so under the direction and perhaps coercion of his high priests. Therefore, until the appearance of Muhammed on the world stage monotheism had been solely a political construct.

Because the first attempt at monotheism had failed, Akhenaten's, the Egyptian priests decided that myths and fictions have a greater chance of success, which is why they invented Moses and Abraham and attributed Judaism to them, then the rabbis imagined Jesus and attributed Christianity to him. The Mesopotamian priests used the same strategy to elevate a fictional person to the status of prophet and imagined Zoroaster to this end and attributed Zoroastrianism to him. Judaism and Zoroastrianism were created shortly after Akhenaten's failed Atenism, thus around 1330 to 1320 BCE but the idea belonged to Akhenaten's his priests, and it was due to Akhenaten's failed attempt that Judaism and Zoroastrianism were invented. Three of the existing monotheistic faiths, Judaism, Christianity and Zoroastrianism are based on fictitious prophets. Only Islam is not, which is why Muhammed had to impose his faith by force. The reason Atenism failed is because it was based on a living man and his subjects saw his frailty and mortality. The living will never believe that one of them is above them, let alone a god among men. Abraham, Jesus and Zoroaster were based on imagined figures who were made to grow in people's imagination by the power of myth. And since myth is pure fiction and too distant to be quantified and qualified by the living it offends no ego and people accept it.

Hindus, who created the world's truly first monotheistic religion, avoided the perils of basing their faith on a single human being, real or imagined, by shrouding the beginnings of their faith in the mist of distant history and nameless sages. They also avoided the perils of division and wars of religion by allowing people to call God and depict God by whatever name and form they wish, a most intelligent strategy for peacefully absorbing all people under the umbrella of a single faith, which, incidentally, did not receive the name of Hinduism until the beginning of the 19th century. What matters to Hindus and what constitutes Hinduism are the doctrines of the unity of God and not who wrote their faith's religious texts.

In the final analysis, religion succeeded throughout the world, in whatever form, because it facilitates conquest by peaceful means, what we would call today 'soft power'. As such, it is certainly a giant leap forward from conquest by military force. Religion proved indispensable because it forges unity in belief, thought and action and harnesses people to peaceful and constructive ends making peaceful coexistence possible, which is the only solid foundation on which to build prosperity and civilization. Most importantly, it worked on an illiterate and ignorant

population, which was the predicament of the vast majority of the global population until the advent of nearly universal education in the 20th century.

All organized religions were created to serve as instruments of population control to shape man's behavior and limit mankind's numbers so that society, man's collective construct, could survive and evolve.

Monotheism represents the first politics and the misappropriation of the spiritual realm to better solve mankind's existential challenges, those of survival and procreation, through peaceful cohabitation and constructive collaboration. Through monotheism religion was used to make group decisions, define power relations, exercise force according to set rules and laws, distribute wealth, and confer status.

All monotheistic religions have sought to provide common denominators and forge social cohesion through these common denominators. They have also provided ethical/moral standards and engendered a social consciousness to hold society together and focus man's efforts away from destructive and towards constructive ends.

Monotheism also represents the first macropolitical power grab and the final and permanent politicization of the divine, God's enslavement by man. This evolution of man's most important invention, God, into man's most powerful tool, is the inevitable conclusion to this first strategy of behavioral and numerical control. One God implies one final interpreter of God's will on earth, a hierarchy of power that subsumes all of society, and therefore exercises absolute control over man.

God exists as long as we exist and not a day longer because he is our creation, a figment of our imagination and the embodiment of our highest aspirations and ideals.

The world's monotheistic religions have forged common denominators and built bridges between people otherwise separated by ethnicity, culture, language, distance and race giving humanity a common spiritual language, a brief respite from war, and the chance for a more durable peace, that precious state which makes progress possible. They have also taught humanity the following lessons for civilization building:

1. That the behavior of man must be controlled to make coexistence possible, and that this is best done by openly implanting morality in people through education, reinforcement and punishment, so we can cohabitate peacefully, cooperate fruitfully, and share generously; while mankind's numbers must be controlled to make existence possible, and that this is best done secretly and amorally by getting people to suspend reason to blindly believe fictions and obediently accept dogmas to easily deceive them to commit suicide without knowing, to sacrifice their desires without wanting, and to subvert their fertility without understanding.

2. That without the behavioral and numerical control of the population human beings could neither develop nor sustain a social conscience, which is an acquired appendage that no one is born with and no one dies without, and without which civilization itself cannot exist, as it is an entirely artificial construct erected and sustained by our combined intellects and efforts; a construct that in turn sustains us at a level of comfort that nature would not grant us.

3. That someone has to play God in society to maintain a fine balance between people and resources, since society is entirely of our own making and out of God's hands, just as God does in nature to keep all life forms in equilibrium, and that this fine balancing act necessitates control of life and death, as both are equally valuable and necessary in the pursuit of harmony, so that humanity can stay a step ahead of our existential needs and never more than a step behind our highest aspirations, that narrow space where our evolution happens.

CHINA: CONFUCIANISM / TAOISM / BUDDHISM

In China, religion never exceeded the power of secular rulers but Buddhism, Taoism and Confucianism helped to moderate their brutality. These three strains of thought flow through the Chinese consciousness to this day.

China's written records go back to 1250 BCE to the time of the [Shang Dynasty](#) (c. 1600 – 1046 BCE) which ruled in the [Yellow River](#) valley, the cradle of Chinese civilization that along with the [Yangtze River](#) civilization form the two geographic pillars of Chinese culture. The [Zhou Dynasty](#) (1046 – 256 BCE) supplanted the Shang and became the longest dynastic regime in Chinese history as it lasted nearly 300 years as the [Western Zhou](#) (1045 – 771 BCE) and another 500 years as the [Eastern Zhou](#) (770 – 256 BCE). The Zhou Dynasty introduced the [Mandate of Heaven](#) (*tiānmìng*) concept to justify their rule. According to this doctrine, Heaven, a metaphor for the will of the universe, bestows the mandate on a just ruler, the “[Son of Heaven](#)”, who need not be of noble birth, as in the European tradition of the [divine right of kings](#), but who receives Heaven's favors so long as he and his heirs rule justly and fairly. Natural disasters such as famine and floods were seen as signs of Heaven's displeasure with the ruler and were used to legitimize the successful overthrow and replacement of the old with new rulers in the aftermath of revolts that usually followed natural calamities. The [Spring and Autumn period](#) (770 – 446 BCE), during which the Zhou royal authority over the various feudal states eroded, and the [Warring States period](#) (475 – 221 BCE), during which six contending states (Chu, Han, Qin, Wei, Yan, Qi and Zhao) fought hundreds of wars between 535 and 286 BCE, fall within the Zhou Dynasty timeframe.

The era of imperial China started with [Qin Shi Huang](#) (259 – 201 BCE) who consolidated power in his hands in 221 BCE and declared himself emperor (*Huangdi*) of the [Qin Dynasty](#) (221 – 207 BCE). He was succeeded by the [Han Dynasty](#) (206 BCE – 220 CE) when the state began developing a large bureaucratic system that enabled the emperor to control vast territories with the help of [scholar-officials](#) (*shì dàfū*). The Han Dynasty was followed by the [Three Kingdoms Period](#) (220 – 280 CE), the [Western Jin Dynasty](#) (266 – 316 CE), the [Sui Dynasty](#) (581 – 618 CE), the [Tang Dynasty](#) (618 – 907 CE) which is considered a high point in Chinese civilization, then the [Five Dynasties and Ten Kingdoms period](#) (907 – 979) which was a time of prolonged political divisions in Chinese imperial history, followed by the short-lived [Zhou Dynasty](#) (690 – 705 CE), the [Song Dynasty](#) (960 – 1279 CE), the [Yuan Dynasty](#) (1271 – 1368 CE), a Mongol-led imperial dynasty, the [Ming Dynasty](#) (1368 – 1644 CE) during which the empire's standing army exceeded one million troops, and last the [Qing Dynasty](#) (1636 – 1912 CE), a Manchu-led imperial dynasty that in 1790 was the fourth-largest empire in world history in terms of size and by 1907 the world's most populous country with nearly half a billion citizens.

The Qing Dynasty was overthrown by the [Xinhai Revolution](#) in 1912 and succeeded by the [Republic of China](#) under the control and leadership of the [Kuomintang](#), the Chinese Nationalist Party. In 1927 [civil war](#) broke out between the Communists and the Kuomintang. The communist-led [People's Liberation Army](#) (PLA) forced the Kuomintang to flee to Taiwan and [Mao Zedong](#) (1893 – 1976), [Chairman](#) of the [Chinese Communist Party](#) proclaimed the establishment of the

[People's Republic of China](#) on the mainland on 1 October 1949 while the Republic of China has been relegated to the island of Taiwan ever since.

This is the briefest history of China's secular leaders, institutions, dynasties and governments. Behind this constant political turmoil and struggle for power there exists also a spiritual China though nowhere else in the world is the sacred as impotent in the face of the profane as in China, surely because the concept of God never took hold there and no divine figure could be conjured up every time a power-hungry man or group of men wished to hide their earthly ambitions behind a force not of this earth; a force that could not be challenged by man. Without God China depended entirely on the ability of powerful men to impose their will and consolidate power by virtue of their personal ambition, the sheer military force they could muster to seize power, and their ability to gain respect and to govern well enough to remain in power. The shaman never made it to China, only the chieftain did, or the shaman was killed the moment he told others that he travelled to the spirits to get their counsel.

Hence, the three spiritual strands that took hold in China – Confucianism, Taoism and Buddhism – are rationalist ethical philosophies of life rather than religions with godheads. They rely on concepts and concrete actions not on deities and imagined miracles. This is what makes the Chinese a most practical people but also brutal.

Though Taoism appeared as a mature philosophy around 400 BCE, it has its roots in timeless folk religion and is inspired by the [I Ching](#) (9th century BCE), originally a book of divination. The keystone works of Taoism, however, are the [Tao Te Ching](#) (c. 5th century BCE), attributed to [Lao Tzu](#) (c. 5th century BCE), and the [Zhuangshi](#) (4th century BCE), written by Master Zhuang ([Zhuang Zhou](#), c. 369 – 286 BCE). The essence of Taoism is that humans should live in harmony with the [Tao](#), or the natural order of the universe and its energy, a very modern perspective, and that the Tao cannot be grasped and defined but can only be intuited and known through actual living experience, a most [agnostic](#) perspective. Taoism as an institutionalized religion developed by the Han Dynasty (206 BCE – 220 CE).

Buddhism reached China in the first century CE via the [Silk Road](#) and became an established religion there after the fall of the Han Dynasty (206 BCE – 220 CE) gaining adherents among the Taoists due to its cultivation of inner wisdom, and among Confucianists by its emphasis on morality and ritual. [Mahayana Buddhism](#) and Taoism cross-fertilized each other for many centuries giving rise to Han Buddhism. Buddhism appealed to the Chinese because like Taoism and Confucianism it does not have a creator deity and does not believe in the existence of any eternal divine being. By the 8th century CE, [Chinese Esoteric Buddhism](#) flourished in China and its influence among the upper classes exceeded Taoism under the protection of [Emperor Tang Daizong](#) (ruled 762 – 779 CE) of the Tang Dynasty (618 – 907 CE) as it provided mantras and rituals to protect a person or an empire, to bring rain in times of drought, and to affect a person's fate after death, which appealed to Chinese pragmatism. Buddhists received tax-exempted status and flourished. But it was also during the Tang Dynasty, during the reign of [Emperor Wuzong](#)

(840 – 846 CE), who considered Buddhists tax evaders and disliked the sight of them, that Buddhism suffered the [Great Anti-Buddhist Persecution](#), time during which 4,600 Buddhist monasteries and 40,000 temples were destroyed and 400,000 Buddhist monks and nuns were forced to pay taxes for grain and cloth like everyone else. ([Source](#), pp. 318 – 319) As an alien religion that encouraged withdrawal from family life and society, which ran counter to Chinese beliefs, and that had accumulated great wealth, the Chinese relationship with Buddhism was ambivalent. ([Source](#)) Buddhism suffered many ups and down throughout its history in China but prevailed and today constitutes the largest institutionalized religion in Mainland China with circa 250,000 million adherents, the largest Buddhist population in the world.

[Confucius](#) (551 – 479 BCE), who drew inspiration from the [Hundred Schools of Thought](#), did not become popular in his own lifetime and his thoughts and writings did not evolve into a full-fledged Confucian philosophy ([Ruism](#)) until [Neo-Confucianism](#) arose during the Tang Dynasty (618 – 907 CE) – with [Han Yu](#) (768 – 824) and [Li Ao](#) (772 – 841) – partly in response to Taoism and Buddhism, which paved the way for Confucianism to become prominent during the Song (960 – 1279 CE) and Ming Dynasties (1368 – 1644 CE) under the imprint of [Zhu Xi](#) (1130 – 1200) who cleansed it of the superstitious and mystical elements adopted from Taoism and Buddhism. Although it was long in the making, Confucianism did in the end become the most influential philosophy in China because it is the most rational and pragmatic, qualities that best suit the Chinese character.

By emphasizing the importance of family values and social harmony rather than the individual and spiritual values, Confucianism regards the secular as sacred and human relationships and the ordinary activities of human life as manifestations of the sacred and as expressions of humanity's moral nature. As such, Confucianism focuses on the practical order of society, on the establishment of proper relationships between people, on the creation of a morally organized world, on the capacity of human beings to develop their moral nature, and on the cultivation of virtue in individuals whom it views as fundamentally good, teachable and improvable and educates to adhere to four essential ethical concepts: *rén* (humaneness), *yì* (righteousness and the moral disposition to do good), *lǐ* (respect for norms and obedience to superiors), and *zhì* (discernment of right and wrong). ([Source](#))

China is characterized by great centralization of power and military control in secular hands. No other civilization consolidated power over such vast territories as early as the Chinese. No one built a state bureaucracy as early and as vast as the Chinese. And no one but the Chinese anchored more secular power in individuals without claims of divinity or checks on their powers by a clergy. All these firsts can be ultimately traced back to the fourth millennium BCE when the formation of the Chinese megacivilization began, itself being the first of its kind.

It is this concentration of power in secular hands aided by large and insensitive bureaucracies lording over a population repressed by military might and tamed by Confucian respect for authority that has produced the most obedient and exploited population in the world. Independent thinking

and the courage to act upon it have been bred out of the Chinese by social selection and rigid and unchanging cultural practices over millennia of continuous civilization. Consequently, China's population control methods are among the harshest, most direct and unapologetic in the world, but also and almost always solved within China and not exported elsewhere to be solved at the expense of others.



1. Methods to end life

Belief in the existence of God is the most effective peacemaking and peacekeeping instrument. The Chinese did not have this instrument and had to find alternate ways. Belief in divine punishment is a most effective instrument to prevent cruelty and the destruction of life. The Chinese were deprived of this instrument too and as a result have suffered more war and more cruelty than most if not all other main civilizations until they were able to forge a social order stable enough to inculcate in their people a moral code sufficiently strong to choose humaneness over cruelty, which is why *rén* (humaneness), *yì* (righteousness and the moral disposition to do good), *lǐ* (respect for norms and obedience to superiors), and *zhì* (discernment of right and wrong) became the fundamental pillars of Confucian morality.

a. Wars (Zhànzhēng)

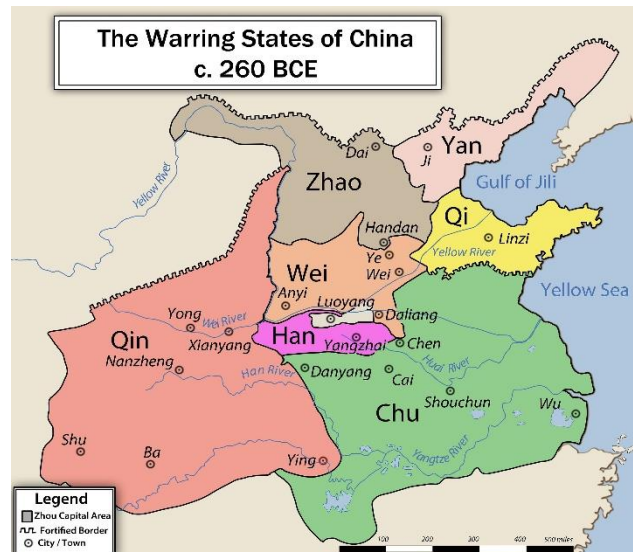
Throughout their history the Han have waged war to unite, to stay united, to absorb foreign lands, to defend against foreign invaders, and to reunite. Their history is a cycle of fragmentation and consolidation by constant war.

Until the [Qin state](#)'s victory in 221 BCE, when the first unified Chinese empire, the Qin Dynasty (221 – 207 BCE), was born from the ashes of the [Seven Warring States](#), war was nearly constant.

No other civilization on earth was more consumed with war during the first millennium BCE than China and the fruits of this “age of the classics” have shaped Chinese culture for centuries to come.

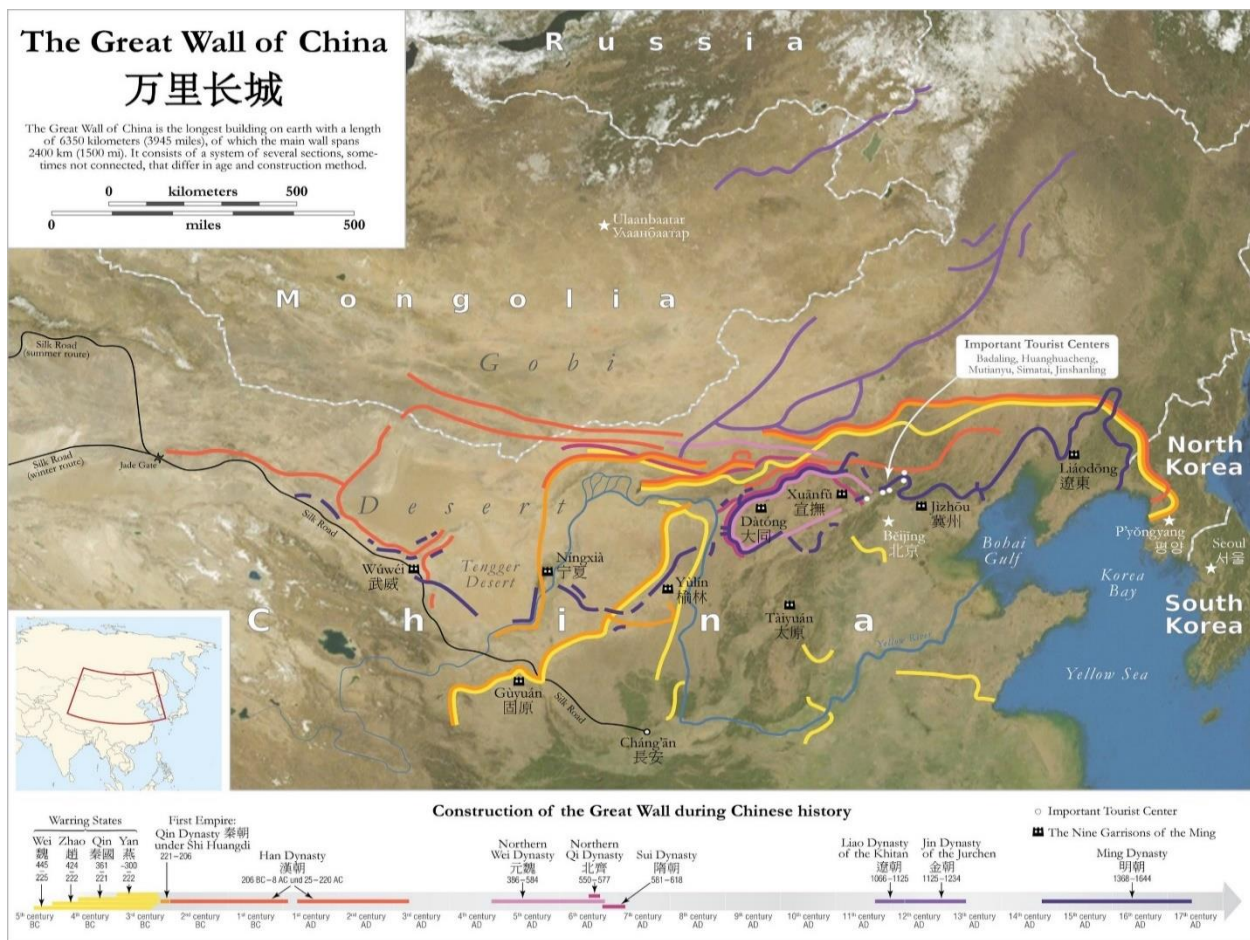
A millennium of war produced [The Art of War](#), a 5th century BCE military treatise written by [Sun Tzu](#) and devoted to military strategy and tactics, the most influential book of its kind but not the first. The Chinese produced a much earlier textbook for war, [The Six Secret Teachings](#), written by [Jiang Ziya](#) (1128 – 1015 BCE) in the 12th century BCE. And by the 11th century CE China could boast [Seven Military Classics](#), most of them written before the common era. War in China was an art and a science that preoccupied the greatest minds of the time and the entire bureaucracy of the state. The Chinese are “*responsible for composing and publishing a far longer and more extensive tradition of military manuals, works on strategy, and military encyclopedia than anywhere else in the world.*” ([Source](#), paragraph 56)

The millennium of war culminated in the [Warring States Period](#) (475 – 403 BCE) when the struggle for hegemony was fought by armies hundreds of thousands of men strong, far larger than any in the world, that suffered enormous casualties in massive battles year after year. The [Battle of](#)



[Changping](#) (262 – 260 BCE), for instance, resulted in 650,000 casualties, one of the bloodiest battles in history and by far the bloodiest battle of the first millennium BCE. In this battle alone, the Chinese lost more men than the ancient Greeks lost in all the wars they fought from the 8th to the 2nd century BCE. As a percentage of the total Chinese population at that time, which was circa 42 million, the Battle of Changping extinguished the lives of 1.5% of all Chinese or of 3% of all Chinese males (and 6% of all Chinese males of reproductive age), and in so doing took just as many women out of reproduction by depriving them of the possibility of finding a husband.

The millennium of war also produced the first defensive walls, fortifications which were built along the northern and western borders and between the various borders of the Warring States to form a physical barrier for would-be aggressors, be they Mongol nomads from the north or Han neighbors, and obtain a respite from war in this manner since no peace could be obtained by compromise or negotiations. The first walls of what would become the [Great Wall of China](#), the longest man-made structure in the world (21,196.18 km or 13,170.70 mi), were built as early as the 7th century BCE and continued to be built until the 17th century, with the best-known sections erected by the Ming Dynasty (1369 – 1644 BCE).



(Source)

Like the Mesopotamians and the ancient Greeks, the Chinese too made the leap from wars of mutual convenience, meant to sacrifice enough men on both sides to restore the balance between people and resources but not to conquer new territory, to wars of conquest, meant to increase the land and resource base of a fast-growing population that could no longer feed itself from the available landmass. China made this leap from the [Spring and Autumn period](#) (770 or 722 – 481 or 476 BCE) to the [Warring States period](#) (475 or 453 – 221 BCE) and the nature, scale and scope of war changed radically as a result.

A military historian explains:

“...during the Spring and Autumn period (722–481 BC), when North China was divided among a large number of competing city-states ruled by a warrior aristocracy. Although small forces of infantry were present on the battlefield, most of the fighting was done by chariot-borne noblemen. Wars were fought for prestige and honor more often than for territory, and combat was hedged about by ceremonial and ritual restrictions. Divination and sacrifices were performed before battle, and it was customary for the two sides to agree on the time and place before the action began. The Zuo zhuan, a narrative history dealing with this period but committed to writing several centuries later, contains many examples of restraint and what might be described as chivalrous behavior on the part of the combatants. Commanders often refused to take unfair advantage of their opponents. In a famous case from 638 BC, the Duke of Song refused to attack an enemy force in the midst of a river crossing but waited until it had completed its deployment on the opposite bank, and in 554 BC an invading army withdrew from the state of Qi when it learned of the death of the Qi ruler. On the battlefield, warriors prized heroic feats and gallant gestures. Winning was by no means irrelevant, but the battle narratives of the [Zuo zhuan](#) often give the impression that the most important thing was to show off one’s bravery and individual style.” ([Source](#), p. 21)

During the Spring and Autumn Period wars were not wars per se but staged and ritualized opportunities for men to commit mass suicide to the extent their leaders needed to restore balance between people and resources, which is something that war historians have yet to grasp. Once population pressures could no longer be contained through staged wars of convenience and access to more land and resources became an existential issue, soldiers were no longer gallant and war stopped being honorable and regulated and became brutal and unpredictable, a winner take all affair that justified any method, however deceitful or underhanded, any target, however innocent and helpless, and any material and human sacrifice, however cruel or grotesque since the objective was conquest, partial or full extermination of the enemy, and the appropriation of their territories.

“...the increasingly intense interstate conflicts of the late Spring and Autumn period precipitated significant changes in both the state and its approach to waging war. In a process that spread over several centuries, the stronger principalities gradually succeeded in annexing their weaker neighbors and transforming themselves into centralized territorial states, of which only seven remained standing by the middle of the third century BC. ...a key step in this process was the tightening of administrative control over the rural population which was now called upon to

perform compulsory military service. This, together with population growth and increases in agricultural output stemming from the introduction of iron tools, permitted states to raise much larger armies than had been the case in earlier days, and the chariot component of armies came to be dwarfed by the growing mass of foot soldiers. By the late Warring States period military obligations were nearly universal for males; the [state of Qin](#), for example, is supposed to have mobilized all of its men over the age of fifteen for a campaign against Zhao in 260 BC.

The new mass armies fielded by the warring states were also equipped with new and deadlier tools. Iron weapons and iron armor first came into widespread use during this period, and crossbows were being employed in large numbers on the battlefield by the middle of the fourth century BC. Some two centuries later, the crossbow had become, in the opinion of one authority, “nothing less than the standard weapon of the Han armies.

Another major development of the Warring States period was the introduction of cavalry forces. Horseback riding was probably first adopted by the pastoral peoples living to the north of the Chinese states sometime between 650 and 350 BC. Among the Chinese, however, it does not appear that horses were ridden before the fourth century BC. This lag can perhaps be explained by the fact that the Chinese did not come into contact with the nomads of the steppe until their northward expansion had absorbed “alien communities of mixed shepherds and agriculturalists” that had long served as a sort of buffer. Once the northernmost of the Chinese kingdoms had come face to face with the nomads, however, the advantages of mounted combat must have been obvious. In 307 BC [King Wuling of Zhao](#) ordered his troops to adopt the clothing of the barbarians (trousers and tight sleeves in place of flowing robes) and practice mounted archery. In the middle of the third century BC a [Zhao](#) army campaigning against the northern nomads reportedly included 13,000 cavalry as well as 1300 chariots and 150,000 infantry.

Along with the rise of mass armies composed primarily of infantry and cavalry rather than chariots, the Warring States period also saw the development of new techniques of siegecraft. Ruling groups in North China were building massive ramparts of pounded earth around their cities as early as the first half of the second millennium BC. Archaeological excavations have shown that major cities of the pre-imperial period, such as [Linzi](#), the capital of the [state of Qi](#), might have had walls more than twenty meters thick. During the Spring and Autumn period sieges of such well-fortified centers were unusual; it was more common for an attacking force to raid to the gates of the enemy’s capital and set fire to the suburbs before withdrawing. The military attitude toward cities seems to have changed during the Warring States period, however, perhaps because such centers now contained more people and greater wealth and had thus become more attractive targets for attackers. Texts of the period tell of a tremendous range of sophisticated [poliorcetic techniques](#), including the use of engines such as [arcuballistae](#) and lever-operated stonethrowing catapults ([trebuchets](#)), approaches by means of siege towers and covered vehicles, sapping to bring down the walls and tunnelling to pass beneath them, or even the diversion of a nearby river to inundate the city (as was done to the [Wei](#) capital of [Daliang](#) in 225 BC). There was

to be very little change in the Chinese art of siege warfare from the Warring States until the introduction of gunpowder more than a thousand years later.

The result of all of these developments in the art of war was that conflicts came to be waged with greater intensity and on a much larger scale than ever before. Large, centralized territorial states could mobilize more men and keep them in the field longer. Before the sixth century BC, armies of ten thousand men or less were the norm. Campaigns seldom lasted more than a few weeks, and battles were usually resolved in a single day's action. By the second half of the third century BC, however, the major states were accustomed to fielding forces of several hundred thousand men; wars could drag on for years, and entrenched armies of crossbowmen might confront each other for months along a front extending for many miles. A major defeat could spell the destruction of the state. Under these circumstances, the conduct of warfare lost much of the ritual restraint and air of sportsmanship characteristic of the Spring and Autumn period. Armed conflict was now unequivocally a means to an end rather than an end in itself. Tricks and stratagems were much admired, and generalship became a ruthless and highly rational search for the advantage that would lead to victory.” (Ibid., pp. 21 – 22)

Soon after the Han Chinese unified their lands and then exhausted the potential of their existing landmass to produce enough food for a constantly growing population they began impinging on the territories of their non-Han neighbors, or vice versa, and unification and civil wars were replaced by defensive or offensive wars against Turkmen or Mongol nomadic foreigners. The Xiongnu nomads that attacked the Han in the early fourth century BCE, for instance, did so in response to being evicted by Qin armies from their pastures within the great bend of the Yellow River to make room for the empire's people. *“The First Emperor was pursuing a policy of territorial expansion, as land was needed both to demobilize and resettle the great number of men who had been serving in the Qin army, as well as defeated enemy troops, and to resettle the dispossessed families of war refugees.” (Source, pp. 964-5)*

As the Chinese empire grew and absorbed neighboring lands, cultures and people the struggle for power intensified and various steppe warriors sought and gained full or partial control of China establishing dynasties that dominated the Chinese political landscape from the 4th until the end of the 9th century CE. The Han Chinese again lost full control of their empire to the Mongol-led [Yuan Dynasty](#) from 1271 to 1368 CE and partial control of the northern part of their empire to the Mongol-led [Northern Yuan Dynasty](#) from 1368 to 1635 CE. Last, it lost control over China to the Manchu-led [Qing Dynasty](#) from 1644 to 1912 CE.

The following non-Han people were in full or partial control of China during long periods and every change in power was accomplished through bitter and often prolonged wars that cost millions of lives: [Xiongnu](#) (304 – 329 CE, 407 – 431 CE), [Di](#) (304 – 347 CE, 351 – 394 CE, 386 – 403 CE), [Jie](#) (319 – 351 CE), [Xianbei](#) (337 – 370 CE, 384 – 409 CE, 385 – 400 CE, 397 – 404 CE, 398 – 410 CE, 386 – 535 CE, 534 – 550 CE, 535 – 557 CE, 557 – 581 CE), [Qiang](#) (384 – 417 CE), [Lushuihu](#), a branch of the Xiongnu (397 – 439 CE), [Shatuo](#) (923 – 937 CE, 936 – 947 CE,

947 – 951 CE, 951 – 979 CE), [Khitan](#) (916 – 1125 CE, 1124 – 1218 CE), [Tangut](#) (1038 – 1227 CE), [Jurchen](#) (1115 – 1234 CE, 1616 – 1636 CE), [Mongol](#) (1271 – 1368 CE, 1368 – 1635 CE), and [Manchu](#) (1636 – 1912 CE). ([Source](#))

The historical balance sheet of war casualties during the first millennium of the common era is as horrific as that of the first millennium before the common era.

During the [Spring and Autumn Period](#) (770 – 476 BCE) some 300 states fought nearly 450 wars and 1.3 million soldiers lost their lives by the time only a dozen states remained. Considering that all of China at that time had about 30 million people, war took 4.3% of the total population or circa 8% of the total male population (or 16% of all males of reproductive age). By the end of the [Warring States Period](#) (475 – 221 BCE) more than 500 battles had been fought and 2.6 million soldiers perished. Once again, considering that the total population of China at that time had about 42 million people, war took 6.2% of the population or more than 12% of the male population (or 24% of all males of reproductive age). The [Qin Dynasty](#) (221 – 206 BCE), due to its wars of consolidation and conquest and its massive building projects, caused an estimated 15 million people to perish reducing the population of China by 37%, from 40 to 25 million people. By the end of the [Three Kingdoms Period](#) (220 – 280 CE), 36 to 40 million soldiers and civilians had lost their lives. The [An Lushan Rebellion](#) (755 – 763 CE) took 13 to 36 million lives. And the [Ming to Qing transition](#), from 1616 to 1683, cost 25 million lives. But the [list of Chinese wars and battles](#) is too long for the scope of this book.

Primarily through war, the Han kept their population relatively stable from 400 BCE to 1000 CE, time during which it stayed between 30 and 60 million, and from 1 CE to 1000 CE it fluctuated even less, from 50 to 60 million. The war casualties and the cruelty grew in proportion with the population. From 1000 to 1400 CE, China managed a modest population increase from 60 to 75 million, though during the [Song Dynasty](#) (960 – 1279 CE) it surged briefly to 115 million, gains that were reversed by the [Mongol invasions](#) and subsequent occupation. ([Source](#))

War continued to be nearly constant throughout China's history, be it internecine or caused by foreign invaders, as this short [list of Chinese wars and battles](#) clearly shows.

a. Massacres (*dàtúshā*)

The kind of losses the Chinese incurred during war in terms of male lives had to be matched if not in full then at least in part by losses of females through massacres (*dàtúshā*) or other means. I say in part, because the Chinese allowed polygyny until the end of the [Qing Dynasty](#) (1644 – 1912 CE) for the purpose of maintaining patrilineal continuity by fathering male heirs. A man without heirs could have additional wives to increase his chance of having a son. But since only the wealthy could afford multiple wives and concubines society had to find ways to restore the balance between the sexes and did this through massacres (and, of course, sex selective infanticide).

The Chinese dynasties could be said to have invented [democide](#), which [R. Rummel](#) defines as the intentional mass killing of people by governments. ([Source](#)) According to his calculations the

number of Chinese murdered by the state through the centuries, including the Mongol carnage, is at least 34 million and at most 90 million. ([Source](#))

Massacres of civilians after capturing besieged cities have been recorded since the [early Han Dynasty](#) (202 BCE – 9 CE) and became rather common during [Emperor Wu's](#) (r. 140 – 87 BCE) confrontations with the [Xiongnu](#) steppe confederation. ([Source](#)) Centuries later, the favor was returned. During the [Disaster of Yongjia](#), which took place in 311 CE, the Xiongnu-led [Han Zhao Dynasty](#) killed 30,000 civilians after capturing and sacking [Luoyang](#), the capital of the Western Jin Dynasty. ([Source](#))

Massacres of civilians reached a peak during the [Mongol conquest of the Jin Dynasty](#) (1211 – 1234), which started in 1211 CE and lasted 23 years, and during the [Mongol conquest of Western Xia](#) (1205 – 1210 CE & 1225 – 1227 CE). Since it was Mongol practice to exterminate urban populations that refused to surrender, 30 million people were either killed or starved to death under their rule in China as the [Yuan Dynasty](#) (1271- 1368 CE) and the population was reduced from 115 million in 1211 CE to just 75 million by 1400 CE, a 35% drop.

Equally horrendous were the First Sichuan Massacre (1221 – 1264 CE) under the [Song Dynasty](#) (960 – 1279 CE) and the Second Sichuan Massacre (1645 – 1646 CE) under the [Qing Dynasty](#) (1644 – 1902 CE). The first event exterminated an estimated 2 million Sichuanese and the second anywhere between 1 to 3 million Sichuanese. ([Source](#), pp. 387 – 400)

Many other massacres followed of which the costliest in human life were the [Yangzhou Massacre](#) of 1645, when 300,000 people paid with their lives ([Source](#)), and the [Dzungar Genocide](#) of 1755 to 1757, which cost nearly 500,000 lives, both perpetrated by the Qing Dynasty. ([Source](#), p. 285)

b. Cannibalism (*xiangshi* & *gegu*)

Whether triggered by environmental or socio-political factors, cannibalism (*xiangshi*) went hand in hand with war and famine throughout China's history. ([Source](#)) In China or elsewhere in the world, cannibalism was motivated by one or a combination of any of the following reasons: “*survival; psychotic or criminal; aggressive; spiritual or ritual; gastronomic or dietary; and medicinal*”. ([Source](#))

What makes China stand out in terms of cannibalism is not why it occurred but the continuity, frequency and scale at which it occurred throughout its history and up until the 20th century. Historical records, from Chinese classics to dynastic chronicles, are replete with references to cannibalism especially in the region north of the Yangtze River where 40% of all incidents of cannibalism occurred according to records from 1470 to 1911.²

² Zhang D (2004) Zhongguo Sanqiannian Qixiang Jilu Zongji [Collection of meteorological records in China over the past three thousand years]. Fenghuang Chubanshe, Nanjing. Quoted by Lee, 2019, p. 2: <https://link.springer.com/article/10.1007/s10113-019-01572-x>



(Source)

Drought and war followed by famine and starvation have produced a long and dismal record of cannibalism:

“There are 1194 incidents [of cannibalism] in northern China in 1470–1911. There are nine peak years of cannibalism during which the reported cannibalism incidents occur in more than 30 counties in 1 year, namely 1484 (42 counties), 1485 (34 counties), 1528 (36 counties), 1615 (36 counties), 1639 (31 counties), 1640 (199 counties), 1641 (112 counties), 1877 (52 counties), and 1878 (32). Pinpointing to the year 1640 that has the highest count of cannibalism incidents, in terms of the number of counties affected, approximately 24% of northern China was in extreme starvation in that year. Using the year 1644 in which the Ming dynasty is transited to the Qing dynasty as the divide, seven out of the nine peak years of cannibalism occur before 1644, while the remaining two occur after 1644. Besides, the maximum number of cannibalism incidents before 1644 is 199, while the one after 1644 is 52. Furthermore, 80% of the cannibalism incidents in northern China in 1470– 1911 concentrate in the Ming period. Such differences between the two periods may reflect the advancement of human societies in buffering subsistence shortage over time.” (Source)

If the incidence of cannibalism decreased from the Ming (1368 – 1644 CE) to the Qing Dynasty (1644 – 1912 CE), we can safely infer that it was higher prior to the Ming Dynasty and greater in

frequency and scale the further we go into the past. We can also safely infer that for every recorded incident of cannibalism at least a hundred went unrecorded, either because they were never witnessed, those who witnessed them were illiterate, or the records were lost. Literacy, after all, was limited to an elite until the 19th century when 30 to 45% of men and only 2 to 10% of women knew how to read and write, but the vast majority among the literate knew only a few hundred characters and their literacy was therefore rudimentary. ([Source](#)) Even during the first half of the 20th century the overall literacy remained low at just 15 to 25%. ([Source](#)) Prior to the Qing Dynasty (1644 – 1912 CE) at most 10% of the male population would have been literate during the Ming (1368 – 1644 CE) and Song (960 – 1279 CE) dynasties, 5% during the Tang (618 – 907 CE), and 2% during the Han Dynasty (202 BCE – 220 CE), if we are to be exceedingly generous in our estimates.

Although scholars have yet to quantify the extent to which the Chinese have practiced cannibalism throughout the ages there is plenty of scholarly work available to show that the Chinese have eaten cooked human flesh in cases of hunger and raw or cooked flesh in cases of revenge throughout their history and have even created various dishes made from human flesh. [Robert de Rotours](#) enlightens us on this subject:

[Yen] Che-kou [顏] 師古 (579-643) ³⁾ dit: „Ceux qui s'étant révoltés avaient subi la peine de mort étaient tous mis en hachis salé (*hai* 醢) ⁴⁾. C'est ce que le Traité des Châtiments et des Lois (*hing fa tche* 刑法志) appelle 'mettre en hachis (*tsiu*) les os et la chair' (菹其骨肉) ⁵⁾.” Kia Kong-yen 賈公彥 ⁶⁾ dit: „Lorsqu'il y a des os (dans le hachis), cela s'appelle *ni* 臠 ⁷⁾; si la chair a été désossée, cela s'appelle hachis salé *hai*; des légumes sont mélangés à la viande. Si le corps tout entier est coupé en petit morceaux (*tche* 牒), cela fait un hachis *tsiu*; s'il est coupé très finement, cela fait une conserve en menus morceaux (*tsi* 醢). Pour faire le hachis avec os (*ni*) ou le hachis salé sans os (*hai*), il faut tout d'abord couper la chair en morceaux et la sécher. Lorsque [la viande] est bien macérée (dans le vinaigre), on la découpe et on la mélange avec du sorgho, du millet et du sel, puis on la fait macérer dans du bon vin. [Le tout] est alors entassé (塗置) dans une jarre, et au bout de cent jours (le hachis) est achevé. Le hachis *tsiu* et le hachis salé *hai* sont tous aromatisés au vinaigre.”

Translation:

[Yen] Che-kou (579 – 643 CE) said: “Those who revolted had suffered the death penalty and were all put into salted mince (*hai*). This is what the Treatise on Punishments and Laws (*hing fa tche*) calls 'mincing (*tsiu*) bones and flesh'.” Kia Kong-yen says: “When there are bones (in the mince), this is called *ni*; if the flesh has been deboned, it is called salted mince *hai*; vegetables are mixed with the meat. If the whole body is cut in small pieces (*tche*), it makes a *tsiu* mince; if it is very finely cut, it makes small cut canned meat (*tsi*). To do minced meat with bone (*ni*) or salted minced meat without bone (*hai*), you must first cut the flesh into pieces and dry it. When [the meat] is well

macerated (in vinegar), cut it up and mix it with sorghum, millet and salt, then it is steeped in good wine. [The whole] is then stuffed in a jar, and after one hundred days (the mince) is finished. The tsiu mince and the salted hai mince are all flavored with vinegar." ([Source](#), p. 392)

Given the innumerable historical references to cannibalism, the varied recipes for human flesh, the legal justification of cannibalism as proper punishment, and the habit of eating the vanquished, it is impossible to deny that it was practiced commonly and at large scale not only during war and famine by the desperately poor and the starving – which constitutes [endocannibalism](#) – but more often than not by the rich and the powerful as acts of revenge, hatred and political intrigue; in retaliation for insults; to diversify their diets; simply to amuse themselves; or in their pursuit of the cult of immortality. ([Ibid.](#)) Chinese generals and to a lesser extent soldiers were particularly notorious consumers of human flesh since they ate their vanquished enemies, a practice that was expanded in China by invading proto-Turks and proto-Mongols in the 4th century CE and constitutes a textbook example of [exocannibalism](#).

A Chinese historian and [anthropophagy](#) expert, Key Ray Chong, has identified two forms of cannibalism in China, ‘*survival cannibalism*’, which would have occurred during famines and sieges, and ‘*learned cannibalism*’, which he describes as “*an institutionalized practice of consuming certain, but not all, parts of the human body*” and that was “*publicly and culturally sanctioned*”. ([Source](#))

The earliest recorded incident of cannibalism took place in 594 BCE in the Sung capital during a war between the states of [Chu](#) and [Sung](#) when for the first time in recorded history starving Chinese began exchanging each other’s children so they could be eaten by strangers rather than relatives, a practice that was later made permissible by an imperial edict in 205 BCE. Equally grotesque incidents took place in 279 BCE in the besieged cities of Ch’u and Chi-mo and in 259 BCE in the besieged city of Chao when the soldiers cannibalized servants and concubines followed by children, women, and men of low status. ([Source](#), p. 198)

Gegu

Uniquely Chinese is also the practice of *gegu* or ‘slicing a piece of flesh from one’s thigh’, which was an established cultural practice attributed to an exaggerated form of [filial piety](#) (*hsiao*), itself a Confucian tenet, that evolved into “*a ritualized practice of using one’s own flesh to make healing medicine for sick parents or elders in the family*”. ([Source](#))

First documented during the Tang Dynasty (618 – 907 CE), this form of “*meritorious cannibalism*” became a culturally established expression of filial piety by the 16th century, a demonstration of misguided devotion or commitment to one’s parents or one’s leaders recorded many times in the annals of history. Here is one such record:

“*Li Chong 李翀 was from Xijie 西街. From an early age he practiced the classics on ritual. At one time, Chong’s mother, née Tao, had a life-threatening illness (ji 疾). The physician said that without [consuming] human flesh [her illness] would not be cured (fei renrou buliao 非人肉不療*

). Chong sliced the flesh from his thigh (*gegu* 割股), cooked it into soup (*geng* 羹), and offered it to his mother. She gradually regained her health. —Yuan Yingqi 袁應祺 (sixteenth century)” ([Source](#), p. 2)

A 17th century example recounts how a son engaged in *gegu*, or filial slicing, along with prayer to the city god to increase his mother’s lifespan by reducing his own. And in yet another example twenty soldiers sliced their bodies and offered their flesh along with wine during the funeral of Wu Zhongyin (烏重胤). ([Ibid.](#), p. 37)

In all, 766 cases of *gegu*, spanning a period of over two thousand years, have been documented. The thigh, followed by the upper arm, were the most commonly consumed body parts, though less frequently sons and daughters volunteered their finger, breast, liver or even eyeball to their ailing mothers and fathers after cooking them with rice and serving them as congee. ([Source](#)) Needless to say, many of those who mutilated themselves in the misguided hope that their flesh would heal a sick parent died of infection themselves. And that was precisely the intention of the Chinese [scholar-officials](#) (*shì dàfū*), to get the feeble-minded to commit suicide without knowing. Incidentally, we see the same strategy and principle applied in our own time by all G-20 governments with [genetically engineered mRNA vaccines](#), which have been pushed by the authorities onto the gullible population as a way to ostensibly “protect the vulnerable”, meaning the elderly and the ill, from [Covid-19](#) infections, when in fact they are meant to thin the elderly population in developed nations and to sterilize the young in developing nations.

Medicinal cannibalism, the consumption of human parts for health reasons, which was first documented during the Later Han period (25 – 220 CE), predates meritorious cannibalism. Both, however, became popular during the Tang Dynasty (618 – 907 CE) when they were first associated with the concept of filial piety. By the end of the Qing Dynasty (1644 – 1912 CE) eating human parts was a firmly established practice of Chinese medicine and various treatments called for the consumption of the gall bladder, bones, hair, toes, fingernails, heart, liver, skin, milk, urine, placenta, and even plain human flesh. ([Source](#), p. 210)

How many people lost their lives due to the two categories of cannibalism that were practiced in China, *xiangshi* and *gegu*, is unknown but if the 20th century is any indication then the victims numbered in the millions. [The Guangxi Massacre](#) (1967 – 1976 CE) and the [Great Chinese Famine](#) (1959 – 1961 CE) are two relatively recent events when human flesh was consumed by perhaps millions of starving Chinese considering that at least 30 million died of starvation and 2.5 million were beaten or tortured to death during the latter atrocity. ([Source](#), p. 333)

One can argue that cannibalism saved many more lives than it took since it allowed the starving to avoid an otherwise certain death and therefore cannot be considered a method of population reduction but rather a last resort method to rebalance people and resources in times of great need. And this analysis is indeed correct, but only for instances when cannibalism was resorted to during times of famine caused by genuine natural disasters, such as droughts or floods, but

not when it served as a way of honoring or “healing” a relatives with one’s own flesh. Cannibalism also can by no means be considered a method to balance people and resources when it was used during warfare to punish the vanquished or as acts of vengeance to punish the enemy, or when famine was caused intentionally by burning stores of food and crops during sieges, which condemned entire walled populations to starvation and ultimately to eating their children and then each other. In such instances cannibalism was purely a method of reducing the population, whether for political or existential purposes. The conclusion that cannibalism was a conscious method of population control in China is further strengthened by the fact that it was sanctioned by the authorities, was not stigmatized by society, and that children were sacrificed so that adults could survive rather than vice versa.

d. Capital punishment

When human life is in overabundance its value diminishes. The excessive use of the death penalty by China’s legal system as punishment for a long list of offenses makes this abundantly clear.

Largely the result of [Legalism](#) (*fajia*), “a philosophical belief that human beings are more inclined to do wrong than right because they are motivated entirely by self-interest and require strict laws to control their impulses” ([Source](#)), Chinese scholars of the Qin Dynasty (221 – 206 BCE) believed that governing the state requires severe punishments for those who break the law. They also believed that benevolence and righteousness have no place in politics, much like [Machiavelli](#) (1469 – 1527 CE) was to espouse in Europe centuries later. This ideology had devastating effects on the administration of justice in China, which did not develop a code of civil law and dealt instead with all offenses through penal law. ([Source](#))

As a result, people were sentenced to death for many offenses that should have been dealt with by civil courts. The law “*was designed to protect the state from the people, not the people from the state*”. For serious crimes, such as subversion and treason, not only the offender himself was put to death but also his immediate relatives and associates were punished as they were held collectively responsible for the crime. In addition, the law was subjective, the status of the offender with relation to his victim determining the punishment, which meant that a slave could be decapitated for striking his master while the reverse scenario had no legal consequences for the master. ([Source](#))

Children and the elderly were also tortured and executed while those involved in conspiracies and uprisings, irrespective of their age, were burned in a fire or boiled in water. Only the seasons could save an offender from the death penalty because the Chinese believed that killing a human being in spring and summer would disrupt the harmony of nature and society, the cosmic order, and consequently the death penalty was carried out in fall and winter only. ([Source](#))

Confucianism supplanted Legalism during the Han Dynasty (206 BCE – 220 CE) and brought morality within the legal sphere which was aligned with Confucianism’s more humane worldview.

“The belief that punishments were supplementary to virtue and moral influence became quite popular among Han Confucianists, and as time passed, the supplementary function of punishment was increasingly emphasized. Having taken the tragic failure of the Legalists as a warning, the Han rulers and scholars worked out a penal system in which the polarity of law and morality. was embodied with morality as the positive element and law as the negative element. The result was a legalization of morality. They adopted from Confucianism the substance of moral duties and at the same time adopted from the Legalists the procedure of enforcing them.” (Source)

c. Slavery (work in progress)

2. Methods to balance males and females

a. Polygyny

(work in progress)

b. Concubinage and prostitution

(work in progress)

c. Infanticide

(work in progress)

d. Footbinding (*Chánzú*)

Footbinding (*Chánzú*) is a uniquely Chinese method of population control. It flourished because it allowed the authorities to accomplish several vital population control objectives: reduce the population, reduce the birthrate, rebalance the gender ratio, and ease the old age burden. The first two are obvious, since infection killed a good number of women and their lifelong disability made them unable to bear and care for many children, but the last two are not.

Since it could not be known in advance how many men would lose their lives in war, to match their number with an equal number of females through sex selective infanticide, the Chinese found a way to finetune gender balance through the practice of footbinding, an exclusively Chinese and a singularly cruel method that killed one in ten women ([Source](#)) or, if need be, far more, and made the rest less fertile or even infertile by condemning them to a life of physical disability, chronic illness, and economic dependence.

Starting before the arch of the foot was fully developed, thus between the ages of three and nine, the procedure involved the following: *“First, her feet were plunged into hot water and her toenails clipped short. Then the feet were massaged and oiled before all the toes, except the big toes, were broken and bound flat against the sole, making a triangle shape. Next, her arch was strained as the foot was bent double. Finally, the feet were bound in place using a silk strip measuring ten feet long and two inches wide. These wrappings were briefly removed every two days to prevent blood and pus from infecting the foot. Sometimes “excess” flesh was cut away or encouraged to rot. The girls were forced to walk long distances in order to hasten the breaking of their arches. Over time the wrappings became tighter and the shoes smaller as the heel and sole were crushed together. After two years the process was complete, creating a deep cleft that could hold a coin in place.*



Once a foot had been crushed and bound, the shape could not be reversed without a woman undergoing the same pain all over again.”([Source](#))

The practice had innocent beginnings. Dancers of the imperial harem during the [Southern Tang Dynasty](#) (937 – 976 CE) tied their feet to keep their toes firmly in place so they could dance on the tip of their toes. ([Source](#)) It was in other words the precursor to ballet shoes and limited to imperial dancers. In time, however, the practice was emulated by higher class women who sought to make their feet appear dainty, just as those of the dancers. China’s population controllers saw an opportunity and seized it by promoting footbinding as an ideal of female beauty, despite its grotesqueness, and to universalize it they made it a precondition of marriage, despite being repulsive to men and women alike.

“One eminent Song scholar and philosopher, [Zhu Xi](#) (1130 – 1200 CE), assisted in accelerating the spread of footbinding... Zhu Xi was an ardent supporter of footbinding, and introduced the practice into southern Fujian. He observed that Fujianese women tended to be unchaste and to indulge in lewdness; and therefore, he ordered that all women’s feet be bound to an excessive degree, causing them to hobble about with great difficulty. With such difficulty in movement, bound-foot women were expected to stay at home and devote themselves entirely to their household obligations. In Zhu Xi’s opinion, a Chinese woman should preserve chastity after the death of her husband, and it was better for the woman to starve than remarry. This regulated proper relations between the sexes in a family and enforced the spread of traditional Chinese culture.” ([Source](#), p. 2)

The practice did not trickle down into the mainstream but was forced onto the general population through deliberate propaganda initially for its utility in keeping women chaste and dependent and therefore subservient to men, but also for condemning widows to a fast death to relieve society from the burden of having to care for the elderly. In time, however, its usefulness for population control became evident, since China’s rulers would have noticed that footbound girls often died from infection or suicide and those who made it to adulthood had fewer children, and as the needs of the state to lower the population grew more desperate, footbinding too became increasingly extreme and grotesque.

*“The sixteenth century saw the method undergo a major change in which the four toes, not including the big toe, were folded under. Footwear and excavations from the Song (960-1279) and Yuan (1271-1368) periods indicate that the goal in earlier times was to make the foot narrower and the toes pointed, but that the arch was not broken as it would be in the later phase. The cleavage formed by the broken arch became the site of erotic fascination, hence the beginning of the so-called “cult of the golden lotus.” Along with the “three-inch golden lotus” came the advent of high heels, the fashion that readers have long noted in the sixteenth-century novel *Golden Lotus* (or *Plum in the Golden Vase*, *Jin Ping Mei*). Although the old way of leaving the sole flat never completely disappeared, the new way became fashionable first among the elite, then downward along the social ladder.”* ([Source](#))

To sell the idea that unnaturally small feet are desirable and aid in the dissemination of this violent practice among all classes, the Chinese elites presented footbinding as a status symbol and a mark of feminine beauty without which a woman's chances of marriage greatly diminished. Under the pretext of making women more desirable they first began to bind the feet of the daughters of the upper-class and later also of peasant and working class girls during early childhood in such a way as to prevent their growth. This exceedingly cruel and painful practice and the hideously deformed and crippled feet it produced was made appealing through manipulative language that referred to the mutilated products as "lotus feet", thus as something dainty and beautiful, and through inverted logic that presented such hideously deformed feet that looked like animal hooves as erotic, thus as the absolute opposite of what they were. As all population controllers have done throughout the ages, they turned reality upside down and inside out to present something as the absolute opposite of what it is. So they turned a hideous deformity into a mark of beauty. They succeeded because the population was illiterate, downtrodden, obedient and conformist, but also because the need to reduce the number of children was universal and compelled the poor far more than the rich to go to extremes.



All the propaganda in the world could not hide the fact that both men and women, then and now, found the sight of bounded feet repulsive which is why women always covered their deformed feet

with special slippers, even at night and if otherwise nude ([Source](#)) and during sexual intercourse, and never exposed their mutilated feet to men or to anyone else for that matter, least of all for erotic purposes. Had men found bound feet erotic they would have insisted on seeing their women barefoot as often as possible, especially in bed, and countless accounts of all manner of sexual perversions involving bound feet would have survived in literature, art, and in legal and medical accounts. But none exist other than the propagandistic notion that bound feet were erotic, which grossly contradicts the reality that they were never shown in life or depicted in art. Bound feet were a strict taboo. ([Source](#))

A Western missionary active in China in 1869 described the taboo of seeing bound feet and the repulsion Chinese men and women felt towards them:

“By no means can a sight of them [i.e. the bound feet] be had for examination. There is a sort of masonic secrecy about them; the maid turns away her gaze... The repulsion is sometimes so great, that it is said that the husband even is not permitted to see the feet of his wife.” ([Source](#), p. 94)

What exists are accounts of the pain and misery endured by women. Here is one such account:

“I was born in a certain district in western Honan Province, at the end of the Manchu dynasty. In accordance with custom, at the age of seven I began binding. I had witnessed the pain of my cousins, and in the year it was to begin was very much frightened. That autumn, distress befell me. One day prior my mother told me: ‘You are now seven, just at the right age for binding. If we wait your foot will harden, increasing the pain. You should have started in the spring, but because you were weak we waited till now. Girls in other families have already completed the process. We start tomorrow. I will do this for you lightly and so that it won't hurt; what daughter doesn't go through this difficulty?’ She then gave me fruit to eat, showed me a new pair of phoenix-tip shoes, and beguiled me with these words: ‘Only with bound feet can you wear such beautiful shoes. Otherwise you'll become a large-footed barbarian and everyone will laugh at and feel ashamed of you.’ I felt moved by a desire to be beautiful and became steadfast in determination, staying awake all night.

I got up early the next morning everything had already been prepared Mother had me sit on a stool by the bed. She threaded a needle and placed it in my hair, cut off a piece of alum and put it alongside the binding cloth and the flowered shoes. She then turned and closed the bedroom door. She first soaked my feet in a pan of hot water, then wiped them, and cut the toenails with a small scissors. She then took my right foot in her hands and repeatedly massaged it in the direction of the plantar. She also sprinkled alum [[alum](#) is an [antihemorrhagic](#) agent] between my toes. She gave me a pen point to hold in my hands because of the belief that my feet might then become as pointed as it was. Later she took a cloth three feet long and two inches, wide, grasped my right foot, and pressed down the four smaller toes in the direction of the plantar. she joined them together. bound them once, and passed the binding from the heel to the foot surface and then to the plantar. She did this five times and then sewed the binding together with thread. To prevent it from getting loosened, she tied a slender cotton thread from the tip of the foot to its center.

She did the same thing with the left foot and forced my feet into flowered shoes which were slightly smaller than the feet were. The tips of the shoes were adorned with threads in the shape of grain. There was a ribbon affixed to the mouth of the shoe and fastened on the heel. She ordered me to get down from the bed and walk, saying that if I didn't the crooked-shaped foot would be seriously injured. When I first touched the ground, I felt complete loss of movement; after a few trials, only the toes hurt greatly. Both feet became feverish at night and hurt from the swelling. Except for walking, I sat by the [k'ang](#) [heated bed]. Mother rebound my feet weekly, each time more tightly than the last. I became more and more afraid. I tried to avoid the binding by hiding in a neighbor's house. If I loosened the bandage, mother would scold me for not wanting to look nice. After half a year, the tightly bound toes began to uniformly face the plantar. The foot became more pointed daily; after a year, the toes began to putrefy. Corns began to appear and thicken, and for a long time no improvement was visible. Mother would remove the bindings and lance the corns with a needle to get rid of the hard core. I feared this, but mother grasped my legs so that I couldn't move.

Father betrothed me at the age of nine to a neighbor named Chao. and I went to their house to serve as a daughter-in-law in the home of my future husband. My mother-in-law bound my feet much more tightly than mother ever had, saying that I still hadn't achieved the standard. She beat me severely if I cried; if I unloosened the binding, I was beaten until my body was covered with bruises. Also, because my feet were somewhat fleshy, my mother-in-law insisted that the foot must become inflamed to get the proper results. Day and night, my feet were washed in a medicinal water; within a few washings I felt special pain. Looking down, I saw that every toe but the big one was inflamed and deteriorated.

Mother-in-law said that this was all to the good. I had to be beaten with fists before I could bear to remove the bindings, which were congealed with pus and blood. To get them loose, such force had to be used that the skin often peered off, causing further bleeding. The stench was hard to bear, while I felt the pain in my very insides. My body trembled with agitation. Mother-in-law was not only unmoved but she placed tiles inside the binding in order to hasten the inflammation process. She was deaf to my childish cries. Every other day, the binding was made tighter and sewn up, and each time slightly smaller shoes had to be worn. The sides of the shoes were hard, and I could only get into them by using force. I was compelled to walk on them in the courtyard, they were called distance-walking shoes. I strove to cling to life, suffering indescribable pain. Being in an average family, I had to go to the well and a pound the mortar unaided. Faulty blood circulation caused my feet to become insensible in winter. At night, I tried to warm them by the k'ang, but this caused extreme pain. The alternation between frost and thawing caused me to lose one toe on my right foot.

Deterioration of the flesh was such that within a year my feet had become as pointed as new bamboo shoots, pointing upwards like a red chestnut. The foot surface was slightly convex, while the four bean-sized toes were deeply imbedded in the plantar like a string of cowry shells. They were only a slight distance from the heel of the foot. The plantar was so deep that several coins could be placed in it without difficulty. The large toes faced upwards, while the place on the right

foot where the little toe had deteriorated away pained at irregular intervals. It left an ineffaceable scar.

My feet were only three inches long, at the most. Relatives and friends praised them, little realizing the cisterns of tears and blood which they had caused. My husband was delighted with them, but two years ago he departed this a world. The family wealth was dissipated, and I had to wander about, looking for work. That was how I came down to my present circumstances. I envy the modern woman. If I too had been born just a decade or so later, all of this pain could have been avoided. The lot of the natural-footed woman and mine is like that of heaven and hell.” ([Source](#), pp. 224-7)

The result of this painful and inhumane form of mutilation was that any number of young girls could be killed until they reached marriage age and in this fashion superfluous women could be discarded. Foot-binding served as a delayed form of abortion or infanticide. Under the best circumstances, at least 10% of the girls with bound feet died of infection and the rest suffered lifelong disability and complications such as ulcerations, paralysis, gangrene, septicemia, arthritis, malodor, and mortification of the lower limbs. ([Source](#)) The number could be increased at will by simply making the binds tighter and inserting glass or tile shards between the toes to cause infection and gangrene, which was standard practice.

But equalization of the male/female ratio was not the only population control objective accomplished through foot-binding. By physically handicapping women they could be sequestered at home and prevented from having sexual intercourse prior to marriage, their fidelity could be assured during marriage, their fertility could be reduced by virtue of being physically handicapped, their sexual appeal to men lowered by their hideous deformity and consequently the frequency of sex and the likelihood of pregnancy, the number of children they produced could be reduced by forcing both men and women into arranged marriages, and they could be made entirely dependent on men so as to starve to death rather than remarry if they became widowed. These are six additional ways in which foot-binding helped the population control prerogative.



([Source](#))

Footbinding became so valuable to the population control effort by the 17th century that when [Emperor Zangxi](#) (r. 1661 – 1722 CE) tried to end the practice in 1665, three years later his ban was revoked by the [Ministry of Rites](#). ([Source](#)) The [eunuch civil servants](#) and the [scholar-bureaucrats](#) held the real power in imperial China and they alone drove the population control program. They reinstated the practice of footbinding over the will of the emperor and in blatant violation of one of the fundamental precepts of the Confucian ethics, that of not harming the body for it is a sacred gift, as embodied in the Chinese aphorism “*Dare not injure even the hair and skin of the body received from mother and father*”. ([Source](#), p. 118)

But injured they did. Depending on the severity of the footbinding, women either maintained a level of independence or became totally incapacitated and utterly dependent on body servants who carried them around when their feet were too painful to walk on. ([Source](#), p. 97) The women who lost their mobility also lost their ability to bear children, but this knowledge is an even greater taboo than the sight of bound feet.

Although missionary doctors from the West have witnessed the ravages of footbinding firsthand none have attributed China’s low fertility to it, despite the medical evidence staring in their faces, but have gone out of their way to blame it on other factors. Here is one such example:

“Such diseases as [chlorosis](#), [dysmenorrhœa](#) , [amenorrhœa](#), [leucorrhœa](#), etc. are found more frequent and intractable among the small-footed class, and these affections seriously affect population. As a rule, Chinese families are smaller than European; the number of unfruitful marriages is enormously great—partly owing to the causes above stated, but doubtless also in part to the extensive use and deleterious effects of opium smoking, and to the practice of suckling their children for three, four, or five years, which is so common here. At the same time in no country is the desire for posterity greater, especially for the male children.” ([Source](#))



Another Western doctor active in China observed in 1916 a very high incidence of [uterine inversion](#) cases compared to other regions of the world, namely 1 in 10,000 in China versus 1 in 190,000 in Ireland, zero in 150,000 in Germany, and zero in 250,000 in St. Petersburg, Russia. ([Source](#), p. 4) Only footbinding can explain the high incidence of uterine inversion in China compared to elsewhere in the world, but the matter has never been investigated because it would reveal the true purpose of footbinding, population control.

By the Ming Dynasty (1368 – 1644 CE) footbinding was normal practice and when its prevalence was first measured in 1835 it was found to affect 50 to 80% of women, depending on the region, but irrespective where in China it affected the upper-class far more than the working class women whose labor society could not afford to destroy or diminish by binding their feet. ([Source](#))



([Source](#))

Muslims merely curtailed their women's right to move freely, segregated them at home, and covered them up in public so they would not tempt men. The Chinese went much further by impairing women physically to prevent them from moving freely, sequestering them at home by making it impossible for them to go very far, and making them physically unattractive by disfiguring their feet. Both cultures intended to prevent women from mating and from choosing their own mate. As we have already seen with the Muslims, Hindus and ancient Greeks, arranged marriages had the advantage of producing fewer offspring. The Chinese population controllers took advantage of this arcane knowledge as dispassionately as their counterparts in other societies.

By physically handicapping women through footbinding they could be sequestered at home and prevented from having sexual intercourse prior to marriage, their fidelity could be assured during marriage, their fertility could be reduced by virtue of being physically disabled, their sexual appeal to men lowered by their hideous deformity and consequently the frequency of sex and the likelihood of pregnancy, the number of children they produced could be reduced by forcing both men and women into arranged marriages, and they could be made entirely dependent on men so as to starve to death rather than remarry if they became widowed. Footbinding therefore reduced the existing population, depressed the rate of population growth,

rebalanced the genders, and eased the old age burden. Not surprisingly, it was key to China's effort to control population growth.



[\(Source\)](#)

- e. **Domestic segregation and legal subordination**
(work in progress)
- f. **Self-immolation**
(work in progress)
- g. **Monasticism**
(work in progress)

3. Methods to prevent births (work in progress)

- a. **Contraceptives**
(work in progress)
- b. **Abortion**
(work in progress)
- c. **Slavery and serfdom**
(work in progress)
- d. **Segregation of women**
(work in progress)
- e. **Footbinding**
(work in progress)

4. Methods to balance people and resources (work in progress)

a. New crops and agricultural progress

(work in progress)

b. Austerity and asceticism

(work in progress)

c. Taxes

(work in progress)

d. Bureaucracy

(work in progress)

e. Land tenure

(work in progress)

f. Hygiene and sanitation

(work in progress)

g. Trade

(work in progress)

h. Medical care

(work in progress)

i. Technology and weaponry

(work in progress)

Demography: (work in progress)

Conclusion: (work in progress)

Among the paramount lessons history teaches us is that the older a civilization is the less individual freedom it allows its citizens. China being the oldest surviving civilization on earth it is also the most imprisoning. And since the mechanisms of imprisonment are not just political but also cultural, religious and economic its people are the most submissive in the world.

THE MONGOLS (work in progress)

The Mongols spread west towards Europe and east towards China from the Mongolian plateau in wave after wave and killed everyone in their path who did not surrender and pay tribute or who did not accept their rule. Those who refused to bow to their rule were killed indiscriminately to make their nomadic lifestyle possible once again since agricultural societies had boxed them in through encroachment on the lands they used for their transhumance making their pastoral and peripatetic life increasingly difficult.

The Mongol conquest is the last gasp of the pastoralist nomads to eradicate the sedentary agriculturalists. Nomads need far more land per capita than agriculturalists to survive, as they move their herds from pasture to pasture. The Chinese built massive walls across the landscape thousands of kilometers long to keep the nomads out and nothing would have been more offensive to the nomadic Mongols than artificial barriers hundreds of kilometers long that contained their movements across the land.

Violence associated with the Mongol conquests is responsible for the demise of 20 to 60 million people between 1206 and 1404 alone, the time when Genghis Khan, Kublai Khan, and Timur ravaged Eurasia.



(Source)

PRE-COLUMBIAN CIVILIZATIONS (work in progress)

They practiced human ritual sacrifice at such a large scale that they did not need war or any other method of population control, which is why they were ill-prepared to confront the Conquistadors and a handful of Spaniards were able to conquer entire civilizations with little or no resistance.

AFRICA (work in progress)

The entire continent served as a human factory for the Islamic and Christian worlds providing tens of millions of souls over the centuries.

Native methods of population were tribal conflicts, male and female circumcision, infanticide, matricide, patricide, and cannibalism.

AUSTRALIA (work in progress)

Aboriginal tribes limited population growth through tribal conflict and an extreme form of male circumcision, or more precisely of male genital mutilation, called subincision, that rendered most males incapable of reproduction.

“In this mutilating procedure the foreskin is removed and, with a thin stick inserted into the urethra to maintain its patency, an incision is then made in the under surface of the penis near the base of its shaft, in effect making a urethral fistula. Sometimes another stick is inserted through the penis at this point and left in to maintain the fistula. The result is that urine can be evacuated via the external meatus if a finger is held over the fistula but semen is ejaculated via the fistula, presumably little of it entering the vagina, during intercourse.” ([Source](#))

“In Australia, the Aboriginal people’s resources were so severely limited that without restricting the number of people in their population, sustaining life would have been impossible. Aborigines solved this problem by penile manipulation, in which the phallus’ urethra was sliced through from the testes to its opening. This procedure did not reduce either the man’s ability to have inter-course or his sexual pleasure, but it did largely reduce the number of sperm introduced to his partner’s vagina and thus significantly reduced the likelihood of pregnancy. However, notably, this manipulation does not resemble circumcision, but rather is an example of the many forms of sex organ manipulation that humans have used throughout our history.” ([Source](#))

Females were subjected to an equally violent form of mutilation of their sexual organs.

“The Australians cut out the clitoris, and as I have noted elsewhere extirpate the ovary for Malthusian purposes (Journal of Anthropology. Inst., vol. viii. of 1884). ([Source, footnote 180](#))

SMALL ISLAND CULTURES (work in progress)

Cannibalism

Cultures that did not turn to agriculture because of land scarcity, being insular and too isolated for trade, turned to cannibalism to survive. The scarcity of land and resources forced all island nations into this predicament.

Cannibalism solves all population problems, as it eliminates the need to limit births and to find justifications for increasing deaths, balances males and females, and maintains equilibrium between the population and natural resources. More than this it aids and accelerates natural selection since the strong eat the weak and the healthy the sick. It keeps the old age burden low since the young eat the old. And it recycles the vast resources used to rear a human being to adulthood back into the food supply of the human population so that precious animal proteins are not wasted.

All that island cultures had to do is find ways to avoid having to eat people they were emotionally attached to, thus people of their own tribe, and to mark those least valuable for the community for consumption by the neighboring tribe. They did the former by limiting themselves to eating only members of the enemy tribe or tribes and the latter by tattooing onto the skin the status of every individual. High value individuals had tattoos that indicated to the enemy tribe that they are not to be touched while low value individuals carried tattoos that indicated the opposite, which is why all societies that used cannibalism as their primary method of population control also used tattoos: Fiji, Māori of New Zealand, Papua New Guinea, Melanesia, etc.



Māori man:

<https://www.outlookindia.com/outlooktraveller/explore/story/70053/travel-around-the-world-with-these-5-tattoos-from-different-cultures>

Philippines- A Bontoc Igorot man with multiple tattoos on his arms and chest.

<https://www.pinterest.com/pin/485825878543674206/>

Papua New Guinea: <https://www.pinterest.com/pin/247064729532085464/>





[\(Source\)](#)

Conclusion for religion

The spirits were originally conceived by the shamans to help them mend the sick and force consensus on the dominant males and thus keep the peace within the tribe and the tribe strong and united. The spirits, which were the first form of the divine imagined by man, were from the very beginning man's invention, an invention of necessity to make peaceful coexistence possible through fear of abstract but all-powerful entities that could not be seen or challenged by man. The spirits created by the shamans and their animistic beliefs were the first instrument of mind control.

The shaman evolved into the priest of agrarian societies and the spirits evolved into gods. But the need to keep the peace by controlling the minds of people became even more acute for settled communities of people stuck in one place with nowhere to go and forced to cooperate on a daily basis to produce enough food to survive. The need to not only control man's mind but also shape it on a continuous basis according to society's needs became the priests' primary function and they did it by conceiving ever more elaborate and fanciful concepts that became the seeds of doctrine.

The priests of the first agrarian societies became the hierarchies of priests of the first dynasties and empires and the pillars of organized religion. The role of the priests grew in importance along with the number of people whose minds they needed to control so people came to accept ever more restrictions on their individual freedom to enable social coexistence and collaboration but also social inequality and stratification. The need to shape man's mind to acquire a social conscience and to control man's behavior in an unjust social order so he does not transgress and comes to pose a threat to that social order became the task of organized religion, hence the need to control the behavior and thinking of man evolved into an elemental aspect of civilization building. To keep the people united in faith the priests needed a common denominator and this is how the idea of a single God developed and monotheism appeared. One God means one belief system and out of this grew dogma from which no transgressions were allowed as that would have imperiled the cohesiveness and stability of the empire.

That is how the shamans became the priests who created organized religion and how the spirits became the gods who gave way to just one God. At no point in time was the spiritual realm and the divine anything other than a human creation and an instrument of mind control conceived by humans to be used on humans. For only by controlling the minds of men could the priests recreate nature's equilibrium in society, which is an artificial construct and therefore entirely out of God's hands, the cosmic God. Man created the God of Small Things to emulate the Cosmic God. And the God of Small Things, whether we call him Ra, Aton, Brahma, Paramatma, Ahura Mazdā, Adonai, Yahweh, Jehovah, or Allah is just a figment of man's imagination born of his desperate need to create and sustain an artificial world separate from the natural world.

The vast majority of people lack the intelligence to rationalize why they have to respect rules that make peaceful coexistence possible and must therefore be conditioned by fear and reward to subscribe to such rules. What better way to instill fear than through an invented, all-powerful, all-knowing, and all-present entity called God? Even if human beings have the requisite intelligence

they lack the discipline to respect the social rules at all times and never to transgress them, which is why the priests had to fill this void.

To succeed they had to fulfil two essential roles: first, to shape, guide and control human behavior and, second, to limit the number of people so it does not exceed the available resources, in other words exercise behavioral and numerical control. The priests are the shepherds of man in their first role and the predators of man in their second. Man's spiritual propensity has been hijacked from the very beginning by the shamans for existential purposes, but it is the priests who made religion the first politics.

To carry out their mission, priests had to establish a presence everywhere there are people, from the largest to the smallest communities and make their institution felt and seen at all times and by all people through sacred and imposing architecture, rituals and rites. And they had to make their voices and teachings heard by every human being as often as possible to establish themselves in the human psyche as the ultimate authority and God's voice on earth so as to get hold of the human mind and keep it captive from the cradle to the grave. Had priests not assumed these roles, peaceful coexistence and cooperation would have remained elusive and therefore our survival and our civilization would have been impossible. Firstly, because a social conscience could not have evolved and, secondly, because population growth could not have been limited. It is easy to see how a social conscience would have never evolved without a society and someone to direct and define both conscience and society. But it is very difficult to see how a society could limit population growth without destroying itself and how someone could succeed without anyone knowing. Which is why controlling the behavior of people has always been a public task while controlling population growth has always been a secret task.

The efforts made by priests of various religions to control population growth during the period 500 CE to 1760 CE are, as we have seen, of three kinds:

1. Efforts meant to get people to kill each other (wars of conquest, cannibalism, infanticide, capital punishment, torture)
2. Efforts meant to compel people to commit suicide (wars of convenience, sati, jauhar)
3. And efforts meant to prevent people from having children (castration, prostitution, birth control, monasticism)

Moderating these efforts to control population growth were the efforts made to limit per capita consumption so the available resources could feed as large a population as possible and thus as many people as possible would be spared from premature death. The efforts to limit consumption per capita, as we have seen, came in many forms both negative (social stratification, social exclusion, slavery, bondage) and positive (hospitality, alms giving, feeding the poor and the mendicants, donating part of one's income, offerings).

Let us see now how these three streams of population control and the effort to limit consumption evolved during the time of nation states once organized religions ceded ground to secular authorities to assume the driving role in the population control effort.

Age Two: Post-industrial Revolution Age (1760 – 1920 CE) (work in progress)

This was the age of unprecedented per capita growth in the consumption of natural resources, especially fossil fuels, due to industrialization.

We learned that every invention which saves lives or extends lifespans has to be counteracted by a method of taking lives and shortening lifespans. Since then, every invention has been first used to take life and only after it has taken enough lives is allowed into the public domain to be used for the benefit of man.

The strategy of the previous era was to manufacture faith, blind faith in a single God fully controlled by a single entity, the Church, as a controlling agent and a common denominator. In the era that followed, from 1760 to 1945, the system's focus was on manufacturing obedience, unquestioned obedience to the State.

Past prophets, extraordinary as they were, cannot solve our current problems. Once that was understood the program of population control had to be secularized especially since Christianity could not be imposed on the two other major cultures and religions of the world, Hindu India and Confucian China. Religion had reached its geopolitical limits and could no longer serve as the coalescent factor, as the common denominator for a new level of civilization.

By 1500 CE most populations relied on domesticated food sources and the battle between nomads and agriculturalists ended throughout the world except in the Americas where the European invaders clashed with the natives. The latter were almost exterminated under the pretext of civilizing the savages, but in fact to steal their land and resources. The Americas served as an outlet for unchecked European population growth.

Steam power

Civilization advanced in step with its technical ability to move objects and heat buildings, thus with its ability to harness power first from human muscles (human-power), then from animal muscles (animal power), followed by the force of moving water (water power), then of moving wind (wind power), and finally of burning coal to heat water and create steam (steam power). The first two used only organic force, the third the force of water harnessed by structures and mechanisms made of wood, the fourth the force of wind harnessed by structures and mechanisms made of wood, and last the force of steam harnessed by machines made of iron. ([Source](#))

Passing the baton:

The Church had to pass on the knowledge of the need to control population control to secular governments and did so through [Thomas Malthus](#) (1766 – 1834 CE) whose 1798 book, [An Essay on the Principle of Population](#), showed that *"the power of population is indefinitely greater than the power in the earth to produce subsistence for man."* ([Source](#), p. 13)

Malthus's most famous passage:

"A man who is born into a world already possessed, if he cannot get sustenance from his parents, upon whom he has a just demand . . . has no business to be where he is. At nature's mighty feast there is no vacant cover for him. She tells him to be gone."

"A man who is born into a world already possessed, if he cannot get subsistence from his parents on whom he has a just demand, and if the society do not want his labour, has no claim of right to the smallest portion of food, and, in fact, has no business to be where he is. At nature's mighty feast there is no vacant cover for him. She tells him to be gone, and will quickly execute her own orders, if he does not work upon the compassion of some of her guests. If these guests get up and make room for him, other intruders immediately appear demanding the same favour. The report of a provision for all that come, fills the hall with numerous claimants. The order and harmony of the feast is disturbed, the plenty that before reigned is changed into scarcity; and the happiness of the guests is destroyed by the spectacle of misery and dependence in every part of the hall, and by the clamorous importunity of those, who are justly enraged at not finding the provision which they had been taught to expect. The guests learn too late their error, in counter-acting those strict orders to all intruders, issued by the great mistress of the feast, who, wishing that all guests should have plenty, and knowing she could not provide for unlimited numbers, humanely refused to admit fresh comers when her table was already full."

It was the colonial powers who were given this knowledge first so they could employ it on the people they subjugated and displaced in faraway lands to make room for Christians. The biological warfare method was transferred to Europe's colonial powers and their governments through the various arms of the Church.

BOOK TWO

THE PRESENT

TO KNOW WHERE WE ARE AND WHY WE MUST CHANGE.

STAGE FOUR: (work in progress)

Proactive and Technocratic Period or the Age of Controlled Population Stability and Sustainability

Cause of population control: planning

Agent of population control: international system, UN

Method of population control: subverting reproduction and immunity

This period started in 1920, as soon as WW2 ended, and is ongoing. It is the modern day period which we may call the *Proactive and Technocratic Period* or the *Age of Controlled Population Stability and Sustainability* (1920 – 2022).

This period is characterized by rapid population growth due to a much more efficient society in terms of food production, transport and distribution, medicine, sanitation, hygiene, and ...

Five systems of population control evolved during this period:

1. The Soviet abortion system
2. The Western covert chemical sterilization system (endocrine disruptors)
3. The Chinese one-child policy system
4. The Indian involuntary surgical sterilization system
5. The African biological warfare system (imposed from the outside by the UN and the US)

Geopolitics requires that we give up our prejudices, misconceptions and biases; that we expand our horizons to global proportions; that we rise above our circumstances and environments to gain a bird's-eye view of our planet and future. No subject is more complex, challenging, consequential or more beautiful. It is the art and science of civilization building, the agony and ecstasy of sculpting society with human lives, and the perpetual balancing act between good and evil for benevolent outcomes. It is not for the faint of heart. It is only for those willing and capable of going where no man has been before, of thinking what no man dares to think, and of doing what no man would ever try. Because that is what is required of those who assume the awesome responsibility of doing for civilization what God does for nature, maintain equilibrium.

Summary

The only constant in our history has been to kill. The reasons for killing have also remained the same: (1) for reproduction, access to mates, and (2) for survival, access to resources. The motivation too has remained the same, to wield absolute power over mankind.

The methods of population control, however, have evolved from: (1) outright killing (infanticide, matricide, patricide, cannibalism, mass ritual sacrifice, war), (2) to persuading people to commit suicide (sati, war), (3) to rendering people incapable of conception (castration, male and female circumcision), (4) to excluding people from reproduction either forcibly (slavery) or voluntarily (monasticism), (5) to denying children the right to live (abortion), (6) to preventing conception (involuntary surgical sterilization, covert chemical sterilization with endocrine disruptors, coercive biological sterilization with vaccines), (7) to subverting the sexual drive to render people incapable or unwilling to reproduce (chemical or biological destruction of libido), (8) to causing sexual confusion to exclude people from procreation (psychosocial LGBTQ propaganda, sex change operations, psychological emasculation), (9) to subverting immunity to shorten lifespans (drugs, medical protocols, overmedication, mRNA vaccines), (10) to trapping people in a digital universe and deny them the right to reproduce and the right to live (Metaverse).

To control population growth instinctively, retroactively, actively, and finally proactively without being detected all faiths and social systems have been based on falsehoods.

BOOK THREE

THE FUTURE

TO KNOW WHERE WE WILL GO AND HOW WE WILL GET THERE.

History has taught us that we don't live only for the present but also for the future and that our immortality comes not from our physical bodies but from our actions and their impact on human civilization in the future.

Without facing the facts and adopting a global population stabilization law we are condemned to start a new cycle of misery that may well last a thousand years.

The path ahead brings to the following crossroads where we face hard choices that will shape our civilizations for millennia to come:

1. Organic or artificial
2. Indefinite energy growth or energy use that makes us indistinguishable from the environment
3. Planetary or multiplanetary civilization
4. Linguistic communication or mind communication (telepathy)
5. Social stratification or no social stratification
6. Prepared for cosmological disruptions with infrastructure below ground and in orbit or not
7. Cloning or not cloning
8. Life extension or limited lifespan

And many more choices...