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ANDITE EXPANSION IN THE ORIENT

Asia is the homeland of the human race. It was on a southern peninsula of this continent that Andon and Fonta were born; in the highlands of what is now Afghanistan, their descendant Badonan founded a primitive center of culture that persisted for over one-half million years. Here at this eastern focus of the human race the Sangik peoples differentiated from the Andonic stock, and Asia was their first home, their first hunting ground, their first battlefield. Southwestern Asia witnessed the successive civilizations of Dalamatians, Nodites, Adamites, and Andites, and from these regions the potentials of modern civilization spread to the world.

1. THE ANDITES OF TURKESTAN

For over twenty-five thousand years, on down to nearly 2000 B.C., the heart of Eurasia was predominantly, though diminishingly, Andite. In the lowlands of Turkestan the Andites made the westward turning around the inland lakes into Europe, while from the highlands of this region they infiltrated eastward. Eastern Turkestan (Sinkiang) and, to a lesser extent, Tibet were the ancient gateways through which these peoples of Mesopotamia penetrated the mountains to the northern lands of the yellow men. The Andite infiltration of India proceeded from the Turkestan highlands into the Punjab and from the Iranian grazing lands through Baluchistan. These earlier migrations were in no sense conquests; they were, rather, the continual drifting of the Andite tribes into western India and China.

For almost fifteen thousand years centers of mixed Andite culture persisted in the basin of the Tarim River in Sinkiang and to the south in the highland regions of Tibet, where the Andites and Andonites had extensively mingled. The Tarim valley was the easternmost outpost of the true Andite culture. Here they built their settlements and entered into trade relations with the progressive Chinese to the east and with the Andonites to the north. In those days the Tarim region was a fertile land; the rainfall was plentiful. To the east the Gobi was an open grassland where the herders were gradually turning to agriculture. This civilization perished when the rain winds shifted to the southeast, but in its day it rivaled Mesopotamia itself.

POGLAVLJE 79  
ANDITSKO ŠIRENJE ISTOKOM

AZIJA je istinska kolijevka ljudske rase. Na južnom su poluotoku ovog kontinenta rođeni Andon i Fonta; u planinskim oblastima koje danas pripadaju Afganistanu njihov potomak Badonan je utemeljio primitivni kulturni centar koji se održao više od pola milijuna godina. U ovom istočnom centru ljudske rase, došlo je do otcjepljenja Sanguških naroda od Andonske loze i Azija je bila njihov prvi dom, prvo lovište i prvo bojno polje. Na području jugozapadne Azije jedna za drugom javile su se civilizacije Dalamita, Nodita, Adamita i Andita i iz ovih se oblasti sjeme ljudske rase proširilo po cijelom svijetu.

1. ANDITI IZ TURKESTANA

Kroz više od dvadeset pet tisuća godina, sve do prije gotovo 2000 godina pr.K. u srcu Euroazije su živjeli najvećim dijelom Anditi, premda u sve manjem broju. Iz nizijskih oblasti Turkestana, Anditi su krenuli prema zapadu zaobilazeći velika unutarnja jezera na putu prema Europi, dok su iz visinskih oblasti malo po malo prodirali prema istoku. Istočni Turkestan (Sinkijang) i u nešto manjoj mjeri Tibet, predstavljaju vrata kroz koja su ovi mezopotamijski narodi prešli planine i ušli u sjeverne zemlje žute rase. Anditi su postupno prodrli u Indiju iz turskestanskog gorja prema Pandžabu i s iranskih pašnjaka kroz Balukistan. Ove ranije migracije nisu imale osvajački karakter; one prije predstavljaju neprekinutu seobu anditskih plemena u zapadnu Indiju i Kinu.

Tijekom gotovo petnaest tisuća godina održavani su centri mješane anditske kulture u dolini Tarima u Sinkijangu i nešto južnije, u visinskim oblastima Tibeta, gdje je došlo do obilnog miješanja Andita i Andonita. Dolina rijeke Tarim u ovom razdoblju predstavlja najudaljeniju istočnu točku instinske anditske kulture. Anditi su ovdje izgradili utvrde i uspostavili trgovinske veze s naprednim Kinezima na istoku i Andonitima na sjeveru. U ovo doba, dolina Tarima je bila jako plodna; kiše su bile obilne. Prema istoku se pružala otvorena travnata ravnica Gobi, gdje su se stočari postupno okrenuli obradi zemlje. Ova je civilizacija propala kad su vjetrovi koji su nosili kišu skrenuli prema jugoistoku, ali u ovo se doba mogla mjeriti i sa samom Mezopotamijom.

By 8000 B.C. the slowly increasing aridity of the highland regions of central Asia began to drive the Andites to the river bottoms and the seashores. This increasing drought not only drove them to the valleys of the Nile, Euphrates, Indus, and Yellow rivers, but it produced a new development in Andite civilization. A new class of men, the traders, began to appear in large numbers.

When climatic conditions made hunting unprofitable for the migrating Andites, they did not follow the evolutionary course of the older races by becoming herders. Commerce and urban life made their appearance. From Egypt through Mesopotamia and Turkestan to the rivers of China and India, the more highly civilized tribes began to assemble in cities devoted to manufacture and trade. Adonia became the central Asian commercial metropolis, being located near the present city of Ashkhabad. Commerce in stone, metal, wood, and pottery was accelerated on both land and water.

But ever-increasing drought gradually brought about the great Andite exodus from the lands south and east of the Caspian Sea. The tide of migration began to veer from northward to southward, and the Babylonian cavalymen began to push into Mesopotamia.

Increasing aridity in central Asia further operated to reduce population and to render these people less warlike; and when the diminishing rainfall to the north forced the nomadic Andonites southward, there was a tremendous exodus of Andites from Turkestan. This is the terminal movement of the so-called Aryans into the Levant and India. It culminated that long dispersal of the mixed descendants of Adam during which every Asiatic and most of the island peoples of the Pacific were to some extent improved by these superior races.

Thus, while they dispersed over the Eastern Hemisphere, the Andites were dispossessed of their homelands in Mesopotamia and Turkestan, for it was this extensive southward movement of Andonites that diluted the Andites in central Asia nearly to the vanishing point.

But even in the twentieth century after Christ there are traces of Andite blood among the Turanian and Tibetan peoples, as is witnessed by the blond types occasionally found in these regions. The early Chinese annals record the presence of the red-haired

U razdblju oko 8000 godina pr.K. počele su se sušiti visinske oblasti centralne Azije, što je natjeralo Andite da potraže niže oblasti pored rijeka i mora. Sve veća suša ne samo što ih je primorala na migraciju u dolinu Nila, Eufrata, Inda i Žute rijeke, već je također potakla novi razvoj anditske civilizacije. U velikom se broju počela javljati nova društvena klasa trgovaca.

Kad se zahvaljujući vremenskim uvjetima Anditi više nisu bili u stanju isključivo baviti lovom, nisu se povelili za evolucijskim primjerom starijih rasa koje su se u sličnim situacijama okretale uzgoju stoke. Došlo je do pojave trgovine i urbanog života. Od Egipta kroz Mezopotamiju i Turkestan pa sve do rijeka Kine i Indije, civilizirana plemena su se počela okupljati u gradovima u kojima su cvjetale proizvodnja i trgovina. Adonija je postala glavni trgovinski centar centralne Azije, a ležala je na mjestu današnjeg Ašhabada. Vodom i kopnom tekla je trgovina predmetima od kamena, metala, drveta i gline.

Ali sve veća suša je postupno natjerala Andite da napuste zemlje južno i istočno od Kaspijskog mora. Talas migracija se počeo kretati od sjevera prema jugu i babilonska je konjica počela prodirati u Mezopotamiju.

Sve veća suša koja je zahvatila centralnu Aziju prouzrokovala je umanjeње broja ljudi i učinila ljude miroljubivijim; i kako su suše u sjevernim predjelima navele nomadska plemena Andonita da se povuku prema jugu, ovo je rezultiralo velikom seobom Andita iz Turkestana. Ovo predstavlja posljednji talas u seobi takozvanih arijskih naroda na Levant i u Indiju. Bio je to vrhunac seobe mješanih Adamovih potomaka kojom su ove napredne rase unaprijedile sve azijske narode kao i većinu otočnih naroda Tihog mora.

Dok su se na ovaj način Anditi proširili preko istočne polutke, izgubili su svoju domovinu u Mezopotamiji i Turkestanu, kako je upravo ova opsežna seoba prema jugu bila to što je prorijedilo redove centralnoazijskih Andita gotovo do same točke uništenja.

I u dvadesetom vijeku poslije Krista mogu se naći tragovi anditske krvi među turkoiranskim i tibetanskim narodima, na što ukazuje povremena pojava plavokosih ljudi u ovim oblastima. Rani kineski zapisi pominju pojavu crvenokosih nomada koji su

nomads to the north of the peaceful settlements of the Yellow River, and there still remain paintings which faithfully record the presence of both the blond-Andite and the brunet-Mongolian types in the Tarim basin of long ago.

The last great manifestation of the submerged military genius of the central Asiatic Andites was in A.D. 1200, when the Mongols under Genghis Khan began the conquest of the greater portion of the Asiatic continent. And like the Andites of old, these warriors proclaimed the existence of "one God in heaven." The early breakup of their empire long delayed cultural intercourse between Occident and Orient and greatly handicapped the growth of the monotheistic concept in Asia.

## 2. THE ANDITE CONQUEST OF INDIA

India is the only locality where all the Urantia races were blended, the Andite invasion adding the last stock. In the highlands northwest of India the Sangik races came into existence, and without exception members of each penetrated the subcontinent of India in their early days, leaving behind them the most heterogeneous race mixture ever to exist on Urantia. Ancient India acted as a catch basin for the migrating races. The base of the peninsula was formerly somewhat narrower than now, much of the deltas of the Ganges and Indus being the work of the last fifty thousand years.

The earliest race mixtures in India were a blending of the migrating red and yellow races with the aboriginal Andonites. This group was later weakened by absorbing the greater portion of the extinct eastern green peoples as well as large numbers of the orange race, was slightly improved through limited admixture with the blue man, but suffered exceedingly through assimilation of large numbers of the indigo race. But the so-called aborigines of India are hardly representative of these early people; they are rather the most inferior southern and eastern fringe, which was never fully absorbed by either the early Andites or their later appearing Aryan cousins.

By 20,000 B.C. the population of western India had already become tinged with the Adamic blood, and never in the history of Urantia did any one people combine so many different races. But it was unfortunate that the secondary Sangik strains predominated, and it was a real calamity that both the blue and the

miroljubivo živjeli u sjevernim naseobinama pored Žute rijeke i još uvijek se mogu naći slike koje vjerno svjedoče o tome kako su u dolini Tarima istodobno živjeli plavokosi Anditi i tamnopusi mongolski narodi.

Posljednje veliko ispoljenje latentne bojne genijalnosti centralnoazijskih Andita datira iz razdoblja otprilike 1200 godina pr.K., kad su Mongoli pod vodstvom Džingis-kana počeli osvajati najveći dio azijskog kontinenta. Kao i stari Anditi, ovi su ratnici promicali ideju o "jednom Bogu na nebu." Zahvaljujući preuranjenom raspadu njihove imperije odgođena je uspostava kontakta između Zapada i Istoka i otežan je razvoj jednobožja u Aziji.

## 2. ANDITI OSVAJAJU INDIJU

Indija je jedino mjesto na Urantiji gdje je došlo do miješanja svih rasa Urantije, dok je anditska invazija podarila Indiji posljednju lozu. U visinskim oblastima sjeverozapadne Indije pojavile su se sangiške rase i njihovi su pripadnici bez sumnje rano prodrli na Indijski podkontinent i za sobom ostavili najraznovrsniju rasnu mješavinu koja je ikad postojala na Urantiji. Drevna Indija je djelovala kao sito kroz koje su prošli i koje je u sebi zadržalo brojne pripadnike migrirajućih rasa. Podnožje poluotoka je bilo nešto uže nego danas, kako su riječne delte uglavnom stvorene djelovanjem rijeka Gangesa i Inda u posljednjih pedeset tisuća godina.

Najranija rasna mješavina koja se pojavila u Indiji nastala je miješanjem crvene i žute rase s prastarim Andonitima. Ova je grupa kasnije oslabljena primitkom velikog dijela kasnije uništene zelene rase kao i dosta narandžaste; neznatno je unaprijeđena ograničenim miješanjem s plavom rasom, dok je dosta izgubila asimilacijom brojnih pripadnika indigo rase. Ali teško se može reći da takozvani starosjedioci Indije predstavljaju vjeran primjer ovih ranih naroda; oni su prije najnazadnija južna i istočna skupina koju nikad nisu posve apsorbirali bilo rani Anditi ili njihovi kasniji arijski rođaci.

Otprilike 20000 godina pr.K. žitelji zapadne Indije su već primili određenu primjesu adamičke krvi i nikada u cijeloj povijesti čovječanstva ni jedan narod u sebi nije pomiješao toliko različitih rasa. Ali žalosno je da su drugorazredni sangiški elementi prevladali i da ni plava ni crvena rasa

red man were so largely missing from this racial melting pot of long ago; more of the primary Sangik strains would have contributed very much toward the enhancement of what might have been an even greater civilization. As it developed, the red man was destroying himself in the Americas, the blue man was disporting himself in Europe, and the early descendants of Adam (and most of the later ones) exhibited little desire to admix with the darker colored peoples, whether in India, Africa, or elsewhere.

About 15,000 B.C. increasing population pressure throughout Turkestan and Iran occasioned the first really extensive Andite movement toward India. For over fifteen centuries these superior peoples poured in through the highlands of Baluchistan, spreading out over the valleys of the Indus and Ganges and slowly moving southward into the Deccan. This Andite pressure from the northwest drove many of the southern and eastern inferiors into Burma and southern China but not sufficiently to save the invaders from racial obliteration.

The failure of India to achieve the hegemony of Eurasia was largely a matter of topography; population pressure from the north only crowded the majority of the people southward into the decreasing territory of the Deccan, surrounded on all sides by the sea. Had there been adjacent lands for emigration, then would the inferiors have been crowded out in all directions, and the superior stocks would have achieved a higher civilization.

As it was, these earlier Andite conquerors made a desperate attempt to preserve their identity and stem the tide of racial engulfment by the establishment of rigid restrictions regarding intermarriage. Nonetheless, the Andites had become submerged by 10,000 B.C., but the whole mass of the people had been markedly improved by this absorption.

Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization, but if the inferior elements of racial stocks predominate, such achievements will be short-lived. A polyglot culture can be preserved only if the superior stocks reproduce themselves in a safe margin over the inferior. Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization.

nisu postale bitnijim dijelom ovog prastarog centra rasne asimilacije; da su primili veću količinu prvorazredne sangiške krvi, moglo je doći do uzdizanja još veće civilizacije. Kako su stvari stajale, crvena rasa je u ovo doba samu sebe uništavala u Sjevernoj i Južnoj Americi, plava rasa se kretala prema Europi, dok su rani potomci Adama (kao i većina njegovih kasnijih potomaka) pokazali slabu želju da se miješaju s tamnopusitijim narodima u Indiji, Africi i drugdje.

Otprilike 15000 godina pr.K. sve veći pritisak migranata kroz Turkestan i Iran prouzrokovao je prvu istinski opsežnu seobu Andita usmjerenu prema Indiji. Tijekom više od petnaest stoljeća ovi su napredni narodi prodirali kroz visinske oblasti Balukistana, šireći se dolinama Inda i Gangesa i polako prodirući prema jugu u Dekan. Ovaj je anditski pritisak sa sjeverozapada protjerao mnoga nazadna južna i istočna plemena u Burmu i južnu Kinu, ali ne u mjeri koja bi bila dovoljna da osigura rasni opstanak pridošlica.

To što Indija nije uspjela postići eurazijsku moć uveliko predstavlja rezultat topografije; pritisak pučanstva sa sjevera samo je zbio većinu ljudi prema jugu u sve užu dekansku oblast koju je sa svih strana okruživalo more. Da se u blizini nalazila zemlja pogodna za emigraciju, nazadnija plemena bi bila satjerana u ta područja i više rasne loze bi bile u stanju stvoriti napredniju civilizaciju.

Kako su se stvari počele razvijati, raniji anditski osvajači su očajnički nastojali očuvati svoj identitet i zaustaviti šireći talas rasnog miješanja uvođenjem strogih pravila o međurasnim brakovima. Unatoč tome, nekih 10000 godina pr.K. došlo je do miješanja Andita s drugim rasama što je bitno unaprijedilo velike grupe ljudi.

Miješanje rasa je uvijek pozitivno radi toga što pogoduje stvaranju kulturne raznolikosti i napredne civilizacije, ali ako pri tome prevladaju nazadni elementi rasne loze, ova postignuća nisu dugotrajna. Višejezička kultura jedino može opstati ako naprednija kulturna grupa proizvede veći broj potomaka. Nesmetano umnožavanje nazadnijih elemenata praćeno smanjenom reprodukcijom nadmoćnijih, neminovno vodi k uništenju kulturne civilizacije.

Had the Andite conquerors been in numbers three times what they were, or had they driven out or destroyed the least desirable third of the mixed orange-green-indigo inhabitants, then would India have become one of the world's leading centers of cultural civilization and undoubtedly would have attracted more of the later waves of Mesopotamians that flowed into Turkestan and thence northward to Europe.

### 3. DRAVIDIAN INDIA

The blending of the Andite conquerors of India with the native stock eventually resulted in that mixed people which has been called Dravidian. The earlier and purer Dravidians possessed a great capacity for cultural achievement, which was continuously weakened as their Andite inheritance became progressively attenuated. And this is what doomed the budding civilization of India almost twelve thousand years ago. But the infusion of even this small amount of the blood of Adam produced a marked acceleration in social development. This composite stock immediately produced the most versatile civilization then on earth.

Not long after conquering India, the Dravidian Andites lost their racial and cultural contact with Mesopotamia, but the later opening up of the sea lanes and the caravan routes re-established these connections; and at no time within the last ten thousand years has India ever been entirely out of touch with Mesopotamia on the west and China to the east, although the mountain barriers greatly favored western intercourse.

The superior culture and religious leanings of the peoples of India date from the early times of Dravidian domination and are due, in part, to the fact that so many of the Sethite priesthood entered India, both in the earlier Andite and in the later Aryan invasions. The thread of monotheism running through the religious history of India thus stems from the teachings of the Adamites in the second garden.

As early as 16,000 B.C. a company of one hundred Sethite priests entered India and very nearly achieved the religious conquest of the western half of that polyglot people. But their religion did not persist. Within five thousand years their doctrines of the Paradise Trinity had degenerated into the triune symbol of the fire god.

Da su Anditi bili trostruko brojniji nego je to bio slučaj ili da su protjerali ili uništili najnepoželjniju trećinu miješanog narandžasto-zelenog-indigo svijeta, Indija bi tada postala vodećim svjetskim centrom kulturne civilizacije i nesumnjivo bi k sebi privukla veći broj mezopotamijskih iseljenika koji su preplavili Turkestan i odatle migrirali prema sjeveru u Europu.

### 3. DRAVIDSKA INDIJA

Miješanjem anditskih osvajača Indije s prastarom lozom koja se tu zatekla s vremenom je nastao miješani narod koji se obično naziva dravidima. Raniji i čistiji dravidi su posjedovali bitan kapacitet za ostvarenje kulturnog postignuća i kako je s vremenom njihovo anditsko nasljeđe iz dana u dan slabilo, sve više su gubili ovu sposobnost. I ovo je izazvalo propast sve naprednije indijske civilizacije prije gotovo dvanaest tisuća godina. Ali zahvaljujući apsorpciji i tako male količine Adamove krvi uveliko je ubrzan društveni razvoj. Ova je složena rasa smjesta proizvela najsvestraniju civilizaciju koja je u to doba postojala na zemlji.

Nedugo nakon što su osvojili Indiju, dravidski Anditi su izgubili rasni i kulturni kontakt s Mezopotamijom, ali ove su veze ponovo utemeljene kasnijom uspostavom pomorskih veza i karavanskih staza; nakon toga, za posljednjih deset tisuća godina, Indija nije ponovo izgubila vezu s Mezopotamijom na zapadu i Kinom na istoku, premda je planinski teren više pogodovao razvoju snažnih veza sa zapadom.

Napredna kultura i religiozne tendencije indijskih naroda datiraju iz ranijeg perioda dravidske dominacije i dijelom ih treba zahvaliti dolasku velikog broja setitskih svećenika u Indiju, kako za ranijih anditskih migracija tako i za kasnije arijske invazije. Nit monoteizma koja se provlači kroz religioznu povijest Indije vuče porijeklo od adamitskih učenja iz drugog vrta.

Još prije 16000 godina pr.K. u Indiju je stiglo stotinu setitskih svećenika koji su umalo uspjeli postići religioznu revoluciju nad zapadnom polovicom ovog mnogojezičkog naroda. Ali njihova se religija nije održala. Tijekom pet tisuća godina sve više su unazađena njihova učenja o rajskom trojstvu, koja su na koncu poprimila jedino simbolički oblik u vidu trojedinog boga vatre.

But for more than seven thousand years, down to the end of the Andite migrations, the religious status of the inhabitants of India was far above that of the world at large. During these times India bid fair to produce the leading cultural, religious, philosophic, and commercial civilization of the world. And but for the complete submergence of the Andites by the peoples of the south, this destiny would probably have been realized.

The Dravidian centers of culture were located in the river valleys, principally of the Indus and Ganges, and in the Deccan along the three great rivers flowing through the Eastern Ghats to the sea. The settlements along the seacoast of the Western Ghats owed their prominence to maritime relationships with Sumeria.

The Dravidians were among the earliest peoples to build cities and to engage in an extensive export and import business, both by land and sea. By 7000 B.C. camel trains were making regular trips to distant Mesopotamia; Dravidian shipping was pushing coastwise across the Arabian Sea to the Sumerian cities of the Persian Gulf and was venturing on the waters of the Bay of Bengal as far as the East Indies. An alphabet, together with the art of writing, was imported from Sumeria by these seafarers and merchants.

These commercial relationships greatly contributed to the further diversification of a cosmopolitan culture, resulting in the early appearance of many of the refinements and even luxuries of urban life. When the later appearing Aryans entered India, they did not recognize in the Dravidians their Andite cousins submerged in the Sangik races, but they did find a well-advanced civilization. Despite biologic limitations, the Dravidians founded a superior civilization. It was well diffused throughout all India and has survived on down to modern times in the Deccan.

#### 4. THE ARYAN INVASION OF INDIA

The second Andite penetration of India was the Aryan invasion during a period of almost five hundred years in the middle of the third millennium before Christ. This migration marked the terminal exodus of the Andites from their homelands in Turkestan.

The early Aryan centers were scattered over the northern half of India, notably in the northwest. These invaders never completed the conquest of the country and

Ali kroz više od sedam tisuća godina, sve do kraja anditskih seoba, religiozni status žitelja Indije bio je daleko iznad statusa bilo kojeg drugog dijela svijeta. Tijekom ovog vremena, činilo se da će Indija proizvesti vodeću svjetsku civilizaciju u kulturnom, religioznom, filozofskom i trgovinsko-poslovnom pogledu. I da se Anditi nisu u cjelosti izmiješali s južnim narodima, ovo bi nedvojbeno bio slučaj.

Dravidski kulturni centri su bili smješteni u dolinama rijeka, osobito Gangesa i Indu, kao i u Dekanu u dolinama triju rijeka koje teku kroz Istočne gate prema moru. To što su se naselja duž obala Zapadnih gata istakla značajnim razvojem treba zahvaliti pomorskim odnosima ovih naroda sa Sumerijom.

Dravidi su bili među prvim narodima koji su izgradili gradove i koji su se opsežnije posvetili izvozu i uvozu, pomorskom kao i kopnenom. 7000 godina pr.K. karavani s devama su redovito putovali u daleku Mezopotamiju; dravidski tereti su putovali prema obalama Arabijskog mora do sumerskih gradova Perzijskog zaljeva, te dalje Benglaskim vodama sve do Istočnih Indija. Ovi pomorci i trgovci su od Sumerije primili abecedu i umjetnost pisanja.

Ove su trgovinske veze uveliko doprinijele produbljivanju raznolikosti ove kozmopolitske kulture, što je rezultiralo ranom pojavom mnogih profinjenijih, štoviše luksuznijih elemenata, urbanog života. Kad su kasniji Ariji stigli u Indiju, nisu prepoznali u dravidima svoje anditske rođake koji su se izmiješali sa sangiškim rasama, premda su tu zatekli vrlo naprednu civilizaciju. Unatoč biološkim ograničenjima, dravidi su utemeljili naprednu civilizaciju. Ona se proširila cijelom Indijom i održala do današnjeg dana u Dekanu.

#### 4. ARIJCI PRODIRU U INDIJU

Drugi arijski prodor u Indiju je trajao gotovo pet stotina godina tijekom trećeg tisućljeća pr.K. Ova seoba označava posljednju migraciju Andita iz njihove turkestarske domovine.

Rani arijski centri su bili rasuti preko cijele sjeverne polovice Indije, osobito na sjeverozapadu. Ovi doseljenici zapravo nikada nisu završili započeto osvajanje što ih je

subsequently met their undoing in this neglect since their lesser numbers made them vulnerable to absorption by the Dravidians of the south, who subsequently overran the entire peninsula except the Himalayan provinces.

The Aryans made very little racial impression on India except in the northern provinces. In the Deccan their influence was cultural and religious more than racial. The greater persistence of the so-called Aryan blood in northern India is not only due to their presence in these regions in greater numbers but also because they were reinforced by later conquerors, traders, and missionaries. Right on down to the first century before Christ there was a continuous infiltration of Aryan blood into the Punjab, the last influx being attendant upon the campaigns of the Hellenistic peoples.

On the Gangetic plain Aryan and Dravidian eventually mingled to produce a high culture, and this center was later reinforced by contributions from the northeast, coming from China.

In India many types of social organizations flourished from time to time, from the semidemocratic systems of the Aryans to despotic and monarchical forms of government. But the most characteristic feature of society was the persistence of the great social castes that were instituted by the Aryans in an effort to perpetuate racial identity. This elaborate caste system has been preserved on down to the present time.

Of the four great castes, all but the first were established in the futile effort to prevent racial amalgamation of the Aryan conquerors with their inferior subjects. But the premier caste, the teacher-priests, stems from the Sethites; the Brahmins of the twentieth century after Christ are the lineal cultural descendants of the priests of the second garden, albeit their teachings differ greatly from those of their illustrious predecessors.

When the Aryans entered India, they brought with them their concepts of Deity as they had been preserved in the lingering traditions of the religion of the second garden. But the Brahmin priests were never able to withstand the pagan momentum built up by the sudden contact with the inferior religions of the Deccan after the racial obliteration of the Aryans. Thus the vast majority of the population fell into the bondage of the enslaving superstitions of inferior religions; and so it was that India failed to produce the

kasnije skupo koštalo jer kako su bili malobrojniji, lako su apsorbirani u redove dravida sa sjevera koji su s vemenom zauzeli cijeli poluotok s izuzetkom Himalaja.

Arijci nisu ispoljili bitniji rasni utjecaj na Indiju izuzev u sjevernim provincijama. U oblasti Dekana, njihov je utjecaj imao više kulturnu i religioznu nego rasnu prirodu. To što se na sjeveru Indije održala veća količina takozvane arijske krvi treba zahvaliti ne samo tome što su u ovim oblastima arijci bili mnogobrojniji već i tome što su njihove redove kasnije pojačali osvajači, trgovci i misionari. Sve do prvog stoljeća pr.K., arijska je krv nastavila prodirati u Pandžab, što se u posljednjem velikom naletu odigralo prilikom osvajačkih pohoda helenskih naroda.

U dolini Gangesa konačno je došlo do miješanja arijaca i dravida čime je stvorena napredna kultura, dok je ovaj kulturni centar kasnije ojačan miješanjem sa sjeveroistočnim narodima iz Kine.

Jedan za drugim u Indiji se javilo više različitih oblika društvene organizacije, od poludemokratskih arijskih sustava do despotskih i monarhističkih oblika vladavine. Ali najznačajnija crta ovog društva bila je to što su se održale velike društvene kaste koje su izvorno utemeljili arijci kako bi ovjekovječili svoj rasni identitet. Ovaj se složeni sustav održao sve do današnjeg dana.

Od četiri kaste, sve osim prve su bile utemeljene u uzaludnom nastojanju da se spriječi rasno miješanje arijskih osvajača s njihovim nazadnim slugama. Najvišu su kastu, međutim, utemeljili su setiti; suvremeni brahmani predstavljaju neposredne kulturne potomke svećenika drugog vrta, premda se njihova učenja umnogome razlikuju od učenja njihovih glasovitih prethodnika.

Kad su arijci stigli u Indiju, sa sobom su donijeli ideje o Božanstvu koje su se očuvale u obliku religioznih tradicija drugog vrta. Ali brahmanski svećenici nikada nisu bili u stanju oduprijeti se poganskom naletu koji je rezultirao iz iznenadnog kontakta s nazadnim religijama Dekana nakon rasnog uništenja arijaca. Na ovaj način je ogromna većina naroda postala opterećena teškim okovima sujevjerja nazadnih religija; stoga, unatoč tome što je raniji period navješćivao visoke izgleda za takvo

high civilization which had been foreshadowed in earlier times.

The spiritual awakening of the sixth century before Christ did not persist in India, having died out even before the Mohammedan invasion. But someday a greater Gautama may arise to lead all India in the search for the living God, and then the world will observe the fruition of the cultural potentialities of a versatile people so long comatose under the benumbing influence of an unprogressing spiritual vision.

Culture does rest on a biologic foundation, but caste alone could not perpetuate the Aryan culture, for religion, true religion, is the indispensable source of that higher energy which drives men to establish a superior civilization based on human brotherhood.

#### 5. RED MAN AND YELLOW MAN

While the story of India is that of Andite conquest and eventual submergence in the older evolutionary peoples, the narrative of eastern Asia is more properly that of the primary Sangiks, particularly the red man and the yellow man. These two races largely escaped that admixture with the debased Neanderthal strain which so greatly retarded the blue man in Europe, thus preserving the superior potential of the primary Sangik type.

While the early Neanderthals were spread out over the entire breadth of Eurasia, the eastern wing was the more contaminated with debased animal strains. These subhuman types were pushed south by the fifth glacier, the same ice sheet which so long blocked Sangik migration into eastern Asia. And when the red man moved northeast around the highlands of India, he found northeastern Asia free from these subhuman types. The tribal organization of the red races was formed earlier than that of any other peoples, and they were the first to migrate from the central Asian focus of the Sangiks. The inferior Neanderthal strains were destroyed or driven off the mainland by the later migrating yellow tribes. But the red man had reigned supreme in eastern Asia for almost one hundred thousand years before the yellow tribes arrived.

More than three hundred thousand years ago the main body of the yellow race entered China from the south as coastwise migrants. Each millennium they penetrated farther and farther inland, but they did not

postignuće, Indija nije uspjela proizvesti visoku civilizaciju.

Duhovno buđenje koje obilježava razdoblje šestog stoljeća pr.K. nije se održalo u Indiji i iščezlo je prije prodora Islama. Ali jednog se dana može javiti još veći Gutama koji će povesti cijelu Indiju u potragu za živim Bogom i svijet će imati priliku ugledati zrele plodove kulturnih potencijala raznolikog naroda koji tako dugo leži u komi umrtvljen utjecajem nenapredujuće duhovne vizije.

Točno je da kultura počiva na temeljima biološkog postignuća, dok same kaste nisu bile u stanju zaštititi arijsku kulturu zahvaljujući tome što religija, istinska religija, predstavlja osnovni izvor više energije koja navodi čovjeka da uspostavi naprednu civilizaciju utemeljenu na bratstvu ljudi.

#### 5. CRVENA I ŽUTA RASA

Dok su Indiju zauzeli Anditi koji su se s vremenom stopili sa starijim evolutivnim naroda, u istočnoj Aziji su se naselile prvorazredne sangiške rase, prije svega crvena i žuta. Ove su dvije rase uveliko izbjegle miješanje s niskim neandertalskim lozama koje su u Europi uveliko retardirale plavu rasu, te su time očuvale nadmoćne potencijale prvorazrednog sangiškog tipa.

Dok su se neandertalci proširili cijelom Euroazijom, istočno krilo je u većoj mjeri kontaminirano niskim životinjskim lozama. Peti glečar je primorao ove podljudske oblike na seobu prema jugu i ovaj je ledenjak spriječio sangišku seobu u istočnu Aziju. Kad je crvena rasa migrirala prema sjeveroistoku na putu zaobilazeći visinske oblasti Indije, ona nije susrela ove podljudske oblike. Od svih rasa, crvena je bila prva koja je formirala plemensku organizaciju i koja je prva napustila centralnoazijski sangiški centar. Kasnija žuta plemena su pri svojoj seobi bilo uništila nazadne neandertalske loze ili su ih protjerala s kopna. Crvena rasa je imala isključu vlast nad istočnom Azijom gotovo stotinu tisuća godina prije dolaska žutih plemena.

Prije više od tri stotine tisuća godina, najveći dio žute rase stigao je u Kinu s juga, slijedeći obalnu liniju. Svakog su tisućljeća prodirali sve dublje i dublje u nutrinu ali sve

make contact with their migrating Tibetan brethren until comparatively recent times.

Growing population pressure caused the northward-moving yellow race to begin to push into the hunting grounds of the red man. This encroachment, coupled with natural racial antagonism, culminated in increasing hostilities, and thus began the crucial struggle for the fertile lands of farther Asia.

The story of this agelong contest between the red and yellow races is an epic of Urantia history. For over two hundred thousand years these two superior races waged bitter and unrelenting warfare. In the earlier struggles the red men were generally successful, their raiding parties spreading havoc among the yellow settlements. But the yellow man was an apt pupil in the art of warfare, and he early manifested a marked ability to live peaceably with his compatriots; the Chinese were the first to learn that in union there is strength. The red tribes continued their internecine conflicts, and presently they began to suffer repeated defeats at the aggressive hands of the relentless Chinese, who continued their inexorable march northward.

One hundred thousand years ago the decimated tribes of the red race were fighting with their backs to the retreating ice of the last glacier, and when the land passage to the west, over the Bering isthmus, became passable, these tribes were not slow in forsaking the inhospitable shores of the Asiatic continent. It is eighty-five thousand years since the last of the pure red men departed from Asia, but the long struggle left its genetic imprint upon the victorious yellow race. The northern Chinese peoples, together with the Andonite Siberians, assimilated much of the red stock and were in considerable measure benefited thereby.

The North American Indians never came in contact with even the Andite offspring of Adam and Eve, having been dispossessed of their Asiatic homelands some fifty thousand years before the coming of Adam. During the age of Andite migrations the pure red strains were spreading out over North America as nomadic tribes, hunters who practiced agriculture to a small extent. These races and cultural groups remained almost completely isolated from the remainder of the world from their arrival in the Americas down to the end of the first millennium of the Christian era, when they were discovered by the white races of Europe. Up to that time the Eskimos were

do nedavno nisu stupili u kontakt sa svojom migrirajućom braćom s Tibeta.

Pritisak sve brojnijeg pučanstva natjerao je žutu rasu prema sjeveru i ona je počela zadirati u lovišta crvene rase. Ovaj prodor, zajedno s rasnom netrpeljivosti, kulminirao je u sve većem neprijateljstvu i ovim je počela odsudna bitka za plodno tlo u udaljenijim oblastima Azije.

Ovo višestolječno ratovanje između žute i crvene rase prädstavlja pravi ep u povijesti Urantije. Kroz više od dvije stotine tisuća godina ove su dvije napredne rase neprekidno bile gorke bitke. U ranijim borbama uglavnom je pobjeđivala crvena rasa koja je pri svojim pljačkaškim pohodima neprestano pustošila postojbe žute rase. Ali s vremenom je i žuta rasa savladala ratničku vještinu, dok je u isto vrijeme nastavila ispoljavati bitnu sposobnost da živi u miru sa svojim zemljacima; Kinezi su prvi naučili da snaga počiva u jedinstvu. Crvena plemena su nastavila s ubojitim sukobima te su s vremenom počela trpiti niz poraza od strane agresivnih i nemilosrdnih Kineza koji su neumoljivo napredovali prema sjeveru.

Prije stotinu tisuća godina decimirana plemena crvene rase ratovala su dok se ledenjak kojem su bili okrenuti leđima sve više povlačio i kad je konačno otvoren Berinški kopneni prolaz prema istoku, ovim plemenima nije dugo trebalo da se odreknu negostoljubivih obala azijskog kontinenta. Premda je prošlo dugih osamdeset pet tisuća godina od kako je posljednji čisti pripadnik crvene rase napustio Aziju, njihovo genetsko obilježje još uvijek živi u pobjedničkoj žutoj rasi. Sjeverni Kineski narodi, zajedno s andonitskim Siberijcima, primili su dosta crvene krvi što se na njih vrlo povoljno odrazilo.

Sjevernoamerički Indijanci nikada nisu došli u kontakt s anditskim potomcima Adama i Eve nakon što su se udaljili od svoje Azijske domovine nekih pedeset tisuća godina prije Adamovog dolaska. U doba anditskih seoba Sjevernom Amerikom su se proširile čiste loze crvene rase, nomadska plemena koja su se bavila lovom i u manjoj mjeri obradom zemlje. Ove su rasne i kulturne grupe ostale gotovo posve izolirane od ostatka svijeta od dana kad su stigle u Ameriku pa sve do prvog tisućljeća p.K., kad su ih otkrile europske bijele rase. Do ovog doba, Eskimi se najlakše mogu usporediti s bijelom rasom od svega što su

the nearest to white men the northern tribes of red men had ever seen.

The red and the yellow races are the only human stocks that ever achieved a high degree of civilization apart from the influences of the Andites. The oldest Amerindian culture was the Onamonalonton center in California, but this had long since vanished by 35,000 B.C. In Mexico, Central America, and in the mountains of South America the later and more enduring civilizations were founded by a race predominantly red but containing a considerable admixture of the yellow, orange, and blue.

These civilizations were evolutionary products of the Sangiks, notwithstanding that traces of Andite blood reached Peru. Excepting the Eskimos in North America and a few Polynesian Andites in South America, the peoples of the Western Hemisphere had no contact with the rest of the world until the end of the first millennium after Christ. In the original Melchizedek plan for the improvement of the Urantia races it had been stipulated that one million of the pure-line descendants of Adam should go to upstep the red men of the Americas.

## 6. DAWN OF CHINESE CIVILIZATION

Sometime after driving the red man across to North America, the expanding Chinese cleared the Andonites from the river valleys of eastern Asia, pushing them north into Siberia and west into Turkestan, where they were soon to come in contact with the superior culture of the Andites.

In Burma and the peninsula of Indo-China the cultures of India and China mixed and blended to produce the successive civilizations of those regions. Here the vanished green race has persisted in larger proportion than anywhere else in the world.

Many different races occupied the islands of the Pacific. In general, the southern and then more extensive islands were occupied by peoples carrying a heavy percentage of green and indigo blood. The northern islands were held by Andonites and, later on, by races embracing large proportions of the yellow and red stocks. The ancestors of the Japanese people were not driven off the mainland until 12,000 B.C., when they were dislodged by a powerful southern-coastwise thrust of the northern Chinese tribes. Their final exodus was not so much due to population pressure as to

sjeverna plemena crvene rase ikada imala priliku vidjeti.

Crvena i žuta rasa predstavljaju jedine ljudske loze koje su postigle visoki stupanj civilizacije neovisno o anditskim utjecajima. Najstariji centar kulture američkih Indijanaca koji je utemeljio Onamonalonton u Kaliforniji, iščezao je nekih 35000 godina pr.K. Rasa koja je najvećim dijelom bila crvena ali koja je isto tako posjedovala određenu primjesu žute, narandžaste i plave rase utemeljila je skorije i trajnije civilizacije Meksika, Centralne Amerike i gorskih oblasti Južne Amerike.

Ove civilizacije predstavljaju evolucijske proizvode sangiške rase, unatoč tome što je manja količina anditske krvi dosegla Peru. Izuzev Eskima u Sjevernoj Americi i malog broja polinezijskih andita u Južnoj Americi, narodi zapadne polutke nisu došli u kontakt s ostatkom svijeta sve do kraja prvog tisućljeća p.K. Prema izvornom Melkizedeškom planu za unaprijeđenje rasa Urantije, planirano je da jedan milijun čistokrvnih Adamovih potomaka uzvisi crvenu rasu Sjeverne i Južne Amerike.

## 6. POČECI KINESKE CIVILIZACIJE

Nedugo nakon što su protjerali crvenu rasu u Sjevernu Ameriku, sve brojniji Kinezi su prognali Andonite iz riječnih dolina istočne Azije u Siberiju na sjeveru i Turkestan na zapadu, gdje su uskoro sreli naprednu anditsku kulturu.

U Burmi i na Indokineskom poluotoku stopile su se indijska i kineska kultura, stvorivši niz civilizacija u ovoj oblasti. Ovdje se očuvao veći broj pripadnika nestajuće zelene rase nego u bilo kojem drugom dijelu svijeta.

Veliki broj različitih rasa zauzeo je otoke Tihog mora. Uopćeno, na južnim i većim otocima naselile su se rase s većim procentom zelene i indigo krvi. Sjeverni otoci su dospjeli u ruke andonita i kasnije, rasa koje su u sebi povezivale veliku mjeru žute i crvene loze. Preci Japanaca nisu bili protjerani s kontinenta sve do prije 12000 godina pr.K., kad ih je prognao moćni južno-obalni nalet sjevernih kineskih plemena. Njihova posljednja seoba nije toliko bila rezultat pritiska izazvanog porastom pučanstva, koliko je bila rezultat inicijative određenog

the initiative of a chieftain whom they came to regard as a divine personage.

Like the peoples of India and the Levant, victorious tribes of the yellow man established their earliest centers along the coast and up the rivers. The coastal settlements fared poorly in later years as the increasing floods and the shifting courses of the rivers made the lowland cities untenable.

Twenty thousand years ago the ancestors of the Chinese had built up a dozen strong centers of primitive culture and learning, especially along the Yellow River and the Yangtze. And now these centers began to be reinforced by the arrival of a steady stream of superior blended peoples from Sinkiang and Tibet. The migration from Tibet to the Yangtze valley was not so extensive as in the north, neither were the Tibetan centers so advanced as those of the Tarim basin. But both movements carried a certain amount of Andite blood eastward to the river settlements.

The superiority of the ancient yellow race was due to four great factors:

1. Genetic. Unlike their blue cousins in Europe, both the red and yellow races had largely escaped mixture with debased human stocks. The northern Chinese, already strengthened by small amounts of the superior red and Andonic strains, were soon to benefit by a considerable influx of Andite blood. The southern Chinese did not fare so well in this regard, and they had long suffered from absorption of the green race, while later on they were to be further weakened by the infiltration of the swarms of inferior peoples crowded out of India by the Dravidian-Andite invasion. And today in China there is a definite difference between the northern and southern races.

2. Social. The yellow race early learned the value of peace among themselves. Their internal peaceableness so contributed to population increase as to insure the spread of their civilization among many millions. From 25,000 to 5000 B.C. the highest mass civilization on Urantia was in central and northern China. The yellow man was first to achieve a racial solidarity -- the first to attain a large-scale cultural, social, and political civilization.

poglavlara kojeg je narod smatrao božanskom osobom.

Kao što je to bio slučaj s narodima Indije i Levanta, pobjednička plemena žute rase utemeljila su svoje najranije centre u primorskim oblastima i duž obala rijeka. Obalne utvrde se nisu dobro održale kako su brojne poplave i skretanja riječnih tokova učinila nizinske gradove neodrživim.

Prije dvadeset tisuća godina preci Kineza su izgradili desetak snažnih centara primitivne kulture i učenja, osobito duž Žute rijeke i Jang-cea. Centri su u ovom razdoblju ojačani primitkom neprekidnog toka napredne miješavine naroda iz Sinkianga i Tibeta. Seobe s Tibeta u dolinu Jang-cea nisu bile opsežne na jugu kao što su to bile na sjeveru, niti su tibetanski centri bili napredni kao centri u dolini Tarima. Ali ove su seobe ponijele određenu primjesu anditske krvi u utvrde smještene u riječnim dolinama prema istoku.

Nadmoćnost prastare žute rase počiva u sljedeća četiri bitna činitelja:

1. Genetskim utjecajima. Za razliku od svojih europskih rođaka iz redova plave rase, crvena i žuta rasa su uveliko izbjegle miješanje s niskim ljudskim vrstama. Sjeverni Kinezi koji su već bili ojačani manjom primjesom napredne crvene i andonitske loze, uskoro su unaprijeđeni značajnim primitkom anditske krvi. Južni Kinezi nisu tako dobro prošli u ovom pogledu i dosta su patili kao rezultat apsorpcije zene rase, dok su kasnije oslabljeni miješanjem s mnoštvom nazadnih naroda koji su protjerani iz Indije dravidsko-anditskom invazijom. U suvremenoj Kini se može uočiti velika razlika između sjeverne i južne rase.

2. Društvenim utjecajima. Žuta rasa je rano otkrila blagodati mirne koegzistencije. Njihova je uzajamna miroljubivost uveliko pogodovala porastu pučanstva, što je osiguralo širenje njihove kulture među više milijuna ljudi. Od 25000 do 5000. godine pr.K., najmnogobrojnija civilizacija na Urantiji mogla se naći u centralnoj i sjevernoj Kini. Žuti čovjek je bio prvi koji je dostigao rasnu solidarnost -- koji je izgradio bitniju kulturnu, društvenu i političku civilizaciju.

The Chinese of 15,000 B.C. were aggressive militarists; they had not been weakened by an overreverence for the past, and numbering less than twelve million, they formed a compact body speaking a common language. During this age they built up a real nation, much more united and homogeneous than their political unions of historic times.

3. Spiritual. During the age of Andite migrations the Chinese were among the more spiritual peoples of earth. Long adherence to the worship of the One Truth proclaimed by Singlangton kept them ahead of most of the other races. The stimulus of a progressive and advanced religion is often a decisive factor in cultural development; as India languished, so China forged ahead under the invigorating stimulus of a religion in which truth was enshrined as the supreme Deity.

This worship of truth was provocative of research and fearless exploration of the laws of nature and the potentials of mankind. The Chinese of even six thousand years ago were still keen students and aggressive in their pursuit of truth.

4. Geographic. China is protected by the mountains to the west and the Pacific to the east. Only in the north is the way open to attack, and from the days of the red man to the coming of the later descendants of the Andites, the north was not occupied by any aggressive race.

And but for the mountain barriers and the later decline in spiritual culture, the yellow race undoubtedly would have attracted to itself the larger part of the Andite migrations from Turkestan and unquestionably would have quickly dominated world civilization.

#### 7. THE ANDITES ENTER CHINA

About fifteen thousand years ago the Andites, in considerable numbers, were traversing the pass of Ti Tao and spreading out over the upper valley of the Yellow River among the Chinese settlements of Kansu. Presently they penetrated eastward to Honan, where the most progressive settlements were situated. This infiltration from the west was about half Andonite and half Andite.

The northern centers of culture along the Yellow River had always been more progressive than the southern settlements on the Yangtze. Within a few thousand years after the arrival of even the small numbers of these

Oko 5000 godina pr.K. Kinezi su bili agresivni ratnici; nisu bili sputani pretjeranim poštivanjem prošlosti i premda su dosegli tek nešto manje od dvanaest milijuna ljudi, stvorili su čvrstu masu koja je govorila jednim jezikom. U ovom su razdoblju izgradili istinsku naciju koja je bila daleko ujedinjenija i istovrsnija od političke unije povijesnih doba.

3. Duhovnim utjecajima. U doba anditskih seoba Kinezi su se ubrajali među duhovnije narode na zemlji. Dugim obožavanjem Jedne Istine koju je proglasio Singlangton, stekli su veliku prednost nad drugim rasama. Stimulus progresivne i napredne religije često predstavlja odlučujući faktor u kulturnom razvoju; dok je Indija sve više propadala, Kinezi su napredovali vođeni okrepljujućim stimulusom religije u kojoj je istina zauzela mjesto vrhovnog Božanstva.

Obožavanje istine potiče duh istraživanja i neustrašivog proučavanja prirodnih zakona i potencijala čovječanstva. Prije šest tisuća godina Kinezi su bili pomni studenti koji su se agresivno bacili u potragu za istinom.

4. Zemljopisnim utjecajima. Kina je zaštićena planinama prema zapadu i Tihim morem prema istoku. Napad je mogao doći jedino sa sjevera, ali od dana kad je crvena rasa napustila kontinent pa sve do dolaska kasnijih potomaka Andita, na sjeveru nije živjela ni jedna agresivna rasa.

Da nije bilo planinskih zapreka i u kasnijem razdoblju propadanja njihove duhovne kulture, žuta rasa bi nesumnjivo privukla veliki dio anditskih seoba iz Turkestana te bi nesumnjivo brzo preuzela dominaciju nad svjetskom civilizacijom.

#### 7. ANDITI STIŽU U KINU

Prije nekih petnaest tisuća godina, Anditi su u velikom broju prešli Ti Tao i proširili se višom dolinom Žute rijeke među kineskim utvrdama u Kansuu. S vremenom su prodrli prema istoku u Honan, gdje su podigli svoje najnaprednije utvrde. Polovina odgovornosti za ovaj prodor sa zapada pripada Andonitima, a polovina Anditima.

Sjeverni centri kulture duž Žute rijeke su uvijek bili napredniji od južnih utvrda oko Jang-cea. Tijekom nekoliko tisuća godina nakon dolaska čak i malog broja ovih naprednih smrtnika, utvrde koji su podignute

superior mortals, the settlements along the Yellow River had forged ahead of the Yangtze villages and had achieved an advanced position over their brethren in the south which has ever since been maintained.

It was not that there were so many of the Andites, nor that their culture was so superior, but amalgamation with them produced a more versatile stock. The northern Chinese received just enough of the Andite strain to mildly stimulate their innately able minds but not enough to fire them with the restless, exploratory curiosity so characteristic of the northern white races. This more limited infusion of Andite inheritance was less disturbing to the innate stability of the Sangik type.

The later waves of Andites brought with them certain of the cultural advances of Mesopotamia; this is especially true of the last waves of migration from the west. They greatly improved the economic and educational practices of the northern Chinese; and while their influence upon the religious culture of the yellow race was short-lived, their later descendants contributed much to a subsequent spiritual awakening. But the Andite traditions of the beauty of Eden and Dalamatia did influence Chinese traditions; early Chinese legends place "the land of the gods" in the west.

The Chinese people did not begin to build cities and engage in manufacture until after 10,000 B.C., subsequent to the climatic changes in Turkestan and the arrival of the later Andite immigrants. The infusion of this new blood did not add so much to the civilization of the yellow man as it stimulated the further and rapid development of the latent tendencies of the superior Chinese stocks. From Honan to Shensi the potentials of an advanced civilization were coming to fruit. Metalworking and all the arts of manufacture date from these days.

The similarities between certain of the early Chinese and Mesopotamian methods of time reckoning, astronomy, and governmental administration were due to the commercial relationships between these two remotely situated centers. Chinese merchants traveled the overland routes through Turkestan to Mesopotamia even in the days of the Sumerians. Nor was this exchange one-sided -- the valley of the Euphrates benefited considerably thereby, as did the peoples of the Gangetic plain. But the climatic changes and

duž Žute rijeke premašile su razvoj sela smještenih u dolini Jang-cea i ostvarile trajnu prednost nad svojom južnom braćom.

Ne može se reći da su Anditi bili toliko mnogobrojniji niti da je njihova kultura bila toliko nadmoćnija, već je prije miješanje s njima proizvelo mnogostraniju lozu. Sjeverna Kina je primila upravo onoliko anditske krvi koliko je bilo potrebno da blago stimulira prirodno sposobne umove ovih ljudi, premda ne količinu koja bi osigurala neumornu istraživačku radoznalost koja je svojstvena sjevernim bijelim rasama. Ova manja mjera anditskog nasljeđa nije poremetila prirodenu stabilnost sangiške vrste.

Kasniji talasi Andita su sa sobom donijeli određena kulturna postignuća iz Mezopotamije; ovo je osobito bio slučaj s posljednjim talasom seoba sa zapada. One su uveliko unaprijedile ekonomski i obrazovni standard sjevernih Kineza; i premda je njihov utjecaj na religioznu kulturu žute rase bio kratkotrajan, kasniji potomci su bitno doprinijeli kasnijem duhovnom buđenju. Međutim, anditska tradicionalna predanja o ljepoti Edena i Dalamatije ispoljila su utjecaj na Kineske tradicije; prema ranim kineskim legendama, "zemlja bogova" je smještena na zapadu.

Kineski narod nije počeo graditi gradove i baviti se proizvodnjom sve do prije nekih 10000 godina pr.K., nakon klimatskih promjena u Turkestanu i nakon dolaska kasnijih anditskih doseljenika. Primitak ove nove krvi nije toliko unaprijedio civilizaciju žute rase koliko je stimulirao dalji i ubrzan razvoj latentnih tendencija naprednih kineskih loza. Od Honana do provincije Sensi, sazrijevali su potencijali napredujuće civilizacije. Metaloradnja kao i sve proizvodne umjetnosti datiraju iz ovog perioda.

Sličnosti između određenih ranih kineskih i mezopotamijskih metoda računanja vremena, astronomije i administrativne uprave uzrokovane su trgovinsko-poslovnim odnosima između ovih dvaju udaljenih centara. Kineski trgovci su putovali kopnom kroz Turkestan do Mezopotamije još u doba Sumera. Ali ova razmjena nije bila jednostrana -- dolina Eufrata je također izvukla veliku korist od ove razmjene, kao i narodi Velike ravnice. Ali kako je treće tisućljeće prije Krista bilo obilježeno klimatskim

the nomadic invasions of the third millennium before Christ greatly reduced the volume of trade passing over the caravan trails of central Asia.

## 8. LATER CHINESE CIVILIZATION

While the red man suffered from too much warfare, it is not altogether amiss to say that the development of statehood among the Chinese was delayed by the thoroughness of their conquest of Asia. They had a great potential of racial solidarity, but it failed properly to develop because the continuous driving stimulus of the ever-present danger of external aggression was lacking.

With the completion of the conquest of eastern Asia the ancient military state gradually disintegrated -- past wars were forgotten. Of the epic struggle with the red race there persisted only the hazy tradition of an ancient contest with the archer peoples. The Chinese early turned to agricultural pursuits, which contributed further to their pacific tendencies, while a population well below the land-man ratio for agriculture still further contributed to the growing peacefulness of the country.

Consciousness of past achievements (somewhat diminished in the present), the conservatism of an overwhelmingly agricultural people, and a well-developed family life equaled the birth of ancestor veneration, culminating in the custom of so honoring the men of the past as to border on worship. A very similar attitude prevailed among the white races in Europe for some five hundred years following the disruption of Graeco-Roman civilization.

The belief in, and worship of, the "One Truth" as taught by Singlangton never entirely died out; but as time passed, the search for new and higher truth became overshadowed by a growing tendency to venerate that which was already established. Slowly the genius of the yellow race became diverted from the pursuit of the unknown to the preservation of the known. And this is the reason for the stagnation of what had been the world's most rapidly progressing civilization.

Between 4000 and 500 B.C. the political reunification of the yellow race was consummated, but the cultural union of the Yangtze and Yellow river centers had already been effected. This political reunification of the later tribal groups was not without conflict,

promjenama i invazijom nomada, sve ovo je uveliko umanjilo opseg trgovine koja je putovala karavanskim stazama centralne Azije.

## 8. KASNIJA KINESKA CIVILIZACIJA

Dok je crvena rasa pretrpjela velike gubitke radi prekomjernog ratovanja, može se reći da je razvoj državnog sustava među Kinezima odgođen zahvaljujući njihovoj apsolutnoj vlasti nad gotovo cijelom Azijom. Imali su snažan potencijal rasne solidarnosti koji se nije uspio potpuno ostvariti zbog toga što im nije prijetila opasnost od spoljašnjih napada koja bi djelovala kao poticaj razvoju.

Po svršetku osvajanja istočne Azije postupno se raspala stara militaristička država – brzo su zaboravljeni prošli ratovi. Od junačkih borbi protiv crvene rase ostala su jedino nejasna predanja o prastarim sukobima s narodima koji su se borili lukom i strijelom. Kinezi su se rano okrenuli obradi zemlje, što je dalje pogodovalo pacifizmu, dok je mali broj žitelja po kvadratu zemljine površine još više doprinjeo porastu miroljubivosti.

Svijest o prošlim postignućima (koja danas više nije tako visoka), konzervativnost ljudi koji se prvenstveno bave obradom zemlje i vrlo napredan standard obiteljskog života vodili su poštovanju predaka, koje je dostiglo vrhunac u običaju iskazanja velikih počasti precima koje su se ponekad graničile na samom obožavanju. Vrlo sličan stav je prevladavao među bijelim rasama Europe tijekom pet stotina godina nakon raspada grčko-rimske civilizacije.

Vjerovanje i obožavanje koncepta "Jedne Istine" koje se temelji na učenjima Singlangtona nikada nije posve izumrlo; ali kako je vrijeme prolazilo, nad traganjem za novom i višom istinom prevladala je sve veća sklonost k poštovanju postojećeg utemeljenja. Polako, žuta rasa je skretala u svojoj genijalnosti od istraživanja nepoznatog do očuvanja poznatog. Iz ovog je razloga došlo do stagnacije kulture koja je nekoć obećavala najbrži svjetski razvoj.

Između 4000 i 500 godina pr.K. došlo je do novog političkog ujedinjenja žute rase, premda je ovome već prethodila uspostava određenog kulturnog jedinstva između centara u oblastima Jang-cea i Žute rijeke. Ponovno političko ujedinjenje kasnijih plemenskih

but the societal opinion of war remained low; ancestor worship, increasing dialects, and no call for military action for thousands upon thousands of years had rendered this people ultrapeaceful.

Despite failure to fulfill the promise of an early development of advanced statehood, the yellow race did progressively move forward in the realization of the arts of civilization, especially in the realms of agriculture and horticulture. The hydraulic problems faced by the agriculturists in Shensi and Honan demanded group co-operation for solution. Such irrigation and soil-conservation difficulties contributed in no small measure to the development of interdependence with the consequent promotion of peace among farming groups.

Soon developments in writing, together with the establishment of schools, contributed to the dissemination of knowledge on a previously unequaled scale. But the cumbersome nature of the ideographic writing system placed a numerical limit upon the learned classes despite the early appearance of printing. And above all else, the process of social standardization and religio-philosophic dogmatization continued apace. The religious development of ancestor veneration became further complicated by a flood of superstitions involving nature worship, but lingering vestiges of a real concept of God remained preserved in the imperial worship of Shang-ti.

The great weakness of ancestor veneration is that it promotes a backward-looking philosophy. However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and expanding; it lives always in the present, achieving new expression in each generation of men -- even in each human life.

The great strength in a veneration of ancestry is the value that such an attitude places upon the family. The amazing stability and persistence of Chinese culture is a consequence of the paramount position accorded the family, for civilization is directly dependent on the effective functioning of the family; and in China the family attained a social importance, even a religious significance, approached by few other peoples.

The filial devotion and family loyalty exacted by the growing cult of ancestor worship insured the building up of superior

grupa nije teklo bez sukoba, premda ovo društvo nikada nije visoko vrijednovalo rat; obožavanje predaka, sve veći broj narječja kao i više tisuća godina mirnodobskog života učinili su ovaj narod nadasve miroljubivim.

Unatoč tome što nije ostvarila svoj izvorni potencijal razvojem naprednog državnog sustava, žuta rasa je sve više napredovala u pogledu ostvarenja civilizacijskih umjetnosti, naročito u oblasti zemljoradnje i vrtlarstva. Bila je potrebna grupna suradnja kako bi se riješili hidraulički problemi ratara iz provincija Šensi i Honan. Takve irigacijske teškoće kao i problemi pri održanju tla u velikoj mjeri su doprinjeli razvoju međuovisnosti i daljem širenju mira među različitim grupama zemljoradnika.

Nedugo nakon toga ostvaren je napredak u razvoju pisma praćen uspostavom škola, što je dalje doprinjelo novom i neviđenom promicanju znanja. Međutim, unatoč ranoj pojavi pismenosti, težina pisma koje je prikazivao pojmove grafičkim znakovima ograničilo je broj pripadnika učene klase. I povrh svega, bitno je nastavljen proces društvene standardizacije i religijsko-filozofske dogmatizacije. Religijski razvoj poštovanja predaka dalje je zakompliciran masom sujevjerja u vezi obožavanja prirode, premda su se ostaci istinskih ideja o Bogu održali u vidu imperijskog obožavanja Šang-tija.

Poštovanje predaka nosi u sebi veliku slabost zbog toga što pogoduje razvoju filozofije utemeljene na osvrtnju na prošlost. Premda čovjeku može biti mudro da se osvrne na prošlost, ludost je smatrati prošlost isključivim izvorom istine. Istina je relativna i šireća; ona uvijek živi u sadašnjosti i dostiže novi izražaj u svakoj ljudskoj generaciji – u svakom ljudskom životu.

Velika snaga poštovanja predaka leži u tome što takav stav daje veliku vrijednost obitelji. Nevjerovatna stabilnost i ustrajnost kineske kulture izrasli su iz toga što je najviša cijena stavljena na obitelj, kako civilizacija prije svega počiva na djelotvornom funkcioniranju obitelji; obitelj je u Kini poprimila društvenu važnost, ako ne i religiozni značaj, kakav je dostigala među malim brojem drugih naroda.

Veza između roditelja i djece kao i obiteljska odanost koja vuče porijeklo iz rastućeg kulta obožavanja predaka, osigurala je

family relationships and of enduring family groups, all of which facilitated the following factors in the preservation of civilization:

1. Conservation of property and wealth.
2. Pooling of the experience of more than one generation.
3. Efficient education of children in the arts and sciences of the past.
4. Development of a strong sense of duty, the enhancement of morality, and the augmentation of ethical sensitivity.

The formative period of Chinese civilization, opening with the coming of the Andites, continues on down to the great ethical, moral, and semireligious awakening of the sixth century before Christ. And Chinese tradition preserves the hazy record of the evolutionary past; the transition from mother-to father-family, the establishment of agriculture, the development of architecture, the initiation of industry -- all these are successively narrated. And this story presents, with greater accuracy than any other similar account, the picture of the magnificent ascent of a superior people from the levels of barbarism. During this time they passed from a primitive agricultural society to a higher social organization embracing cities, manufacture, metalworking, commercial exchange, government, writing, mathematics, art, science, and printing.

And so the ancient civilization of the yellow race has persisted down through the centuries. It is almost forty thousand years since the first important advances were made in Chinese culture, and though there have been many retrogressions, the civilization of the sons of Han comes the nearest of all to presenting an unbroken picture of continual progression right on down to the times of the twentieth century. The mechanical and religious developments of the white races have been of a high order, but they have never excelled the Chinese in family loyalty, group ethics, or personal morality.

This ancient culture has contributed much to human happiness; millions of human beings have lived and died, blessed by its achievements. For centuries this great civilization has rested upon the laurels of the past, but it is even now reawakening to envision anew the transcendent goals of mortal existence, once again to take up the unremitting struggle for never-ending progress.

[Presented by an Archangel of Nebadon.]

izgradnju naprednih obiteljskih odnosa i trajnih obiteljskih grupa, što je sve olakšalo sljedeće činitelje pri očuvanju civilizacije:

1. Očuvanje imovine i bogatstva.
2. Povezivanje višegeneracijskog iskustva.
3. Djelotvorno obrazovanje djece u tradicijama umjetnosti i znanosti.
4. Razvoj snažnog osjećaja dužnosti, povišenje moralnosti i uzvišenje etičke osjetljivosti.

Razdoblje formiranja kineske civilizacije koje je započelo s dolaskom Andita nastavio se sve do postignuća velikog etičkog, moralnog i polureligioznog buđenja u šestom stoljeću pr.K. Kineska tradicija je očuvala nejasna obilježja svoje evolutivne prošlosti: prijelaz od matrijarhata u patrijarhat, uspostavu zemljoradnje, razvoj arhitekture, početak industrije – po redu događaja. I s većom preciznošću od bilo kojeg drugog zapisa, ova pripovijed slikovito prikazuje veličanstveni uspon nadmoćnog naroda od razine barbarizma. Tijekom ovog razdoblja prošli su od faze primitivne zemljoradnje do viših faza društvene organizacije koje su posvjedočile razvoj gradova, proizvodnje, metaloradnje, trgovinske razmjene, vlade, pisma, matematike, umjetnosti, znanosti i tiska.

I tako se stara civilizacija žute rase održala kroz više stoljeća. Gotovo četrdeset tisuća godina poslije prvih bitnih postignuća u razvoju kineske kulture i unatoč više retrogresivnih razdoblja, civilizacija Hanovih sinova najbliže prilazi održanju trajnog i neometenog razvoja sve do samog dvadesetog stoljeća. Premda je bijela rasa postigla značajniji mehanički i religiozni razvoj, ona nikada nije uspjela nadmašiti kinesku civilizaciju u pogledu obiteljske odanosti, grupne etike i osobne moralnosti.

Ova je prastara kultura uveliko pogodovala ljudskoj sreći; milijuni ljudi su živjeli i umrli blagoslovljeni njezinim postignućima. Ova velika civilizacija je stoljećima počivala na lovorovim vjencima prošlosti, dok se sada budi kako bi ponovo postigla transcendentne ciljeve moralne egzistencije, kako bi ponovo sudjelovala u beskrajnoj borbi za sve veći napredak.

[Predstavio Arhandel Nebadona.]