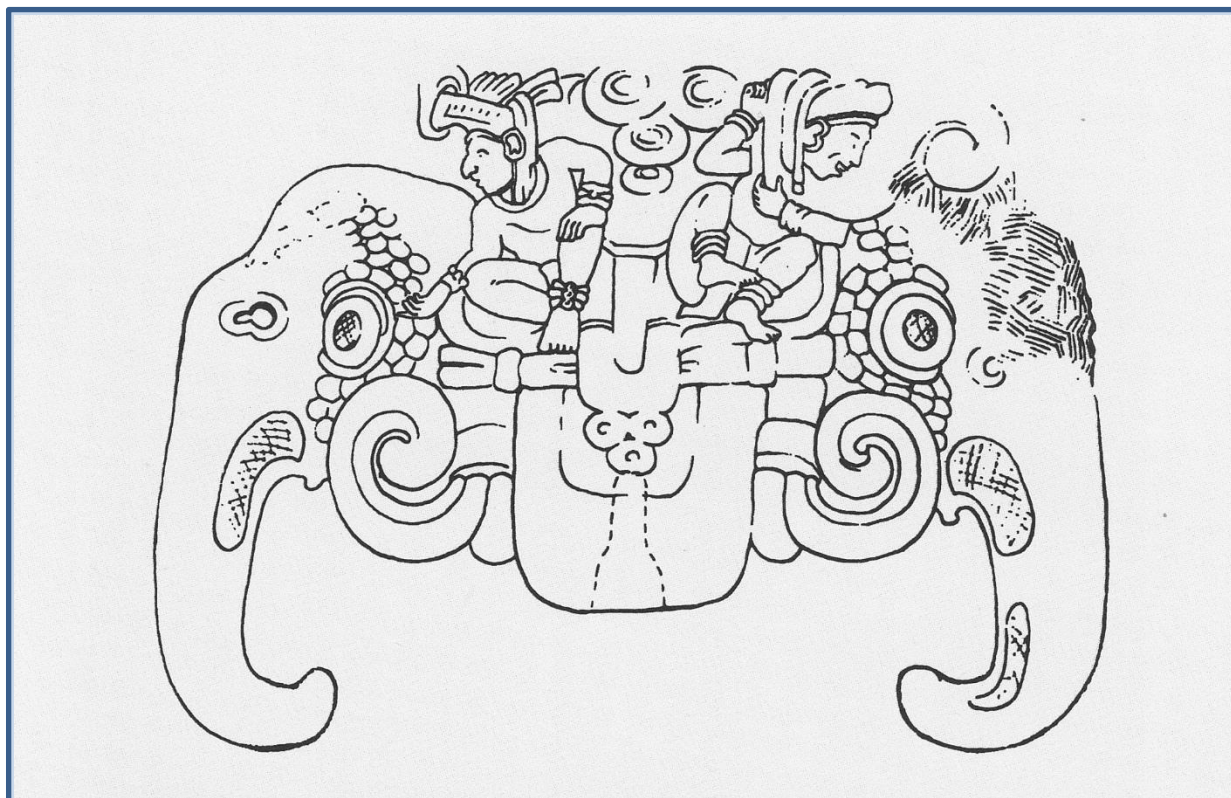


'Geoengineering of the Mother Earth': Exploring the Human Desire for the Control of Weather



Relief in Stela B (Copan, Honduras) was commissioned in year 731 by the local king. It shows two elephantine profiles with riders wearing turbans in commemoration of then-extinct mammoths. Note the hanging trunks, inward curving ivory, including depiction of furry elephantine forehead.



Sea Research Society
Environmental Affairs Department

The Editor-in-Chief:

Veli Albert Kallio, FRGS

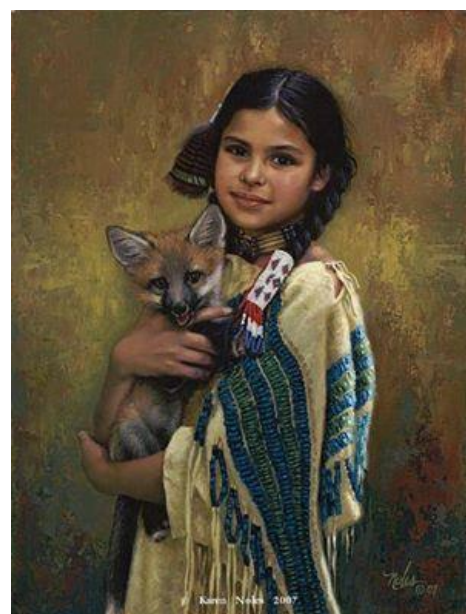
2nd April 2018

**From Yesterday's Rain Dancing to Tomorrow's Geoengineering:
Native American Tradition on Climate and Weather Modification**

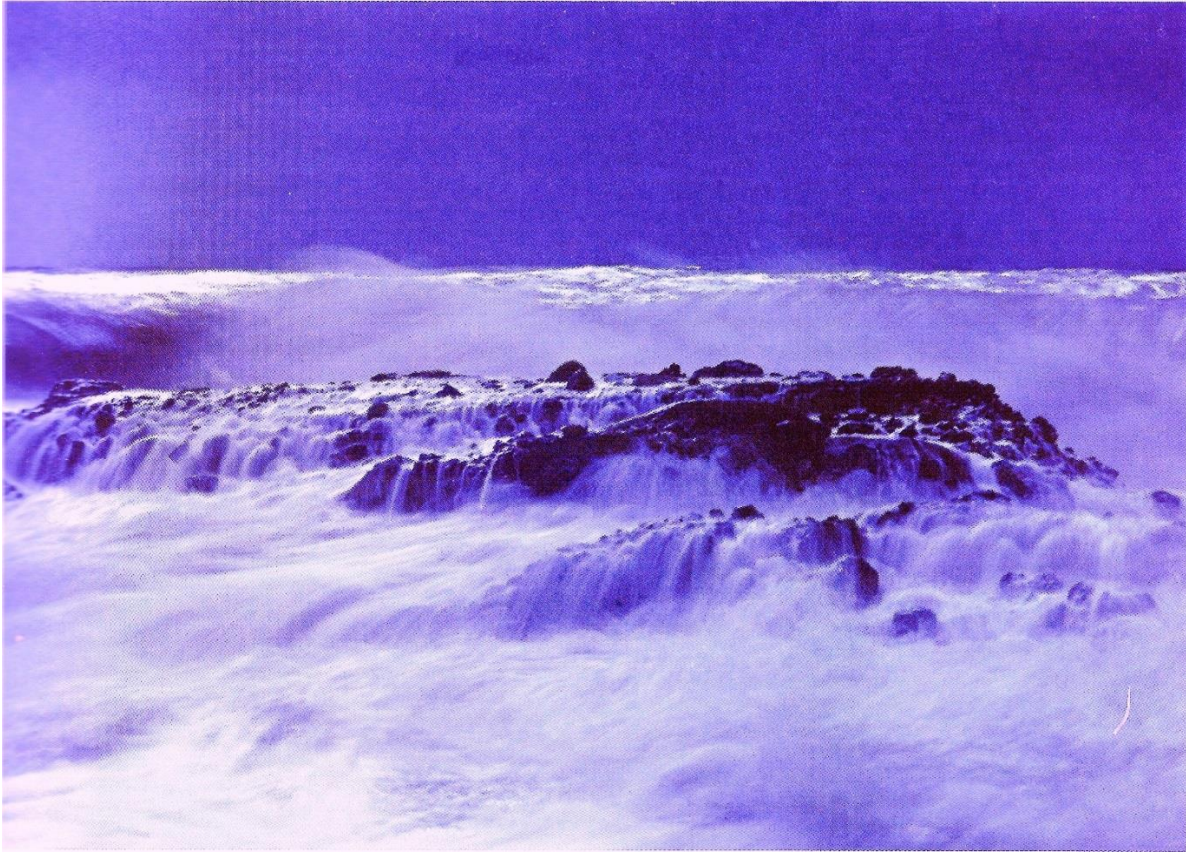


Introduction to the First Nations of Americas United Nations General Assembly Motion 101292 is a review of traditional indigenous worldviews that can also be used on the discussions on the problems of the Anthropocene that have been brought about by technological developments of the last three centuries of industrialization, mechanization, mass-production and mass-consumption using fossil fuels, and on the offered potential solutions such as 'geo-engineering' to 'manage' environmental pollutants in our planetary system by ocean fertilization or solar radiation management in atmosphere, and de-extinction of species by using implanted fossil DNA.

The historical attitudes and ideas of the Native American Indians (NAI) since the earliest antiquity can be applied to the problems of the Anthropocene caused by the technological developments. The Native American Indians have always used interventions to influence the weather and climate like rain dancing and ritual sacrifices of many kinds. This can be used to argue for modern climate interventions, geoengineering, to 'manage' environmental pollutants in our planetary system by solar radiation management in atmosphere, or ocean fertilization, including the resurrection of extinct animals. The traditions dissipate an incorrect notion that today's planned activities on weather modification or genetic engineering would be intrinsically novel to the indigenous people. The idea to alter rain, weather and climate is neither new nor exclusively arisen in the late contemporary 20th or early 21st century setting. In fact, almost all the hostile objections raised by campaign groups against geoengineering or genetic engineering technologies are shown later here to be a pure, modern development among Native Americans who traditionally attempted to carry out various weather and climate changing activities at least since the Ice Ages period.



Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292: The First Nations of Americas Investigation Request at UN General Assembly to UNFCCC



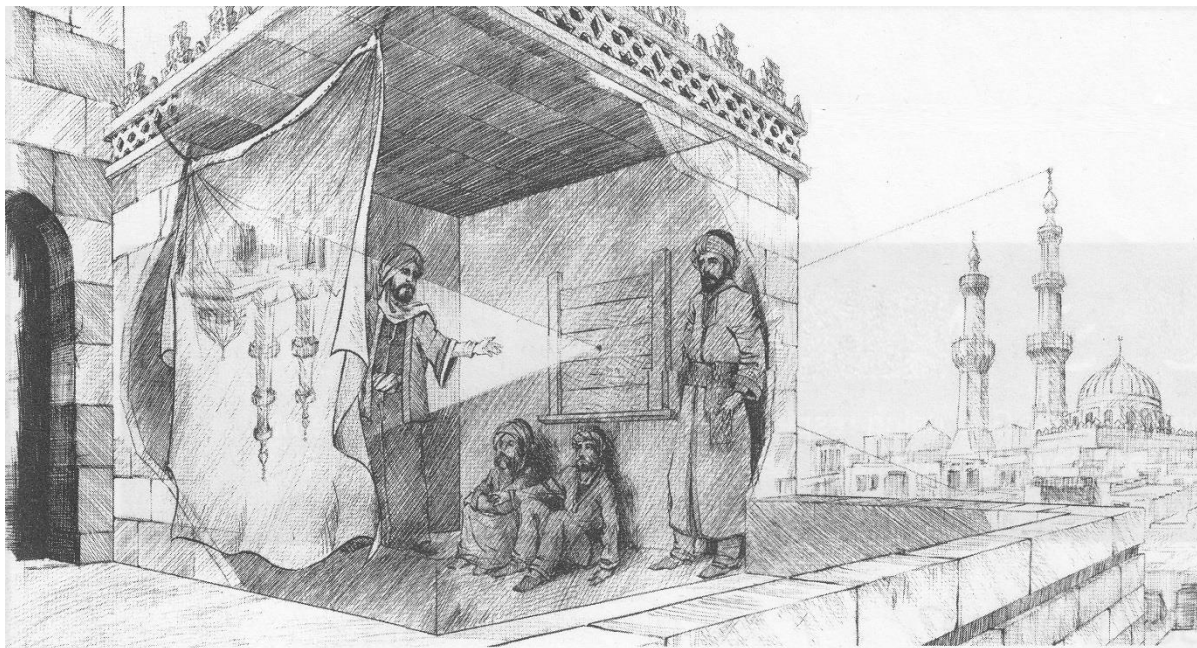
The Western Nations have been complacent for decades on the issue of the risks from the Polar Ice Cap thinking with a mistaken idea that the Polar Ice Sheets will they melt into oblivion, drip-by-drip, peacefully and very gradually over the next umpteen millennia. On the contrary, The First Nations of Americas can still remember that the ice dome which once rested over the Hudson Bay depression lost its footing very suddenly on the elevated grounds where it had been accumulating since the Ice Ages. A melt water build-up under the melting ice sheet destabilised that pack of ice very violently and rapidly and so it did not melt peacefully in situ for many millennia. This is also what we are already starting to see in Antarctica and Greenland where sustained warming of the Polar summers has accumulated melt water. Therefore, the First Nations of the Americas issued a warning to the United Nations' General Assembly in 1992 that a similar event will reoccur in a generation's time in Greenland if many consecutive, warm summers follow there each other. The First Nations say this danger is overlooked, and as a result, our societies are ill-prepared for such an eventuality from the recent climatic warming.

Sea Research Society (SRS) and its team of polar explorers and oceanographers, has followed on the trail of the long-ignored United Nations' General Assembly investigation request (101292) which has taken us from the Native American tradition-keepers to the European colonial archives all the way to the polar deserts in the far north. We try to discover how the Arctic marine and terrestrial snow covers currently respond to the warming polar climate and whether the reach of the Native Americans' collective memory does indeed incorporate accurate recollections about the course of ancient events like the United Nations General Assembly were warned in the immediate aftermath of the Rio de Janeiro Earth Summit which set up the ball rolling for the United Nations Framework Convention on Climate Change (UNFCCC) and its UN Conference of Parties (COP) roadshow some 26 years ago. It is also 27 years since the First Nations of Americas' ethnoclimatology investigation request was put onto the desk of Javier Pérez de Cuéllar, the 5th Secretary-General of the United Nations back in October 1992. The First Nations of Americas Ethnoclimatology Motion "The Four Mankinds" was then put onto the floor of the United Nations General Assembly about two months later on 10th and 11th December 1992.

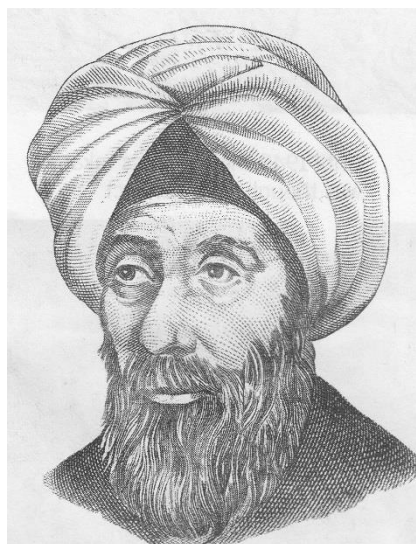


Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292: The First Nations of Americas Investigation Request at UN General Assembly to UNFCCC

The Western Nations treatment of indigenous peoples like the First Nations of Americas has been as 'savages' and they are still often stereotyped as intellectually 'incapacitated' to challenge anything that may come from the Western factories of academic accolades. Disciplines such as ethnoclimatology, ethnogeography, ethnohistory, ethnobotany, ethnozoology, and ethnomycology seldom receive any attention in the peer-reviewed academic periodicals. This Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292 aims to very partially fill this gap for UNFCCC. The low point was reached when the residential schools removed children from their parents, language and sociocultural settings that caused extreme psychological agony for generations.



The 'colonialization' and 'infantization' of indigenous people's cultural recollections has not only been limited to the discrimination of Native American people in the invention of theories, natural laws, or scientific equipment. The



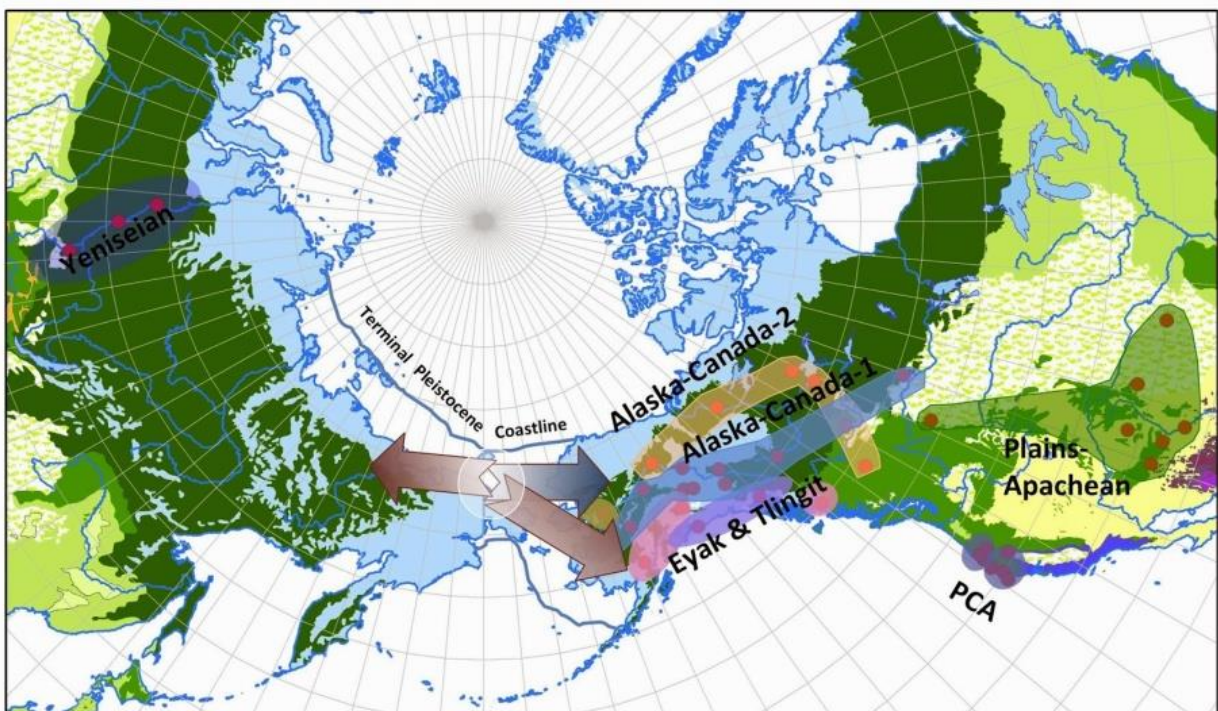
European publications systematically fail to mention also some of the cleverest human beings that have lived on this planet – if they came from the Arab region or Asia. Some of these people's findings are at least parallel, if not even more remarkable, than work done by such classics as Archimedes or Pythagoras in the ancient Greece. Above is Abū 'Alī al-Ḥasan ibn al-Haytham (born 965 CE in Basra, Iraq) inventing camera obscura while writing his seven-volume 'Book of Optics' in Cairo, Egypt which is considered as one of the most important books written in the history of physics. His reported discoveries such as division of light into a spectrum, the bending of light in a medium, properties of reflected light and developed theory on properties of lenses and the structure of eye. He laid foundations first for the eyeglass makers, then to the development of telescopes, and then microscopes. These principles of optics are since extended beyond the visible light to the structures like radio and X-ray telescopes that lie outside the range of photons that eye detects and are

used in the field of astronomy. But his name never appears in European and North American text books in schools as his face is not a European one.

Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292 aims to bring some ancient names on ethnoclimatology to a broader attention, although many ethnoclimatologies are only briefly discussed here. Sunetta's highly extraordinary 'History of the Ice Ages of the South-East Asia' is a virtually unique text piece.



The Mixtecs' idea to sacrifice this 'evil white man' (a war captive) is a derivative of its Asiatic prototype brought by the Native Americans' Clovis ancestors who crossed the Beringian land bridge during the Pleistocene epoch. A very similar rite 'to kill the evil white man' survives also on the Siberian side of the now-flooded Bering Strait.¹ Note the Four Suns painted on this snow-whitened war captive that represent the Great Four Sun Ages of the Americas.



The indigenous people of the Kamchatka Peninsula (*pictured, above*) on the Asian side of the Bering Strait share many cultural similarities with their Native American Indian cousins in North America as shown by this example. On the following page is the Kamchatkan present-day version of similar ritual.



One of the traditions of the indigenous people of Kamchatka is still today 'to break the back of winter' to usher in the new spring and the next growth season by preparing 'the evil white woman edifice' for burning. The notion of heat 'kills the snow' - as seen in the nature - is behind this attempt to 'engineer' the nature for a warmer weather.

This tradition of killing of the evil white women has a very ancient origin and the white edifice burnt here (*pictured, right*) is a distant cousin tradition to the Mixtecs' idea of painting their sacrificial war captives white with the four red suns* to represent the Four Great Sun Ages of the Americas.

The Kamchatka edifice also represents the evilness of the cold winter when people are forced to bush-meat eating due to lack of any plant growth. This ritualistic edifice-burning brings 'bread back to the table' as the new growth season is assured



Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292: The First Nations of Americas Investigation Request at UN General Assembly to UNFCCC

The key how to understand the indigenous people's perspective can be found from the First Nations of Americas' United Nations' General Assembly motion. This opens a way for us to answer the question of how the indigenous worldviews see novel problems of the Anthropocene society that arise from human technological developments.

Back in 1920's the colonial era was heading towards its Second World War era climax and the colonialist pre-war fever was rising in Germany, Italy, Japan and Russia pitting them increasingly against the interests of the then-established colonialist powers of Belgium, France, the Netherlands, the United Kingdom and the United States. Against this colonial background The League of Nations decided in 1926 to exclude all tribal nations of Africa, the Americas and Asia from the forums of the League of Nations to the great disappointment of the First Nations of Americas, the Native American Indian tribal nations. The world war then ended the League of Nations.



**Introduction to the native histories
by the First Nations of the Americas**

The investigation request (UNGA101292) which His Honourable Thomas Banyacya presented for the United Nations on behalf of the First Nations of the Americas - and under the auspices of the World Indigenous Nations' Summit - requires a basic understanding of the native American civilisations' history-telling concepts and their various, ancient recollections of the past - from their own native perspective.

The United Nations was established to replace the old, failed League of Nations in 1946 in the immediate aftermath of the Second World War – to give a 'new start' for the diplomatic efforts 'to keep the world safer'. The First Nations of Americas saw this new organization as a renewed opportunity to re-assert themselves and to get heard within the new international diplomatic body of world's nations. Twenty years gone since 1926 when the First Nations had been cruelly excluded from the old League of Nations, this new body of nations saw a new hope arise that the Native American Indian voices could finally be heard in it. Thus, two years later in 1948, the Tradition-keepers' Council of the Hopi Nation commissioned the Faith-keeper Thomas Banyacya for opening the door to the native peoples at the newly established United Nations – which the Native Americans Indians call 'the House of Mica'. The Council of the Hopi Elders asked Banyacya to try four times to get the door opened to the UN so that the Native American perspectives could be heard at its General Assembly. The Hopi nation's letter and sacred prayer feather were delivered to John Washburn at the UN Secretary General's Office in October 1991.

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The United Nations Secretary-general's Office allocated ten minutes for the Hopi Nation to present its position to the UN General Assembly on 10th December 1992. During these ten minutes the Hopi Nation asserted its history and the vision of future for mankind based on the First Nations of Americas very ancient ethnoclimatologies.



Professor Oren Lyons Jr, the Faith Keeper of the Turtle Clan of the Seneca Nations of the Iroquois Confederacy (of the Six Nations) introduced the Hopi Nations' ethnoclimatology motion and vision to the United Nations General Assembly by three shouts. The shouts were a spiritual announcement to the Great Spirit of the presence of the people assembled and the intention to give a message of spiritual importance. The message of the Hopi Nation was positioned to the end of the opening proceedings of the United Nations Year of Indigenous People 1993 to give it the maximum prominence. The Seneca ethnoclimatology is an alternate version to the Hopi one.



The Faith-keeper Thomas Bancanya then took over and sprinkled corn meal next to the podium of the General Assembly before starting to speak and explain his nation's traditional position. (Pictured: Maya sacrifice of corn)

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Banyacya then began by explaining the spiritual way of Hopi Nation:

“My name is Banyacya of the Wolf, Fox and Coyote clan and I am a member of the Hopi sovereign nation. Hopi in our language means a peaceful, kind, gentle, truthful people.

The traditional Hopi follows the spiritual path that was given to us by Massau'u the Great Spirit. We made a sacred covenant to follow his life plan at all times, which includes the responsibility of taking care of this land and life for his divine purpose.

We have never made treaties with any foreign nation including the United States, but for many centuries we have honored this sacred agreement. Our goals are not to gain political control, monetary wealth nor military power, but rather to pray and to promote the welfare of all living beings and to preserve the world in a natural way.

We still have our ancient sacred stone tablets and spiritual religious societies which are the foundations of the Hopi way of life.

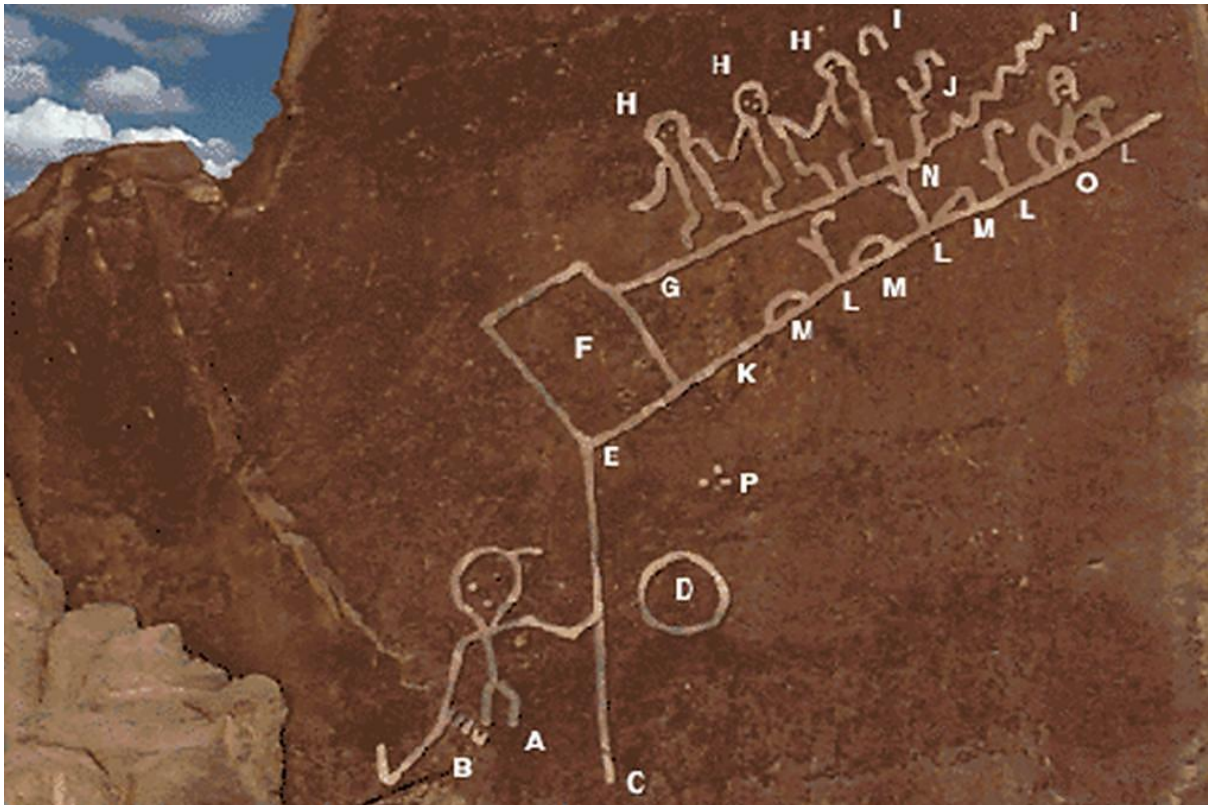
Our history says our white brother should have retained those same sacred objects and spiritual foundations.”



He continued: “In 1948, all **traditional** Hopi spiritual leaders met and spoke of things I felt strongly were of great importance to all people. They selected four interpreters to carry their message of which I am the only one still living today. At that time I was given a sacred prayer feather* by the spiritual leaders.” (*This was delivered to the United Nations’ Secretary-general’s office and received by John Washburn the previous year, October 1991.)

“I made a commitment to carry the Hopi message of peace and deliver warnings from prophecies known since the time the previous world was destroyed by flood and our ancestors came to this land.” The Faith-keepers Banyacya and Lyons show the diagram of The Four Mankinds’ Ethnoclimatology of the Hopi (*Pictured, above*).

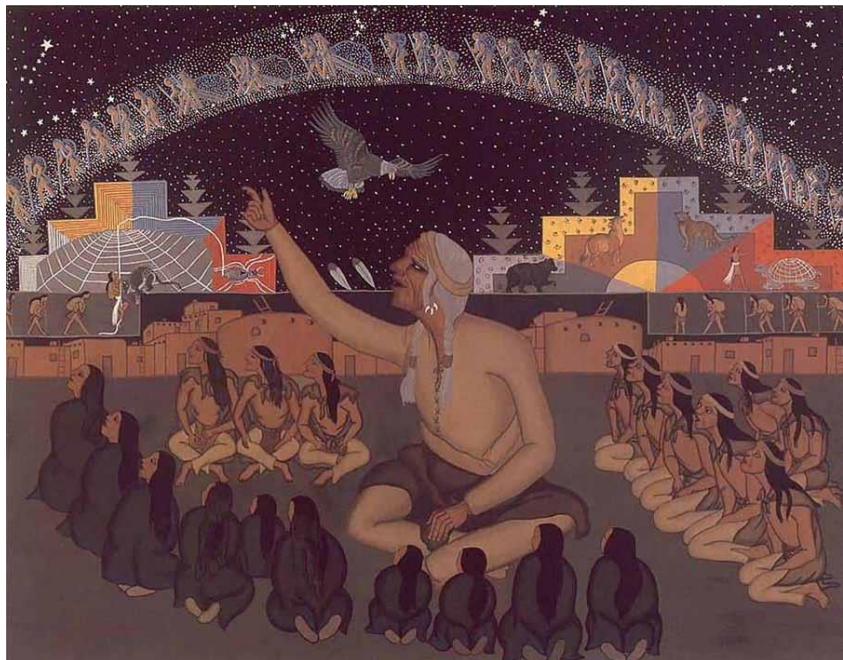
The Four Mankinds' Ethnoclimatology and Climatology of the Pre-Columbian Americas



The Four Mankinds' Ethnoclimatology as portrayed by the Prophecy Rock petroglyph. (Pictured, Above)

The First World: the Age of Arrival

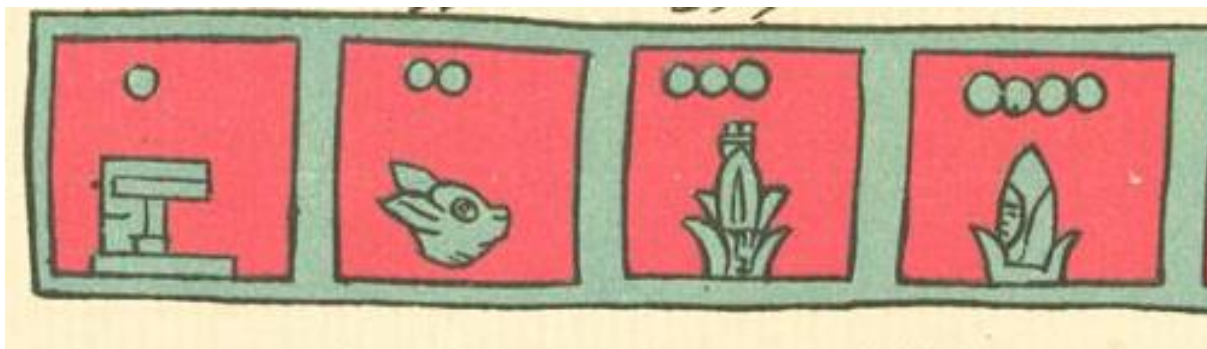
“At the meeting in 1948, Hopi leaders 80, 90, and even 100 years old explained that the creator made the first world in perfect balance where humans spoke a common language, but humans turned away from moral and spiritual principles. They misused their spiritual powers for selfish purposes. They did not follow nature’s rules. Eventually, their world was destroyed by sinking of land and separation of land which you would call major earthquakes. Many died and only a small handful survived.”



According to Hopi ethnohistory, the First Sun Age was brought to its end because of mankind’s selfishness and moral depravation through by sinking of land and separation of land, major earthquakes (pictured, next page).



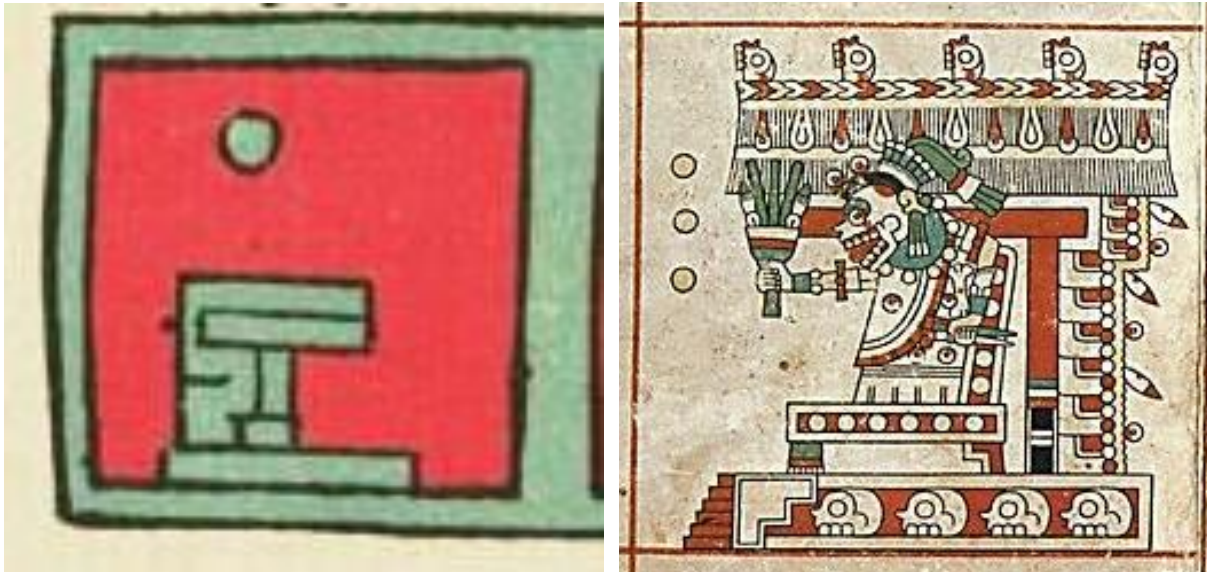
The First Nations of Americas fundamental concept of the past is their division of history to several climate ages. The most common division of time (and that of the Hopi Nation) is to the Four Sun Ages. Although the numbers of these sun ages can slightly vary in the different ethnoclimatologies of the Americas, the variations are always local or historic adaptations to the same, shared basic narrative about the continent's pre-Columbian history.



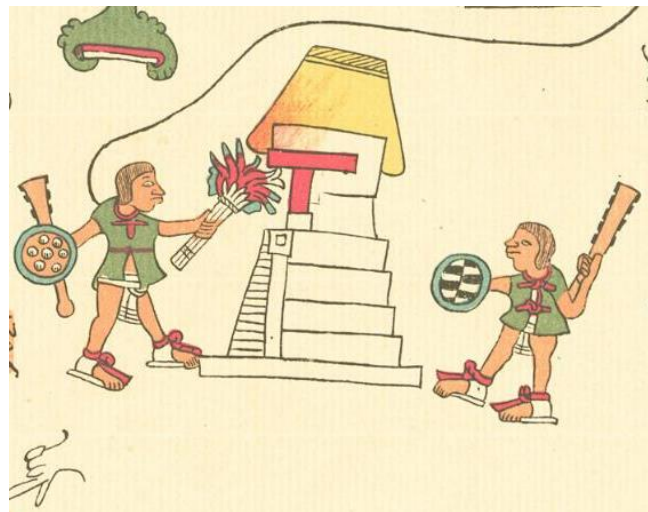
The Sun Ages of the Americas are typically quadripartite (*pictured, above*) with the world era divided into the Four Sun Ages. A septipartite version of the Seven Sun Ages is the version Professor Oren Lyons Jr, the Faith-keeper of Seneca Nation follows. When the Aztec emperors made claims of divinity to bolster their regal power, they gave themselves a sun age by creating a pentapartite version where the Age of Aztecs Kings became the 'Fifth Sun Age'. In Amazonia tripartite versions have one of the four sun ages dropped out. A nonapartite version has nine sun ages, a decapartite version has ten, and a tredecpartite version lists the Thirteen Skies.

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The Aztecs year-bearer logogram for the 1st Sun Age shows the regal canopy of the priest-king. The vigesimal count (finger-and-toe count) of years has a dot as the year-count follows the sun on the sky (*pictured, below left*).



The Aztecs kings' year-bearer canopy logogram is also a 'coat-of-arms' for the Mixtecs before them. Mixtecs priest-king is standing on a regal platform of nine steps: the six red steps refer to the daily blood-sacrifices bringing the era of sun, daylight and harvests. They are mirrored by the three white steps and four skulls symbolizing of the age of night, snows, ice and death (*pictured, right*). The three white steps with the four white skulls under a blood-reddened regal platform point to the Mixtecs' priest-kings' authority that 'derives' from the past sun ages when the earth was ruled by nine primordial dynasties. Thus the nine steps (one for each king) and the four skulls (one for each sun age) add up as the thirteen skies ($6+3+4 = 13$): the Palaeolithic day-night count for one week period.



The Number 13 is a synonym of the septapartite Asiatic time of six days for work and the seventh day for resting. The day of rest a preparation time for the next (6+1 day) cycle of action (= week). When the six large joints are expressed as pairs of two joints, the '6' joints become '12' joints plus the neck as its 13th joint ($2 \times 6 + 1 = 13$). This Mesoamerican count of multi-layered skies (suns, or days) is parallel to the creation cycle in the Book of Genesis which counts 12 'nights and days', before arrival of the day of Sabbath, its 13th 'night-day sky'. This is then followed by the next cycle of seven days or thirteen half-days. The Book of Revelation cites the omnipresence of the Christianity as the '7 churches' - so revealing the presence of God's people on earth in every age and place.

The near universal concept of the sun ages divides the world age into smaller subunits of time - each one of them representing a different climatic and environmental epoch. The First Nations of Americas' United Nations General Assembly Motion 101292 draws lessons from these past climatic regimes and builds a case for each following subunit of time having ended as a result of mankind's failure to take care of the world like the creator had intended. Therefore, our present era's failure to look after the environment can easily end our own sun age.



The Second World: The Ice Age

Banyacya then moved to the next sun age: "Then this handful of peaceful people came into the second world. There they repeated their mistakes and the world was destroyed by freezing which you call the great Ice Age."

(4) A very ancient Aztec flood legend was translated by Abbe Brasseur de Bourbourg from the Aztec document called the Codex Chimalpopoca. "When the Sun Age came, there had passed 400 years. Then came 200 years, then 76. Then all mankind was lost and drowned and turned to fishes. The waters and the sky drew near each other. In a single day all was lost, and Four Flower consumed all that there was of our flesh. The very mountains were swallowed up in the flood, and the waters remained, lying tranquil during fifty and two springs. But before the flood began, Tiltlachahuan had warned the man Nota and his wife Nena, saying, 'Make no more pulque, but hollow a great cypress, into which you shall enter in the month Tozoztli. The waters shall near the sky.' They entered, and when Tiltlachahuan had shut them in he said to the man, 'Thou shalt eat but a single ear of maize, and thy wife but one also.' And when they had each eaten one ear of maize, they prepared to go forth, for the water was tranquil."

According to *Codex Chimalpoca*, the cold age lasted for 400 years, also referred as 144,000 days of tribulations. (The various ways the ancient administrative records count this time-period are compared on the following pages.)

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Sumerian Kings List and The Sun Ages as Descended from the 'Kingship of Heavens':					
Sumer's Pre-Flood Rulers:		Era of Reign:	The World Age:	Period Duration:	Key Events:
1.	Kingship in Heaven	-	Age Before King	-	(1.) Ref. ii
2.	House of Alulim	28,800 days	Age Before Cold	28,800 days	(2.) Ref. iii
3.	House of Alalngar	36,000 days	The Cold Ages: (The Great Tribulation)	144,000 days	(3.) Ref. iv
4.	House of En-men-lu-ana	43,200 days			(4.) Ref. v
5.	House of En-men-gal-ana	28,800 days			(5.) Ref. vi
6.	House of Dumuzid	36,000 days			(6.) Ref. vii
7.	House of En-sipad-zid-ana	28,800 days	The Warming Ages	64,800 days	(7.) Ref. viii
8.	House of En-men-dur-ana	21,000 days			(8.) Ref. ix
9.	House of Ubara-Tutu	18,600 days			(9.) Ref. x
-	The Great Flood	-	The 'Old World' End	-	
10.	The Post Flood Rulers	-	Present World Age	-	

Sumerian Kings List and the Administrative Days of the Five Ruling Cities:					
Sumer's Pre-Flood Ruling Cities:		Era of Reign:	The Sun Age:	Climate:	The Idealized Reigns:*
-	No Earthly Kingship (Heaven)	-	-	-	Ref. xi
1.	City of Eridug	64,800 days	1 st / 2 nd	Warm / Cold	52 years
2.	City of Bad-tibira	108,000 days	2 nd	Cold	52 years
3.	City of Larag	28,800 days	3 rd	Warm	52 years
4.	City of Zimbar	21,000 days	3 rd	Warm	52 years
5.	City of Shuruppag	18,600 days	3 rd	Warm	52 years
-	The Great Flood	-	3 rd / 4 th	-	Total (*the May Cycle):
-	City of Kish	No day count	4 th	Warm	5 × 52 = 260 years

Sumerian Houses' Reigns		The Four Sun Ages	Duration of the Old World in Codex Chimalpopoca	
1. Dynasty	Heaven's Kingship	'Early mankind before people had no kings set to rule over them'	Pre-flood Ages	Idealization of Time by Maya:
2. Dynasty	80 years	The First Sun (Royal-house) 80 years	76 years	76 Mixed Years*
3. Dynasty	100 years	The Second Sun (Rabbit-meat) 400 years	400 years	394 Mixed Years* The Old World Administrative Time: 670 (Tuns) – 400 (Tuns) = 270 (Tuns) 670 Years ÷ 13 Cycles = ~51½ Years The rule of Last Lord of the Old World Idealization of Time in Mesoamerica: 670 (Tuns) – 394 (Haabs) = 276 ('Years') 676 Years ÷ 13 Cycles = 52 Years: 13 perfect 52-year calendar rounds
4. Dynasty	120 years		400 Tun Years (360 days)	
5. Dynasty	80 years		= 394 Haab Years (365 days)	
6. Dynasty	100 years			
7. Dynasty	80 years	The Third Sun (Water-reed) 190 years	200 years	200 Mixed Years* The previous world ended in The Great Flood on the 52 nd year of the Lord of the 9 th Dynastic House in the Old World. It gave rise to a perceived 'cycle' in shamanistic divination in Asia which tried to predict the end of our current world order. in chaos commencing then the world order
8. Dynasty	58 years 4 months			
9. Dynasty	51 years 8 months			
10. Dynasty	Post-flood Kings	The Forth Sun (Flint-blade) until present	The Total Old World Administrative Time was: 670 Tun Years.	*The Old World duration as 676 'years' is a composite attained by mixing Tun Years (360 days) with Haab Years (365 days).



The twins had hardly abandoned their stations when the world, with no one to control it, teetered off balance, spun around crazily, then rolled over twice. Mountains plunged into seas with a great splash, seas and lakes slogged over the land; and as the world spun through cold and lifeless space it froze into solid ice.³²

The Second Sun Age of the First Nations of Americas UN Motion 101292 recalls a world that began to freeze over and became a lifeless lump of ice. During this age of the frozen world, people sheltered the fierce weather elements in underground caves like ants and were called "the Ant People". Further to the south the Maya tradition calls it as the age of "the Mud People" due to era's huge permafrost.

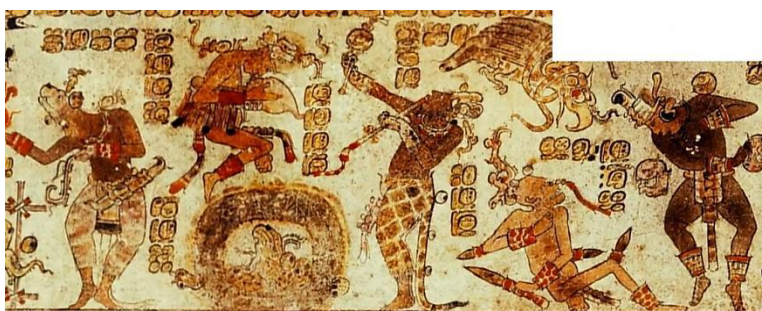




In terminology of the First Nations of Americas the sun-moon couplet is called as “the Twins” with the sky seen as their celestial ‘ball court’ where the disks of the sun and moon play their daily games against the forces of darkness that reside in the dark realms of the night-time and the underworld. The ritual ball games were used as an embryonic form of geoengineering to generate a favourable weather and climate. This ensured a steady growth of plant life and the victory of light and heat over the forces of darkness and cold (*pictured, below*).



The ritual dances were also used to invoke the release of sun from its captivity during the Second Mankind of the Ice Ages period (*pictured, below left*).



A very noticeable consequence of the glaciations eras is said to be the much-feared ‘pole shift’, a change in the tilt of the earth’s axis during the two separate glaciation periods when ‘the stations of the heavens teetered off the balance’. Engineering of weather was imperative!

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His Excellency President Evo Morales Ayma, the President of Plurinational State of Bolivia (*pictured, above*),^{xii} decided to convene Conferencia Mundial de los Pueblos sobre el Cambio Climático y los Derechos de la Madre Tierra (CMPCC), “the Peoples’ Conference on Climate Change and Mother Earth’s Rights”, known also as the Cochabamba-Tiquipaya Climate Summit, which convened between 19-22 April 2010. CMPCC was assembled because the UN Framework Convention on Climate Change (UNFCCC)’s roadshow, the UN Conference of Parties 15 (COP15), the Copenhagen Summit of December 2009 stopped pursuing the Kyoto Protocol (COP3) and the Bali Road Map (COP13) The UN’s agreed plan was abruptly dropped and replaced by the hastily-drafted and non-binding “Copenhagen Accords” at the request of the United States as - a ‘face-saving measure’.



The UNESCO delegation of the Plurinational State of Bolivia in Paris and His Excellency President Evo Morales asked Veli Albert Kallio (*pictured, below*) in January 2010 to provide CMPCC summit geophysical annotations and to present updates to the 1992 First Nations of Americas United Nations General Assembly Ethnoclimatology Motion (UNGA 101292). 17,500 conference delegates were invited to the First Nations

ethnoclimatology sessions to hear about the whereabouts of the old 1992 UN motion and to give the long-awaited reasons using geophysical arguments to explain why the case histories of the Ice Ages in the Americas, the South Asia, and the Pacific Ocean regions differ from the Western theories and revisit the concept of geoengineering.

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Conferencia Mundial de los Pueblos sobre el Cambio Climático y los Derechos de la Madre Tierra Geophysical Model (2010) is summarised briefly with the various diagrams of the CMPCC Model's main points.^{xiii}

CMPCC Model (2010) aims to reconcile the First Nations of the Americas and other indigenous peoples^{xiv} alleged historic recollections of the Ice Ages period by revisiting the **causative**, **duration** and **termination** aspects of the glaciations on the onset, progression and termination of the Ice Ages from the indigenous peoples' perspective.



The opening questions of CMPCC Summit were: “Why does the world’s largest glaciated island, Greenland, sit right next to the world largest volcanic island, Iceland? Is this a coincidence or is there a correlation of the two?” Greenland and Iceland (*pictured, above*)

The CMPCC opening plenary pulled out the arrow box once again for the First Nations of the Americas to fight their corner against the colonialists' re-education of the Native American history as has happened all the way to the residential school system of Canada. CMPCC Model (2010) aim is to re-empower and raise the self-esteem of the indigenous people by geophysical argument on the cause of the Ice Ages era climate changes.



Hernán Cortés de Monroy y Pizarro Altamirano, Marquis of the Valley of Oaxaca, leads a charge against the Mesoamerican Indians that exterminated their culture, libraries, archives, and written history (*pictured, above*).

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The **CMPPC Opening Plenary** proceeded then swiftly seeking a possible answer to the opening question on the proximities of the volcanic Iceland to Greenland Ice Sheet (GIS) by comparing the surviving present-day ice in Greenland to the great Pleistocene-era ice domes in relation to their respective geologies (*pictured, below*).



The session began to contextualise or correlate **the Cordilleran Ice Sheet** to the nearby Columbia River effusive deposits, **the Laurentide Ice Sheet** (the Hudson Bay Ice Dome) in relation to the Eastern North American lava deposits, **the Greenland Ice Sheet** relation to the Eastern Greenland lavas (*pictured, below*), **the Weischelian Ice Sheet** (the Baltic-North Sea Ice Domes) to the Brito-Arctic effusive deposits, and **the Kara Sea Ice Dome** to the effusive deposits of the Siberian Traps in the Taimyr Peninsula together with their mountainous shields.



The key to challenge the 'mighty Western' Nations in their attempt to re-write the Native American Indians History of the pre-Columbian era and the scene for the great battle was set down right here. There was no better way to give the patronizing colonialist a 'bloody nose' than trying to re-iterate our nations' history: David against Goliath!

The Northern Hemisphere's Ice Domes with the Collapsed Crustal Basins



Greenland Ice Dome (Greenland Depression)



Kara Ice Dome (Kara Sea Depression)



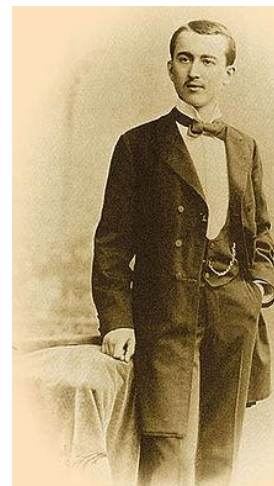
Foxe-Laurentide Ice Dome (Hudson Bay Depression)



Weischelian Ice Dome (Baltic & North Sea Depression)

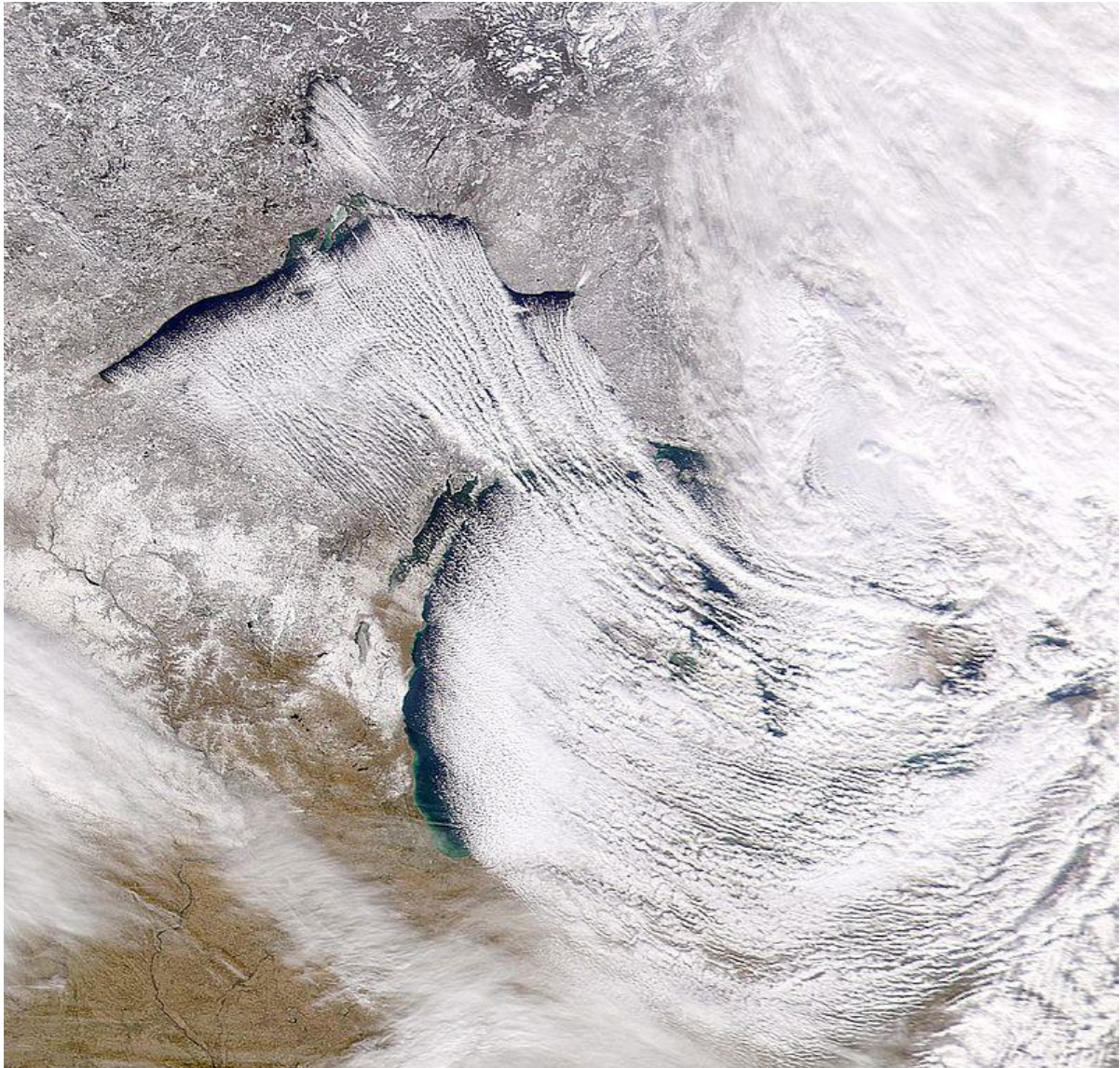
The indigenous leaders see the colonialists (once again) aligning themselves against the indigenous people and their very ancient knowledge about the course of the pre-Columbian era climate events by lying to the European and American public that all the above great geographical features (the nearby effusive lava fields, the nearby mountainous shield regions, and the ice domes themselves) all speak about the 'truth': There was but one set of huge glaciations – connected with vast geological uproar - like our ancestors have told us throughout the ages - in our national lore.

Milutin Milanković (*pictured, left*), 28.05.1879-12.12.1958, proposed that variations in eccentricity, axial tilt, and precession of the Earth's orbit leads to cyclical variations in the amount of sun's radiation which were sufficient to produce cooling for the Ice Ages. Since 1950's the Milankovitch cycles have been the preferred explanation.

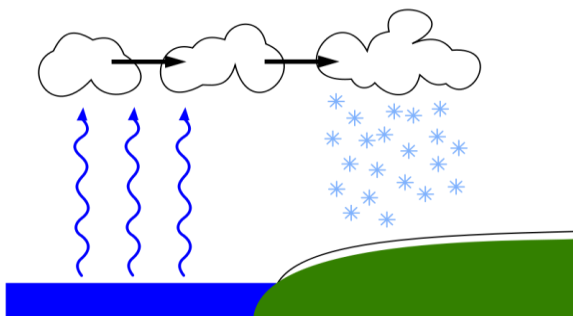


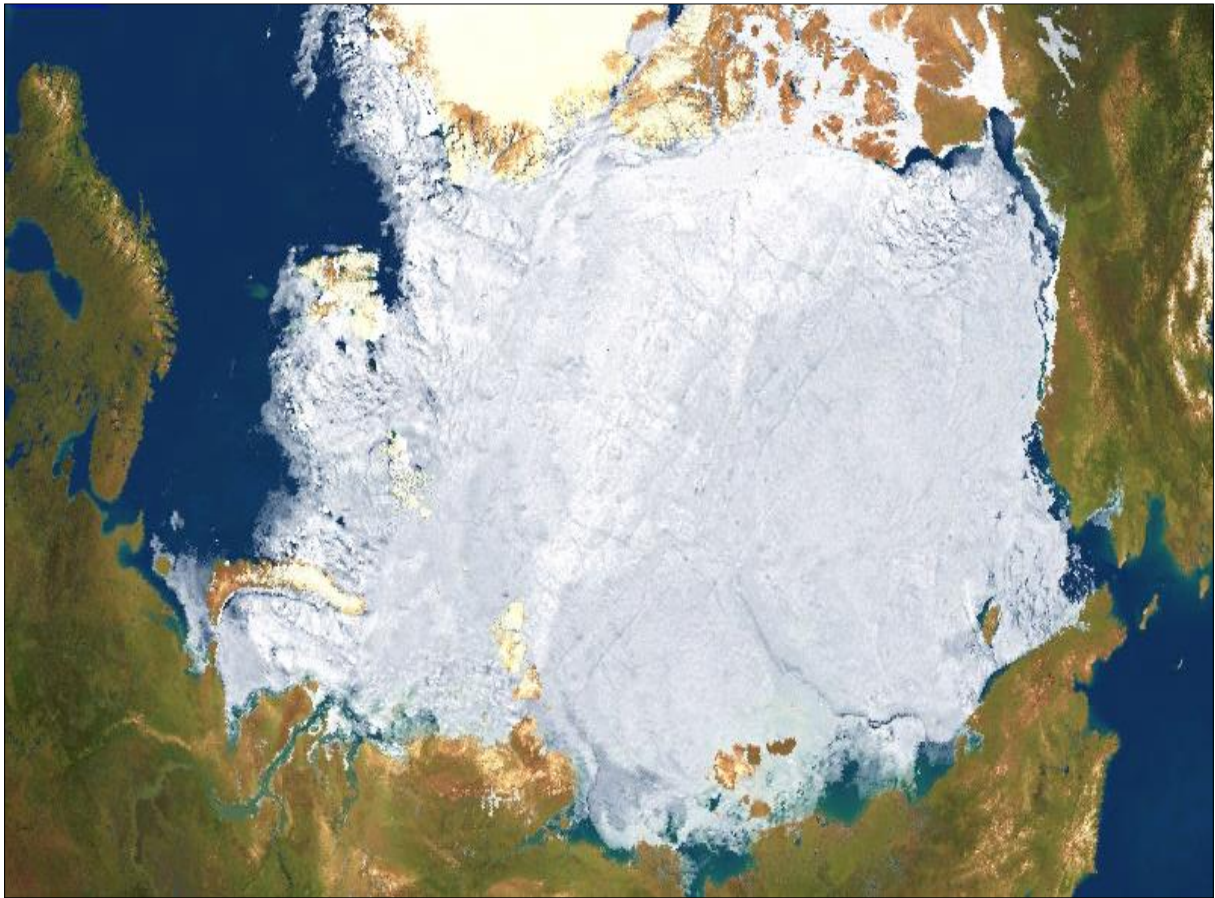
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Before the Milankovitch Cycles became a commonly accepted theory among the Western academia (between the late 1950's and early 1970's), there were other attempts to explain the coming and going of the Ice Ages.

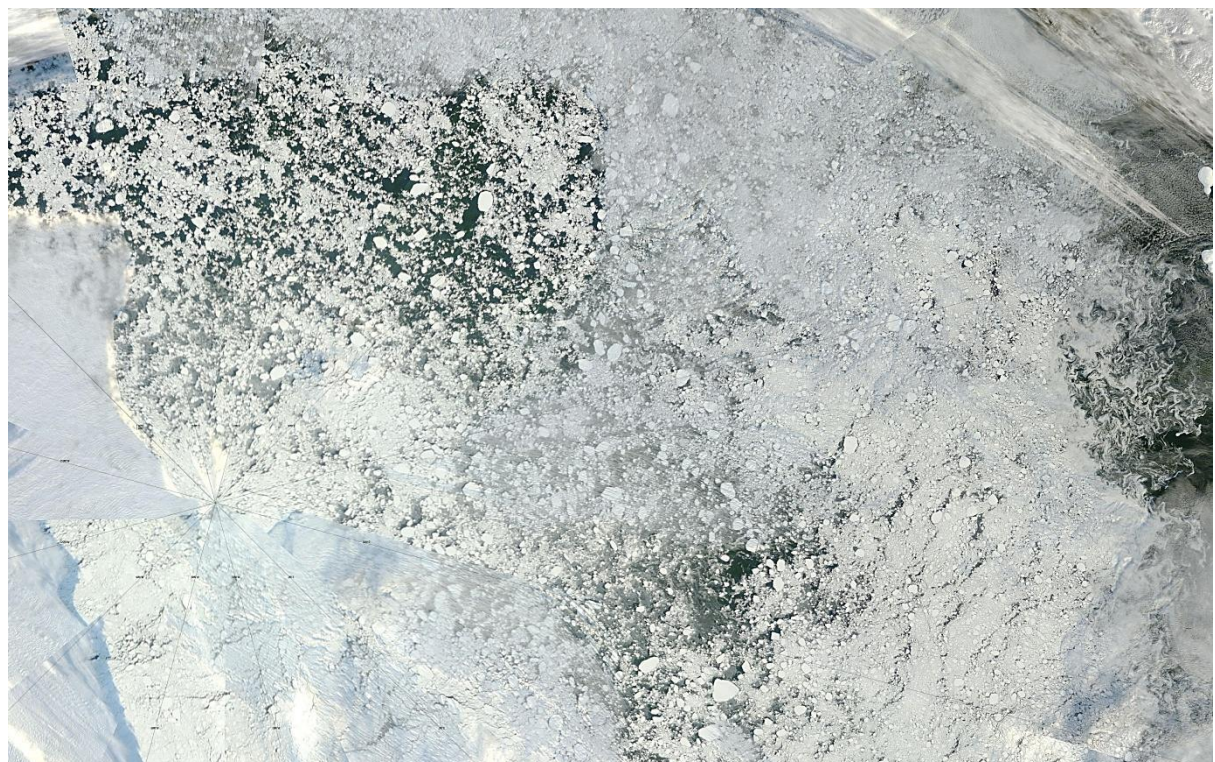


Maurice Ewing and William Donn of Columbia University's then Lamont Geological Observatory, Palisades, New York, proposed that a flip from the Interglacial to the Ice Age occurs when the Arctic Ocean warms during the warm period and it becomes ice-free in the summers. Because of 24-hour sunshine over the North Pole, the sun warms the melting ocean intensely to a point where, once the winter returns, the ocean produces massive snowfalls (*diagram, below left*), modelled after the Great Lakes Region in North America (*pictured, below right*) that sees huge winter snowfalls generated by the Great Lakes (*pictured, above*).





The Arctic Ocean in midsummer ice cover in 2000's (*pictured, above*). The sea ice both cools and keeps the air above ocean arid by preventing vaporisation. The ocean had a polar desert climate until 2015 because the sea ice prevented precipitation from the ocean. In 2016 the ice shattered creating a wet climate (*pictured, below*). We consequently see today an intensifying Ewing-Donn Lake Snow Effect from the Arctic Ocean with more snowfall.



The Ewing-Donne Lake-Snow Effect of the Arctic Ocean proposed that during interglacials the Arctic Ocean will become ice free in summers. The ocean starts to warm so intensely that once the winter arrives it produces an immensely intense lake-snow precipitation. Because of short summers at the high latitudes, the summers then no longer can fully melt the snow that falls during the long winter periods. Ewing and Donne theorized that snow



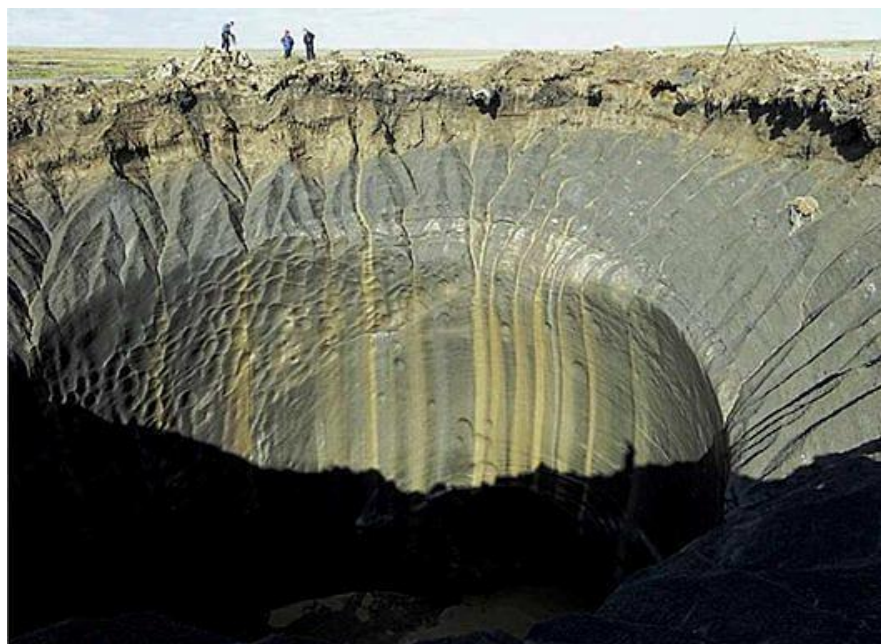
cover's high albedo then overtakes the course of events. Due to the persistent leftover snow cover, a tight negative feedback loop sets in where the earth flips to progressive cooling towards the ice age glaciations. The growing snow blanket sends now ever greater amounts of sunlight back into space. This increasingly prevents snow from melting and each year then sees snowline advancing towards the Equator. The winters become hard and the next Ice Age is ushered in after the interglacial warming. However, Milutin Milanković's theory of orbital forcing effects re-emerged as the primary contender to explain the Ice Ages because the ocean sediment cores failed to back up this hypothesis.

William Maurice Ewing (12.05.1906-04.05.1974), an US geophysicist and oceanographer (*pictured, above*).

The main problem in the Ewing-Donne hypothesis is that if the Arctic Ocean warms during the summers, so will the soils do equally on the continents around it (if not more as the land masses are located further to the south to receive more heat and sunlight). The snow blanket also insulates: it does not allow heat stored on the ground to escape to air as easily if the snow gets thicker. The thermal inertia of the wet soil is also large (although there is no vertical mixing as in the ocean). The decomposition of soils by microbes continues deep beneath the snow releasing increasingly heat. So, there is no driver-respondent relation between marine and land surface melting.

The recent events of melting permafrost forming methane craters (as the Arctic Ocean loses the perennial sea ice) further discredits the original hypothesis by Ewing-Donne that the ocean's melting can lead to the loss of summers. The Arctic Ocean's melting cannot be the cause of the Ice Ages' huge snow falls.

This brings us back to the the First Nations UN motion on the causative, duration and termination of the Ice Ages' era large ice sheets.





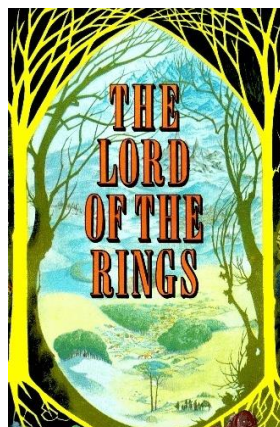
Surtesey Island, Iceland (*pictured, above*).

In 1960's a group of new islands were seen forming in the Greenland Sea with vast columns of steam rising from the boiling ocean.^{xv} The largest of the new islands was named after Surtr, a fire jötunn ('the Fire Giant') in the ancient Edda Literature. According to the ancient Norse ethnohistory, the Eddas, the world in the beginning was split in two halves with an empty void of ocean, Ginnungagap, between them. The word 'Ginnungagap' can be translated either as 'the Yawning Gap' or as 'the Widening Gap'. Where and when this 'Ginnungagap' existed between the two land masses? In the Edda literature, a prehistoric Norse recollection, it obviously refers to the seas west of Norway (which itself translates 'Nor'-'way', the 'Northern Way', the 'northern route' of the Atlantic).



The runes a:mipkarþi for Old Norse à Miðgarði means "in Midgard", "in Middle Earth", on the Fyrby Runestone (Sö 56) in Södermanland, Sweden (*pictured, above*).

According to the Eddas there was the age when the world was ruled by 'the Fire and the Ice Giants'. In this context



it is important to note how the 'Middle Earth' is placed in the ethnogeography of the prehistoric Norse Eddas between the two worlds into a previously open void, the gap of Ginnugagap. This part of the ancient Norse mythistory was astutely spotted in the Eddas by the novelist **John Ronald Reuel Tolkien** (*pictured far left*) whose bestseller novel *The Lord of the Rings* (*pictured, left*) is based on the Eddas' recall of the mysterious formation of a massive, volcanic 'Mid Earth' landmass. Tolkien's novel has sold 200 million copies and is the third most read book ever written.



Surtsey's smaller counterpart, **Jólnir** (*the larger island, above*) is named a Norse god who is usually identified as a second name of Odin who is associated with *healing, royalty, knowledge, battle, poetry, and the runic alphabet*.

Odin, the most important god of the Germanic peoples, has over 170 names – far more than any other god. The Proto-Germanic *W-oden-sdag (the Oden's Day) became English “Wednesday” (via Old English wōdnesdæg).



The Dutch form drops 'd' from Oden to become 'woensdag' (through Middle Low German wōdensdach). The church substituted the pagan 'Oden' across the Central Europe by translating *media hebdomas* (latin: 'middle of the week'). This change gives rise to the German word of “Mittwoch”.

The time-spatial diffusion of the idea of Ginnugagap and 'the land rising to the middle of the ocean' that gave the age of fire and ice giants, is still preserved but intriguingly metamorphosed here into the idea of the middle point of the week in modern German.



Julius Caesar's *Commentarii de Bello Gallico* (1 BCE), Caesar states: "[T]hey (the Germanic people) consider the gods only the ones that they can see, the Sun, Fire and the Moon".

Gaius Julius Caesar, a Dictator of the Roman Republic and a Consul of the Roman Republic (13.07.100 BC - 15.03.44 BC) a. life-like portrait of the Tusculum portrait made during his lifetime (*pictured, left*).



The Norse Ethnogeography describes the Mid Earth (Midgard) as a land surrounded by a world of water, in an impassable ocean of ice that sits between the land of Niflheim (a land of ice and coldness in the north) and Muspelheim (a land of fire and sun in the south). The world ocean is also encircled by the great cosmic serpent Jörmungandr (Miðgarðsormr), who is so huge that he encircles the entire world swallowing his own tail. This cosmic dragon similar both to the Asiatic and the American dragon-serpents represents the ruler of the night sky-within the cosmic ocean, the Milkyway. Thus it is visible between the sunrise and sunset - a cosmic ouroboros-snake that eats the tip of its own tail. (see: *page 1 of this grant application for the Mixtecs' version*). The north portal of the 12th-century Urnes stave church contains depictions of snakes and dragons that represent Ragnarök (*pictured, above right*).

There is also an observational extrapolation that Mid Earth will eventually be destroyed at Ragnarök, the battle at the end of the Ninth World Cycle (sun age). Jörmungandr arises from the ocean, poisons the land and sea with his venomous breath (of sulphur dioxide and ash) and causes the seas to rear up and lash against the land (as Surtseyan eruptions trigger tsunamis). The final battle will eventually take place on the plane of Vígríðr, during which the Mid Earth and all life on it will be destroyed. The Mid Earth will sink back into the sea just like Odin's Jólnir island (*previous page*) saw the oceanic erosion cyclically wearing down the new lava as this island formed. The Jólnir Island sank below the surface and rose again several times before it eventually lost her battle against the ocean.^{xvi} Through the eyes of extrapolation, the ancient Norse saw the Mid Earth (Iceland) ultimately facing a similar fate to its smaller volcanic islets (i.e. even Surtsey disappears to the ocean within the next 100 years).

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How do we know that Midgard in Eddas refers to the creation of Iceland and not to an imagined mythical place? Fortunately, there is documentary evidence to the real existence of geography even though texts are limited:

Hásteinn Holmsteinn (lived around c. 990-1000 AD) provides the definite textual evidence that the Mid Earth was an actual place and that it was occupied by the Varingian colonialists. Therefore, this Mid Earth that was often 'impassable' by ice-filled ocean can be none other than the Viking-era Iceland that is also an island formed by the past volcanic eruptions. Holmsteinn's text is dated by Anne-Sofie Gräslund written between 990-1000^{xvii} This runestone is notable for its reference to Midgard ("Middle Earth"), which was one of the nine worlds of Norse cosmology and also the home of humans and proves the actuality of Midgard as a real Viking-era place name.

Holmsteinn's memorial stone to his father is situated at the very apex of the Viking's geographical inquisitiveness remembering that Gunnbjörn Ulfsson had already discovered Greenland (between 876 and 932) while Snæbjörn Galti's first (978) attempt to colonialize ended in a disaster, and while Erik the Red, Eiríkr Þorvaldsson (950 – c. 1003) explored Greenland (982-985) and succeeded in establishing a Norse colony by calling it **Greenland** so that "people would be attracted to go there if it had a favorable name". The 'impassable seas' around Midgard are once again evident as when Erik the Red returns to Greenland later in 985 with a large number of colonists, out of 25 ships that had left Iceland only 14 arrives to Greenland (with the huge loss of 11 ships from the fleet).

The Fyrby Runestone (pictured, right) refers to a certain Hásteinn Holmsteinn's brother, the brother of a skilled rune-writer who lives in Midgard (Iceland) who erected a stone in memory of their deceased father.^{xviii}

*Iak væit Hastæin
þa Holmstæin brøðr,
mænnr rynnasta
a Miðgarði,
sattu stæin
ok stafa marga
æftiR Frøystæin,
faður sinn.*

*I know Hásteinn
Holmsteinn's brother,
the most rune-skilled
men in Middle Earth,
placed a stone
and many letters
in memory of Freysteinn,
their father.*



As a result of the world's cyclical destruction, the new fertile and green world emerges. Ragnarök is the end of destructive cycle that repeats and the new creation begins once again. The discourse among the surviving Æsir that meet together at the field of Iðavöllr shows that the stipulation of Midgard's (Iceland's) demise in future Ragnarök is a mixture of speculations what had happened in the past and their extrapolation to the distant future. This explains why Æsir is cited "to discuss Jörmungandr, great events of the past, and the runic alphabet", at the field of Iðavöllr. Therefore, Ragnarök is to be seen as ethnohistorical recollection what had happened in the past and 'prophecy' of it therefore then happening again as the world has gone through nine regal, or celestial cycles.



The End of an Age: Ragnarök. Thor and the Midgard Serpent^{xix} by Emil Doepler, 1905 (pictured, above).

Ragnarök is the great foretold battle that ultimately results in a death of Odin (and his son Thor as well as the various other gods that had been mighty powers during the preceding world age). Ragnarök is explained to be “the occurrence of various natural disasters and the subsequent submersion of the world in water”. Notably Odin is responsible for defeating the Ice and Fire Giants and the following era then leads to the flooding of the earlier world. By doing so, Odin kills himself once the world resurfaces anew and fertile. Then the surviving or returning gods will gather, and the world will be repopulated by the Two Survivors. This parallels the twins ‘sun and moon’ anthropomorphized couplet ‘Hunahpu and Xbalanque’ in the Mesoamerican ethnohistories like *Popol Vuh*.^{xx}

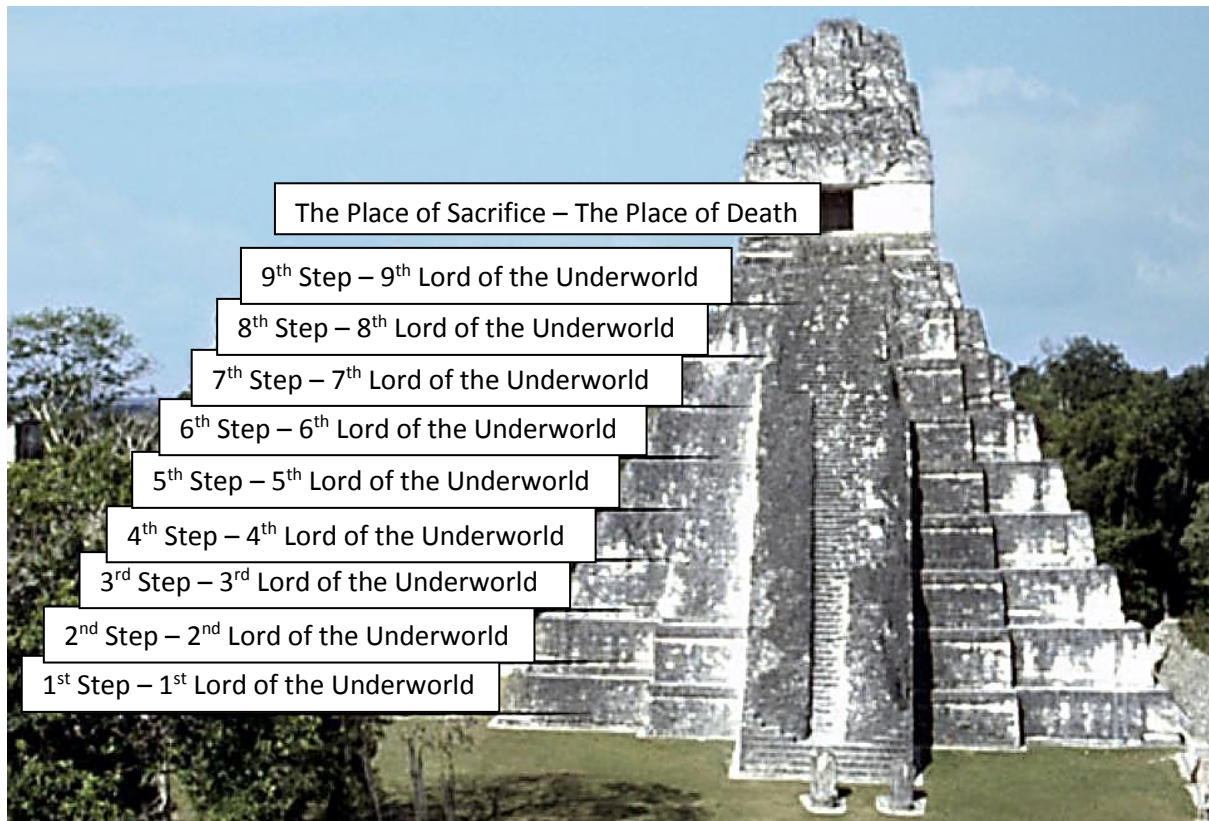
The Palaeofuture Concept is integral in ending of the age before Ragnarök.^{xxi} Thus, there are two forms in use, *Ragnarök* and *Ragnarøkkr* that combine elements from both the onset and the demise of the era of geothermal Surtseyan eruptions as seen in the Greenland Sea (and associated to the genesis of Iceland as a landmass).

Ragnarøkkr refers specifically to the age of darkness ruled by “the twilight of the gods”. Hence the dragons of the darkness are ruling the night sky and the underworld, the domains of Ragnarök. The darkness of that age and its impotent sun is seen behind the extreme cold and ice that were experienced from which Odin came to liberate the world allowing only the anthropomorphised couple (the sun and the moon) to survive from (the previous natural era and its volcanic fire powers) to be able to re-green and re-populate the post-Ragnarøkkr (post-twilight era world). Reverting back to Gaius Julius Caesar 2018 years ago in his *Commentarii de Bello Gallico* (1 BCE): The Germanic people “consider the gods **only the ones that they can see: the Sun, Fire and the Moon**”. Caesar knew it after all! From this propose the following two conclusions that may apply also to our present era:

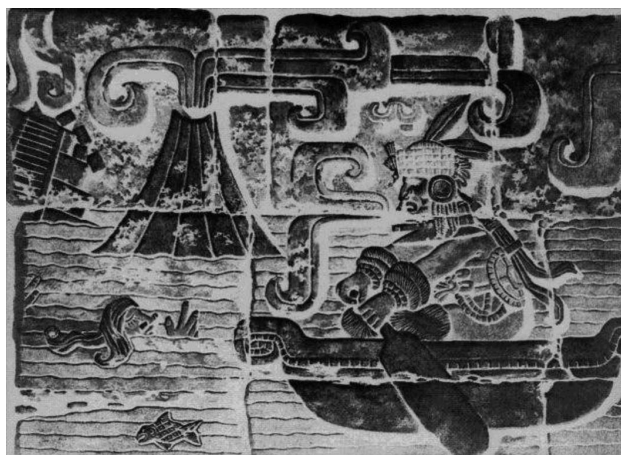
- The Palaeolithic personification and treatment of natural forces of chaos and disorder to familiarize them using anthropomorphized labels that helped the much-distressed Indo-European peoples and others to navigate, classify and familiarize the rapid changes in environment over which they had no true control.
- The embryonic attempts to ‘geoengineer the climate’ through various shamanistic instruments such as sacrifices, prayers, ritual dances, consumption of psychoactive substances etc. to try to regain the control over the runaway climate cooling and tight feedback loops the Pleistocene were throwing to the Palaeolithic peoples. These instruments were useful tools for the elites for control: to legitimise their power claims over the common people or to justify the abuses and exploitation of the defeated enemies.

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With just a small sequence adjustment, the Norse version of events becomes parallel to the American traditions: The god Freyr fights Surtr but loses his battle this serpent (of darkness). After this, people flee their homes, and the sun becomes black while the earth sinks into the sea, the stars vanish, steam rises, and flames touch the heavens. Thor, a son of Odin, and described here as protector of the earth, then furiously fights the serpent, defeating it, but Thor is only able to take nine steps (akin to the nine underworld rulers era of the Xi'balb'a period, the primordial pre-flood rulers in the Mesoamerican tradition) afterwards before he collapses and dies.



The Nine Steps of Freyr to the Death in a western Indo-European Norse Edda Tradition of the Vikings parallels the Mesoamerican tradition of **the Nine Steps of Death** in Mesoamerican Maya Sacrificial Cult (*pictured, above*). The liberated heads of the defeated enemies would be sent rolling down the steps to go 'back in time' and hence to the now flooded and dark realm of the underworld, Xi'balb'a. Xi'balb'a is where the first suns (1 – 7 Hunahpu) died and the first Ice Ages era emerged.^{xxii}



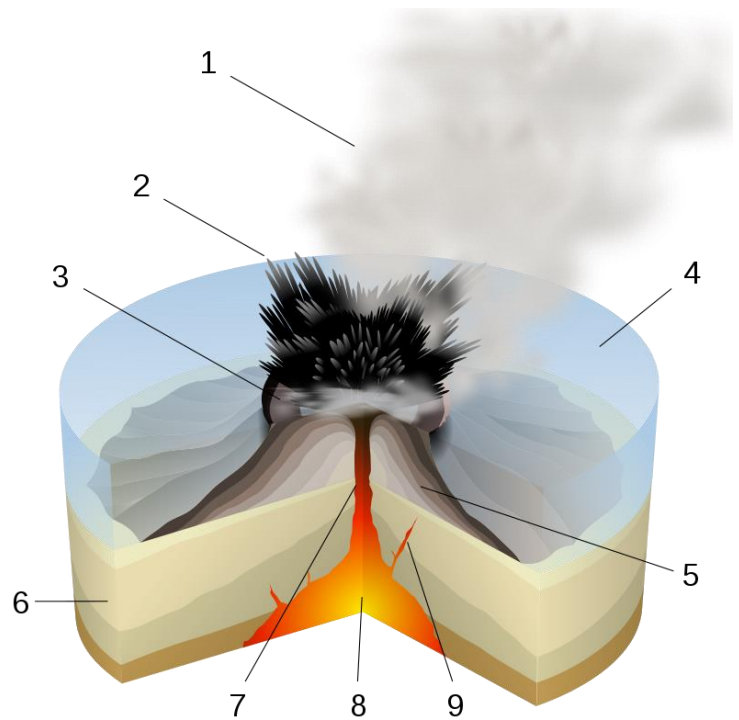
In the Mesoamerican ritual the enemy captives of the adversaries rise through the nine step representing the primordial dynasties in Xi'balb'a, the old drowned world before reaching the sacrificial platform of death. The defeated adversary soldiers are then decapitated there and their severed head balls are sent rolling backwards in time as a sign over forces of chaos and Xi'balba, much like Hunahpu's head was severed to conceive the new world age of growth and fertility after the era of cold. Therefore, Freyr here parallels 'Hunahpu' and Surtr the snake of darkness is 'Quezalcoatl' snake. Hunahpu and Freyr as a head

represent the Old Sun and Surtr and Quezalcoatl refers to the Milky Way. These are re-enactments of the Great Cosmic Battle in the Heavens that led to the geo-climatic pandemonium.

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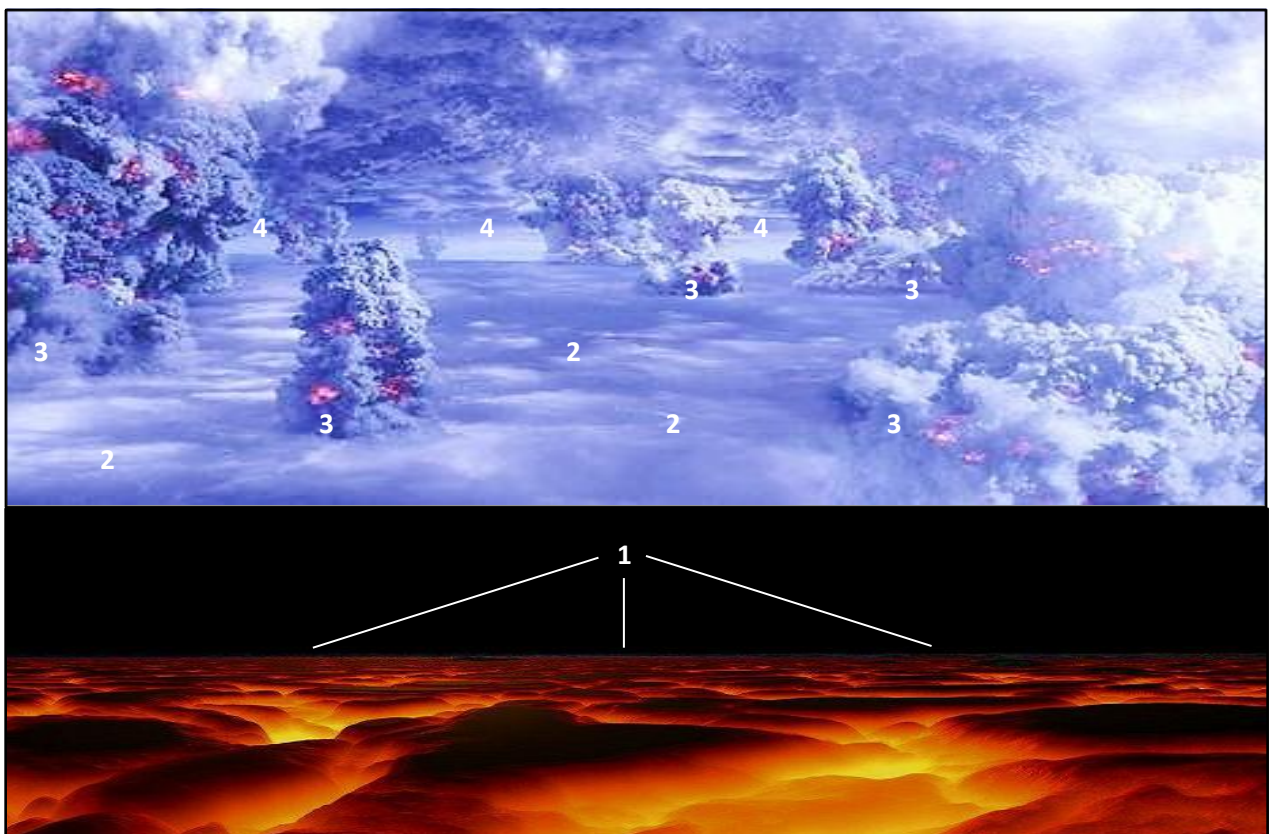
The small, modern-era Surtseyan eruptions such as Surtsey in Iceland, the Greenland Sea (1963-1964), dissipate geothermal heat into water radially from the spot of volcanic eruption. The radial dissipation produces only trace amounts of heating at the ocean surfaces. (Surtsey increased water temperature at the ocean surface a meagre 2.4 °C some 3.2 km from the eruption site even as late as hours before the newly-forming island surfaced from the ocean.)

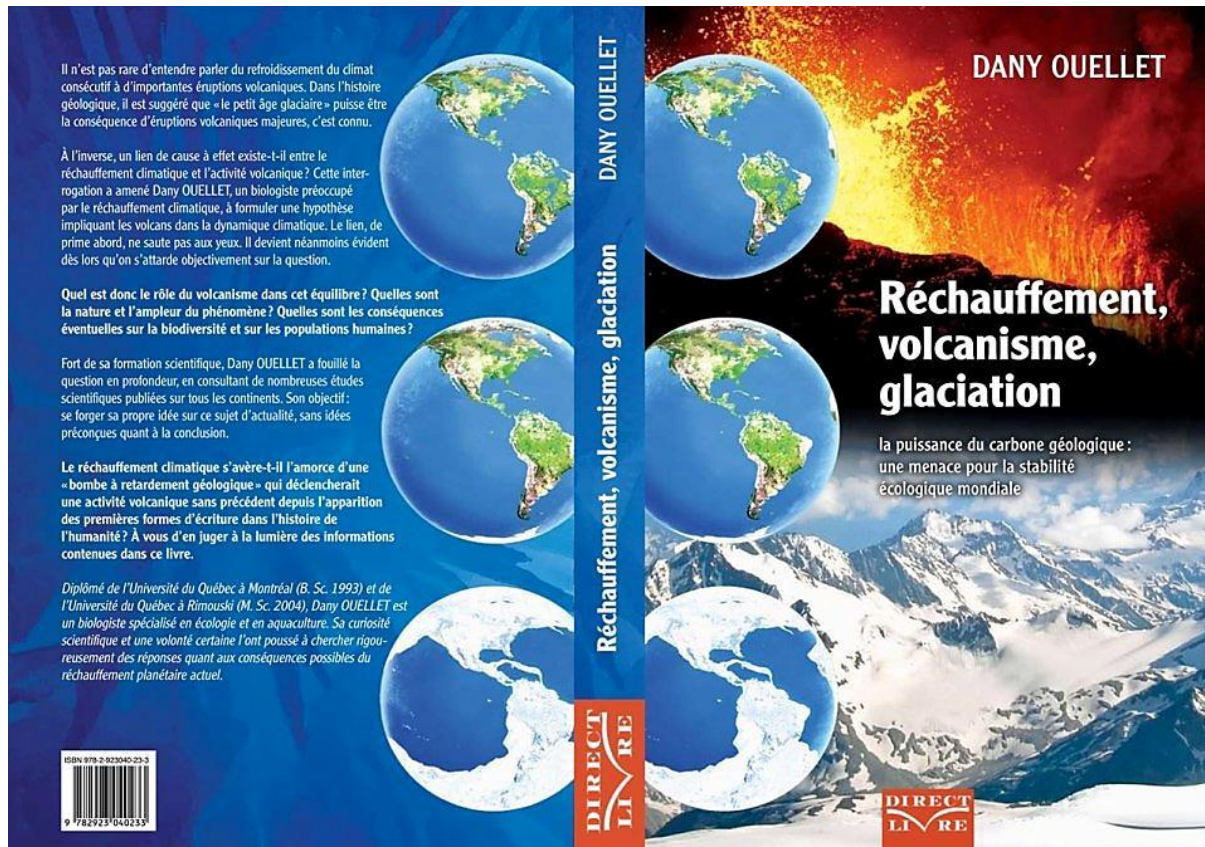
The prehistoric Icelandic eruptions on the Greenland Sea produced field emissions that radiated heat perpendicularly across the overlying water column to the ocean's surface. This is due to the large lava floods that had an extreme spatial reach (radius) that greatly exceeded the overlying water column's thickness. Thus, a strong vertical convection of superheated water is established which reaches the ocean surface quickly. The snow-generation potential of this kind of effusive event produced nearly a billion times greater evaporation than Surtsey.



Surtseyan eruption, a radial heat dissipation event (*scheme, above right*): 1. Water vapour cloud 2. Cupressoid ash 3. Crater 4. Water 5. Layers of lava and ash 6. Stratum 7. Magma conduit 8. Magma chamber 9. Dike.

Icelandic eruption, a perpendicular heat dissipation event (*scheme, below*): 1. Lava flood on the ocean floor that drives the vertical convection of superheated water. 2. Evaporation field at the ocean surface. 3. Surtseyan eruption vents scatter across the lava field as the oceanic crust fails plume pressure. 4. Lake-snow precipitation.

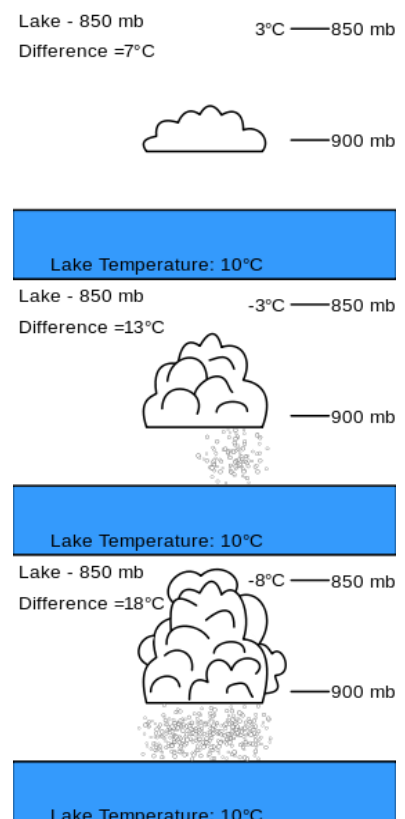


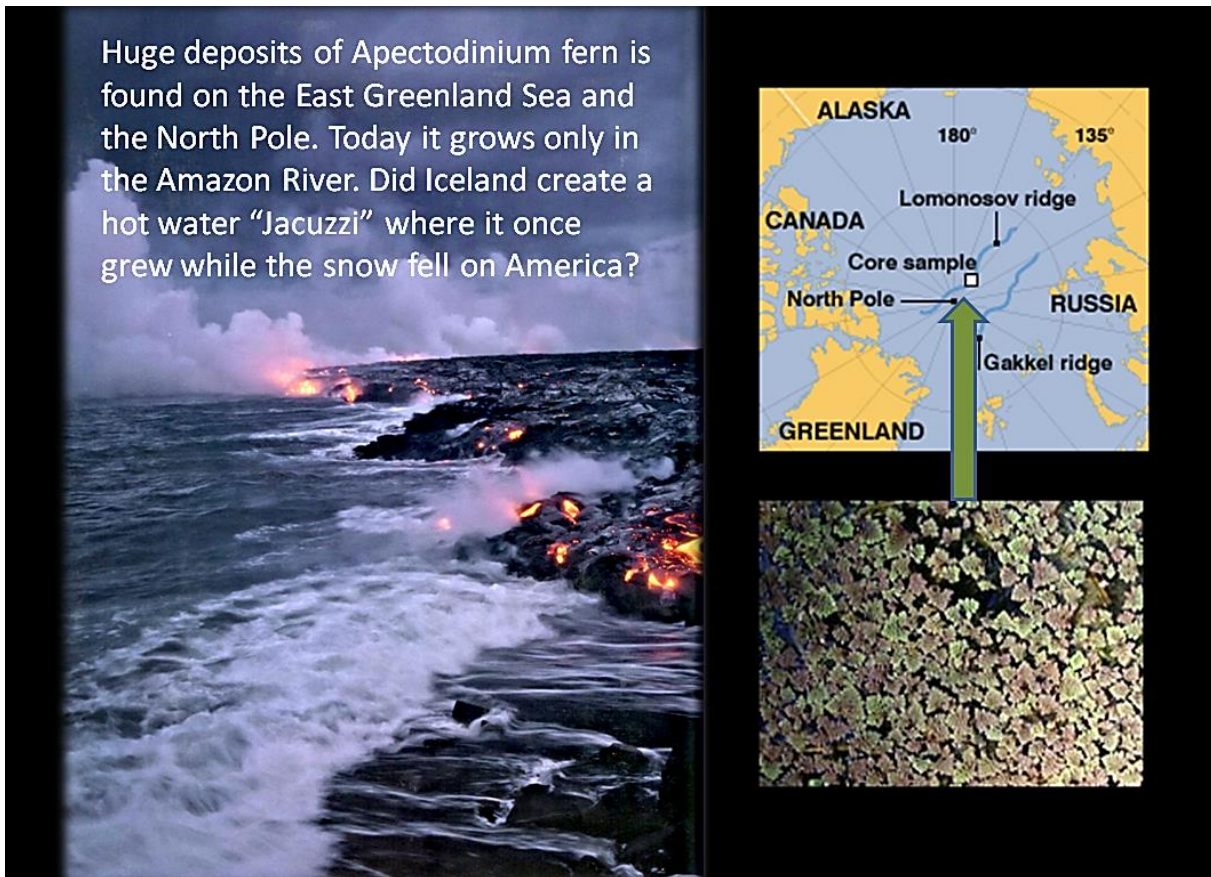


Dany Ouellet proposes in his book *Réchauffement, volcanisme, glaciation: la puissance du carbone géologique: une menace pour la stabilité écologique mondiale*^{xxiii} (pictured, above) that geothermal heat from the lava floods on the ocean floor drove the Ice Ages.

Ouellet essentially revises the earlier hypothesis by Maurice Ewing and William Donn. For the vast Oceanic Lake-Snow Effect required to produce the thick snow packs of the Ice Ages period, Ouellet replaces the Ewing-Donn Solar Forcing Effect of the Arctic Ocean by the Geothermal Forcing Effect of the Icelandic Seas. Now this modification to the sourcing of lake-snow overcomes the earlier problematic land surface warming from the insolation that is associated with the Arctic Ocean melting by sun. Ouellet's model requires absolutely no sunshine in the Arctic Region to generate the evaporation and removal of 'sun-driver' only enhances the albedo's cooling effect. Indeed, it is the impotence of sun in all indigenous peoples' recollections that drive the Palaeolithic era global pandemonium, 'not too much of sunshine' as Ewing and Donn had assumed in 1950's.

A temperature difference of 13 °C between the water temperature and the height in the atmosphere c. 1,5 km (850 mb) provides for absolute instability to allow vigorous heat and moisture transportation vertically. Temperature difference and instability are directly related: the greater the difference between the ocean water surface and the overlying subarctic air mass above it, the more unstable and convective the lake-effect precipitation will be from the ocean (pictured, right).^{xxiv,xxv} The taller the precipitation clouds become, the larger the snowfall becomes. In the Great Lakes the lake-snow averages today at 762 cm of snow each season.^{xxvi}





The Ice Ages' era precipitation from the geothermally-heated North Atlantic Ocean and parts of the Arctic Ocean facing it – in downstream of the Gulf Stream – would have seen extremely high water temperatures occurring behind Iceland and Jan Mayen. There is a strong evidence of this from *Apectodinium* fern deposits on the Gakkel Ridge sediments that are interlaced with moraine that was gouged out by glaciers and then laid down to the seabed as the ice bergs melted in a very hot ocean water. *Apectodinium* fern is a tropical plant that dies if water temperature falls below +24 °C. (It today grows only in the Amazon River). It is obvious that water it grew was both warm and nutritionally-rich due to geothermal activity within the Icelandic Seas (pictured, above).



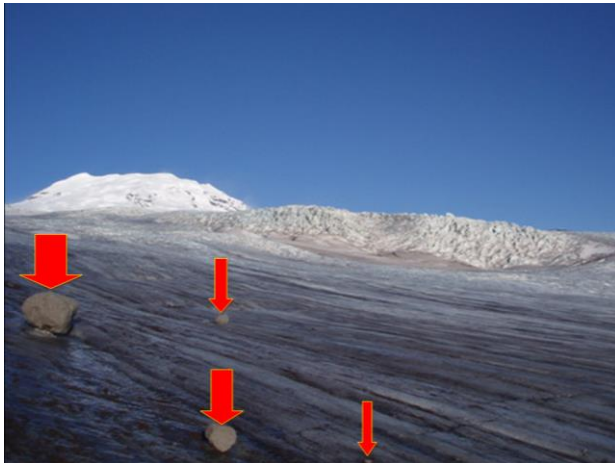
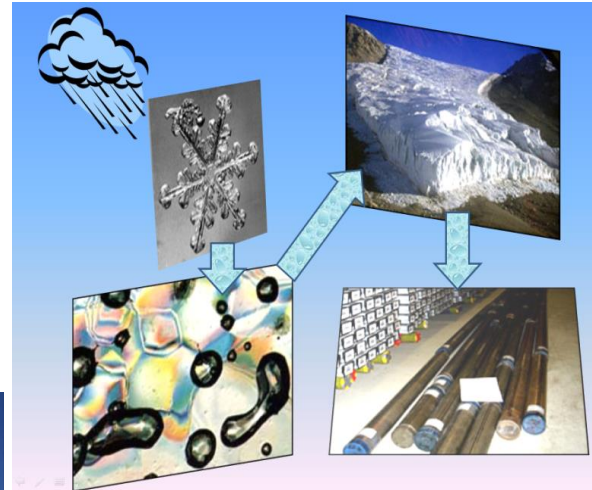
The downstream beaches of the Independence Fjord have never been disturbed by sea ice in north-east Greenland. They remained open even through Greenland's winter as these wave-laid sand patterns are still fully preserved there. As Greenland ice dome grew, the land in this area (north of Iceland and Jan Mayen) was pushed up and lifted off water just before the Ice Age period geothermal event ended and the seas froze (pictured, left).

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Apectodinium is a rapidly growing tropical water plant that came to like its new home during intensive lava floods on east Greenland seas that transferred the thermal inertia from magma to warm up the sea water. Not only warm but also well-mineralised, the many Surtseyan eruptions on the Iceland Hot Spot, nurtured these by-passing *Apectodinium* ferns into massive blossoms all the way to the North Pole far away from their normal, Equatorial growth habitats.

The tropical sea water temperatures in east Greenland seas were in a stark contrast to the polar darkness and bitter cold. This subarctic Jacuzzi in sunless winters caused a very high degree of water evaporation with the snow consequently falling mostly onto the nearby land masses to form glaciers.



In the harsh polar winters, the heat escaped rapidly out to the space. As a result, the immense snowfall began to build up the first huge snow deposits in Greenland. As this snowfall got quickly compressed into newly forming glaciers the icebergs began forming and taking the excess snow back into the ocean. Once back in the sea, the compacted snow quickly re-melted in a warm, geothermally warmed water and deposited its moraine stones, sand and dirt that the sliding ice had picked up on its way back into the sea.

The co-existence of moraine drop stones from the ice bergs appear in deposits of dead *Apectodinium* on the sea floor near the North Pole. The moraine drop stones were then carried to the sea from the glaciers by the floating icebergs. This is a sure evidence of a very cold climate regime where there were massive snow falls onto Greenland that formed glaciers while allowing the tropical *Apectodinium* fern to grow in the nearby geothermally-heated seas among the ice bergs floating there.

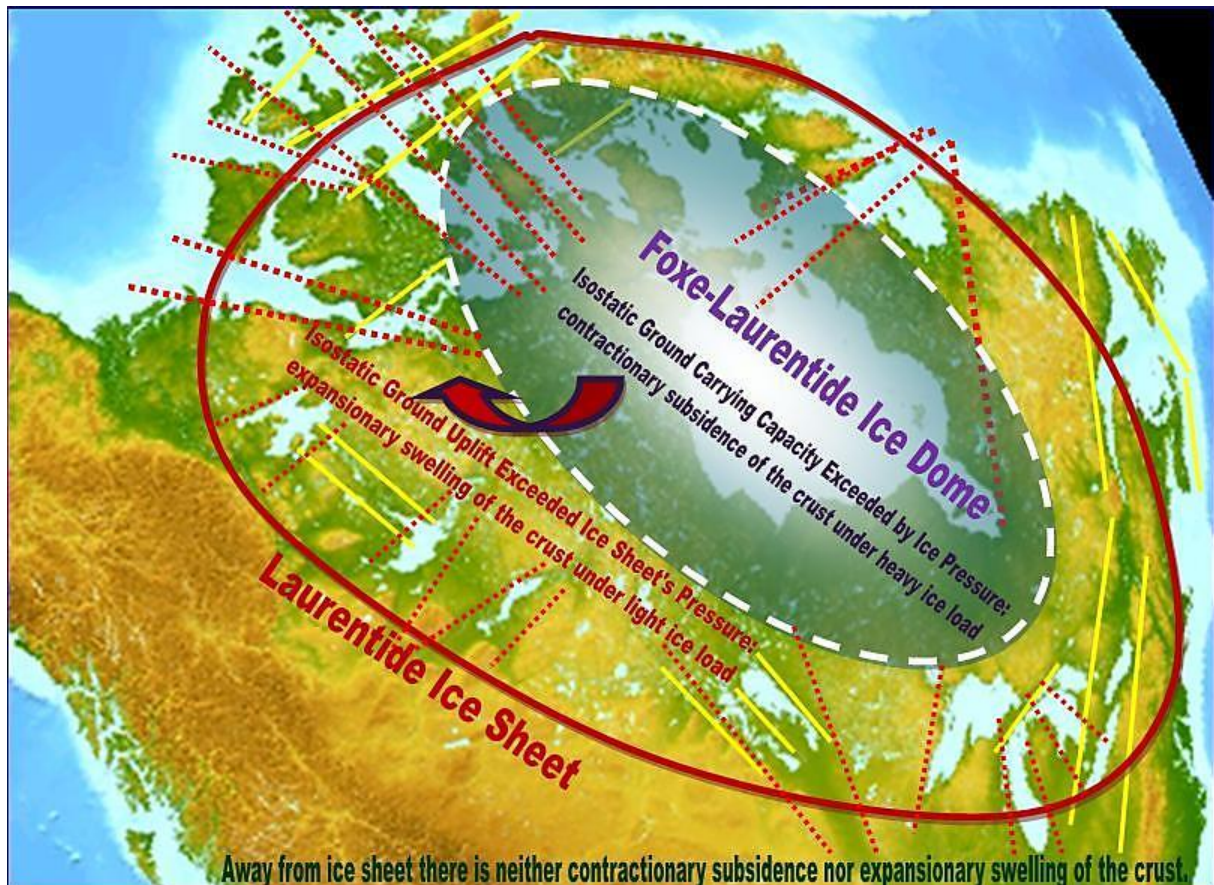


Discovery of moraine drop stones within *Apectodinium*-laden silt deposits would push back the onset of glaciations in Greenland from Quaternary Pleistocene era 2 million years ago to Oligocene era 23 million year ago. The Western scientists speculate the carbon dioxide level having been at 3,000 p.p.m. to keep the North Pole warm enough for *Apectodinium* to grow in the High Arctic. But even then, there remains a yawning gap between the atmospheric forcing and the constant over +24C tropical temperature that is required by the tropical *Apectodinium* to survive in water. As this plant dies even in lukewarm Mid Latitudes, this is an otherwise-inexplicable anomaly how a tropical plant was in ice berg laden waters of the Arctic Ocean at the time. A geothermally-heated trail currents from Iceland region fits this bill extremely well suggesting a geothermally-heated Gulf Stream.

The First Nations say this interpretation by the Western Nations is utterly wrong: the Arctic was always bitterly cold but it was the geothermally heated ocean water that kept the *Apectodinium* alive despite the cold climate in Greenland. The native Americans think the iceberg-laden *Apectodinium* moraine deposits are a perfect anomaly indicating "the Group of Western Nations science does not add 1 + 1 to but 0". This also reconciles with Sunetta's Asian version of the Ice Ages.

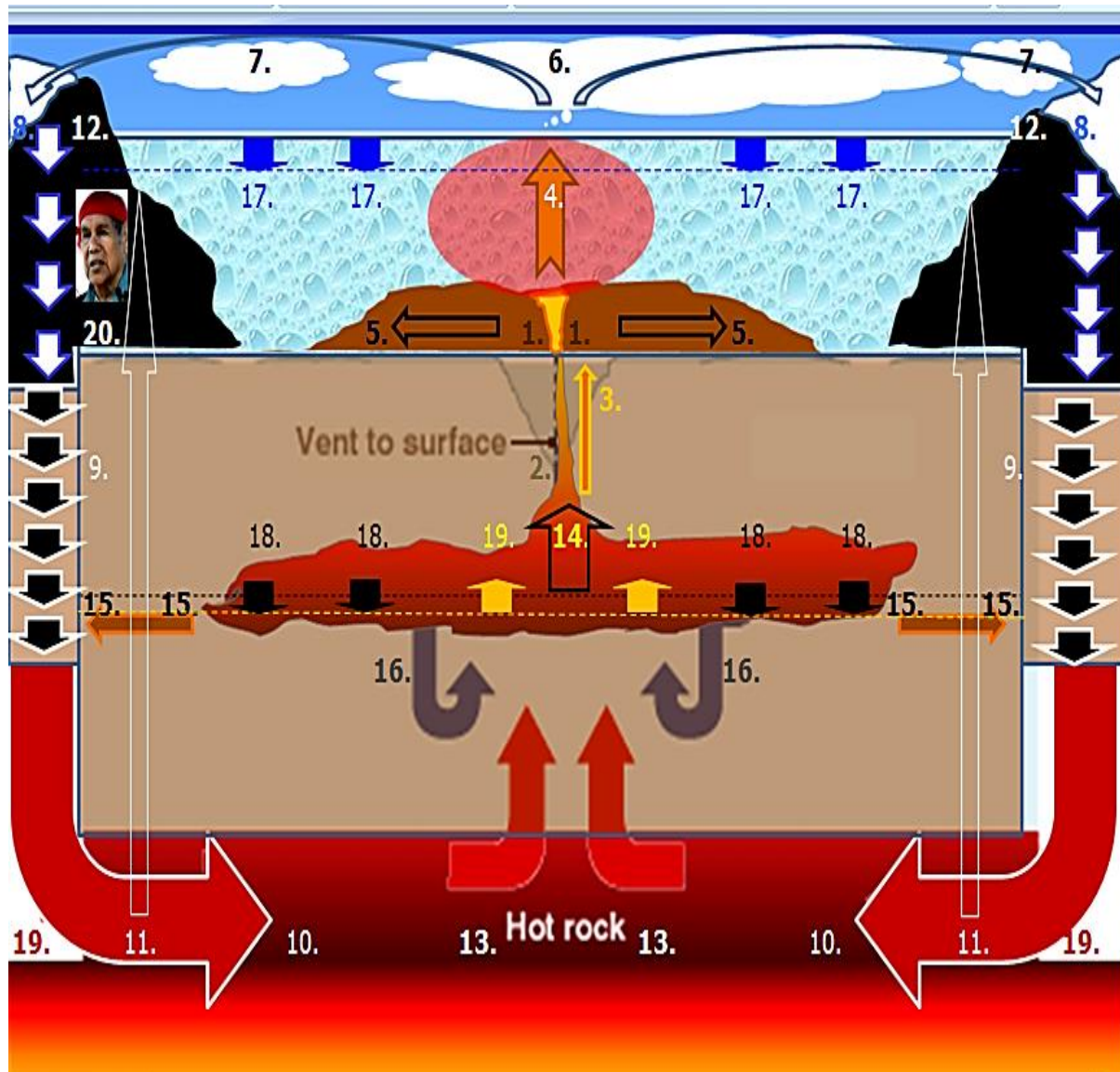


A geothermally-induced lake-snow effect can produce massively snow-laden surrounding land masses with the precipitation increasing the ground pressure and led to deformation of land surface contour (*pictured, above*).



The CMPCC Model (2010) for the causative, duration, and termination of the Ice Ages is based on tight feedback loop of geothermally-heated ocean triggering a massive winter-time lake snow effect which was enhanced by the high albedo of snow that cooled the climate further – facilitating even longer periods of snowfall. At the onset of the glaciations, the crust was under a constantly changing ice sheet mass balance which continually opened up new faults in the bedrocks while other faults were closing as the points of pressure shifted. Sooner - rather than later these faults allowed water incursions to reach the soluble rock, Peridotite, at the crust-mantle junction. This triggered partial melting of Peridotite with its soluble breakdown component then expelled towards the sea floor.

The Tight Feedback Loop: from Volcanism to Glaciation



AN ABSTRACT OF THE FIRST NATIONS' PROPOSITION (101292) TO THE UNITED NATIONS' GENERAL ASSEMBLY
 GEOPHYSICAL ANNOTATIONS OF CMPCC (2010) FOR HIS HONOURABLE THOMAS BANYACYA'S PRESENTATION

The diagram refers to the Pleistocene era's atmosphere-lithosphere tight feedback mechanisms with its multiple couplings and teleconnections in triggering and maintaining the Ice Ages' disequilibrium

(1.) As the continental drift pulls the Mid-Atlantic Ridge apart, the plume emerges from beneath the shifting continental plate that has created faults in mantle to create a vent for plumes to vent towards the ocean floor (2.) which enables magma to penetrate through the layer of thin ocean crust and flood the sea floor with hot lava (3.).

(4.) Lava's floods heat is released perpendicularly across the ocean towards surface; this enables a tropical fern, *Apectodinium*, to grow extensively across the Icelandic Seas and even on the North Pole despite their otherwise freezing, Arctic climate.



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(5.) The Mid-Atlantic Ridge constantly spreads out as the continental drift tears it apart while cooled lava solidifies to form the elevated ridge.

(6.) Water vapour rises from the geothermally-heated ocean to create a thick perennial, cloud cover. This is recorded as the death of the two sets of suns (1-7 Hunahpu Period + Warm Interval + Hunahpu|Xbalanque Period); the sky clears only for one short interval and world warms up. The easement or interglacial is due to fluctuations in a constantly growing ice sheets that are constantly being melted back by the subglacial lava floods beneath and near ice sheets. When the ocean surface nudged upwards, the nucleation of gases weakened and the brief ice-free interval took place within the glaciations.

(7.) The winds carry moisture from the steaming ocean to the surrounding landmasses and the perennial, intense snowfall accumulates the initial ice sheets on both sides of the North Atlantic Ocean. On the Norwegian shores the latent heat from the relentless and intense lake-snow effect from the Icelandic Seas releases latent heat that keeps the mountain tops, nunataks, liveable in Norway throughout the Ice Ages period: the strong katabatic gusts clearing the snow from the nunataks to the valley areas that have ever thicker ice. During summers Norwegian nunataks blossom within the ice sheet.

(8.) As the ice domes grow ever taller, the ground under the newly formed ice domes subside by the pressure caused by the growing ice sheet mass balance. The ground fractures and sinks due to the continental interiors lacking any tectonic uplift like happens under the mountainous glaciers: the falt grounds are unable to support the weight of the snow fields.

(9.) The continental ice-load exceeds the isostatic ground-carrying-capacity, the suspension structure provided by continental crust breaks and an extreme ground subsidence event follows rapidly. The constantly shifting ice sheet with its ever changing ice sheet mass balance shatters the rocks due to constant pressure changes, seams and faults are constantly opening and closing and this hydraulically injects water through the labyrinthine networks of constantly changing faults in the bedrocks. These water incursions then arrive to the junction of the crust and mantle where they melt or partially melt Peridotite, rock salts, sulphur and any other soluble rock substances. Large amount of Peridotite and salts are extracted from the rocks and liquefied. Peridotite transforms in partial melting to form liquid basalt that starts its seaward journey.

(10.) As the entire rock column sinks towards the Earth's core, the magma reservoirs within and under the compressed and descending rock columns create high-pressure, mostly seaward, flows of magma fluids. Where major faults occur in the weak crust, volcanic magma rapidly surfaces causing sometimes immense supervolcanoes that form large calderas

(11.) The ice sheet perimeters have little ice weight loaded on them unlike the rocks under the heavy ice domes that pin down the Earth's crust, yet the perimeters also face the same extreme pressure from the volcanic liquids. In many areas usually near the edges of continental plates and at the meeting points of tectonic plates, volcanic eruptions occur.

(12.) A tipping point is breached; an extreme isostatic uplift forms the perimeter mountains while hyper-pressurised volcanic liquids migrate from beneath the collapsing ice domes towards the water depleted oceans. In Scotland the ground level rises suddenly 500 metres during a seaward magma fluid migration towards the Icelandic Hot Spot. Some of the rise of the broken grounds is retreated, but many high mountainous areas and volcanic incursions are left behind.

(13.) Sub-oceanic plumes intensify in the mantle as the displaced fluids arrive from beneath the continental crust to feed in volatile magma with a high heat and dissolved gas content; its expands ever more under the lighter oceanic crust.

(14.) As the mantle plumes rise, the wet solidus (a rocks with water fully split to its constituent parts hydrogen and oxygen) nucleates and the dissolved gases come out of the rock to decrease the rocks density further. Reducing pressure towards the surface makes the lightening rocks also less viscous as chemical bounds weaken and some rocks liquefy.

(15.) The light rock substances separate from the wet solidus and become a dry solidus that contains now bubbles of oxygen and hydrogen (later water vapour). The fusion of atomic gases to molecules takes place: hydrogen and oxygen combine to water (H₂O), carbon and oxygen to carbon dioxide (CO₂), sulphur and oxygen to sulphur dioxide (SO₂), carbon and hydrogen to methane (CH₄), sulphur and hydrogen to hydrogen sulphide (H₂S), among others depending on the elemental availabilities on these gaseous elements in the rocks within each particular situation. While the dry solidus ascends vertically, the heavier and increasingly out-gassed dense substances, the left over rock in the wet solidus rock take a sideway, perpendicular trajectory away from the rising plume that contains nucleated gases.

(16.) Some the sinking and gas-depleted wet solidus rock residue descends in the mantle and get mixed and recycled much later back into the new rising mantle plumes – to be separated by the gravity once again as these new plumes rise.

(3.) The pressure of rising dry solidus remains high as its density falls as the dissolved gases nucleate and form bubbles until the mantle plume hits the crust causing a crustal doming and ruptures with the lava floods; some ice age era plumes penetrated the continental crust to build up large lenses of magma beneath continental crust. Once the overlying rocks fail these emerge themselves as supervolcanoes like Toba and Yellowstone.

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(17.) A sea level retreat occurs as the ice sheets grow ever larger, resulting in pressure decreases on the sea floor while the increasingly pressurised volcanic fluids come from beneath the subsiding basins of the ice domes. The reductions on sea floor pressure and also on the sea level also destabilize methane clathrates and kick out massive amounts of lighter-than-air methane that is a very potent greenhouse gas (256 times more powerful per molecule than carbon dioxide at onset). Methane rises easily to upper troposphere, stratosphere and mesosphere during the arid phases of glaciations triggered by growing albedo and rapidly depletes the hydroxyl (OH⁻) stocks in troposphere that would otherwise oxidise methane. The runaway global cooling is arrested by ‘mystery radiation of sun’, methane, that struggles against the world that is heading towards the Snowball Earth state. At the Last Glacial Maximum, the disassociation of methane clathrates from the ocean beds becomes massive enabling methaneto overpower the high albedo and volcanic sulphur cooling. It begins to melt the big ice sheets back into the oceans. Today, this same helper (methane) that once saved world from freezing is seen as the potential enemy as manmade greenhouse gases now melt the Polar Regions’ permafrost and methane clathrate stores.

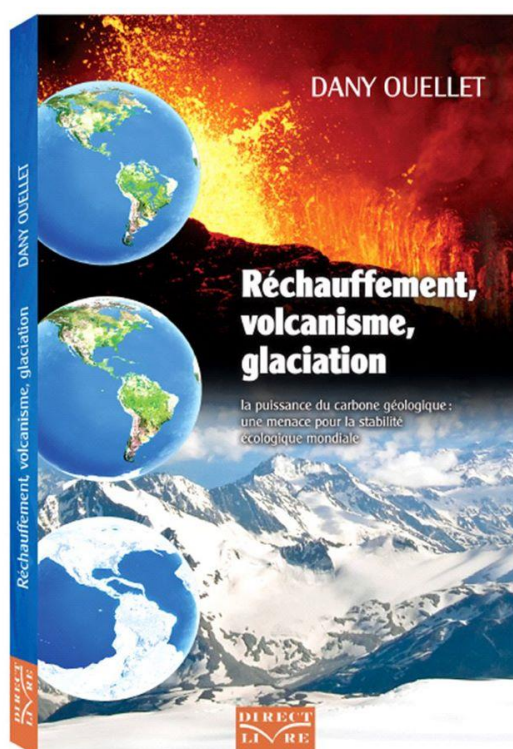
(18.) The decrease in the ocean floor pressure also lowers the transition boundary where the wet solidus is converted to the dry solidus as the dissolved gases separate from the rocks; massive wet solidus damage occurs similar to the damage that occurred under the melted glaciers near or above Eyjafjallajökull (2010) | Grimsvötn (2011) | Bardarbunga (2014-5) glaciers causing the recent eruptions of these Icelandic volcanoes (plus the future eruptions to come).

(19.) The compressed dry solidus under newly forming ice domes turns into a dense, but highly unstable, wet solidus that is transported down and if it ends under the ocean it reverts back to dry solidus that rises and eventually melts and feeds magma chambers with lavas once again.

(20.) The ancestral Hopi observes and records the resulting *Second Mankind*, the age of glaciations, which the Western Nations refer to as *the Ice Age* which His Honourable, tradition-keeper Thomas Banyacya of Hopi Nation reports to the United Nations’ General Assembly for the First Nations of the Americas and under the full auspices of the World Indigenous Nations’ Summit that represents the combined voice of the world’s 350 million indigenous people.



(1.) As the continental drift pulls the Mid-Atlantic Ridge apart, it provides a vent to the surface (2.) which enables magma to penetrate through the layer of ocean crust and flood the sea floor with hot lava (3.).



The First Nations’ Proposition UNGA101292 to the United Nations’ General Assembly refutes the slow orbital forcing as the cause of the Ice Age era glaciations. The First Nations’ model sees glaciations driven by a geothermal forcing much the way Ouellet (*book pictured, left*) or Veli Albert Kallio that caused a period of intense heat pulses on the ocean floor that led to the glaciations on the surrounding land masses.

The initial trigger for the glaciations era was the passage of moving tectonic plate over a volcanic hot spot.^{xxvii} Once the Icelandic Hot Spot became exposed to weak crustal structures from beneath the North America, it allowed volcanic plumes to leak magma and spill it to the Icelandic Seas to heat the North Atlantic Ocean’s floor. Once the sea level fell world-wide, nucleation in magma occurred also under the Pacific Ocean plate.

The First Nations of Americas United Nations General Assembly motion stipulates that these glaciations events are recorded exhaustively in a various Native American ethnohistories such as: *The Calendar Stone*, *The Four Mankinds*, *The Quadricentennial Climate Calendar (Codex Chimalpopoca)*, *The Two Twin Brothers* and *The Death*

and Resurrection of The Corn Man (Popol Vuh), *The Seven Suns*, and *The Front and The Back Door*.



Message from Hopi Nation: Chief Dan Evehema

Spiritual leader, Eldest Elder Greeswood, Snake Priest, Roadrunner Clan Society Father, Kachina Father

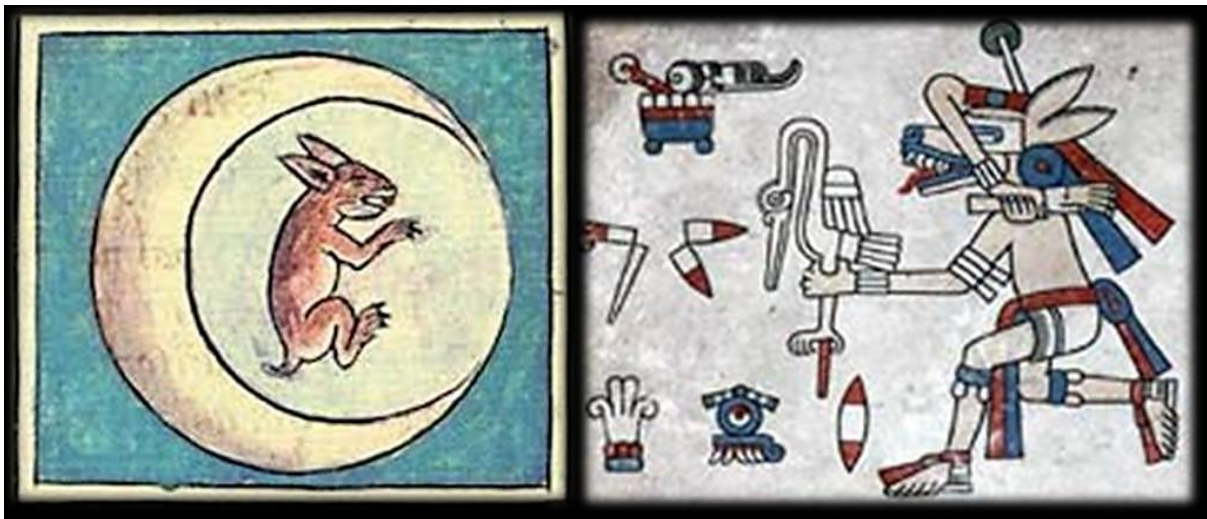
The Hopi Nation recalls that the global warming *prior* to the collapses of the large ice sheets led to the instability of the Laurentide, Cordilleran and Patagonian Ice Sheets. The demise of the 'ice serpents', the glaciers will lead to immense destruction shortly after the warming started.

The Hopi Nation recalls the ice age as 'world geography upside down', parts of the Arctic witnessing immense releases of heat while the tropics became freezing cold.

There are two water serpents, one at each pole with a warrior sitting on his head and tail. These command nature to warn us by her activities that time is getting short, and we must correct ourselves. If we refuse to heed these warnings, the warriors will let go of the serpents; they will rise up, and all will perish.

We are much concerned about the climate. No one seems to be able to predict the weather accurately from day to day. However, we know according to our time markers that it is past due for certain seeds to be planted at their proper time. In recent springs, we were reluctant to plant due to the late snow and cold weather. Once more maybe our ancient prophecy is right, that one day we will plant wearing finger sacks (gloves) clearing away snow with our feet before planting. The summers will become shorter for maturing the corn for harvest. The result is anybody's guess.

The question is, will this occur the world over? This would depend on the geographical areas. In the regions with different climates, things will happen in different ways. For instance, tropical land could become a land of ice, and the Arctic region could become tropical. **This need not happen if we, the people, get our leaders to do something about the harmful things being done to the environment.**



The Mesoamerican civilizations, as well as the Japanese, Chinese and Indian civilizations all highly venerated the Moon Rabbit: the climate era of the 'feeble sun' that at times seemed almost incapable to keep our world warm with the risk of the world totally freezing. The apparition of 'the rabbit on the moon' occurred because this animal was seen as the mankind's benevolent saviour during our sharp-eyed Palaeolithic ancestors. The animal offered food at the time of greatest moment of need because all plant foods were very rare during the cold phases of the Ice Age. The Palaeolithic people discerned the figure of rabbit from the colouration on the lunar disk (*pictured, below left*). The moon crescent is the mysterious object illustrated in the hand in the Norse Britain (*pictured, below right*), which is the key for understanding the wide spatial links of 'the rabbit on the moon' with the Palaeolithic idea within Europe and how the Edda ethnoclimatologies tie into the Mesoamerican Rabbit Age.



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The dualistic couplet of gods shown in the Viking Era inspired art work in an English church. The Gosforth Cross illustrates the gods: Loki and Sigyn.

Loki is the father-embodiment that gives birth to everything evil: Hel (the underworld of fire), Fenrir (the killer of Odin who restores the world from the Ragnarök-pandemonium era (see *previous pages*), and the world serpent Jörmungandr (who breathes out his noxious gases). Loki himself is a ferocious volcano in Iceland, the source of death, illness and starvation which has been delivering as far as the Britain when its noxious fumes drift and cross the Atlantic Ocean.

Sigyn appears as a rabbit with a huge eye and a long, twisted ponytail of a woman. She holds the crescent of the moon between her two hands. Three fingers of Sigyn's hands are grabbing the crescent moon from the sky with three fingers from her left hand seen holding the moon from the visible side of the lunar disk.

The illustration of the anthropomorphised god, Sigyn, possesses features like the human feet and is in a running pose like human with moon firmly held between her two hands. Sigyn seems to be an overpowering and subjugating her husband Loki. The domestication of horse in Europe is seen as the Norse war god rides his horse with the war spear raised in his hand.

In Palaeolithic and Mesolithic Britain, the moon-god was worshipped as the supreme god.^{xxviii} It changed later during Neolithic era to the worship of sun which gave rise to the religious centres like Stonehenge (and other similar, smaller wooden and stony circles). where sun's solstices and equinoxes were carefully observed to prepare the Celts Britain for the harvests and to placate the gods to give the people good weather (and harvests).





The First Nations of Americas time-spatial concepts are not alone. There are similar notions around the world with many striking similarities. This is not entirely surprising when one is remembering that the Native American Indians arrived from Asia to the Americas. It has long been assumed that some traditions have come from the Old World from where the Native American ancestors had immigrated during the Ice Age. In Karl Taube's words:

"Certain later Mesoamerican beliefs, such as a multi-layered heaven and earth, shamanic transformation, the moon as a rabbit, and the importance of world directions and trees, suggest a distant and ancient relation to Asia. Nonetheless, however profound or early these links may be, they are not reflected in the scant archaeological remains of the earliest peoples."

An Illustrated Dictionary of The Gods and Symbols of Ancient Mexico and the Maya, Thames & Hudson (reprint, 2003), pp. 26-27.



An Asiatic 'Moon Rabbit' (pictured, above). An illustration in Yoshitoshi's "One Hundred Aspects of the Moon".

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The idea of a rabbit in the moon appears extensively both in the Americas and Asia. The US postage stamp shows the US South Western Native American concept of the rabbit in the moon (*top left on the previous page*), while the Mesoamerican (Maya) also saw a rabbit sitting on the lunar crescent. On the Asian side where the Native Americans came from, Sun Wukong is fighting the Moon Rabbit, as illustrated in a scene from the 16th century Chinese novel *Journey to the West* based on old traditions and depicted in Yoshitoshi's *One Hundred Aspects of the Moon*. In Mesoamerica, the rabbit appears in the presence of the God Triad, representing the old Palaeolithic (Ice Age) megafauna. The Chinese moon rover was named as 'Jade Rabbit' as per these traditions.

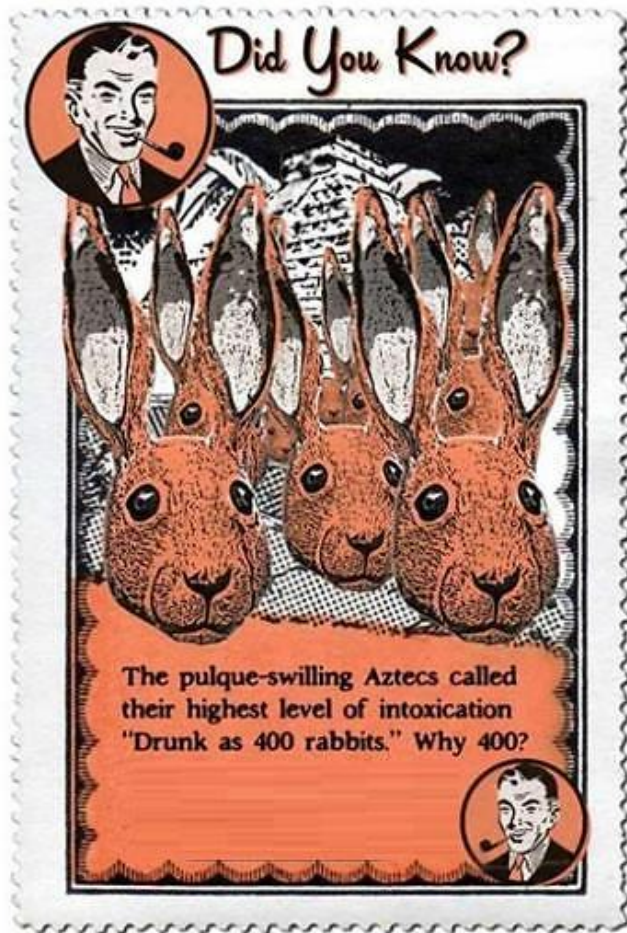


An ancient pan-Asian legend is cited by Buddha where the hare is about to jump upon the fire to offer his roasted body as an act of charity. In these Jataka tales, the rabbit, who knew only how to gather grass, offered its own body, throwing itself into a fire the man had built (*pictured, left*). The rabbit, however, was not burnt. The old man revealed himself to be Sakra and, touched by the rabbit's virtue, drew the likeness of the rabbit on the Moon for all to see. It is said the lunar image is still draped in the smoke that rose when the rabbit cast itself into the fire. A version of this story can be found also in the Japanese anthology *Konjaku Monogatarishū*. The rabbit saves mankind from a starvation during its greatest trial.

Similar legends occur in Mexican folklore, where people also identified the markings on the Moon as a rabbit. According to an Aztec legend, the god Quetzalcoatl, then living on Earth as a man, started on a journey and, after walking for a long time, became hungry and tired. With no food or water around, he thought he would die. Then, a rabbit grazing nearby offered herself as food to save his life. Quetzalcoatl, moved by the rabbit's noble offering, elevated her to the Moon, then lowered her back to Earth and told her, "You may be just a rabbit, but everyone will remember you; there is your image in light, for all people and for all times."



One point where the Native American Indian histories coincide with the Book of Revelation is the Palaeolithic numerology with the cryptic number 144,000 of the people of Great Tribulation is an important *hapax legomenon*; this term occurs only once in the New Testament and is among the few codified Palaeolithic *lingua franca* words.



Our research is looking at 'the great tribulation of the rabbits', associated with the 400 cold years, or 144,000 cold days of the Age of Rabbit when the rabbits and other types of bush-meat provided for the sustenance of mankind (as there was a scarcity of vegetation due to the very large permafrost terrains of the Ice Ages period). Therefore, Mayas called this age of barren, frozen soils of the cold Ice Age period as 'the Age of Mud People'.

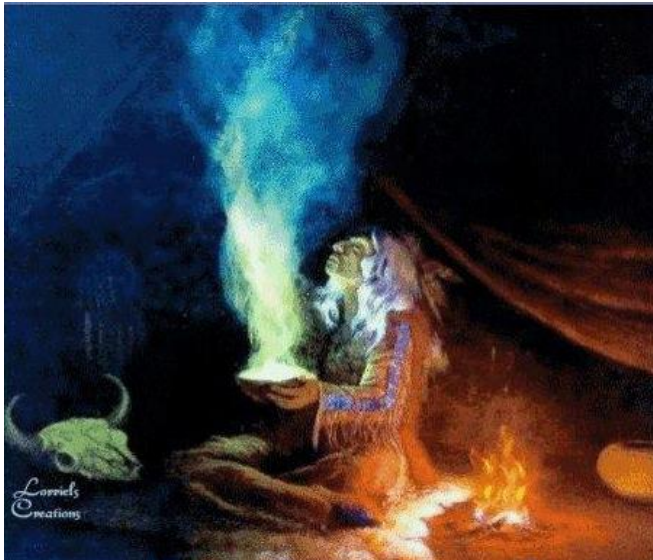


The Aztecs' history describes the freezing years of snow and muddy permafrost terrains as Mother Earth's ultimate intoxication: the 'Centzon Totochtin', or, the 400 rabbits (400 rabbit-years). In order to 'revive' Mother Earth's capability to produce again vegetation, the shamans attempted their embryonic 'geoengineering' to bring back the good climate and plant growth by a trance that was obtainable to them through the power of octli (white, intoxicating sap of maguey-plant, pulque). Thus, the consumption of pulque was evident by it having a capital role in the Aztec religion as the gods of drunkenness and liquor: the Centzon Totochtin, the 400 rabbits.

Furthermore, the Aztecs illustrated Mayahuel (the Mother Earth Goddess), also as a woman with 40 lactating breasts. The ancient Native American Indians saw similarities between whiteness of mother's milk to those of snow and ice that extensively capped the mountain peaks during the 400 freezing-cold years. Mayahuel's 'milk' also represented the life-giving powers of snow and ice that facilitated plant life once they melted in summers to release their water. The lactating Mother Earth of 400 breasts is a dilemma about cold destroying life while also facilitating it (once snow releases melt water for the plants in the summers). In addition, shamans' consumption of Mother Earth's ultimate milk, Maguey's white pulque, octli, gave off alcohol's hidden, 'warming' sensation that mystically revealed Mother Earth's lost heat, a power that restored her creative and destructive capacities all at once. The idea of 'lactating Mother Earth', the snow-capped mountains as 'her 400 breasts', alcohol's restorative power to 'reconnect a shaman with the sun's lost heat', enabled the deeply traumatised people to cope with the world's deteriorated climate (pictured, top right corner) during those fiercely-cold 400 'mad' seasons world age.

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Our research proposes that the shamanistic ritual of oclli attempted to reconnect the shaman-priests with the lost, life-generating power of the Mother Earth, the goddess of fertility, through a trance via alcoholic intoxication. It is a call for the sun's lost heat and the earth's productivity to be returned to what it had been before the onset of the frozen age and as such represents yet another example of 'embryonic geoengineering'. The Maya epic, Popol Vuh, refers to these 400 cold years, as the 400 'mad boys': 400 tun years of 360 days that add up as 144,000-days of 'tribulation'. Mixtecs illustrate this period as the rule of 'sarcastic rabbits'. The ill-developed seasons of Mother Earth (due the immense Ice Age glaciers, the huge fields of snow, and the barren lands of frozen tundra) likened these 400 freezing years to immature, infertile 'boys' instead of the fertile, reproductive, matured 'men'.

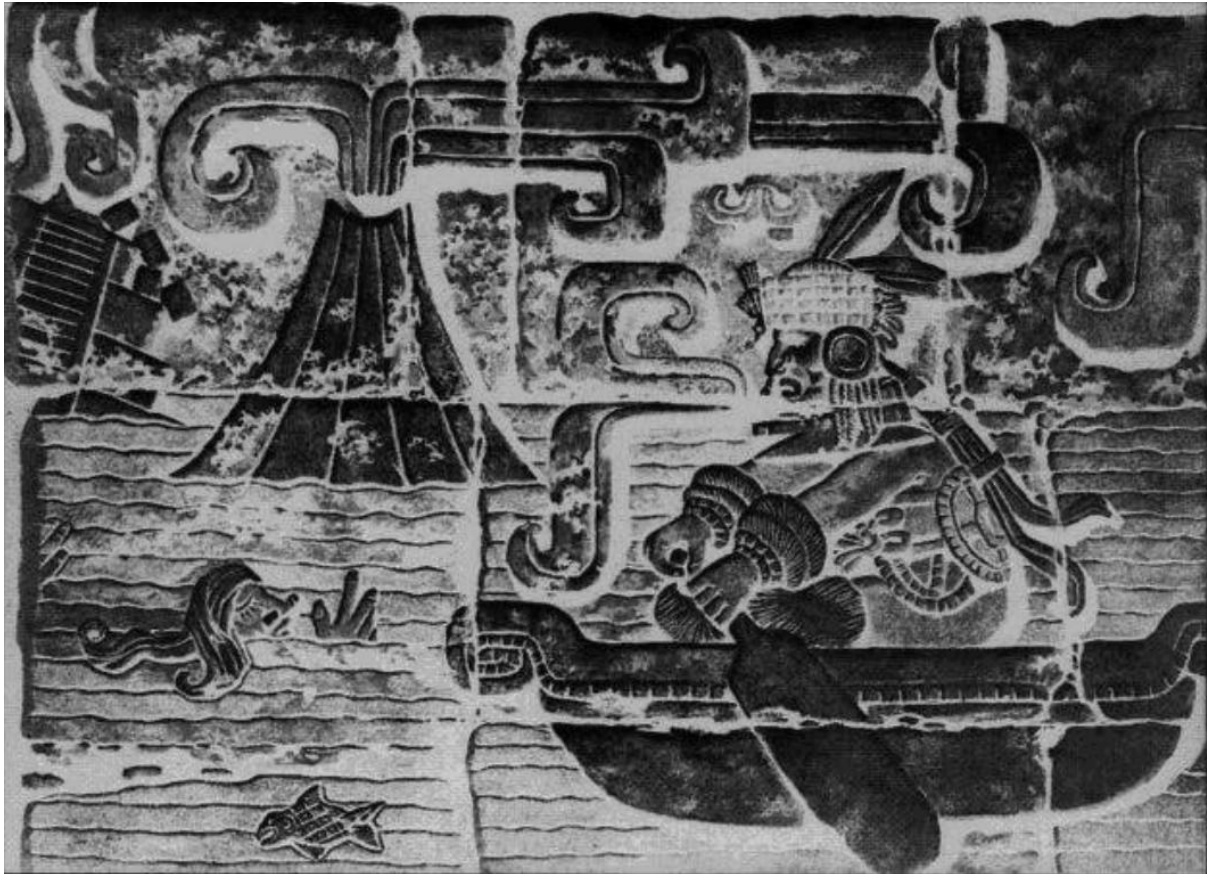


The terms '400' and '144,000' also appear in Southern and Western Asia (which are discussed in more detail on the following pages). They are called as 'the 400 rabbits', or 'the 400 breasts', or 'the 400 Southerners' Gods of the stars' (Ehecatl the Wind, pictured below, right), but also as 'the 400 mad boys'. It is this last term that refers to the 400 cold years as 'the immature boys' instead of years by mature, fertile 'man' that requires a detail-oriented look on the next pages.



The anthropocentric terms 'Heavenly Father' (the heaven as a 'male god', a *masculine sky*) and 'Mother Earth' (the land as a 'female goddess', a *feminine soil*) describe the powers of the world's hydrological cycle in purely anthropomorphic terms as if they were 'the two sexes of the nature'. The 'Father in Heaven' ejaculates his life-giving fluid (rain) from his heavenly testicles (clouds) while it is the 'Mother Earth' who as a receiver of that life-giving fluid (water) brings out the life (giving birth to vegetation and animals or people that feed on the plants) from her vagina (soil that absorbs water). In Western Asia the Palaeolithic female component of 'Mother' Earth fell into disuse due to excesses of ritual sex practices (giving a rise to the concept of 'sexual immorality'). Thus, the feminine component was replaced by the new monotheistic, solitary male god-concept of 'Heavenly Father'.





According to tradition the ancestors of the Aztecs came from a place in the north called Aztlán. They were the last of seven nahuatlacas (Nahuatl-speaking tribes) to complete a southward journey to Central America. The 'uncultured' Aztecs, or Mexica, were initially mercenaries in wars between Toltecs. Gradually they gained enough influence to receive royal marriages. Mexica rulers Acamapichtli, Huitzilihuitl and Chimalpopoca were, in 1372–1427, vassals of Tezozomoc, a lord of the Tepanecnahua. When Tezozomoc died, his son Maxtla assassinated Chimalpopoca, whose uncle Itzcoatl allied with the ex-ruler of Texcoco, Nezahualcoyotl, and besieged Maxtla's capital Azcapotzalco. Maxtla surrendered after 100 days siege and went into exile. Tenochtitlan, Texcoco, and Tlacopan formed a "Triple Alliance" that began dominating the Valley of Mexico, and then extended its power beyond. Tenochtitlan gradually became the dominant power in the alliance. Before his death Chimalpopoca commissioned ethnoclimatology which refers to 400 years of cold climate with a diminished sun, followed by the sun age and the floods for another 276 and 52 years. In Maya traditions this 'age of floods' ended in 3118 BCE.

(4) A very ancient Aztec flood legend was translated by Abbe Brasseur de Bourbourg from the Aztec document called the Codex Chimalpopoca. "When the Sun Age came, there had passed 400 years. Then came 200 years, then 76. Then all mankind was lost and drowned and turned to fishes. The waters and the sky drew near each other. In a single day all was lost, and Four Flower consumed all that there was of our flesh. The very mountains were swallowed up in the flood, and the waters remained, lying tranquil during fifty and two springs. But before the flood began, Tiltlachahuan had warned the man Nota and his wife Nena, saying, 'Make no more pulque, but hollow a great cypress, into which you shall enter in the month Tozoztli. The waters shall near the sky.' They entered, and when Tiltlachahuan had shut them in he said to the man, 'Thou shalt eat but a single ear of maize, and thy wife but one also.' And when they had each eaten one ear of maize, they prepared to go forth, for the water was tranquil."

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The previous sun ages appear in *Codex Chimalpopoca* as 676 years of which 400 were cold. This 676-year time period also appears in the early Asiatic records with just a couple minor adjustments needed to make these two sets of records to correlate and reconcile with each other. These two sets have a very large spatial separation. The 676 years in the Asiatic records imply that the Great Sun Ages ethnoclimatology concept (i.e. Aztecs Calendar Stone) was originally a record of the royal regimes into which the climatic developments came to be overlaid. Nevertheless, the Four Sun Ages time concept became very important, and then the dominant time concept – especially among the First Nations of the Americas. Thus, when the king Tezotzicatzin (the 7th Tlatoani of the Aztecs 1481-1486) expanded his dominions by conquering new cities, the first temple town on his list is "the city that grew through the four sun ages". This city has generally been mistranslated as below:



"The tortuous ways of Aztec thinking are well illustrated by the first place-name, which means 'where the heat of the sun is great'. The idea 'great' is expressed by the sign for 'rising' - a leg in the tip-toe position; the four circles are the sun's heat." Codex Mendoza Aztec Manuscript Commentaries by Kurt Ross, Publisher: Liber, Fribourg, Switzerland, 1978/1984, page 29.

This explanation is incorrect because the idea of a city rising, like a woman's legs on high heels try to make them longer, is a reference to time in the city's pictogram. The cities grow bigger very slowly, 'increment by increment', just like a growing teenager stands gradually taller as he or she "grows up".

The positioning of this city as the first item on the list signifies its importance to the king Tezotzicatzin as his prime territorial acquisition and the conquest of his pride. But the bottom line comes from the 'four suns'. The translation, that the sun in this town was somehow four times more intense than in the other captured towns, does not make any sense to us.

Where Ross' translation errs, is that these four suns do not reflect a quantity of sunshine: The city did not receive lots of sunlight because it had four suns shining their lights in its sky. Instead, the city had seen a lot of sunlight because it had existed from the beginning of the previous sun ages. Thus, the Aztecs celebrated their 'sun ages' as this growing city was perceived to have been in existence since 'time immemorial' and growing through all the four sun ages. It was a city inhabited from the very beginning of Native American Indian presence, and hence it was so important to the king Tezotzicatzin that the temple town was listed first as his 'prize capture'.

The importance of the Sun Ages is also seen on Aztecs Calendar Stone which has prominent inclusions of the regal component of each sun age:

Nahui Oceloth, 4 Jaguar, First Sun
Nahui Ehecatl, 4 Wind, Second Sun
Nahui Quiahuitl, 4 Rain, Third Sun
Nahui Atl, 4 Water, Fourth Sun

As well as the climate components, year-bearer (house, rabbit, reed, flint-blade) logograms for each sun age:

Calli, House, First Sun
Tochtli, Rabbit, Second Sun
Acatl, Reed, Third Sun
Tecpatl, Flint Blade, Fourth Sun

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The number 144,000 also appears prefixed (or multiplied) by numbers '13' as well as '30'. The first number is a representative imagery of the brightening moon crescent from its first appearance after the new moon until the moon disk is completely illuminated by the light of sun during the full moon. As such it is an expression of the brightening light, and contrasts with the 144,000 days of cold and darkness when the sun hid in the underworld. In the Popol Vuh epic the Hero twins Hunahpu and Xbalanque (sun and moon) resurrect the Corn Man (*Pictured, below*). The Corn Man represents the resumed plant growth as the world re-emerges from its cold pandemonium which the First Nations of Americas United Nations General Assembly Motion 101292 termed 'the Ice Age'.



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The bottom row of Codex Fejérváry-Mayer illustration shows first on the left the empty skull rack without sacrifice and the barrenness of the naked priest. The barren coatl-snake, the Milky Way, is rising to the empty skull rack as the ruling serpent or the dragon of the night sky which is only visible before sunrise or after the sunset. This celestial beast of the darkened sky embodied the absence of heat and sunlight for the plant growth and wildlife for sacrifices during the cold age of the 'sarcastic rabbits'. The 13 steps of the brightening moonlight lead nowhere, with the serpents' halves buried beneath a snow-white, sacrificial platform. On the right the warmth of the world has resumed, with the happy priest holding abundant bushels of plant growth in his hands. The royal house's canopy represents sky from where the drops of rainfall interlace with the drops of blood from the human sacrifices. The 13 steps lead to a bloodied, red platform where the last four steps are human skulls representing the four cardinal directions to reach the total number of 13 steps (that represent the 13 skies of the brightening lunar crescent from the new moon to the full moon). On the bottom corner the 'sarcastic rabbit' has now died.

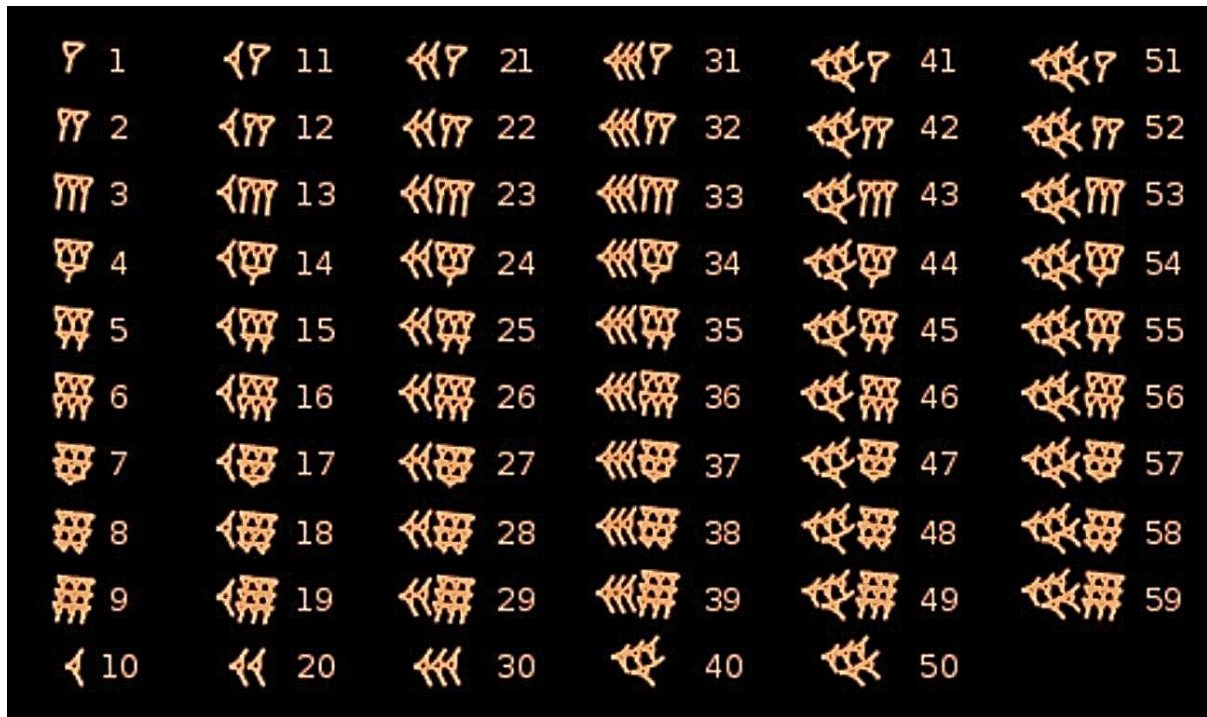


While 13-b'ak'tun of the ancient Mesoamerican people refers to the period of 13-brightening lunar crescents as a symbol of restoration of the sun's radiance to its full strength after the preceding dimmed period of 144,000 days, or 400 cold rabbit-years, my research uncovered a related solar cycle of 30-b'ak'tun in Asia. This larger South Asian '30' prefix (or multiplier) of 144,000 days refers to the cold period of the sun, the 400 cold years, when the daylight appeared dim and powerless like the cold moonlight in the night sky.

The accurate lunar month is only 28 days, with 13 new moons per solar year that produces 364-day year cycles. This 364-day new-moon-year of 13 months was difficult to calculate. Thus counting of the days of new moons was replaced by a lengthened month of 30 days, with each day of the month represented by a small finger bone that was used for counting as a natural abacus. The 12 months of 30 days of the year were counted by using the twelve large joints in legs and hands to produce a 360-day year that was easy to divide by many numbers. Thus the notion of 30 representing the lights of the moon came to be used as a symbol of the dim moon-like sun, which was powerless during the cold period of the 'great tribulation' of the 144,000 cold rabbit days of b'ak'tun.

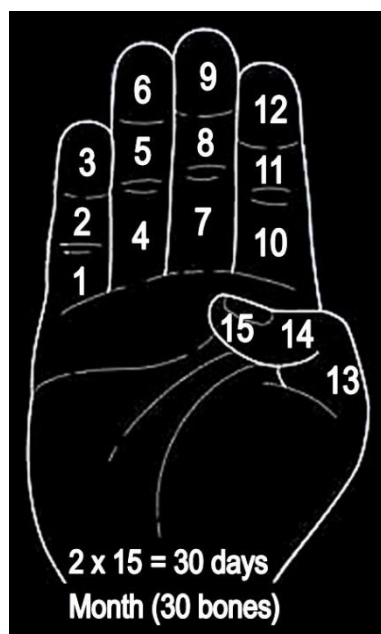
Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292:
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The 30-b'ak'tun concept of the dimmed, moonlike sun in India was then followed 13-b'ak'tun of the brightened sun by the Mesoamericans, revealing the long-distance diffusion of the 144,000 'rabbit-day' ethnoclimatology.



The old Palaeolithic era saw people developing natural abacus by counting their bones and joints to measure times and units. This led to a sexagesimal year that has 360 days, or 'degrees' rather than 365 days (one month was later added every 6 years to keep the seasons in place).

The sexagesimal count of Sumer counts days (or any other items) by counting the three finger/toe bones of both hands and feet that add up to 60. When 60 are multiplied by 6 one comes to 360 days. These six big numbers were the six big joints (cycles) that are ankle, knee, hip, wrist, elbow and shoulder joints.



Ancient Mesoamericans developed a system which counted just the extremities like fingers with their Vigesimal adaptation based on 20 digits. Sumerians soon came up with the preference of just counting fingers rather than including their dirty toes in the abacus that established our modern day numbering system, 'decimal', which arises from our 10 fingers.

For a month, one counts the three finger bones once in both hands, totalling 30 (Pictured, left). When this is multiplied by 12 one comes to full year. How to do this by hand? This final bit of Palaeolithic abacus of the Ice Ages' people was done using the thumb as a stylus in one hand to touch each finger bone on one hand (3 bones x 4 fingers).

It was merely for convenience (that the actual cycle of the moon from one new moon to the next one which is 28 days) was adapted to 30 days. Thus, we did not end up with a 13 x 28 day year = 364-day-year but a much simpler 360-day-year with 12 months (all counting accomplished with the mere use of fingers – or alternatively using the larger joints of the limbs).

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The week cycle came to be counted as the six days for action and movement (by counting the above said big joints: ankle, knee, hip, wrist, elbow and shoulder) and the 7th day (neck joint) for planning for the next weekly cycle - all because a day was too short a time period, while a month was too long a time for scheduling activities.

The Sumerian version of the 144,000-day period arises from the Sumerian King List, which has a 144,000-day time period following the establishment of the first ruling house of Alulim.

A 144,000-day period follows covering the subsequent four pre-flood era dynastic regimes that ends in the Shepherd-king of the fifth house, dynasty redeeming the world from the 144,000-day cold tribulations' period.



The 144,000-day era is then finally succeeded by the three dynasties when the world is warming with the destructive floods occurring and the last of the floods being the greatest, making also that world very unstable.

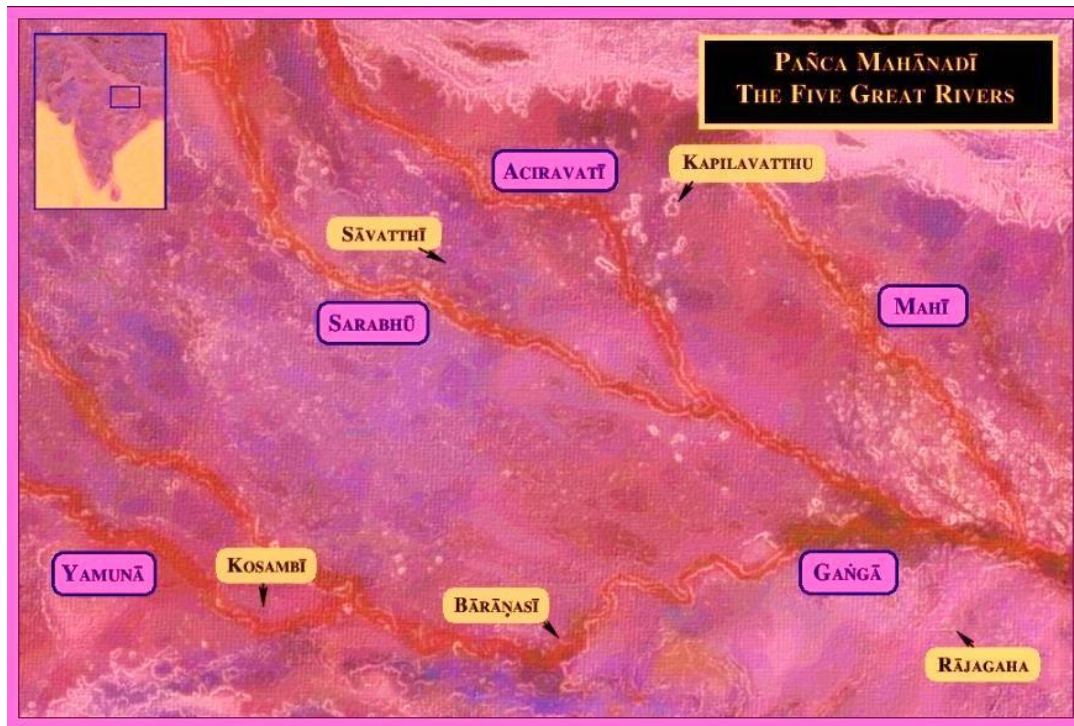
The first dynasty, the House of Alulim was preceded by the rule of 'God of Heaven', as no earthly rulers existed before him. God of Heaven is one of the nine pre-Flood rulers.

The last and final pre-flood dynastic (ninth) house reigned for 52 years when the world was 'still', but ended in the cataclysm of the Great Flood. This is like the kindling of the New Fire ceremony after 52 years in Mesoamerica with 260-day fertile years and 365-day astronomic (season) years locking in each other and so bringing both the time and the world back into harmony and stability for the earth to retain its fertile growth.

The Book of Revelation, Codex Chimalpopoca, 400 rabbit-years and India's 30-dimmed moonlike suns of the 144,000-day period all testify about the extremely old Palaeolithic origin for the cryptic number, "144,000".

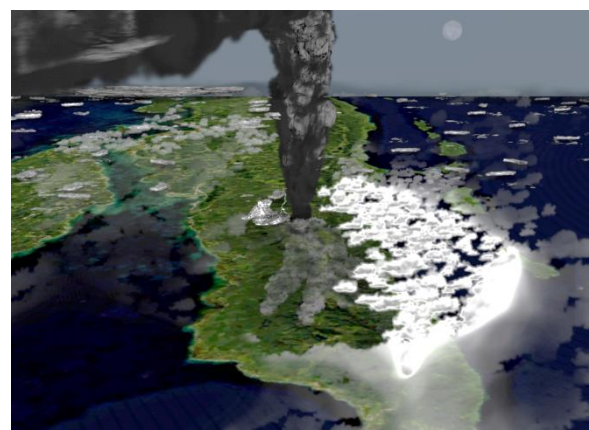
Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292: The First Nations of Americas Investigation Request at UN General Assembly to UNFCCC

We have not had space to deal with the Great Sun Ages version of the Mayas where the variant of this cold period is called 'the age of the mud-people' (due to the extended permafrost), which is followed by the great sudden flood (with the coastal people being stranded in trees like monkeys) and thus called 'the age of monkey-people'.



Like an ancient 'tell' (a heap of archaeological ruins), mythology has accumulated layers of beliefs and ideas that, thereafter, have been interpreted and re-interpreted countless times during history. We finalise our introduction to indigenous peoples ethnoclimatologies by having a look into one of the most important mythistorical recollections that came to shape deeply Buddhist philosophy in Indonesia and throughout the rest of Southern and Eastern Asia.

The South East/East Asian ethno geography and ethnoclimatology are encapsulated in *The Seven Suns Sutta*, when the First Jhāna-Brahmā World ends by the eruption of the massif of Mount Sineru. This is the earliest period within South East Asian ethnohistory. This eruption establishes the concept of the 'impermanence of our material world' - which must therefore, be 'shunned'. The era is referred as the 'Seven Suns' in this very ancient sutta instead of the later four (quadripartite) suns that later came to dominate the thought. This particular sutta, or discourse, in the Pāli Canon describes a period when Asia's climate was extremely arid and the sea level fallen to dramatically reshape Asia's coastlines with an immense volcanic eruption occurring in Sumatra. (The Indian subcontinent where the account of *The Seven Suns Sutta* is preserved has no volcanoes.) The 'impermanence' of the world leads to shunning of the material world by the followers of Buddha. This was detailed in the UN presentation in Switzerland in April 2015 that Sea Research Society presented together with Mursalin binte Monnaf of Bangladesh.





The Third World: the Age of Floods

Banyacya then moved to describe to the listening United Nations' General Assembly the Third Sun Age:

“The few survivors entered the third world. That world lasted a long time and as in previous worlds, the people spoke one language. The people invented many machines and conveniences of high technology some of which have not been seen yet in this age. They even had spiritual powers that they used for good. They gradually turned away from natural laws and pursued only material things and finally only gambling while they ridiculed spiritual principles. No one stopped them from this course and the world was destroyed by the great flood that many nations still recall in their ancient history or in their religions.”





Aboriginal society has preserved memories of Australia's coastline dating back to the Ice Ages (*pictured, above*).

Patrick Nunn, a professor of geography at the University of the Sunshine Coast and **Nick Reid** from a University of New England linguist wrote a seminal paper "Aboriginal Memories of Inundation of the Australian Coast Dating from More than 7000 Years Ago." in *Australian Geographer*^{xxix} Their study collected Aboriginal stories from 21 places around Australia's coastline that are describing a time when sea levels were significantly lower than they are today. As the present sea levels in Australia were reached 7,000 years ago, these stories about the coastline stretching much further out to sea must pre-date that time.

Patrick Nunn describes:

"These stories talk about a time when the sea started to come in and cover the land, and the changes this brought about to the way people lived – the changes in landscape, the ecosystem and the disruption this caused to their society. It's important to note that it's not just one story that describes this process. There are many stories, all consistent in their narrative, across 21 diverse sites around Australia's coastline."

In recognition of the importance of the research, *Australian Geographer* editors chose to publish the paper unabridged, despite it being nearly three times the length of the journal's normal articles. This extensively reviewed paper has attracted plenty of debate and discussion from the academic community.

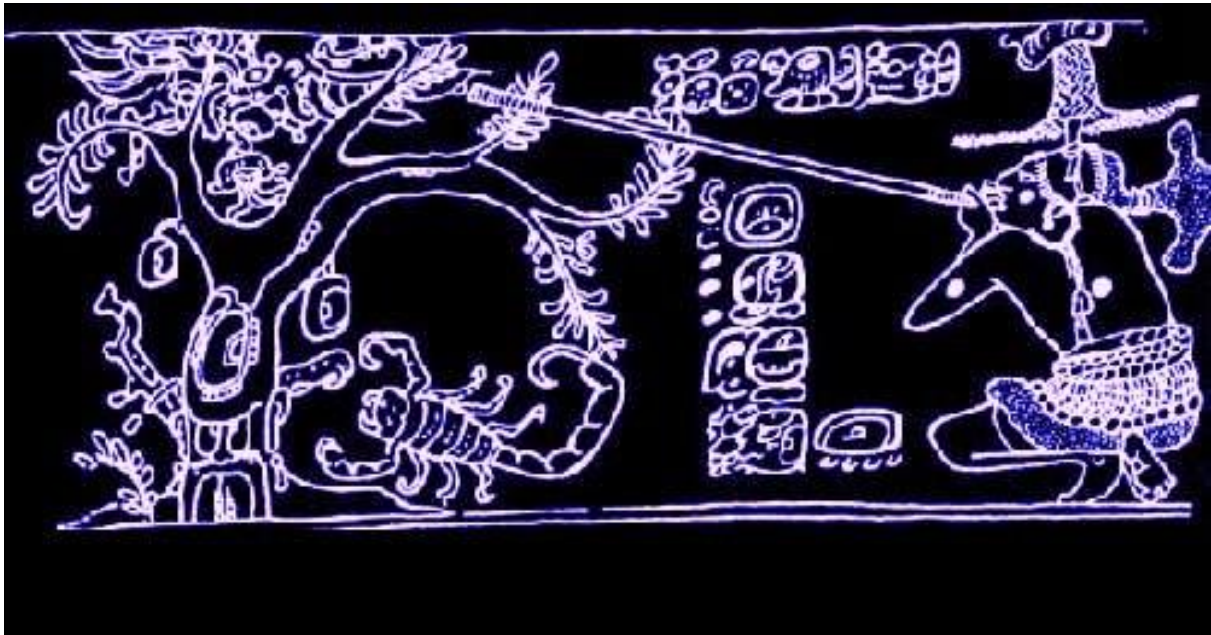


"You remember only one deluge, though there have been many..You and your fellow citizens are descended from the few survivors that remained, but you know nothing about it because so many succeeding generations left no record in writing .the change in the rising and setting of the sun and the other heavenly bodies, how in those times they used to set in the quarter where they now rise, and used to rise where they now set... Of all the changes which take place in the heavens this reversal is the greatest and most complete ..There is at that time great destruction of animals in general, and only a small part of the human race survives." - Excerpt from "Critias" by Plato

The "ball games" are important among the Mesoamerican Indians and appear even in the Norse lore. Mayas played their ritual ball game in attempt to stabilize the climate. The gods re-discovery of the 'golden game pieces' refer to the yellow glows of the disks of the sun and the moon after the Ice Ages dim suns. The ancient Norse Eddas describe climate's warming and stabilization as follows:

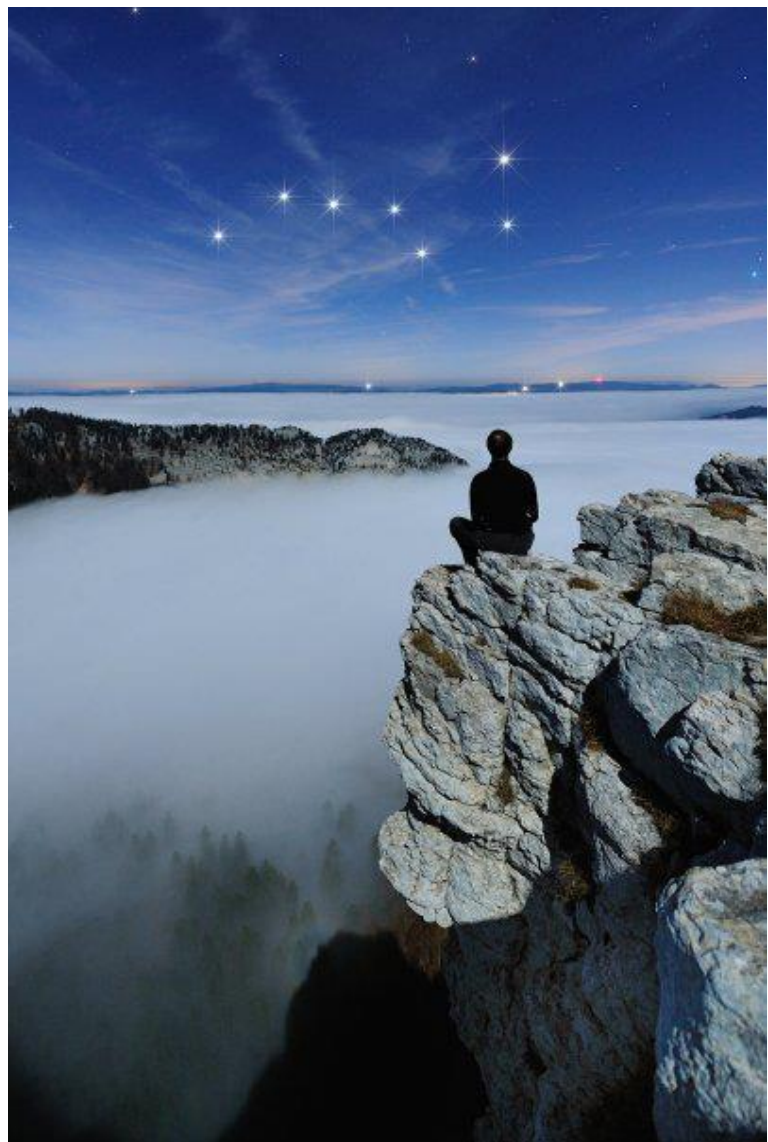
Then the völvu sees the earth reappear from the (frozen) water, and an eagle over a waterfall hunting fish on a mountain. The surviving Æsir meet together at the field of Iðavöllr. They discuss Jörmungandr, great events of the past, and the runic alphabet. In stanza 61, in the grass, they find the golden game pieces that the gods once happily enjoyed playing long ago (attested earlier in the same poem). The re-emerged fields grow without needing to be sown. The gods Höðr and Baldr (comparable to Hunhunaipu and Xbalanque in the Mesoamericas) return from Hel (underworld)^{xxx} and live happily together.





In Maya Popol Vuh ethnoclimatology, the unstable age of flooding world ends when Hunahpu and Xbalanque are called to deal with Seven Macaw (Vucub-Caquix). The sun and moon couplet is now called with name “Heart of Sky”, the blowgun, which refers to the earth’s axis (pictured, above).

Seven Macaw, ‘the bird omen of the south’, scarlet macaw (*Ara macao*), pretentiously claims to be ‘sun and moon’ but is acting unreliably and erratically despite the warming it has brought since the cold ages. Hunahpu and Xbalanque, the real sun and moon, decide take their blowgun and shoot at this pretender bird omen, the unreliable sun. They strip it off its refinery: all the green feather and they also remove the disc covering over its eye. The final remainders from the cold era of the seven suns (1-7 Hunahpu) now defeated forever, the earth’s axis redirects and the Pole Star (Polaris) now sits at the end of it. As a result, 7 Mawcaw rises in the sky to become the seven stars of the Big Dipper as the new Heart of Sky, the blowgun of sun and moon pointed to it.



The Fourth World: the Present Age of Stability

Finally, Banyacya then described to the United Nations' General Assembly arrival to our age and the importance to preserve this Fourth Sun Age:

“The elders said again only a small group escaped and came to this fourth world where we now live. Our world is in terrible shape again even though the Great Spirit gave us different languages and sent us to the four corners of the world and told us to take care of the Earth and all that is in it.”



The royal powers of the Mesoamerican kings had the leader of the political elite representing the celestial power of the sun to create a favourable climate for the plant growth, and hence, the prosperity and power of the state. During the Spanish conquest this traditional power of the Aztecs' sun king and his claims defeated with the new era of Christianity having been ushered in with the monk now baptizing a child. (Pictured, above)

**The United Nations General Assembly Ethnoclimatology Motion 101292:
Examples of the Cited Indigenous Technologies of the Ice Ages Period**

A considerable antiquity must be assigned to the Native American Indian ethnoclimatology motion and its various components as shown in the following section over the next several pages that deals with ethnozoological ideas.

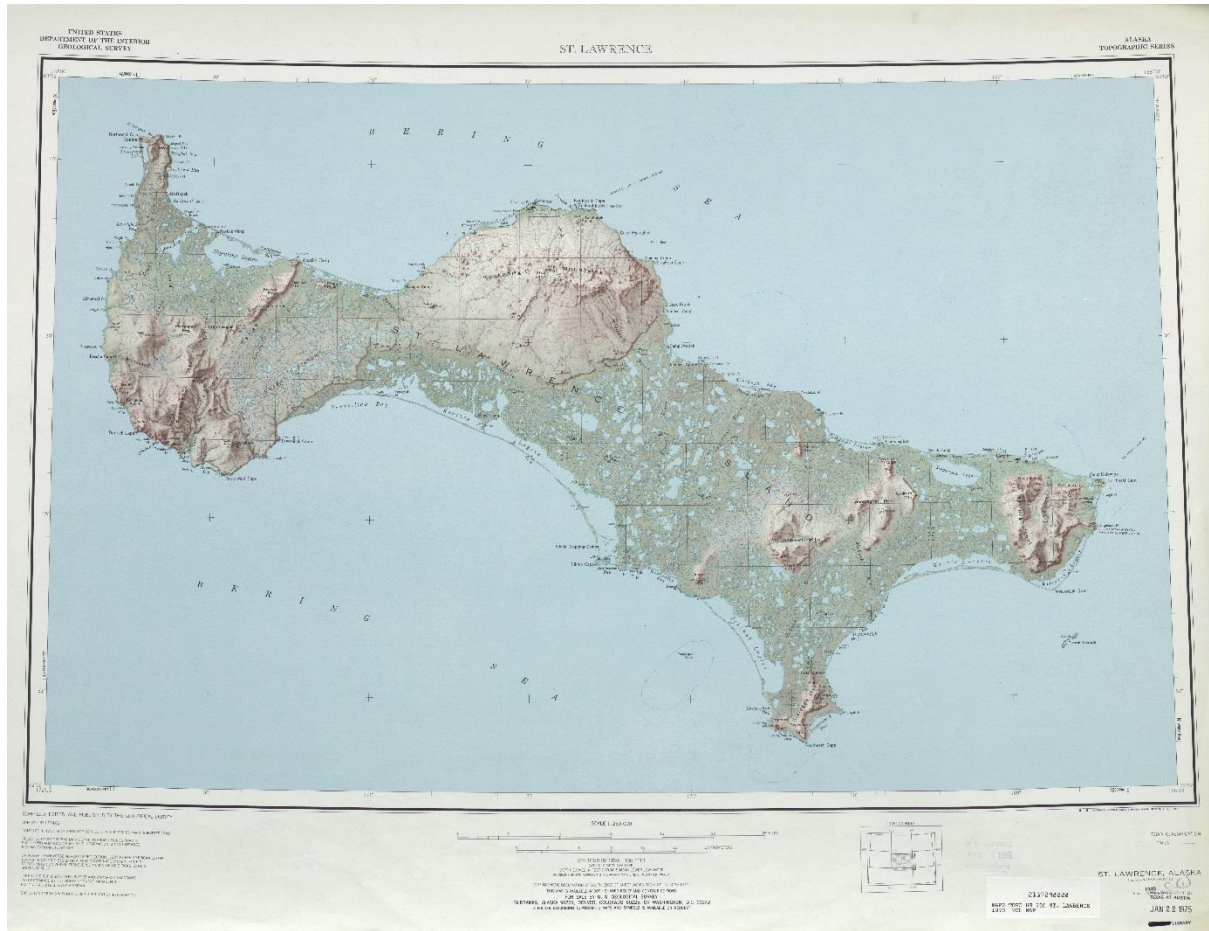


The case of mammoths including an attempt to resurrect them in the Native American Indian traditions leads credibility to the ideas that the climatic part of the First Nations of Americas Ethnoclimatology recall is accurate. This is done even without any cross-referencing to ethnoclimatologies of the other world regions discussed later.



The purpose of this section is to point out to the internal cultural accuracy by a look at one aspect of traditional knowledge of the First Nations of Americas that has had to emerge during the Paleoindian Period of the Ice Ages by using examples of the Pleistocene or Paleolithic megafauna of the Americas during the Ice Ages climate era. The case being so with the long-extinct fauna, how then about the ethnogeographer's ability to monitor the broader environment? An excellent example of the marvellous skill was only matched when geographers were only able to use satellite photographs to make a snapshot image of large continental features such as the islands and the Great Lakes of the North American continent which even aerial photographers could not make like the Yupecs pointed to the very amazed advisor of the US President Barack Obama only a few years ago (*see the next page*).

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Some of the other legendary Palaeoindian exploration-era techniques not discussed here include the use of cloud cover to create mental images of geographic shapes of the islands, great lakes and other immense seaside



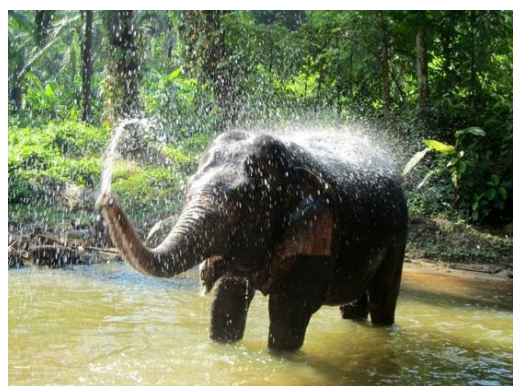
features that are too large to be seen directly from the ground level. During the autumn when the first snow falls on islands, these appear in sunlight as shapes on the base of the overlying cloud cover due to the stark albedo difference between fresh snow and open water surface. This then reveals the shapes of features like the islands and great lakes that bend far behind the visible horizon to the distance of 200 kilometres, or more. Siberian Yupecs on St. Lawrence Island, Alaska (*map, above*) today still recall the use of these ancient exploration era technologies. Open sea water's reflection seen on clouds (*pictured, left*).

Another important shamanic technique was the consumption of pulque, an alcoholic drink from the sap of maguey plant that gave a feeling of warmth. This was consumed in hope of it to bring about end to the cold era of glaciations during the 400 breasts of Myahuel (god of the snow-covered mountain peaks) during the 400 cold years' Great Tribulation Era that lasted 144,000 days which event is also cited in the Book of Revelation in the Christian Bible.

The mental 'incapacity' of the indigenous people to be unable to describe, recall and interpret their environment is utterly untrue and a great damage has been done in the West by not following up indigenous ethnoclimatologies like 101292 that suggest an alternate, faster cause, duration and termination history for the period of the Ice Ages.

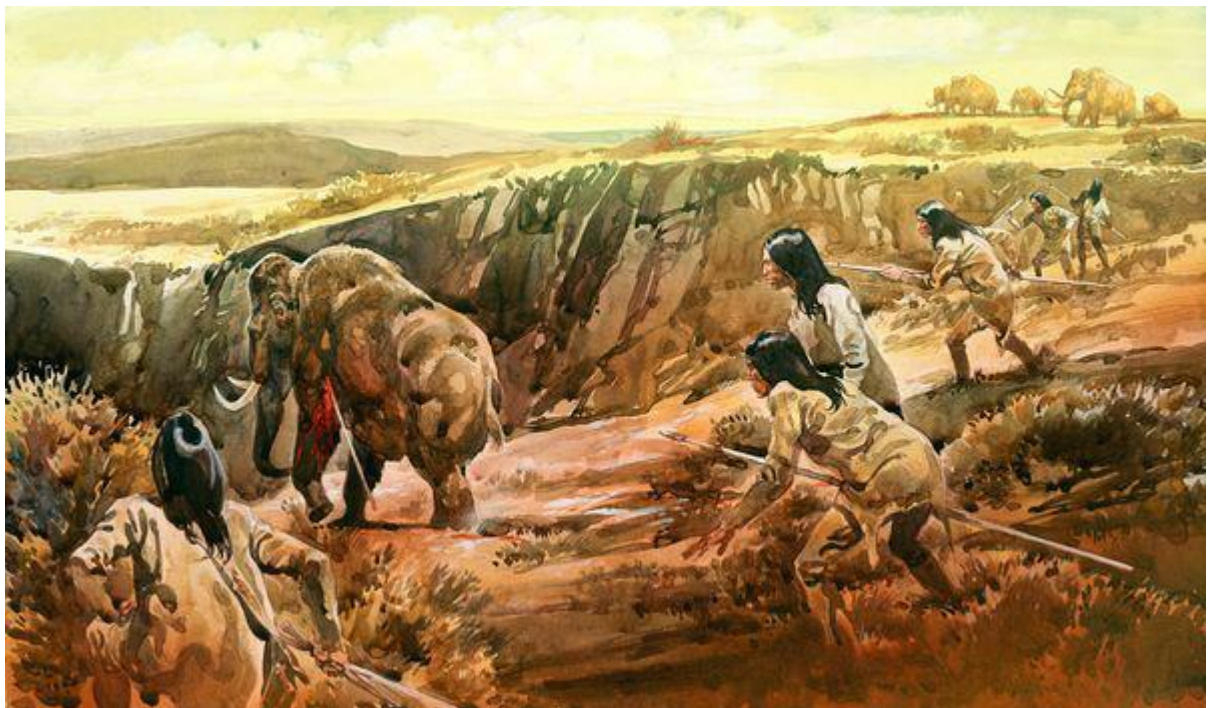


Ethnozoologically sculptured head from Stela C from Copan, Honduras, 782 AD, illustrates how Chac, this water-carrying ancient god of rain became a mythologized form of the extinct American elephantines of the mammoth, mastodon, or gomphothere. These ancient megafaunas were often seen enjoying themselves in the waterholes during the Palaeoindian era and aggressive competitors of the people in getting access to the vitally important water holes. The Clovis explorers marvelled their way of sucking up water into the trunks and then spraying it out to rain water on themselves. Thus, Chac, the Maya god for watering rains has here a head-dress modelled after an elephant's face and ears as these extinct animals became the palaeozoomorphic god-patron for the rains.










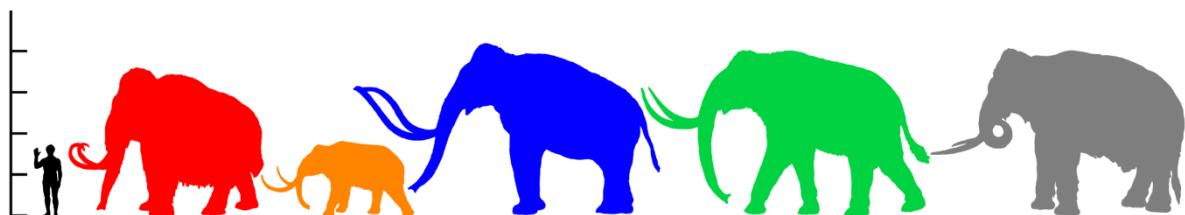
The shamanistic practises of the Native American Indians included many embryonic 'technologies'. These went well beyond the rituals for weather modification that attempted to effectuate a more favourable climate by such a means as the human sacrifices, rain dances, blood-letting, or other embryonic forms of 'geoengineering'. This shows that many of the present-day technologies, such as de-extinction of died out species, were also tried out. These primitive, shamanistic 'technologies' included use of psychoactive substances like muscimol and ibotenic acid to induce macropsia to 'resurrect' the then-extinct-megafauna. The death-scarves on the necks of the Palenque God Triad (GI, GII, GIII – pictured above) bear the livery of the deadly, but psychoactive *Amanita muscaria* mushrooms (pictured – next page): a death symbol of the three megafauna hunted to extinction. The First Nations of Americas United Nations General Assembly Motion 101292 refers to these lost technologies.





During the shamanistic ritual, the long-deceased megafauna that had been hunted into extinction were brought back to 'life' through the psychoactive technology of macropsia. It was induced by the colourful but deadly (red and white warts 'dotted') *Amanita muscaria* mushroom consumption. Macropsia, or, megalopia, was effectuated by the psychoactive agents muscimol, and to a lesser extent ibotenic acid. These alter human visual perception of the objects within an affected section of the visual field to make things appear larger than normal. Thus, a person felt smaller than one actually was and any small animal then appeared as if it were the lost megafauna game that had been encountered by the early Palaeolithic (Pleistocene) era of the Ice Ages' era Clovis hunter-gatherers. In this way, the hunters were reconnected with the dream times of the distant past.

-  *Mammuthus primigenius*
-  *Mammuthus exilis*
-  *Mammuthus columbi*
-  *Mammuthus trogontherii*
-  *Mammuthus meridionalis*





There are three particular megafauna species that the ancient ethnozoologists are describing this way for de-extinction during the ritualistic trance of the Mesoamerican shaman: mammoth, walrus and a gomphothere.



Introduction to the United Nations General Assembly Ethnoclimatology Motion 101292:
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Mammoth/Mastodon is represented by the God Triad's 'God I' that has a trunk but no flipper-feet. This differs somewhat from the modern definitions where Mammoth is described with a curved tusk, while Mastodon has a straight tusk. The surviving ethnozoologist descriptions do not go into this level of detail on the curvature of the animal's tusks, but the representational image of small tusks like those of yearlings (pictured below) may hint that the ancient hunters preferred to hunt the juvenile animals for food instead of the grown-up individuals.



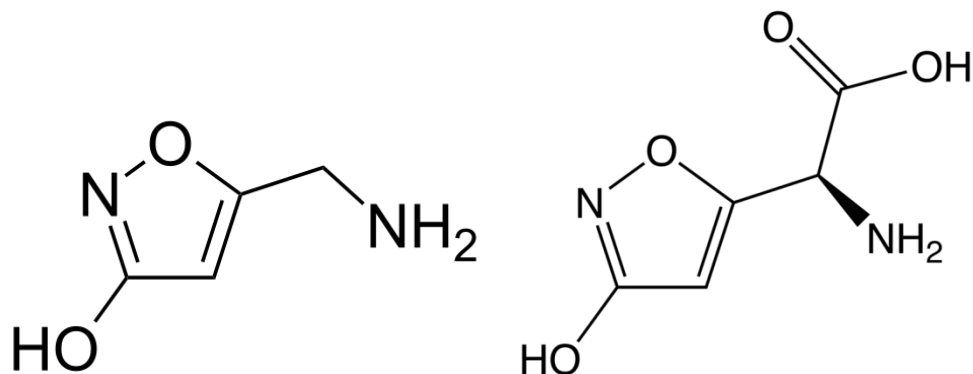
God II of the Triad has tusks, no trunk, and is described with its characteristic flipper-feet which appears to be ethnozoological representation of a seaside-dwelling species: walrus (*Odobenus rosmarus*). Its habitat retreated to the far north into the Arctic region at the end of the Ice Ages and became extinct in the warmed mid latitudes.



God III of the Triad has tusks, but has neither trunks nor flipper-feet. Veli Albert Kallio of Sea Research Society had long suspected the Native American Indian ethnozoologists identifying God III with the megafauna animal, gomphothere (*Stegomastodon mirificus*, *S. arizonae*). He concluded the coexistence of man and gomphothere from ethnozoological description before any individuals were found with a human-inflicted wound. In fact, gomphotheres were thought to have died out long before humans arrived to the Americas. This view collapsed as a Native American Indian Clovis arrow head was found to be embedded in a leg of one gomphothere (*Stegomastodon mirificus*, *S. arizonae*).

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While *Amanita muscaria* death scarves with white dots on red livery bear the sign of 'death', or 'no-more existence', or 'discontinued existence', the white socks and tail with panther dots and claws refer to these terrifying ancient beasts being permanently relegated to the land of darkness and death, that of feared trials of Xi'balb'a. Ethnozoology acts as shaman's right hand to de-extinct and resurrect these ancient giant beasts with embryonic genetic engineering of megalopia induced by muscimol and ibotenic acid from *Amanita muscaria*.



A fantastic outcome of the megafauna de-extinction emerges as *Amanita muscaria*'s two psychoactive chemicals that are structurally related to each other and to two major neurotransmitters of the central nervous system act.



The recipient diminishes to near nothingness as the giant animals of the past are resurrected and take over the world due to changes in perception by human neurotransmitters glutamic acid and GABA respectively. Ibotenic acid and muscimol act like these neurotransmitters, muscimol being a potent GABA agonist, while ibotenic acid is an agonist of NMDA glutamate receptors and certain metabotropic glutamate receptors which are involved in the control of neuronal activity. It is these interactions which are thought to cause the psychoactive effects found in intoxication. Muscimol is the agent responsible for the majority of the psychoactivity used for de-extinction of the great megafauna of the distant Ice Ages past in this embryonic 'science' to resurrect the ancient creatures. Thus, my research will show that de-extinction 'science' has had its warm embraces in the ancient Americas, and the perceived hostility of the indigenous people to resurrect extinct animals is a very recent attitude development.

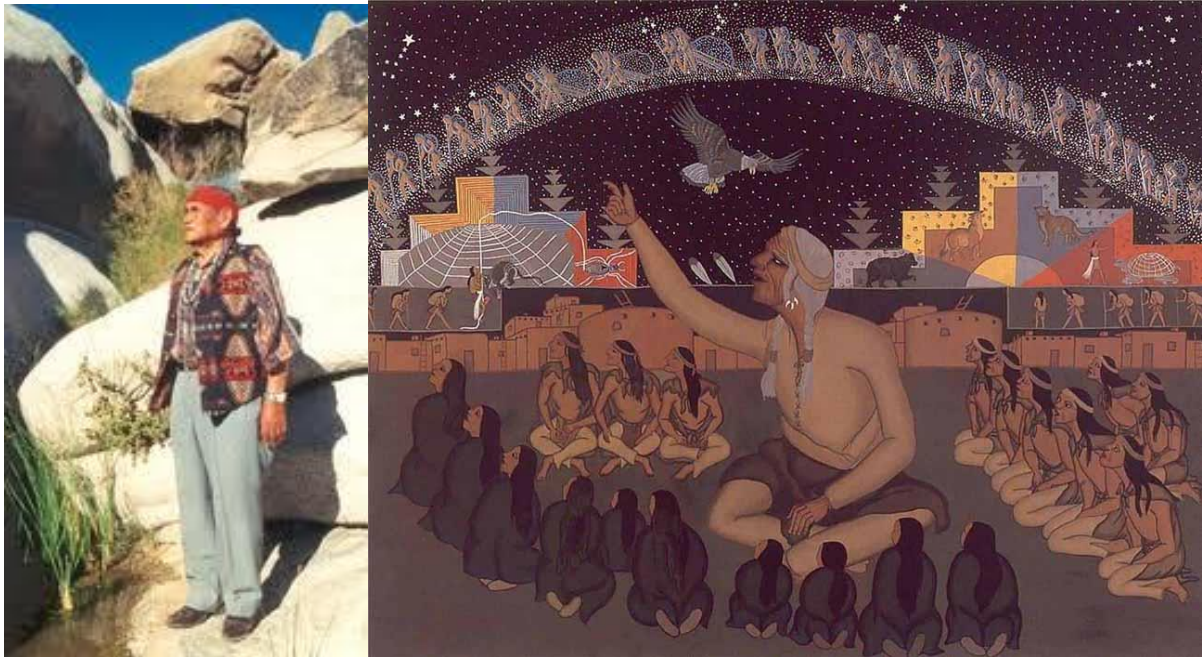
The United Nations General Assembly Ethnclimatology Motion 101292:
Road Map for UNFCCC/COP: the 'Plan A', the 'Plan B', or No Plan at all?



The relationship between the ideal for conservation and ecological sustainability, as expressed in the First Nations of Americas United Nations General Assembly motion (101292), is itself ambiguous at best. Namely, the ancestors of the Native American Indians (who compiled the climate history of the four world ages) felt guilty of being unsuccessful themselves in maintaining the ideal ecological balances resulting in unstable climates in the past. If so, their failures reveal an underlying dilemma. It happened as the indigenous ancestry was neither concerned nor caring about the nature. The glorious, 'golden age' of sustainable Native American Indian life apparently never existed quite unlike the present-day campaigners wish to believe. In the first place, ethnohistory of *The Four Mankinds* recalls how the forests were burned down due to peoples' careless handling of fires (in addition to the fact that the megafauna came to be also hunted into extinction even before that by the ancestors). These immoral ways of mankind are then given as the reasons why the climates kept changing and, therefore, the Native American Indian ancestors felt guilty over their 'bad deeds' to ultimately bring down each climate age. This brings us back to the question of 'ideal over the reality', or perhaps, 'reality over the ideal situation' and rises a doubt whether mankind will ever manage to live sustainably within its ecological means. This leads us to explore these same questions in our present time from traditional Native American Indian perspectives which way we ought to take.



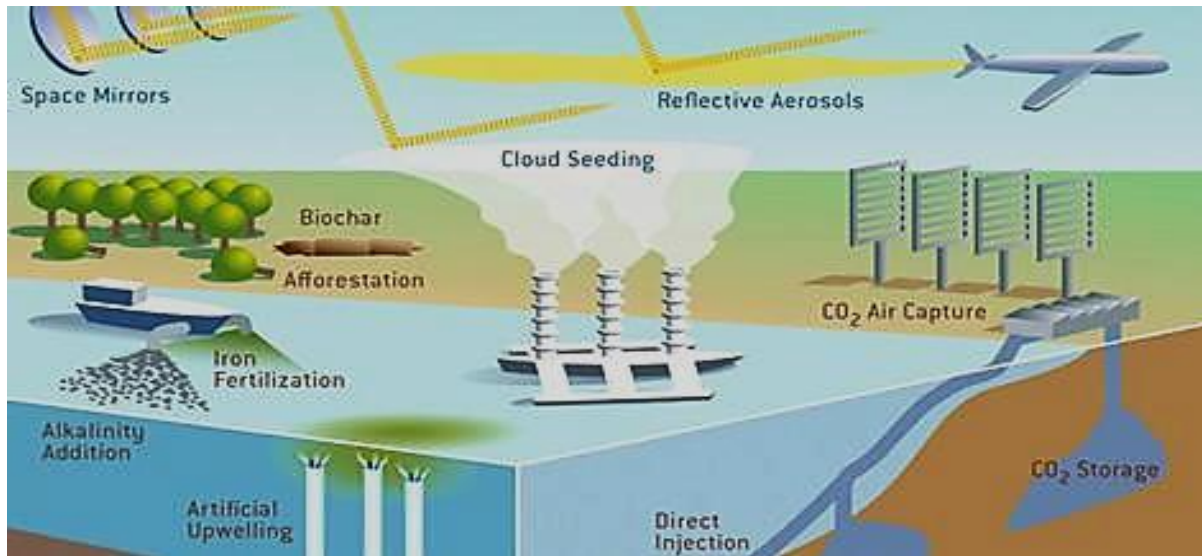
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The United Nations General Assembly motion by the First Nations of Americas which was put forward by His Honourable late faith-keeper Thomas Banyacya of the Hopi Nation, and which was introduced and seconded by His Honourable faith-keeper Professor Oren Lyons Jr of the Seneca Nation, closes with the notion of our own climate age now being brought to the precarious junction of divergence from the long-lasting climatic stability of the past. We explore whether such a change towards unknown outcomes will see yet another round of extinction and ecological habitat destruction because of exhausting our atmospheric sink due to lack of action. Our research further proposes that the ancient imagery of orally transmitted climate cycles connect with a wider framework of indigenous recollections about time and ideas of ancient climates and how these symbols parallel the First Nations' UN motion with the idea that the Ice Ages were coming and going rather fast. The remedial action we suggest is that of us being 'care takers' of Mother Earth: could the human sacrifice or rain dance here be replaced by modern remedial activities such as geoengineering to bring back that long-lasting stability? Could species be made de-extinct to reinstate a former situation? A diverse spectrum of indigenous opinion exists here.

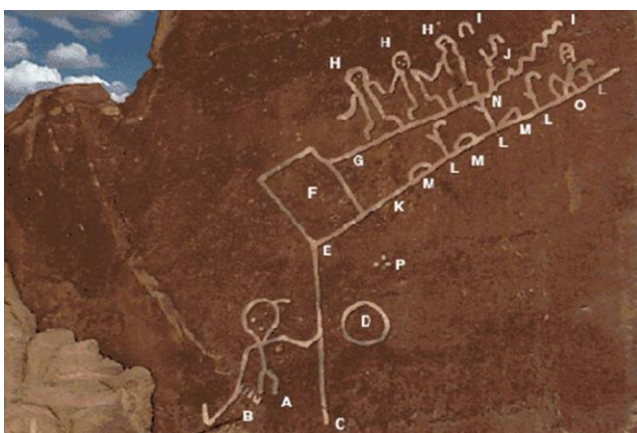


Native American Indian Weather Modification: From Rain Dances and Ritual Sacrifice to Geoengineering



It is necessary to draw attention to the very widespread practise of the rain dancing among the Native American Indians as a primitive or embryonic form of geoengineering to effectuate, or 'engineer' a favourable weather for ourselves. As such this leads to a geoengineering-neutral, or positive, view in a modern 21st century context. Yet, the First Nations of Americas UN Ethnoclimatology Motion 101292 also condemns the excessive resource exploitation that has always led to deterioration of our environment. In the first place, the Native American Indian mind has always been preconditioned against all simplistic resource exhaustion which included the principles of equity and justice between the rich and poor, the weak and strong, as well as concern of both the present and future generations. There were, of course, many sorry exceptions to this in the Western Hemisphere in the past.

While endorsing the weather manipulation, it is obvious that the Native American Indian mind has been directed against all simplistic resource exhaustion for a very long time (as long as there were hunters in the Americas). This point was well summarised by the late faith-keeper Thomas Banyacya when the First Nations of Americas made a motion to the United Nations General Assembly on 10th December 1992 which opened the United Nations Year of Indigenous Peoples (1993). The faith-keepers Thomas Banyacya and Professor Oren Lyons Jr. (the faith-keeper of Seneca Nation who introduced and seconded that UN General Assembly motion) recited the Native American Indian (Hopi) version of the pre-Columbian event history for the Americas: *The Four Mankinds*.

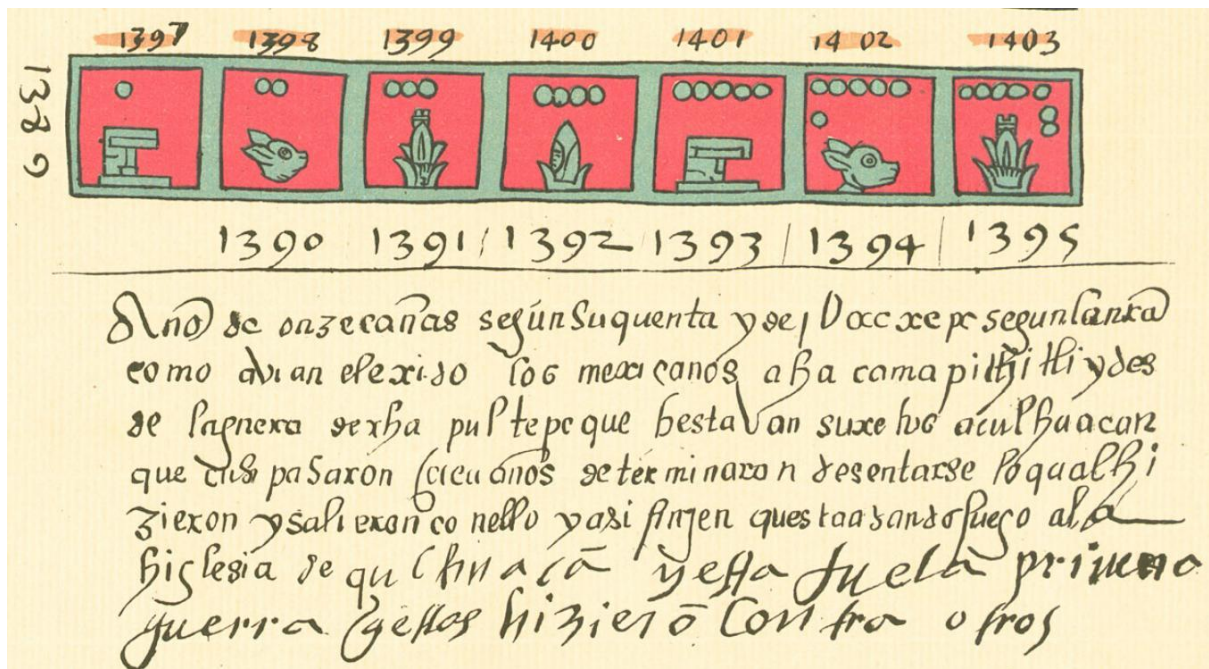


In this historical review to the United Nations by the Hopi Nation, it is obvious that a self-guilt over climate changes was often felt in the past which resulted from the bad human practises – most notably the immense forest fires that had cleared the prairie out of the conifers and other trees at the end the Ice Ages era in the run up to the age of floods that preceded our current era. Thus, the UN motion assigns a past self-guilt upon the Native American Indians to the environmental changes that had led to the catastrophic forest fires that then transformed the landscapes forever. Going even before that, the period of the Ice Ages themselves as specifically recited in the United Nations General

Assembly Motion, this also was perceived to have arisen due to a 'moral decay of man' and his 'resource exploitation'. The UN motion then finishes by making a connection between these episodes in the distant past to our present climate change. We compare here similar ethnic recollections from around the world.



The First Nations of Americas made UN General Assembly motion in the immediate aftermath of the United Nations Conference on Environment and Development (UNCED), the Earth Summit, held in Rio de Janeiro 3-14 June 1992. It opened the first United Nations Year of Indigenous Peoples (1993) on 10th December 1992. That view of the US Southwestern Hopi Nation finds its parallels in the Battle of Hunahpu and Xbalanque against the Lords of Xi'balb'a in Popol Vuh: The farmers' ploughs disturbed the soils and awakened the sleeping spirits of the underworld to overcome the sun and the moon whose mischief then led the world into the age of cold and darkness.



The Mesoamerican Aztec year bearers echo the four sun ages leading to our own present age of climate stability where a favourable climate is effectuated and maintained by a primitive form of geoengineering: use of human sacrifices to placate the gods. Therefore, the year-bearer symbol of sacrificial flint-blade assigned to our age represents that climatic balance that is necessarily attained by human sacrifices to god in the sky. The preceding world ages were: the Age of House (the divine establishment of the king's rulership), the subsequent Age of Rabbit (a frozen age which the UN motion refers as the Ice Age), followed by the Water Reed (the age of floods).



We point out that the concept of human sacrifice arose very early, sometime during the Pleistocene (Palaeolithic) period. It resulted from the first human battle of geoengineering – one over the landscapes due to the rising population pressures. A land scarcity emerged among the Palaeolithic hunter-gatherers (nomadic communities) because the good hunting grounds and water holes were frequented by the ever-larger human populations.



The land scarcity became issue once the landscapes run out unoccupied areas for the people to move on. Finally, the freely-roaming nomadic hunter-gatherer lifestyle gave way to increasingly sedentary lifestyle that gave rise to the agricultural settlements once all perfect land spots (where finding food was easy) had long gone. This change in landscapes from the virgin hunting territories to the cleared agricultural spaces and villages was mankind's very first moral dilemma about human development that started to alter, 'geoengineer', the earth's living space in a grand scale. Thus, a heated debate arose where the purists insisted that mankind was intended to stay as a hunter-gatherer community, when the pragmatists 'fixed' their problem of land scarcity by 'breaking the ground' and started to cultivate plants and transform, 'improve', the nature's virgin landscapes.

Throughout this review into the First Nations of Americas United Nations' General Assembly Ethnoclimatology Motion 101292 the former (i.e. the Palaeoindian period ancestors of the Uzo-Aztecans Hopi Nation) felt guilt about this newly emerged situation where the boundary between man and environment became so radically redefined. The successive periods saw similar evolutionary steps passing – and still do – as our human numbers and consumption of natural resources climb to the previously unseen levels. The final saga in this sorry story being about the division of our atmospheric resources as the air above us is no longer an infinite space to be ignored.

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The ethnoclimatology motion UNGA 101292 by the Hopi Nation has its echoes further south in the recollections of the ancient Mesoamerican Nations, which the Hopi see as their brothers from the distant Paleoindian era. Thus, the foremost epic of all Western Hemisphere, that of Popol Vuh of Mayas, bears a reflection of this battle between the two opposing human mindsets arguing about whether it was wise to 'engineer the earth' in order to accommodate for more food to our species kind (at the expense of the rest of living kind). Accordingly, this is the very reason for the all-important Battle of Hunahpu and Xbalanque over the Lords of Xi'balb'a in the underworld, who became irritated by the ground-breaking sounds of the farmers' ploughs on the soils and decided to punish the mankind by withdrawing the light of the sun by holding the sun and moon in captivity in underworld, Xi'balb'a.



The disturbance of farmer's plough leads mankind to its first great tribulation in these Native American traditions: the sun of this first sun age (1-7 Hunahpu era) is sacrificed and decapitated in the underworld, Xi'balb'a (the land of night, darkness and cold). In the Palaeolithic animistic notion, the soil is a living thing, a home of spirits. Once the man began ploughing the soils, he awakened its spirits of death that lied buried therein. The age of cold and darkness resulted, the Ice Age, when the sun appeared dim and powerless and the world was covered in snow.

The religious worldviews of the human-nature relation are expressed in different religions and philosophic teachings are a criticism against materialism and the ever-increased collective human greed that reshapes the planet - and is still relevant.



The First Nations of Americas – once the custodians of 1/3 of the world's land mass for thousands of years – UN



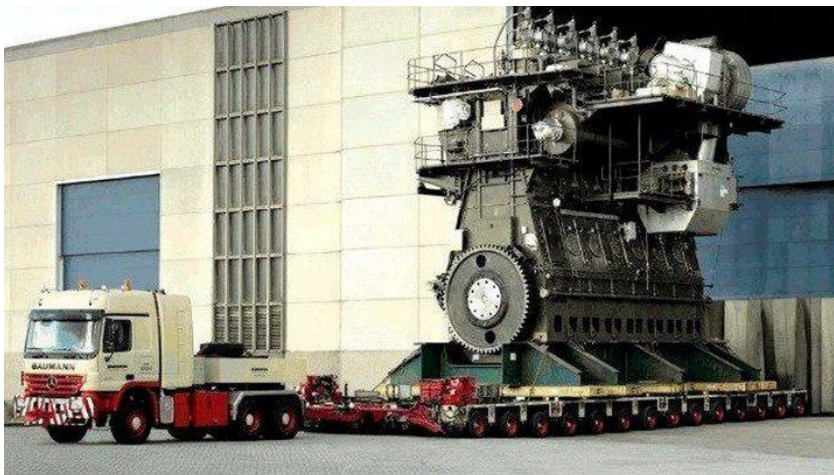
Motion retains kernels of plausible historical recollections within their collective historic memories from this immense territory. The final battle of this ever-ongoing dilemma to geoengineer our environment further to bear an ever-larger human population is extended now to the atmospheric resources: the last undivided territory of the planet that had been a free resource since the very beginnings when the hunter-gatherer explorers began to conquer and divide our planet. We look here at the mobility of traditions and how people tried to control climate by human sacrifices around the world. We analyse here similarities and differences between these ideas and what could be learned from this ever-ongoing war to accommodate our world with its ever-larger human population which also has a taste for an ever-increasing material consumption.

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The inability of the Native American Indian ancestors to maintain their ideal path and stay on the road of sustainability may teach us important lessons about the short-sightedness of mankind to overexploit their natural resources and surroundings. This leads us to the important theological and moral questions about the 'fallen nature of man', who seems to be unable to maintain himself in a sustainable relationship with his environment as taught by the various world belief systems. The destructive 'easy' path appears repeatedly during human history. The Christian church's ideals of Christ-like servanthood, modesty and purity, have faced similar failures throughout history. Many similarities exist between the Medieval Conciliatory Movement (that convened church councils to sort out the various ills within the medieval society and the Catholic Church) and the struggles of UN Conference of Parties (COP) Movement of our present time. (UN's COP movement was initiated at the Rio Earth Summit for the people, societies and states to sort out abuses of nature). The outcome of the mitigation efforts, like a restraint from the consumption of our limited atmospheric resource, is not a promising one for the United Nations Framework Convention on Climate Change (UNFCCC) that runs the UN's Conference of Parties Roadshow which leads to the idea of geoengineering as the 'Plan B' solution. The USA's withdrawal from the Paris Agreement is a clear sign.



We all know that the vested interests of the Medieval Society never yielded to the 'ideal solutions' offered by the roots of the Christian beliefs and the teachings of the church. These vested interests had made themselves an impregnable bastion that was housed within the Catholic Church walls: the church had become a mere mirror of the larger society only reflecting its elites' short-sighted and corrupt vested interests. 1930's and 1940's saw the same apathy by the Lutheran and Catholic Churches that saw the evil fascist ideologies be so tolerated by them.



It is very hard for us to see the 'Plan A' succeed due to the powerful ideology of capitalism where 'the Doctrine of Market Economy is based on 'infinite economic growth' facilitated by a fossil-fuelled consumption of goods and services. Its ever-increasing money supply' leads to further consumption, bigger emissions and faster depletion of remaining natural resources in a Malthusian dead-end way. So, thus the birth of 'Plan B'.



The Native American Indian ideas and a work like Popol Vuh have been compared to the Book of Revelation in the Bible. In the Book of Revelation John sees the three demonic frog-like spirits arising from the depths of the underworld. The triune relationship of media, business and politicians may represent such a destructive force due to their short-sighted vested interests that nullify their ideal and perpetuate the *laissez faire*: the existing state of affairs. This makes it highly questionable whether the Conference of Parties movement will avoid the fate of the Conciliatory Movement that led to the medieval system's explosion in 1517. Today these destructive pitted interests of the privileged are not directed against a 'social' system like at the time of the Reformation, but they remain perpendicularly pitted against an innate 'physical' system – that of Mother Earth – our planetary home.

Our research attempts to analyse the bygone social structures of the past that failed to reproduce their ideal in the Native American Indian version of history, and the medieval ecclesiastical history, leading to explosions. The present-day 'love triangle of the abyss' (media, business and politicians) is accelerating towards a similar explosion to the one that ended the medieval societal order. The medieval church ideals died when the councils always ended in a stalemate that perpetuated the existing order due to convenience of sticking to the old path instead of adopting a difficult path of reforms. The medieval society's ills were only defused after the medieval system had exploded in the protest of the reformers: the revolution of Protestantism and the Age of Reformation.

The collapse of UN Conference of Parties Movement in our time might occur due to the close relationship of mass media like newspapers, or TV, to their advertisers which compromise the journalistic 'independence'. A largest portion of advertising revenue of mass media comes from adverts by motor companies selling cars and travel companies (or airlines) selling their fossil-fuelled long-haul travel to abroad. We fear, the 'independence' of mass media being a myth. Because of its financial links, mass media must always give 'a good ear' to the advertisers' side of the coin which leads to favourable reviews and inflated exposures in almost all debates. Thus, the advertisers' cash flows are not alienated (that pay both the owners' dividends and the staff's salaries).



The triune union of businesses, mass media and politicians guarantees a *laissez faire*: according to historical legend, that term stems from a meeting in about 1681 between the powerful French finance minister Jean-Baptiste Colbert and a group of French businessmen led by M. Le Gendre. When the eager mercantilist minister asked how the French state could be of service to the merchants and help promote their commerce, Le Gendre replied "Laissez-nous faire" ("Let us do [what we want to do]"). The alliance of convenience preconditioned the prehistoric

Native American Indian ideal against their hunting interests, the medieval princes' interests against the church ideals, and today's mass media (which depends on businesses that advertise), and politicians (who depend on businesses to finance their election campaigns) against the scientific ideal: the 'Plan A' of the Conference of Parties Movement. COP can follow the fate to the Conciliatory Movement: failing to win the 'special interests' in our society.

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The inflexibilities that result from the vested interests gridlock to slow down and halt the negotiation processes. *Laissez faire* to address issues then leads to ecological habitat destruction. In the prehistoric Native American Indian case the North American megafauna resources were depleted to the extinction while in our time the issue is the depletion of the earth's final shared frontier: the air above our heads. Not until the industrialisation, the air had been a commonly-shared, inexhaustible and free resource. Thus, the First Nations of Americas United Nations General Assembly Motion 101292, despite offering a few sprouts of hope, is also an exceedingly pessimistic statement about man solving the issues due to his

fallen human nature. However, the UN motion's pessimism does not come without any hope and there is still opportunity available for repentance, societal reform and clean up although the USA wants to go back to coal use.

There is similarity between the Native American Indian faith-keepers motion and the Christian ideal and hope – much like the change and solution that occurred in ancient Nineveh which repented and avoided God's judgement, destruction. The planet Earth is placed in a very narrow habitability zone regarding insolation and solar radiative balance: The Goldilocks Zone outside of which the cosmic, physical forces of chaos and disorder result. (We show this in more details below and how Christian ecology and eschatology are closely intertwined in theological-ethical context.) In the Book of Revelation that help, in case of failure, ultimately comes from the God who will “destroy those who destroy the earth”, with severe warnings issued for humankind to respect God's creation, or face all the judgements written in that apocalyptic book placed at the end of the New Testament.

Back in 1988 the Metropolitan of Constantinople, Bartholomaios I, decided to commemorate the nearing 2000th anniversary of the writing of the book in the Greek island of Patmos. This led to a series of Religion, Science and the Environment (RSE) Symposia commencing from 1995 onwards with the first co-patron of the series of symposiums being His Royal Highness Prince Philip, which your organisation has recognised as an important milestone in ushering in the era of 'Christian ecology'.



The parallels of the Christian Apocalypse and the US South West Native American Indian petroglyph of the Prophecy Rock with its two paths, the narrow difficult path to solution and the wide easy path to destruction, are also visible in the Book of Revelation: the 'Nineveh Solution' leaves 'God to end the world in his way, in his time'. This is closely paralleled in the New Testament image of a peaceful 'rapture': two women who carry out their daily duties until the very end of the world by grinding their breakfast or bread-making cereals at the mill stone, with one woman taken and one being left behind without any sign of chaos at the end of the world. This is the 'good path' God wants humankind to follow. However, much more than hope, warnings appear in the Book of Revelation of the people who follow the 'easy path' in their lives, leading to the world ending in a chaos and disorder – very much like the Native American Indians have seen each one of their previous worlds (and apparently the current one) coming to its chaotic end due to man's moral corruption. This leads to the 'Sodom Solution' where God sends his angels to rapture all living saints from the doomed planet: a world destroyed by the horrors of the nuclear war, chlorofluorocarbon-induced ozone layer destruction, or relentless releases of greenhouse gases, or whatever renders the world unliveable and destroyed like ancient Sodom or Jerusalem. In the United States many church organizations campaign actively against all environmental regulations and have declared it immoral for the state to regulate the environmental pollution, especially from use of motor vehicles, but also including water use and the generation of electricity. This principle is diagonally opposed to the churches in most parts of the Christian world.

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The situation of 'Plan A' advocates of the Conference of Parties movement are at the disadvantage of science being compromised with dependency on politicians to fund scientists in the public universities. In the love triangle politicians are dependent on businesses to receive money for their campaigns. This makes scientists increasingly subservient to the expedient political uses serving businesses as seen recently in Canada and the USA where scientific research has been (or is) vetted or censored before publication for its political correctness. Some scientific publishing houses have been bought by the very same businesses that the scientists' research is supposed to investigate. In these circumstances, it is much harder for the scientists to expose businesses' unscientific denials of climate change. Our research argues that we can ill afford to ignore the two remaining options that are not compromised by this unholy 'marriage' of business, media and politicians. The indigenous peoples and the faith groups are outside of the above triangle, and therefore, independent of their unholy union.



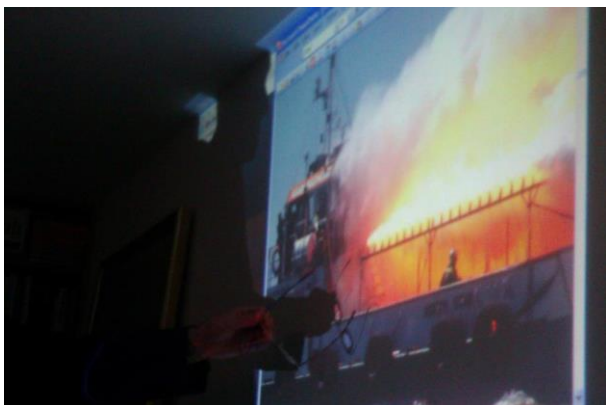
As far as the Native American Indian UN General Assembly motion or the Book of Revelation deals with the issue of how to combat those forces of the deep that attempt to derail God's creations, all weapons available should be used in this battle to keep our greenhouse gas levels in the atmosphere to sustainable levels. Our research advocates adoption of a 'Six Sigma' toolbox that comprises both 'Plan A' and 'Plan B' and which is supported by examples that the weather modification and other forms of manipulation of nature were acceptable methods to the Indigenous Peoples in the past. As already discussed, the Native American Indians devised many embryonic techniques for climate control and restoration of the North American megafauna they had hunted to extinction. At the very minimum, the global environmental management 'toolbox' should include these: clean energy, energy conservation, family planning, reforestation, large water body oxygenation, solar radiation management, carbon dioxide removal, plus increase in sharing, reuse and recycling.

The final aspect of our research deals with the time concepts and case history as presented in the United Nations General Assembly motion of the First Nations of Americas and its stipulated implications on deployment of any technology, old or new, to resolve the unfolding crisis with the global climate and resource depletion. The First Nations of Americas UN General Assembly motion stipulated a different case history for some of the past changes in climate to that of the western-led academia. The indigenous people's histories tend to point towards a far more urgent need to act than the western people believe to be necessary suggesting that the behavioural uncertainties become extreme when the earth system is in transition. The structure of Native American Indian UN Motion 101292 is like that of the Christian eschatology, especially in the Book of Revelation, where the 'end is near' and man will draw 'judgements' rapidly upon himself in its closing scenes. Therefore, the concept of time must not be left out when discussing the First Nations of Americas United Nations General Assembly motion on the pre-Columbian climate history of the Native American Indians. Veli Albert Kallio sponsored three sessions at the Cochabamba Climate Summit in Bolivia where these issues were revisited in 2010 between COP15 and COP16 conferences.



The most vehement opposition to Geoengineering research has come from The Action Group on Erosion, Technology and Concentration (ETC), which has rallied dozens of primarily small NGOs and focused on converting Indigenous peoples, small island states and other southern nations to its "Hands Off Mother Earth" campaign, and recently launched a website "to provide a space for critical perspectives, building resistance and tracking developments." ETC has repeatedly lobbied at the United Nations Convention on Biological Diversity (CBD) for a complete moratorium on outdoor geoengineering and research on geoengineering.

Because of ETC's campaign, a modern 21st century myth from their 'hands off Mother Earth' scaremongering has resulted in hostility among the often under-privileged and persecuted tribal and indigenous people. This battle



against the perceived big, bad corporate world, (the embodiment of which is geoengineering and genetic engineering) is the emergence of a projection of 'geoengineering hostility', as if it were the ancient uniting cause of all the tribal and other indigenous people. This view, like that of ETC, blatantly ignores the obvious: the fact that 'rain dancing' and even 'human sacrifices' were widely used as a form of weather modification that were nearly universally practised among the Native American Indian shamans with the hope of effectuating a favourable climate regime for farming purposes and to bring about wealth and ease of life. Is this a 'bad' objective now, if it wasn't it earlier?

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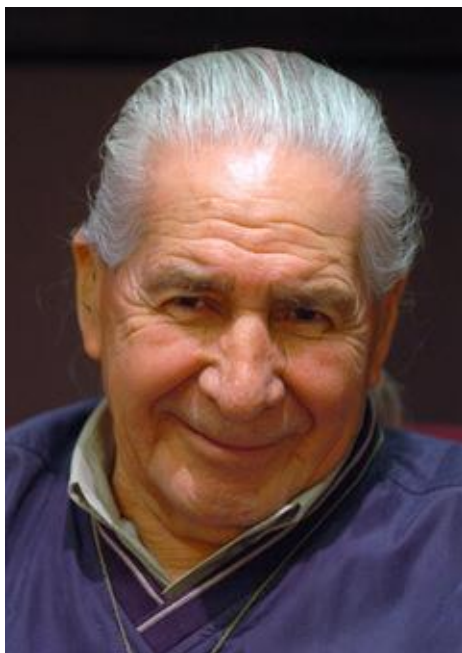


At the other side of the geoengineering spectrum is the Arctic Methane Emergency Group (AMEG). Veli Albert Kallio sponsored the global geoengineering session for them at the Peoples' Conference on Climate Change and Mother Earth's Rights (CMPCC) at the request of HE President Evo Morales and the UNESCO Mission of the Plurinational State of Bolivia in Paris after the collapse of the UN Conference of Parties 15 (COP15) in Copenhagen. COP15 had failed to pursue the agreed route of the Kyoto Protocol (COP3) and the Bali Road Map (COP13). Due to the continuing failure of nations to reduce their greenhouse gas emissions, AMEG urges deployment of Geoengineering technologies as soon as possible to "refreeze the Arctic," halt snow and sea ice decline and prevent rising methane emissions from becoming a dominant climate forcing agent. (For example, the North Pole sea ice cap saw 80% of its volume melted in 2012.)

AMEG delegation at CMPCC Summit in April 2010 which Veli Albert Kallio, FRGS, the Vice President of the Sea Research Society sponsored (*Pictured, below*). Kallio heads the society's Environmental Affairs Department.



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Our position in this is that the Indigenous People's UN General Assembly motion (101292) case history put forward by the late faith-keeper Thomas Banyacya and introduced and seconded by the faith-keeper Professor Oren Lyons Jr. (Pictured left), itself, is supporting the possibility of rapid runaway tipping points emerging. Methane clathrate destabilisation may lead to rapid warming and failures of the ice sheets and ice shelves in the Polar Regions. Therefore, we proposed in 2012 for the 20th anniversary summit of the Rio Earth Summit (that had triggered the First Nations' UN motion) the data-validation of the First Nations' old recollections by modern geophysical experiments and expeditions. (There are several points where the First Nations UN Motion can be experimentally tested). Rio+20 Summit geophysical experiments to data-validate or dismiss the claims of the First Nations UN Motion have been left out from this grant proposal to constrain and restrict proposal's focus to a narrower area. The geophysical tests to validate the claims of the First Nations and some other UN member states points were crucial for Veli Albert Kallio's nomination for the 2008 International Nanak Interfaith Prize, which that year came to be awarded to His Holiness Dalai Lama.

The implications laid down in the First Nations UN General Assembly motion are, therefore, an extremely important for research in regarding the recollections how the immense ice sheets disintegrated and how quickly and foreseeably the sea level was rising when the Ice Ages ended. The exploration of the New Testament *hapax legomenon* term '144,000' or other Palaeolithic *lingua franca* terms like the "plg" (Semitic, Hebrew: *peleg*, *palag*; Greek: *pelagos*; English and other Indo-European language word derivatives like: *pelagic*, *archipelago*), 400 years of 'Centzon Totochtin'-like torments in Egypt, or, the Sumerian *Forty Sars* era have much more to explore.

As labelled, this is an Introduction to the First Nations United Nations General Assembly Motion 101292 and therefore, it has been both shortened and simplified so that the references, for example, have been intentionally left out. The purpose of this proposal is not to be an academic reference work but to give examples of the potential scope of research, and to gain better understanding of that ethnoclimatology proposal and investigation request that the First Nations of Americas gave to open the first United Nations Year of Indigenous peoples on 10th December 1992 at the UN's General Assembly after the Rio Summit.

Further information is available on this matter virtually on every detail that has been presented in this summary to the United Nations Framework Convention on Climate Change on the global warming case history of the First Nations of Americas (The Four Mankinds) that was presented to the United Nations General Assembly for investigation on 10th December 1992 and to the office of the United Nations Secretary-General and His Excellency Javier Pérez de Cuéllar, the 5th Secretary-General of the United Nations back in October 1992.

– The End of the Text –

E. & O. E.



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ⁱ Evolutionary analysis between North American and Central Siberian languages suggest people moving out from the Bering Land Bridge, with some migrating back to central Asia and others into North America when the sea levels began rising. Credit: Mark A. Sicoli; doi:10.1371/journal.pone.0091722.g004

ⁱⁱ The Age Before Kingship is referred as 'Kingship in Heaven' in the Sumerian Kings List. This refers to all period from the exploration of hunter-gathers to the early settled life in villages before Alulim saw it necessary to take control of the situation in Sumer as the sites for housing, farming and hunting became increasingly contested. As previously people had no rulers over them it was said that "the kingship was in heaven". There is no reference other than to say that in the beginnings there were no kings in Sumer.

ⁱⁱⁱ Alulim assumes power in the settlement of Eridug in Sumer after he sees that anarchy that was prevailing and bad for the progress of the community. He became therefore the first community ruler and highly merited for making order out of social chaos that had prevailed until then. Alulim had to set up a time-keeping system to maintain his administrative orders which was operated by counting days from his raise to leadership in Eridug. Alulims' time-keeping system was a simple record of consecutive numbers that was very initially carried out by vigesimal counting of both fingers and toes. Twenty rounds of these resulted his first record-keeping 'year' having 400 days that overshooting the natural seasons by 40 days. This initial 'Overshoot Year' error was off-set by the shortening the subsequent year by forty days. This resulted in his second reign year to be the 'Short Year' that had only 320 days. On his third year the 20-based vigesimal count was abandoned for the better 60-based (2x30 days) sexagesimal year that divided to twelve thirty-day periods that came to be the rounded months approximating time from one new moon to the next one with just two-day error that was deemed as an adequate approximation for 'month'. The sexagesimal abacus tasks were carried out by finger and toe bone count (20 x 3 bones). The days were also additionally grouped into 200-day bundles of the old vigesimal system (a half year of the initial 400-day administrative run which had overshoot the agricultural and hunting seasons). These vigesimal 10 round bundles were maintained until the final flood and last counted administrative time in Shuruppag. Alulim lost his power in a palace coup a few years later. In that sense the dynastic houses are not listed as dynasties in any modern sense of the word. Further confusion arises later as the other polities after Shuruppag began count time from new moon to the following new moon and recording them too as plain numbers and other time count bases. During the reign of Alulim the climate continued to be warm and favourable for agricultural purposes as it had been always before him. Thus, Alulim's era came to be associated with the First Sun Age, that was followed by three other ones including our own era. His reign was assumed to be a gift of heaven and that leadership cult was carefully cultivated by all his successors.

^{iv} The settlement of Eridug lost its power to the community leader of Bad-tibira who took control of the region. During this new ruling House of Alalngar there appeared a gradual deterioration (cooling) of climate. The climate chaos continued during the following three dynastic houses of En-men-lu-ana, En-men-gal-ana, and Dumuzid before the cold climate was finally over. These four dynasties reigned for 144,000 days in total which represents 400 administrative years consisting 360 days. This is the total reign of these four ruling houses and not the exact climatic event duration which incidentally became to be closely associated with these four ruling houses. This era came to be known in many places as the Second Sun Age. The chief characteristic of this cold period was its extreme weather that limited growth of plants across the world. The people of this era came to be called as the people of the Great Tribulation. The Great Tribulation of 144,000 appears in the Book of Revelation and is the 144,000-day Cold B'ak'tun (the 400 rabbit-years) in the New World that forms the base of the Mesoamerican Long Count calendar which begins to count days from the Great Flood and in this manner, it lays a claim to be the divine inheritor of The Sexagesimal Count used in the Old World before the Great Flood. The Cold B'ak'tun (30-B'ak'tun) refers to 400-'Moonlight-Years' in the Indian time-keeping that cites to the Cold Sun Age of 4,320,000 (30x144,000). In the New World the people began to count days from after the Great Flood when the world had reached its current stability (Holocene). So, the Mesoamerican calendar starts from the 'Day 0' with the preceding warming-era of floods cited as The Warming B'ak'tun (13-B'ak'tun) named after the 13 daily growing crescents of the moon (time the dark new moon becomes the next full moon with that is fully lit as a reference to sun that is being restored to its normal, full brightness and heating). This in Mesoamerican time-keeping is called as The Long Count of 1,872,000 (13x144,000).

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^v House of Alalngar was overthrown by a community leader, En-men-lu-ana, that arose from the town of Bad-tibira thus finally bringing to its end the rule of the world's first recorded sovereign city state of Eridug that had lasted 180 administrative years of 360 days.

^{vi} House of En-men-lu-ana was overthrown in a coup by En-men-gal-ana from his own town of Bad-tibira with the two houses ruling two centuries (72,000 days) in total. The reigns of these ruling houses occurred entirely during the cold climatic pandemonium and came to cover half of that period during the worst phases of that cold sun age when plant growth was very weak. These two ruling houses then are succeeded by the immensely-celebrated third ruling House of Dumuzi also from the same town of Bad-tibira.

^{vii} The founder of the Fifth Sumerian Dynasty, Dumuzi, saw the end to the world's climatic pandemonium during his reign. As a result, this king became later worshipped as the god 'Tammuz' across the entire Middle East region. He came to be merited as the redeemer-king who liberated the world from the Great Tribulation of the cold and unreliable weather that had hampered agriculture until then. Tammuz is the archetypal patron-god for all plant growth and all fertility in animals. This is suggestive of a rapid easing of the extreme weather during his reign. He is also the 'Good Shepherd' king and is the reason why in the Christian gospel lore the God first announces the arrival of Christ as the Redeemer King to the shepherds and is then recognized by the Mesopotamian magi as the promised 'good shepherd' king whom God has sent to liberate the world from its Great Tribulation of sin. Tammuz is also the first month of the Jewish calendar which starts Palestine's spring-time growth season of plants after the cold winter period.

^{viii} The three consecutive ruling houses from town of Bad-tibira are then overthrown with the community leader from the city of Larag establishing the House of En-sipad-zid-ana during which reign the climate continued to warm and improve. This warming trend continued during the following two dynastic houses of En-men-dur-ana and Ubbara-Tutu after which there were a great flood as the sea level was restored to its former levels before the onset of the cold climatic episode. This still unstable age of global warming lasted 190 administrative years of 360 days which is called as The Third Sun Age in many regions.

^{ix} The climate warming continued make progress throughout the reign of the House of En-men-dur-ana from the town of Zimbar which overthrew the previous government that was based in the town of Larag.

^x The last pre-flood dynasty of the ancient Sumer was that founded by Ubara-Tutu who was a community leader from the town of Shuruppag. The House of Ubara-Tutu reigned for 52 years with the devastating Great Flood becoming associated with this house. The Eight Dynasty of Sumer concludes The Third Sun Age and brings all devastating floods to their end. This cosmic event then commences our present era of climate and sea level stability. Ubara-Tutu's 52-year reign of the final dynasty that ended in a great flood appears also cited in Codex Chimalpopoca in the New World. This cataclysmic final lord of the flooded underworld forms the basis for 52-year calendar cycles in Mesoamerican traditions where 365-day seasonal year Hab' and 260-Day ritual year Tzolk'in calendars day names correlate with each other after every 52 years. At the end of these 52-year periods a New Fire ceremony was held and the old kitchenware were broken and thrown away in anticipation of the end of the world age (and the onset of a new one to replace it) like had happened in the original event. Codex Chimalpopoca also refers to the Great Tribulation of 144,000-day B'ak'tun as '400 cold years'. It then idealizes the dynastic records of the Old World by small adjustments when it assigns 13 cycles of 52-year cycles that lead to the Great Flood. In Sumerian records the warm years before the Great Flood (aside the cold years) number as 260 of 360-day administrative years (= 28,800 days of the First Sun Age + 64,800 days of the Third Sun Age = 93,600 days in total aside the cold world age). This is the same as the length of Mesoamerican May Cycle of 260 Tun years of 360 days (consisting 13 smaller cycles of 20 years) which then also equals 5 times 52-year calendar round. The pre-flood age of Sumer is also divisible to the Period of Five City States that were Eridug, Bad-tibira, Larag Zimbar, (and the 52-year reigned) final City State of Shuruppag. Codex Chimalpopoca's ethnoclimatology and Gilgames epic describe the tranquil time preceding the final flood in a nearly identical phrase again adding to the compendium of evidence that the source is shared. Even when Codex Chimalpoca pre-flood duration differs slightly from the total of Sumerian administrative years, this is also explicable as an idealization to divide the time before the final flood into 13 exact 52-year calendar rounds to make it fit to Mesoamerican obsession on the final pre-flood era Shuruppag Lord 52-year rule. The First Sun Age (28,800 days), The Second Sun Age (144,000 days), and The Third Sun Age (64,800 days) add up as 241,200 administrative days (670 administrative years of 360 days) before the Great Flood and the onset of our present, The Fourth Sun Age occurred. Codex Chimalpopoca totals the warm years before the Great Flood as 276 years.

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In Sumerian records there are 270 administrative years of 360 days before the Great Flood (670 Pre-Flood Tuns – 400 Cold Tuns = 270 Warm Tuns) which come out as 12.9×52 years, but the two sources reconcile exactly when the 400 Tun years are deducted as Haab years resulting in 276 warm years aside the Cold Age (670 Tun – 394 Haab = 276 Tun).

^{xi} The basis for 52-year calendar cycles in Mesoamerican traditions is the 'Calendar Round' where 365-day seasonal year Hab' and 260-Day ritual year Tzolk'in calendars have their day names correlating with each other after every 52-year period. Deduction of 365-day Haab Years from 360-day Old World administrative Tun Years in Codex Chimalpopoca to attain 676 years (= 13×52 years) represents the idealization of time by the Mesoamerican Olmec and Maya ritual time-keepers who set up the Long Count time-keeping system to record time. The original Old World event was the 52-year Ninth Pre-Flood Dynasty which actually had its duration 51 years and 4 months in the Sumerian records rather than the precise 52 years as in the cycle invented by the Mesoamerican time-keepers. Both sources state that the First World Ages, or the Old World Order, collapsed spectacularly by this Great Flood (which is dated to Sumerian Jemdet Nasr period 3000-2900 BCE) and is roughly contemporary to the era of the Great Flood from which the Maya Long Count commences (13 B'ak'tun) 3118 BCE. The 52-year time-period associated with the Great Flood was mythologized into 52-year calendar rounds for shamanistic divination purposes. The Mesoamerican time-keepers then claimed or hoped to be able to predict a repeat future events at the end of these cycle-end dates to reduce any threatening disruption to the current world order which is fashioned after the 52-year long Ninth Dynastic order from the Old World when the First World Age Collapsed in that great, devastating, and fearsome Flood.

^{xii} Picture Credit: Picture of His Excellency President Evo Morales was taken by Veli Albert Kallio.

^{xiii} The First Nations of Americas Ethnoclimatology of the Ice Ages was summarized to CMPCC in three sections: These were the causative, duration, and termination aspects of the Ice Ages in indigenous peoples' recollections of the past course of glaciations and deglaciations. The focus was set particularly on their implications of the anticipated future climate change events in our present era of global warming that threatens the Polar Regions.

^{xiv} I.e. South and South Asian Nations, the Australian Aboriginal, New Zealand Maori, the Pacific Nations (Indonesia, Micronesia, Melanesia and Polynesia), Prehistoric Norse Eddas, and other pre-historic European peoples' pre-historic recollections.

^{xv} On 6th November 1963 the Kirkjubæjarklaustur seismic station recorded seismic activity 140 km away in the Greenland Sea that lasted three days. A new eruption occurred on 12th November 1963 and the following day a fishing vessel with sensitive thermometers noticed that the ocean temperature had increased 2.4 °C (4.3 °F) (some 3.2 km away from the eruption center). The following day the column of steam and ash began rising from the Greenland Sea and within a few four hours the steam column was already rising several kilometres high.

^{xvi} The volcanic cone reached 64 metres (210 ft) above sea level, but even this landmass eventually gave way to the eroding ocean waves.

^{xvii} The RAK style runic inscription that is carved in runestone is of the oldest style where the ends of the runic bands are straight and there are no animal designs. The inscription is considered somewhat enigmatic due to its use of the pronoun "I" at the beginning of the runic text, which might even refer to the stone itself speaking to the reader.

^{xviii} The Viking Age runestone poem from the inscription Sö 56 from Fyrby.

^{xix} The venomous breath of the Ragnarøkk-ruling snake emerged from the volcanic venting of gases from the underground, 'underworld', or 'Hell', such as sulphur dioxide SO₂ and hydrogen sulphide H₂S. At the same time, the same snake is the night-time ouroboros-dragon that devours the tip of its own tail referring to the Milky Way rising after the sunset and it being 'eaten' at the following sunrise. A common idea both in Asia and the Americas is also seen here in the Norse Edda version.

^{xx} In Maya epic Popol Vuh, Hunahpu and Xbalanque, sun and moon fight their wars in the celestial ball court against the lord's of Xi'balb'a, underworld. Through ritual ball games and associated sacrifices of the lost enemies men can geoengineer the sun to produce better sun age with a favourable climate for harvests. Hunahpu (the yellow sun) then emerges victoriously as the face of corn-man (referring to the Maya who eat maize 'to become flesh of man and woman').

^{xxi} The Old Norse compound word ragnarok has a long history of interpretation. Its first element, ragna, is unproblematic, being the genitive plural of regin (n. pl.) "the ruling powers (gods)". The plural noun part rök has several meanings like "development, origin, cause, relation, fate." The second element is more problematic, as it occurs in two variants, -rök and -

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røkk. Geir Zoëga treats the two forms as two separate compounds, glossing ragnarök as "the doom or destruction of the gods" and ragnarøkkr as "the twilight of the gods".

^{xxii} The first glaciations (1–7 Hunahpu) are followed by an interval and the second glaciations (Hunahpu and Xbalanque). The first suns (1–7 Hunahpu) brief celestial dance ends in death at the hands of the Lord's of Darkness, Xi'balb'a. A brief interglacial warmth emerges with the second couplet (Hunahpu and Xbalanque) vanishingly victorious. The lords of Darknes defeat them and the second and final episode of ice world ensues. With the help of the trickster moon (Xbalanque) there is end finally in sight to the era of glaciations with the moon placing Squash as replacement for the lost sun (Hunahpu). The cold age of bush-meat eating (the Age of Rabbits) is over. However, there is still one more important battle left before, the Lords of Xi'bal'ba and the snow world is entirely defeated. This happen when, Hunahpu and Xbalanque, consolidate their power over the Heart of Sky (the axis of the earth). The victorious sun and moon now begin their battle to put an end to the constantly changes in the earth's axis tilt. The warm age of the 'Scarlet Sun' (7 Mawcaw) remains still highly unreliable with the ocean flooding and the world swinging wildly between the hot and cold state. Ultimately, Hunahpu and Xbalanque fix the Heart of Sky to the Pole Star (Polaris), the skies steady, glaciers gone, ocean stable, we finally arrived to our present age.

^{xxiii} Ouellet, Dany: Réchauffement, volcanisme, glaciation : la puissance du carbone géologique : une menace pour la stabilité écologique mondiale, *Direct Livre, St-Lambert PQ, Canada, 2009, ISBN 978-2-923040-23-3, 240 pages.*

^{xxiv} A temperature difference of 13 °C (23 °F) (or as past researchers have estimated: between 15 °C and 25 °C) between the lake temperature and the height in the atmosphere (~1,500 meters or 4,921 feet at which barometric pressure measures 850 millibars (85 kilopascals)) provides for absolute instability and allows vigorous heat and moisture transportation vertically.

^{xxv} Atmospheric lapse rate and convective depth are directly affected by both the mesoscale ocean environment and the synoptic environment; a deeper convective depth with increasingly steep lapse rates and a suitable moisture level will allow for thicker, taller lake effect precipitation clouds and naturally a much greater precipitation rate.

^{xxvi} The deeper convective depth with increasingly steep lapse rates and a suitable moisture level allows for thicker, taller lake effect precipitation clouds that produce a much greater precipitation rate. Today, on the Upper Peninsula of Michigan, near the cities of Houghton, Marquette, and Munising, precipitation averages 635–762 cm of snow each season, during the Ice Ages the snowfall average would have been magnitude or two greater.

^{xxvii} Due to continental plates mass balance variations that are result from multiple collisions and the effect of shifting mountain chains over the underlying mantle, the mantle opens up occasionally faults that become the next hot spots. When these hot spots pass beneath the heavier continental landmasses towards their edge, they began leaking magmas. (The heat generated by radionuclide decay within deep rocks of mantle and core generates the energy for the plumes to rise.)

^{xxviii} Moon was worshipped by the Palaeolithic and Mesolithic hunter-gatherers due to its rabbit, or bush-meat associations from early Indoeuropean period. When climate became more favourable and human society settled for agricultural communities the worship of sun emerged as the supreme god. Here

^{xxix} Aboriginal Memories of Inundation of the Australian Coast Dating from More than 7000 Years Ago." Australian Geographer DOI: 10.1080/00049182.2015.1077539

^{xxx} Hel is the Norse underworld, an equivalent of Xi'balb'a of the Mesoamerican traditions.

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