

AFTERWORD

It has been five and half years since the first publication of duology *The Sinitic Civilization: A Factual History Through the Lens of Archaeology, Bronzeware, Astronomy, Divination, Calendar and the Annals*. In lieu of continuing on to *Book III* on *The Sinitic Civilization*, efforts were exerted to wrapping up *Book III* of the *Scourge-of-God* barbarians' tetralogy, i.e., *From the Khitans to the Jurchens & Mongols: A History of Barbarians in Triangle Wars and Quartet Conflicts*, which is a book with coverage of the steppe barbarians more than the Khitans, Jurchens and Mongols to have included full chapters of annalistic history on the Sui dynasty (A.D. 581-618), Tang dynasty (A.D. 618-690), Five Dynasties (A.D. 907-960), and two Soong dynasties (A.D. 960-1127, 1127-1279). The plan is to continue writing on the barbarian tetralogy *Book I* (the Huns) and *Book II* (the Turks), which would span the annalistic history of the Latter Han dynasty (A.D. 25-220), Three Kingdoms (A.D. 220-280), two Jinn dynasties (A.D. 265-316, 317-420), Sixteen Nations (A.D. 304-439), and South-North Dynasties (A.D. 386-581, 420-589), and then combine the annalistic histories of the three barbarian tetralogies into a trilogy on *The Sinitic Civilization*. The barbarian tetralogy has a secondary title on the cover termed by *Laments for the Middle Land's Sinking*, i.e., the Sinitic nation's cataclysms, with *Book III* about the Jurchen and Mongol conquests of China in A.D. 1127 and 1279, respectively.

The Sinitic Civilization duology was written in 2018 with a few premises, such as the assertions that the 3rd-century-excavated contemporary version of *The Bamboo Annals* was a Southern Soong dynasty recompiled forgery by Luo Mi (A.D. 1131-1189), and that the Eastern-Jinn-recompiled ancient version of *The Book of Documents* was a Western Jinn dynasty pseudepigrapha (i.e., forgery) by Huangfu Mi (A.D. 215-282). The initial edition of the duology was forwarded to Professor Edward L. Shaughnessy at University of Chicago who is a leading sinologist on deciphering *The Bamboo Annals*. The logic or the reasoning for drawing and qualifying the above assertions was through the angle of "time travel" (i.e., 'chuan [penetrating the fields] yue [crossing the time limits]'), which was flashback on basis of the calendrical evidence and formulae. The recurring calendric theme, i.e., a hallmark of the Sinitic civilization duology, affords the readers a chance of time travel to tour ancient China transcending space and time. Ancient Chinese progressively looked back in history to wonder about the remote antiquity, similar to what the Babylonians told Alexander the Great's Greeks about ancient Sumerians' genesis history. In the Han dynasty over 2000 years ago, historian Sima Qian talked about three ancient 'huang' sovereigns plus an additional concept of 'jiu huang' or nine ancient sovereigns. In the Latter Han dynasty, forgery *Ming Li-xu* (mandate's calendro-order) talked about ten aeons consisting of 9 aeons of 267,000 years each, plus the mundane world of 70,600 years of the last and 10th aeon, totaling 2,276,000 years. A separate forgery book *Yuan-ming Bao* (root of heaven's paramount mandate) of the *Chun-qiū Wei* esoteric series was quoted to have the numbers of 2,760,000 or 2,266,000 years. By the Jinn dynasty, the 'aeon' concept was modified by Huangfu Mi (A.D. 215-282) into ten aeons that were subdivided into 272 dynasties extending for 2,760,745 years. Sima Zhen (A.D. 679-732) of the Tang dynasty further inflated the ten aeons to 3,276,000 years. Sima Zhen's claim was built upon the Han dynasty 'wei'-suffixed esoteric books. In the Northern Soong dynasty, Shao Yong (A.D. 1011-1077) stated that from the genesis to the demise and rebirth of the world, there was one aeon of 129,600 years, with ten times of the said number incidentally being equal to Pluto's geometric number that was 60 raised to the power of 4 as a result of Shao Yong's applying the 64-ary system to the *Yi-jing* divination number. Shao Yong, who wrote *Huang Ji Jing Shi* to flash back the ancient thearchs and sage kings' lineage history, claimed that the sun and moon like the constantly-moving ants which never took rest, he had lived through the 3000 years out of the aeon

of 129600 years and could run through the historical events from beginning to end. This assertion was similar to Mencius' claim in the 4th-3rd centuries B.C. that the sky being high and the stars far in the distance, it was possible to sit still to derive the date of one thousand years ago, hinting at the usage of the anterior *Sifen-li* quarter remainder calendar to trace the three dynasties of Xia, Shang and Zhou.

What happened was that in the 3rd century B.C. or one century earlier than that, ancient China newly acquired the astronomical knowledge of intercalation. i.e., placing seven intercalary months within nineteen years (different from the Babylonian *saros* of 18.029 years), divided the ecliptic into twelve sectors with '*ci du*' (sector divisions' degrees), and derived the anterior quarter remainder "*Yin-li*" (Shang dynasty) calendar that innovatively used the diurnals. Before this discovery and the pinpointing of the quarter remainder of a calendar with about 365.25 days, ancient classics *Yao Dian* of [*Shang*]/*Shu* talked about the rough intercalary month placement against 366 days; and *Xia Xiao-zheng* ("Xia dynasty minor administration or calendar") possibly implied the existence of a ten-month solar calendar in remote antiquity, that divided the year into ten months. Possibly just some hundred years after invention of a quarter remainder calendar, the late Warring States' calendro-astronomers went into retrograde amnesia and attributed an imagined origin of the virtual and experimental *Yin-li* (Shang dynasty) quarter remainder calendar to Confucius, with the calendar's epochal year premised on the magic year (481 B.C.) that Confucius identified the '*qilin*' divine giraffe animal. Half a millennium later, Huangfu Mi, who wrote the ten-epoch kings and emperors' lineage book *Di-wang Shi*[4]-*ji* and forged the Yellow Thearch's birthplace, made the wild claim that it was the Yellow Thearch who designed the twelve sectors of the ecliptic and set the '*ci du*' degrees. Another half a millennium later, Ouyang Xiu (A.D. 1007-1072) of the Soong dynasty, in *Xin Tang Shu*, pointed out that the Confucians from the Han and Cao-Wei dynasties, using the different calendar numbers (diurnal, etc.) and changing axial precession, derived different degrees of the sector divisions of the ecliptic. In regards to ancient Chinese calendro-astronomy, the Sinitic civilization duology was emailed to Professor John Didier of the Colorado State University, Professor David Pankenier of Lehigh University, as well as Doug Keenan, whose writings guided this author in the writing of the duology. This digressive chronology discussion 100, 500 or 1000 years later may help the future readers to unravel the inscrutable mechanisms in *The Sinitic Civilization*, among others, the recurring calendric theme that was used to debunk the forgery bamboo annals and book of documents -- should there exist no *alma gêmea* of assent among the academia in today's contemporary world.

In the 2019 edition, three additional chronology tables were added, including "*Table of the Lu Principality Lords' Reign Years*", "*Table of Lords, Kings & Emperors of the Zhou & Qin Dynasties*" and "*Table of the Han Dynasty Reign Years*". In the 2019 edition, reconciliation was made to the analysis and rebuttal of master Qian Mu (Qian Mu, 1895–1990)'s discourse on the first year of the Qin empire (247-207/221-207 B.C.), with the first year retroactively derived by zeroing in on what Lü Buwei's *Lü-shi Chun-qiu* claimed as to the '*tun-tan*' (Gregorian 240 B.C.) year being the Qin's eighth year, with master Qian Mu deducing 249 B.C. as the Qin state's first year, some error that the master made as he did not have the luxury of accessing the later-excavated Han dynasty book *Wu Xing Zhan* (divination on the five planets) to corroborate. Master Qian Mu, who argued over the first year of Qin King Zhuangxiangwang (Zi-chu, r. actual October 250-May 247 B.C. [three years]; nominal 249-247 B.C.; 250-247 B.C. [four years] per Qian Mu) and the Qin's elimination of the Zhou dynasty in year 249 B.C., thought King Zhuangxiangwang had four years of reign, with the first year loaned to King Xiaowenwang (r. [*Shui-hu-di bamboo*] leap September 251-[*Shi-ji*] October 250 B.C.; leap month September 251-[*Zhuanxu-li*] July [adjusted from *Shi-ji* October] 250 B.C. per *Shi-ji/Shui-hu-di bamboo*; autumn 251 B.C.-within three days'

post-mourning enthronement of October 251 B.C. per Qian Mu's [wrong] interpretation of *Shi-ji*). Master Qian Mu did not have the chance to read the *Shuihu-di Qin Jian* bamboo slips to know that the late Qin state did have leap September as the last month of a *Zhuanxu-li* calendar that started from the first ordinal month of October. It was through repetitious studies of Master Qian Mu's discourse that this author had achieved the breakthrough in rectifying ancient China's history, with Qin Emperor Shihuangdi's 213 B.C. book burning serving as the watershed line, and restored original history from before the book burning as well as debunked the confusing calendric issue of two sets of sexagenary years seen throughout the Han dynasty. Master Qian Mu was also the only historian who saw through the history's riddles, with this author's work of debunking the fables as to masters of the hundreds of schools of Warring States (403-221/475-221 B.C.) very much an English transliteration of Master Qian Mu's work, as seen in hundreds of mentions through a grep of Master Qian Mu's name. In this sense, this author deems himself a more qualified disciple than the master's direct disciple Yu Ying-shih (1930-2021) who failed to come to cognizance of master Qian Mu's dissection of fable Taoist founder Lao-zi. This author, in systematizing and threading the bronzeware-based Zhou dynasty kings' reign years with a revamped cornerstone *interregnum* (841-828 B.C. per *Shi-ji*/840-827 per Zhang Wenyu), deems himself a late-in-life 'monkhood' disciple of masters Zhang Ruzhou and Zhang Wenyu and takes this synthesis work as something equivalent to keeping alive the Prometheus fire lit by Zhang Ruzhou and Zhang Wenyu.

In the 2020 edition, an *Introduction*, with an extensive digress beyond the scope of an *Introduction* to have included a discourse on ancient divination of China, was added, plus a comparison of the Sinitic civilization duology with Jacques Gernet (1921-2018)'s *A History of Chinese Civilization* after receiving critique, such as placement between genres, etc., from Daniel Patrick Morgan, a student of Professor Edward L. Shaughnessy. In the *Introduction*, a plan was put forward that the duology could be filtered into two separate books on *The Bamboo Annals* or *The Spring & Autumn Annals*. What followed was a separate *Book I* on *The Bamboo Annals*, titled *The Bamboo Annals: A Debunked & Restituted History of Sage Kings*, that was published on Amazon. The bamboo annals' *Book I* consolidated the discourses on the calendars, the calendro-astronomy and mathematic models from the duology. A separate book on the spring & autumn annals is not completed yet; though, a copy of the Sinitic civilization duology was emailed to Stephen Durrant, Wai-ye Li, and David Schaberg, i.e., translators of *Zuo Tradition / Zuo Zhuan: Commentary on the "Spring and Autumn Annals"*, in the hope of helping to elevate the studies of the spring & autumn annals to more than a translation works which appeared to be shortchanged by lack of understanding of the rankings of an ancient Chinese usage of the word 'lord' ('gong'). Additionally, four chapters of contents were extracted for publication on Amazon under the titles of *Heavenly Questions*, *Lord Yu's Tribute*, *Zhou King Muwang's Travels*, and *The Legends of Mountains & Seas*, with a copy of the Sinitic civilization duology emailed to Professor Richard E. Strassberg of the University of California (Los Angeles), who published a bestiary book on the mountain and seas' topic, in the hope of propagating the bestiary-faked divination theme of ancient China, and another copy emailed to Professor Victor H. Mair who exhibited a keen interest in ancient China's theological view in *Heavenly Questions*, an epic that was intertwined with *The Legends of Mountains & Seas* and is best deciphered with hermit scholar Ji Cheng's exegesis. Furthermore, the wish to write a series of books on the barbarians beyond the Huns was fulfilled with the pending publication in 2022 of *Book III* of the Scourge-of-God barbarians' tetralogy, i.e., *From the Khitans to the Jurchens & Mongols: A History of Barbarians in Triangle Wars and Quartet Conflicts*. The barbarians' tetralogy extended the discussions of the calendar matter to have included the calendars designed by the Soong, Jurchen Jin and Mongol Yuan dynasties, with brief mention of Yelü Chucai's 'liche-fa' adjustment of longitude differential on basis of the Arabic calendars.

While working on the *Scourge-of-God* barbarians' tetralogy, some concurrent work was done in updating *The Sinitic Civilization* duology. The year 2022 edition, which will be sent to the Library of Congress under the control number 2018911571 that was first assigned in 2018, is to be final after this update. In the year 2022 edition, the missing table in *Book I* for the Lu Principality lords' reign years is added back. For *Book II*, the reign years for last five Qin kings and emperors and the Han dynasty' emperors were expanded to juxtapose two sets of nominal and actual numbers so as to make it unequivocal to readers as to what the nominal and actual reign years appeared like when fully observing the ancient *Zhuanxu-li* calendar that started with October as the first month of a year and ended in September. For the first Han dynasty emperor Liu Bang's war with the Huns in 201 B.C. at mount Baideng, the timing was standardized under October of 201 B.C. in lieu of November or a span of October to November after foregoing past extrapolation of the emperor's timeline and itineraries in the last few months of the year 201 B.C. The Baideng event was epitomized here to remind readers that the Sinologist world is unfortunately wrong about the Qin and Han dynasties' years, as seen in both the existing history books and online resource hubs such as Wikipedia, which invariably claimed that the Baideng siege battle happened in 200 B.C. This was an important battle that Jacques Gernet hedged at "201-200 B.C."

Also in the 2022 edition, one extra page of linguistic discourse is added to the Huns in Chapter 33 of *Book II*, which was a digress into the Dene-Caucasian languages that encompassed the [Proto-] Caucasian, Yeniseian and Sino-Tibetan languages. The argument was that the Inner Mongolia belt barbarians and the steppe barbarians could belong to different ethnic groups of people in history, with the Zhou people likely interfacing with a group of barbarians with a mix of the newcomer Q-haplogroup people, while the ancient Huns, for their position and timeline of appearance in history, more likely belonged to the N-haplogroup Finno-Ugric people with whom the Sinitic people shared the same origin and history for over 20,000 years and fell under the same proto-Borean (Northern) language family. This is something pertinent to the true origin of the Sinitic civilization and the purported role that the Indo-Europeans played in engendering it, with the latter theme advocated by James Patrick Mallory and Victor H. Mair, et al., in the last few decades. On basis of year 2012 DNA data provided by Li Hongjie of Jirin University, the predominant northeastern, northern and northwestern population in Niuheliang of southwestern Manchuria, Dadianzi of Inner Mongolia and Hami of northeastern Chinese Turkestan over 3000-5000 years ago, that roughly matched with the Xiajadian Culture and Hongshan Culture's timeframe, belonged to the Y-chromosome people of the N-haplogroup type. This geographical saturation would have refuted Mallory and Mair's viewpoint that the N-haplogroup people migrated to northern China together with the Europids through a steppe route in prehistory. While advocating for the Celtic culture as directly predating the later Indo-Europeans, Mallory and Mair do not appear to see the "Indo-European" R1b people actually falling under the Dene-Caucasian languages before there was to emerge the "Indo-European" R1a people. The topic of the Dene-Caucasian languages and the associated peoples will be further expounded in the *Scourge-of-God* barbarians' tetralogy. This author, a homegrown Chinese with about the same-color iris as James Patrick Mallory, i.e., amber-colored, possesses about 15% ancient Eurasian hunters' gene, specifically, N1a (N-M96 (N-CTS7095, N-P189)), a branch of the Finno-Ugric people, and in light of known origin from the Sanhuaitang (three locust trees) clan lineage [--before the whole clan migrated to Huangtan at the Taihu Lake in the aftermath of the Taiping Heavenly Rebellion], has reason to speculate that some of the ancient Sinitic kings could be actually Finno-Ugric and possessed lighter hazelnut or chestnut eyes against the abacus beads' color prevalent among the Sino-Tibetans.

After reflecting this much on the Sinitic civilization duology, this author likes to go back to the themes in the duology's *epilogues* (renamed to *Postscripts* in the 2022 edition) for sake of exploring anew Sinitic China's place in the past world and at the present. In the first duology book's *Epilogue*, there was citation of Zhou King Wenwang's poem eulogizing Lord Yu's taming the floods ('hong') and the feats of irrigation work on the rivers' origin ('yuan' for provenance), with a point made for the origin regression of the Sinitic civilization in the hope that it will become more glorified with the discovery of its provenance. Lord Yu's taming the floods had a similar Sumerian equivalent legend of 'genesis' flood that transformed to the Noachian Flood, which might not be a coincident when examined in the context of the Sumerians' falling under the same agglutinative language family as the Basques and the Finno-Ugric people as well as the Sumerians' sharing the same cognates as the Tibeto-Burmans. And in the second book's *Epilogue*, a digress was made in determining the land of origin for the Sinitic civilization and evincing the ancient Sinitic people's fuzzy knowledge as to the origins of the Yellow River and the Yangtze River, with the Sinitic language and the Sinitic legacy (history) touted as the ultimate lease of life and provenance of inspiration that allowed the Sinitic nation to get reborn after numerous rounds of cataclysms -- which is also the theme of *Laments for the Middle Land's Sinking* in *Book III* of the Scourge-of-God barbarians' tetralogy. However, the fortuity for recurring rebirth is not a sure thing as China now fell under a spell from the mid-19th century, that was noted in George F. Kennan's *Marquis De Custine and his Russia in 1839* and *Russia and the West under Lenin and Stalin*. Namely, "the destiny of Russian tyranny... was to expand into Asia — and eventually to break into two, there, upon its own conquests." What happened in the Orient was exactly communist China's being a split twin born from the Russian tyranny, and the world needs to be reminded that Czarist successor Vladimir Ilyich Ulyanov Lenin's design, i.e., the road to Paris lay through Peking, is still alive at this moment, and the danger to the white (Western) civilization, as perceived by President Woodrow Wilson, is still clear and present. Note that President Wilson was misquoted by Secretary of State Robert Lansing or misplaced a comma as to his words "'white civilization' and its domination in the world rested largely on our ability to keep this country (China, not the U.S. as claimed by Ko Unoki or others) intact, ..." President Wilson, with intent to prevent Japan or another entity from hijacking China, made the same-premise decision to enter WWI after the Bolsheviks' overthrow of Alexander Kerensky's Russian provisional government. Applying this thesis to today's Russo-Ukrainian War for example, the Russians could afford to continue invasion without forcefully conscripting young men in Moscow or St. Petersburg for the material and human resources that Russia and its twin entity communist China jointly possess to carry on military ventures against the white (Western) civilization, i.e., the kind of scenarios that Secretary of State John Milton Hay and President Wilson foresaw a long time ago and worked henceforth for keeping China open or intact.

In regards to the Chinese people, George F. Kennan, in *American Diplomacy* (The University of Chicago Press (1951), p. 53,) claimed that "There is something patronizing in this attitude of ours. We have never really thought through the full connotations of our domestic practices and habits of thought for our relations with the peoples of Asia.... But it would seem that a nation which admits that its own capacity for assimilation is limited once you get beyond the peoples of Caucasian origin should observe a special reserve in its dealings with other peoples and in its hopes for intimacy of association with them." Kennan, apparently looking at the Chinese issues through the angle of the Chinese Exclusion Act (1882), did not share empathy with Anson Burlingame (1820-1870) who authored the Burlingame-Seward Treaty of 1868 for China and died for China in 1870 in St. Petersburg while still on the Manchu China's mission to the U.S. and Europe. Kennan neither truly understood the damages that the Tehran and Yalta deals with Stalin and the 1946-47[48] arms embargo did to Republican China. Kennan believed that

Secretary of State John Milton Hay bought the Open-Door policy from Alfred E. Hoppisley and Sir Robert Hart (1835-1911), i.e., British customs officials at the Manchu Imperial Maritime Customs, not realizing that Hay was a loyalist and a son to President Abraham Lincoln who sent Anson Burlingame to China. Kennan, whose background was a reporter in Russia and at one time obtained a special pass from the Russian police chief to visit the Siberia gulags for the perceived sympathy with the czar, did not appear to be in the capacity to empathize with Anson Burlingame who wore the barbarian Manchu flowery jadeite feather-tube hat. Like Matteo Ricci, Joseph Edkins (1823-1905) or many Jesuits in the past, Anson Burlingame came to love China through friendship with the learned Confucianist Qing ministers who were first of all literati and philosophers from what Karl Jaspers (1883-1969) defined as the *Achsenzeit* (axial) Age. More examples of Americans who devoted their philanthropic work to China and died in China would include Rev. Elliot Heber Thomson (?-1917) of St. Luke's Hospital (Shanghai) and Francis Lister Hawks Pot (1864-1947) of Saint John's University (Shanghai). Francis Lister Hawks Pot married a daughter of St' Luke's Chinese co-founder, i.e., what Kennan took as limited assimilation. As mentioned in the duology's *Acknowledgements*, this author's great-grandfather Ch'üan Fu studied at St. Luke's male nurse school before becoming a doctor himself, and the great grandfather's second elder brother held a lifelong campus contractor's career at St. John's. Now, one hundred years of episcopal and evangelical work by the Americans were lost, both in China and in Korea, with the irony knowing that Kim Il-sung's father Kim Hyong-jik was a student at the evangelical Sungshil School while his grandson is manufacturing the atomic bombs to menace the world.

Now the Sinitic civilization versus the 'white civilization' or the western civilization, and the fate of fatalistic conjunction. Chinese civilization started with the making of potteries in southwestern China 10,000-15,000 years, followed by the rice plantation 9000 years ago in southern and central China, and gradual spreading of agriculture to northern China in the next few thousand years. About this time, there appeared the advanced microlithic stone tools of 10,000 years old, as excavated in northern territories and the Chile-chuan area north of today's Northern Yellow River Bend, that spread to Europe, and along the northern belt, there likely engendered the Dene-Caucasian language family with the agglutinative features and the cognates shared among modern Asian and European languages, as well as adopted by the ancient isolated groups of people like the Basques and Sumerians, et al. Joseph Edkins (1823-1905), who authored *China's Place in Philology* (1871), noticed the shared cognates that the Jesuits stumbled on hundreds of years earlier. Similar to the Sumerians' 60-division time count, ancient Chinese possessed the later known Cycle of Cathay, which was the sixty-day calendar based on combination of ten heavenly stems and twelve earthly branches. Ancient Chinese, before discovery of seven intercalary months within nineteen years and invention of the quarter remainder calendar with diurnals in the 3rd or 4th century B.C., actually observed the moon phases to pinpoint the beginning day of a month, not through deduction. As noted by Matteo Ricci (1552-1610), difference between the Orient and Occident lied in induction versus deduction. After a brief pragmatic dialectic excursion similar to the Graeco-Roman oratory, Jacques Gernet thought the Chinese reverted back to the old 'divinatory' tradition, which was dichotomy. Ancient China always had a cosmological view of a celestial hub with the axial rope adjoined to the heaven and earth, and looked towards the Northern Dipper's seven stars (i.e., Ursa Major), i.e., the high lord's chariot, as the guide for setting the time of a day, the months and seasons of a year, hence averting the pitfalls of geocentrism and heiocentrism. While China was not restrained by Claudius Ptolemy's geocentrism, neither by Nicolaus Copernicus' heiocentrism, China, for being boxed in by a representational and non-abstract language and culture, could not have achieved the European Renaissance-era breakthroughs. For example, Shao Yong (A.D. 1011-1077), in using divination for calendrical flashback, pushed the human history

by one aeon of 129,600 years, which was Shao Yong's applying the 64-ary system to the *Yi-jing* divination number or 60 raised to the power of 4. In contrast, Gottfried Wilhelm von Leibniz (1646-1716), on basis of the Sinitic divinatory philosophy, developed a binary system. While there existed an ancient model of the rainhat-shaped round heaven and square earth, astrologist Qie Meng of Western Han proposed the "infinite universe theory" and Yu Xi (A.D. 281-356) at one time proposed the '*Xuan* [brightness] *Ye* [darkness]' theory which was similar to Giordano Bruno's cosmic pluralism. Though, absent a European-type inquisition against Giordano Bruno and Galileo Galilei, China had its cosmology-related limits and political confines. Example, Zu Chongzhi (A.D. 429-500) in A.D. 462 first incorporated the precession variance into the *Daming-li* calendar; however, conservative ministers like Dai Faxing argued against the new calendar with a claim that the introduction of the precession variance to the calendar would go against the mandate of heaven. For another example, Manchu Emperor Kangxi, for solidifying the rule under '*yi-zun*' (one and exclusive obeisance), banned the Catholic Church from preaching in China on the pretext of the pope's demand with the Manchus as to stopping sacrifices to Confucius and ancestors, with the fundamental cause being the Manchu fear that Jesus Christ could rise above the Manchu emperors and threaten the Manchu alien rule – a common fear today's totalitarian communists shared in repressing religions.

In 1894, Albert Terrien de Lacouperie (1844-1894) proposed Babylon as the "*Western Origin of The Early Chinese Civilization*" which likely inverted the causality. As seen in the wedge-shaped '*sag*' character for head in the Sumerian cuneiform writing, it was much more primitive than the Chinese characters which could be considered semi-abstract for its applying the '*ye*' head radical to the rest of body parts. What likely happened was that after the Sino-Tibetan language split off from the Dene-Caucasian language family, the Sinitic branch lost the agglutinative feature, with some machine-molding operation that led to the singular syllable as existed today. The Tibeto-Burmans, who split from the Sinitic people, were speculated by Jan Braun of the Oriental Institute of the University of Warsaw to have migrated to Mesopotamia to be the agglutinative Sumerians, i.e., the ultimate source of civilization. The western civilization was built upon the Greco-Roman civilization which in turn derived from the Akkadian and Sumerian civilizations through the relay of Persians, Assyrians, Babylonians, and Hittites. As expounded, China could not have had a Renaissance for the impediment or handicap in the flow of logic. A simple example would be Confucius' saying "*what had deceased and never returned was just like the flowing water*" versus Heraclitus' abstract doctrine of change that "*You could not step twice into the same river*". More than that, China fell under the alien conquests, such as the Jurchen and Mongol conquests of A.D. 1127 and 1279, and fell more than once after the said cataclysms, and could not extricate herself from the enslavement in mind and body, remaining so today. To give an illustration of China's loss of calendrical knowledge, for example, imperial tutor Huang Chang in A.D. 1247 relied on the old stellar observation data to have a star map of twenty-eight lodges inscribed on a stone disk; however, Southern Soong lost the instruments to the Jurchens and suffered a knowledge gap, with the Jurchens to employ the northern Chinese to make a calendar and the Mongols to redesign a calendar on basis of the Jurchen-commissioned calendar, by which time the Arabs already absorbed China's advanced knowledge in precession variance and developed a calendar incorporating the longitude differential.

Note that China, as a country under the totalitarian communist rule, does not have a place in the modern world, and the fatalistic conjunction of communist China with the western civilization is yet to unfold. In the barbarian tetralogy *Book III*, there is a discourse in the *Afterword* on the civilizations' rise and fall in relationship with the barbarians, that was examined through the angle

of the international trade of ancient China, that was not always running a surplus as seen during the Manchu Qing dynasty whose surplus culminated in the opium war, or as seen today. Soong China, after exhausting the copper coins in running a trade deficit with the Arabs and Persians, resorted to minting the iron coins that were taken in by the barbarians for making weapons that were used for conquest of China. Today's surplus trade of communist China, which was disrupted by President Trump, was achieved through the immiseration growth trade that had a fatal impact on China and is leading to an inevitable collapse that in one sense falls under the fatal cycle of Cathay every fifty (sixty) years. Communist China's immiseration trade, at a cost of enslaving one billion peasants and coolies and polluting the nation's land, water and air, has carried along for decades now, with the unsustainable growth backfiring before its due demise as a result of President Trump's preemptive strike, i.e., the Sino-U.S. trade war, which triggered communist China's counter-retaliation measures and subsequent breakup of a tacit bonding between the multinational corporations and banksters of the West and the oligarchs of communist China, a relationship the communists initially described as a marriage in a silly allegory that painted communist China as a feminine (like a concubine) subservient to the U.S. as a master. The unfolding economic collapse of communist China is being triggered by the bursting of the real estate bubble. This is a castle built with sand and on the sand of unsustainable immiserated trades that were used for funding the proportionally-blown real estate bubbles, i.e., what the Japanese called by *suna no utsuwa*.

At the time of wrapping up this *Afterworld*, this author happened to tune to former speaker Newt Gingrich's interview in regards to Nancy Pelosi's pending visit to Taiwan, in which the professor of history [and geography] demonstrated a profound knowledge of the 100-year history of China's Leninist regime as well as made an insightful prediction that communist China, for its barbarous abortion policy, would see its population more than halved by the end of the 21st century. Other than abortion-induced loss of the population with enslaved brains and thoughts, the environmental damages to the nation and pollution to the body and mind of the Chinese people are beyond all description. For example, widespread pollution-related cancer deaths befell to the people living around the Taihu (thunder god) Lake, which is where this author's great grandfather's lakeside home village was, that is known as Shihu [stony lake] and Huangtan [yellow flatland] in history and penned to a poem by Fan Chengda who was responsible for negotiating with the Jurchens to retrieve Soong Emperor Qinzong's coffin from the Amur area in the 13th century. The destruction to and demise of the Sinitic civilization are the expressed laments for the middle land's sinking in the barbarians' tetralogy *Book III*, wherein the interwoven theme of a civilization's good fight against barbarism is explicated by years, months and days, and the epigram of jade and stone's mutual destruction is unfurled, so as to help readers to understand the savagery of the barbarians who inflicted carnage onto the civilized world, that led to loss of history on the barbarians and the civilized world alike, not excluding the case of the Sumerian civilization. The plain example is the Shimao Ruins (about 2300-1800 B.C.) at the Northeastern Yellow River Bend, a jade city with the patented Sinitic jar-shaped double-gates rostrum, and the outer walls and inner walls that spanned the range of 2000 and 2840 meters long, that was lost in the collective memory of successor dynasties of Xia, Shang and Zhou. It is hoped that readers of the Sinitic civilization duology could reflect on the Sinitic legacy (history) for the provenance of inspiration, and hope is that there still exists the ultimate lease of life that would give the Sinitic country and Sinitic people another chance to get reborn.

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