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See Appendix REF – A Reformation Example

“The question is: which image of God are we talking about? Many Muslims assume that their God wants to be glorified, that he dispatches orders and makes sure these orders are obeyed. Those who obey are rewarded, and those who don’t are punished. But this is a perception of God similar to that of a tribal leader who cannot be challenged. This is why many Muslims view the Koran as a rulebook.... Contemporary Islamic theology is at least unilateral. It is based on a master-servant relationship. Reformers who interpret the Koran differently, who say Islam is more than just a religion of rules and regulations, have so far not succeeded in asserting themselves.... Change can only come from within. We don’t need an enlightenment of the kind we know from European history, but perhaps a reform that focuses on the maturity and reason of humankind. The Koran does exactly this, incidentally.”

– Mouhanad Khorchide interview by Arnfrid Schenk und Martin Spiewak, “God is not a dictator,” Quantara.de, October 2012 (English translation by Nina Koon)

Root Problem: That is, Mr. Khorchide – living and teaching in modern Germany – rejects the ‘products’ of the Enlightenment in the West: empiricism, critical thinking, secular knowledge and secular authority. This neatly encapsulates what many would regard as the central quandary of modern Islam: great wealth from oil production, a desire for Western standards of living, medicine and technology, materialism, while rejecting ‘western ways’ – scientific empiricism, secular authority, and demystification of the universe. This is demonstrated by the prohibition in areas controlled by radical Islamist groups, of the teaching of science, non-Islamic history, technological subjects, evolution, and social science.

- ✓ “Norwegian anti-terrorism analyst Thomas Hegghammer observed ‘If there was going to be an Islamic reformation in the 20th century, the Saudis probably prevented it by pumping out literalism.’” – Doug Bandow, “Economic War Against Qatar Backfires Against Saudi Arabia,” Huffington Post, July 31, 2017.¹

At the root, Islam is having the same singular problem that led to the Meiji Restoration in Japan, the same problem that Western hegemony has imposed on the rest of the world for centuries. The particulars are different, of course, Japan is an island, they had no relationship to the West while Islam is an Abrahamic religion with 1,500 years of historic interactions with the West, Islam was ahead of the West mathematically and scientifically until the Renaissance, and so on. Japan *consciously* chose in the mid-19th Century to fuse Western science and empiricism with Eastern ways; Islam has added toward the same in an uneasy, begrudging, uneven, confused manner, compounded by their sudden immense wealth from the plot fuel of the 20th Century.

To the root problem then was added tribalism and the ailment of sudden vast wealth disparity and a sudden strategic position. Having not approached the problem under a singular unified authority as did the Meiji regime in Japan, what is the answer for Islam?

- ✓ Reformation should not be confused with Enlightenment, though the two form a historical continuum in the West. Mr. Khorchide used the term ‘enlightenment’ in the top feature quote, which may be unfortunate because it suggests a condition of being unenlightened; I read his use of the term as probably intended to mean ‘reformation,’ which is the term used by others, e.g., Mr. Hitchens, *ut infra*. I could be wrong. In

addition to the use of Enlightenment as a game term already (in situations where ‘un-enlightened’ may actually apply!), Reformation is used here as a more neutral term which does not imply or denote ignorance, but rather change.

- Martin Lutero: As these sorts of things usually go, the issuance of death threats against Mr. Khorchide and the refusal of other Islam scholars to be on stage with him, rather serves to prove his point about reformation. Although a reform originating from Muslims working at European universities will never be accepted anywhere from the Maghreb to the Mashriq to Greater Khorasan, reform frequently originates from ‘outsiders’ who are in the best position and least conflicted situation, to see what needs reform. For example, what if Martin Luther (*Martin Lutero*²) had been raised in Italy instead of in the Germanic States?³

“You notice how liberals keep saying, ‘If only Islam would have a Reformation’ – it can’t have one. It says it can’t. It’s extremely dangerous in that way.” – Christopher Hitchens

Islamic Reformation: Many years ago, I asked myself the question of whether Reformations were universal to human societies or whether it was a concept or phenomenon peculiar to Western civilization? The answer sidesteps the question really; that is, we must assume that all human culture and civilizations are susceptible to the same processes and conditions until proven otherwise (“By its definition, an anomaly is unlikely and shouldn’t be assumed...” – Magellan (2018)), because absent that assumption, we can make no progress in our studies (this is linked to the discovery of natural laws operating behind what seemed like cosmic chaos). This has become especially true as global contact has somewhat homogenized humanity. Thus, it is probable that all societies undergo periodic Reformations, which is admittedly a Western term that might eventually be better replaced with a more universal word.

- ✓ For example, Ibn Rushd (known in the west as Averroes) lived in Spain and Morocco between 1126 and 1198 A.D. Translations of his discussions of Aristotle contributed to the Western reawakening of interest in Ancient Philosophy. Thomas Aquinas was born in 1225, a generation after Ibn Rushd died, and the two are linked: Thomas Aquinas roundly criticized the philosophies of Ibn Rushd that had been adopted by the Latin Averroes, and the Church condemned and banned his works in 1270 and 1277, around the time that Thomas Aquinas died. Scholars and intellectuals spend much of their time arguing with corpses.

Yet arguably, the two men from opposing civilizations were caught up in the same process or phenomenon, the increasing struggle between religion, dogmatism, extremism, and fundamentalist on one side, and the encroachment of new knowledge, both from newly-rediscovered ancient works and acceleration of new discoveries and new inquiries, new political economies, and new ideas on the other side. In short, the argument between *rationality and reason*, and *religion and emotion*.

The results however, could not have been more opposite: Ibn Rushd was eventually capitulated by conservative Islamic traditionalist and fundamentalist, he was charged, tried, convicted, his works burned and he was banished; he was largely forgotten in Islam *until modern times*. Thomas Aquinas, who like Ibn Rushd sought to reconcile Aristotle with his religion, was canonized, never strayed too close to the line, and the

thoughts of generations afterward were very frequently in reaction to – whether supporting or opposing – his ideas; he is considered the pinnacle of scholasticism.⁴

Echoing Professor Frank Elwell's comment about the macro- and micro-divisions of the social sciences (see feature quote, 3 Fallen to Earth, pp. 1539-1540, *infra*), rationality vs. religion is the single most important argument and dividing line in human civilizations for at least the last 500 years. In every current socio political argument can be heard faint echoes of previous centuries' debates, a faint glow of the line, like a highway dividing line racing past at night.

- ✓ I am not Muslim and there are those who will then say that I don't know what I am talking about, there is no Islamic Reformation, that it cannot be, or that it is the wrong term. Except for two points: There is a man, who is Muslim, who is quoted here talking about Islamic Reformation (he uses the term 'enlightenment' presumably referring to the European Age of Enlightenment period but seems to have meant Reformation as well), and second, that my argument at this point – as shown in the example above – is not really about Reformations, but rather, that we must assume that all societies share similar processes, and that a process identified in the West probably also applies, with shades of difference, but more similarly than differently, elsewhere. Further, I have identified the root problem that connects Meiji Japan and the problems of current Islam, and two different historical outcomes from the same root.
 - Perhaps it is telling that I do not speak of a second Reformation of Christianity, of which I might at least be qualified to ponder? Frankly, the subject is of little or no interest to me because I think secularization has made it largely irrelevant and in any case, what Mr. Khorchide says about Islam could also apply to Christianity (just as what Voltaire said about Islam and Jews applied equally to Christianity, in a backhanded criticism). But then those who wish to reject my arguments above will say that I speak of something which I cannot know because I am not a Muslim, but don't speak of something of which I might know, having grown up in a nominally Christian civilization.

“[Sir Edward] Coke, like every man, was necessarily a product of the age in which he lived. His faults were the faults of his time, his excellencies those of all time. He was diffuse; he loved metaphor, literary quibbles and verbal conceits; so did Bacon, and so did Shakespeare. So did all the writers of his day. They were creative, not critical. But Coke as a law writer was as far superior in importance and merit to his predecessors, at least if we except Bracton, as the Elizabethan writers in general were superior to those whom they succeeded, and, as the great Elizabethans fixed the standard of our English tongue, so Coke established the common law on its firm foundation. A modern lawyer who heaps his abuse on Coke and his writings seems as ungrateful as a man who climbs a high wall by the aid of the sturdy shoulders of another and then gives his friend a parting kick in the face as he makes the final leap.”

– John Marshall Grest, “The Writings of Sir Edward Coke,” *The Yale Law Journal*, May 1909

Giants on the Stage: The ripple power of reformations makes some men giants of posterity. Three giants strode across the Elizabethan stage, leaving the echoes of their footfalls to our day. Everyone knows about William Shakespeare, the great Bard, who is the founder of English literature *and the only one who is required high school reading*. Less know about Sir Francis Bacon, whose philosophical writings (in contradiction to his own life) rippled outward through the centuries to become the scientific revolution. Finally, less known still is Bacon’s political and personal rival, Sir Edward Coke (they vied for the hand of the same widow, Coke won) whose books and legal summaries became the basis of English common law (as opposed to Roman-style civil law jurisprudence) via *stare decisis* and a repudiation of the ecclesiastical courts. Consider that much of our impression of Sir Edward Coke lies in his rivalry with Sir Francis Bacon and the puerile insults he wrote in his gift copy of Bacon’s *Novum Organum* (1620).

- ✓ “If I have seen further it is by standing on the shoulders of Giants.” – Sir Isaac Newton, “Letter from Sir Isaac Newton to Robert Hook,” 1675.

Disputation: The entry point for a Reformation in GGDM is the Thesis Statement (go figure, eh?). Each position may issue a Thesis Statement during Regular Turns *in lieu of one Power Activation* during that Regular Turn, if all conditions precedent are met. The Thesis Statement must be in the proper form, and must be submitted with the position’s Regular Turn actions.

- ✓ This is, however, not a Power Activation, but uses one. Thesis Statements thus cannot fail due to inactive Constructural Elements (and are not targeted at units in any case), and there is no opportunity to apply Enlightenment to Thesis Statement as there are no die rolls involved.
- **Not 95:** Even though the loss of a Power Activation presents a cost to issuing a Thesis Statement, in practice, there will be Regular Turns when a position does not need or want to use, or cannot use, all available Power Activations. These are turns when Thesis Statements may be issued; probably in an attempt to advance an agenda. This is expected game behavior.
 - ✓ A specific limit has not been placed on the number of Thesis Statements that can be issued because the process should be self-policing. Given all of the possible uses of a Power Activation and all of the competing interests within a position (e.g., Government Title Conflict Checks), Thesis Statements should be naturally limited.
- **Dialectic Diplomacy:** A Thesis Statement may only be directed toward another position with whom they have established Diplomatic Space (i.e. after First Contact). Each Thesis statement may target only one position and should be tailored to what the issuer knows about the target position. Thus positions cannot just randomly start lobbing bombs in the first turns. The *conditions precedent* for issuance of a Thesis Statement are that a Diplomatic Space exists between the two positions (see Diplomatic Spaces, *et seq.*, 2 Diplomacy, p. 1116, *supra*) *at the time of issuance*. Once issued, a Thesis Statement cannot be withdrawn or altered by the issuing position, so Thesis Statements should be issued with care, and not in retaliation for current events. A Thesis Statement may or may not ever Coalesce into a Reformation, and it may happen quickly or take a long time.
- **Conspiracies & Counter-Reformations:** Generally, Thesis Statements are issued secretly (i.e. even the Concierge might not know the issuer if handled by a computer assistant) and the queue of Thesis Statements targeted to each position are kept secret *from other positions*, but can be seen by the target position who are naturally aware of their own dissident factions.

Some forms of Special Operations (i.e. Reconnaissance or Black-ops) seeking to identify dissent in a civilization may discover ‘dissent’ represented by queued Thesis Statements.

- ✓ If the Concierge is unable to see the identity of the issuing position of a Thesis Statement it may be difficult to determine if it is blatant retaliation for current in-game events. Whether or not this is important depends upon how the no-retaliation rule (*ut supra*) is observed and enforced in the game by the participants.

Because of private diplomatic communications, there is no way for the Concierge to determine or prevent collaborative efforts at lodging Thesis Statements. There is no enforceable requirement that the Thesis Statement be authored by one position or even be authored by the position that lodged it, and it is not really a concern to the game in any event. While players may be irked by the lodging of Thesis Statements against their positions, what one can do, all can do; but it should not play that way.

- ✓ Because the recipient or target position does not know the origin of the Thesis Statement (and should consider them, like a News Event, to not originate from other players), it is possible for the Concierge to issue Thesis Statements as well, using Intervention Potentials, hastening the coming Reformation. Intervention Potentials are the Concierge’s position in GGDM. In the end, the effect is the same regardless of the source.

Positions may engage in a counter-Reformation effort by lodging ‘favorable’ Thesis Statements against their own position, but only *after* a Thesis Statement has been lodged against them (no shadow boxing!). As with the historical Counter Reformation (1545 to 1648 A.D.), these homegrown Thesis Statements may be somewhat effective in keeping the dragon insanity (e.g., Cordwainer Smith, “Game of Rat and Dragon” (1954)) at bay.

- ✓ *A priori*, any ‘counter-x’ requires an ‘x’ to exist first. Counter-Reformation Thesis Statements should not be issued before there is a Disputation. The Concierge may choose to ‘ignore’ preemptive Counter-Reformation Thesis Statements.
- **Dissonance:** Thesis Statements should be assumed to represent the desires and arguments of *dissenting forces* within the target position’s civilization. Like News Events, Thesis Statements are not ‘caused’ by the issuing position (see The Nature of News Events, 2 Dreamtime, p. 146, *supra*). Unlike News Events, the target position is not informed of the source, but to the extent that they might figure it out or learn afterward, the target position should not retaliate against the issuer (e.g., see The Story of V and Keep the Sand in the Sandbox, 2 Dreamtime, pp. 146-147, *supra*), but instead, consider the Thesis Statement and any Coalesced Reformations, as the internal dissident’s part of the story.

Thesis Statements create – by speaking – within the game position a dissident, dissonant element to what would otherwise be a mostly harmonious, monolithic whole of a position controlled by a small group of human players (see The Singleton, 1 Government Titles, p. 579, *supra*). Although Thesis Statements are mechanically different than News Events, they can be given similar weight, importance, in the game.

- ✓ There is some conceptual overlap; some Thesis Statements could have been an adverse News Event instead. There are pros and cons; a News Event can be blocked or modified, a Thesis Statement may have no effect and costs a Power Activation, but cannot be ‘blocked’ directly or modified.

Alternatively, or additionally, Thesis Statements can be thought of in the context of ‘galactic socialization’ (since they actually originate from other positions in GGDM) preventing cultures from being isolated (see discussion of the ‘human galactic isolation’ problem, 1 Diplomacy, p. 1094, *supra*). Or that the ideas expressed by the dissidents might actually come from contact with alien cultures (e.g., the communist revolution in China, communism originated in Europe, Saloth Sâr, aka Pol Pot was educated in Paris and adopted Maoism, while the youthful Mao Zedong voraciously read foreign books).

- ✓ For those who believe that humanity is being surreptitiously guided in development by extraterrestrial or extradimensional intelligences (e.g., the fifth dimensional creatures or future humans in *Interstellar* (2014), the heptapods in *Arrival* (2016), or the Overmind in *Childhood’s End* (1953)) possibly using a sort of Asimovian ‘psychohistory’ technique, the GGDM mechanic of Thesis Statements and Reformations might approximate the process, without addressing any of the larger questions, such as why would they bother, what do they gain, or what is their ultimate purpose?
- **Dog-Ma:** Because there is *no Power Activation* associated with the issuance of a Thesis Statement, *no News Event should be provided*. Further, Thesis Statements *are not considered official Interpretations in the game*; that is, wishful thinking is not Coalesced into Universal Legislation (see Official Interpretation, 1 Dreamtime, p. 130, *supra*) by issuance of a Thesis Statement. Further, the Concierge cannot decline a Thesis Statement if it is in proper form, thus there is no acceptance requirement by the Concierge as there is with an ‘official interpretation,’ see Flavors of Fact, 1 Dreamtime, p. 134, *supra*.

As part of the emergent play of the game, the Concierge may, with discretion, issue a Special Bulletin for Thesis Statements (for story purposes, this is not construed as ‘acceptance’). This is a decision that should be made from the beginning of a game, whether or not to issue Special Bulletins for Thesis Statements; there is a risk that the target or other positions may easily determine the Thesis Statement’s author from the Bulletin, but also, it does serve to engage the players in the story of the game and may propagate ideas.

*“Science and religion ask different questions about different things. **Where religion addresses ontology, science is concerned with ontic description.** Indeed, it is what Orthodox theologian David Bentley Hart calls their ‘austere abdication of metaphysical pretensions’ that enables the sciences to do their work. So when, for instance, evolutionary biologist Jerry Coyne and pop-cosmologist Lawrence Krauss dismiss the (metaphysical) problem of how something could emerge from nothing by pointing to the Big Bang or quantum fluctuation, it is difficult to be kind: Quantum fluctuations, the uncertainty principle, the laws of quantum physics themselves – these are something. Nothing is not quantum anything. It is nothing. Nonbeing. This, not empty space, is what ‘nothing’ signifies for Plato and Aquinas and Heidegger, no matter what Krauss believes. No particles, no fluctuation, no laws, no principles, no potentialities, no states, no space, no time. No thing at all.”*

– Michael Robbins, “Atheists Used to Take the Idea of God Seriously. That’s Why They Mattered.” *Slate Magazine*, July 8, 2014 (emphasis added)

Ontic Numbers: “‘Ontic’ describes what is there, as opposed to the nature or properties of that being.” – from Wikipedia article, “Ontic,” February 15, 2019.

- ✓ Merriam-Webster online dictionary at *ontic*: of, relating to, or having real being.
- ✓ Thus, in phenomenology terms, appearance can be non-ontic, e.g., “By an ‘appearance’ is meant any existent which impinges on consciousness, anything cognized, irrespective of any judgment as to whether it *be ‘real’ or ‘illusory.’*” – Avi Sion, from abstract for his book Phenomenology (2005)(emphasis added).

When each Thesis Statement is accepted (meets the conditions precedent), the Concierge must *secretly* assign a ‘weight’ to the Thesis Statement based on judgment of how likely, accurate, relevant it is as a dissident element in the target position’s current civilization (i.e., not whether it accords or agrees with the target position’s current civilization). This is a complex judgment that is expressed in a number value attached by the Concierge to the Thesis Statement. It is not merely a matter of opposition, but a measure of how widespread is the opposition expressed by the Thesis Statement, how much strength/depth does the dissident movement possess.

The target position will see the Thesis Statement text (the opposition voices their displeasure) but will not see either the source (as indicated previously) or the weight assigned by the Concierge.

- ✓ For example, if the current Earth civilization (as a whole unified GGDM position) were the subject of a Thesis Statement that declared “The Earth is Flat,” the value assigned would be ‘0’ because, while arguably some people still insist that they believe it is, it is not an issue that is either important to our current civilization or likely to gain widespread support, become a sociopolitical movement. Most people first, believe or know (take your pick) that the Earth is spherical, and second, are indifferent to the issue in their daily lives (while enjoying the benefits of satellite-enhanced communications and broadcasting). Conversely, if a Thesis Statement read, “The proletarians have nothing to lose but their chains!” (Karl Marx, The Communist Manifesto (1848)), it might receive a greater weight in the post-Cold War world, but much less than it would have if the position were on 19th and early-20th Century Earth.

This is not intended to encourage positions to randomly throw out quotes from historical figures as Thesis Statements (or for the Concierge to give such greater weight just because), hopefully participants will be attuned to and engaged in the game enough to be spot-on creative. But history is never a bad place to start for inspiration.

- ✓ 70% of history is the story of human mistakes – starting with coming down from the trees – and the other 45% is a story of human brilliance.
- Ontic Scale: The scale used is up to the Concierge, but should be decided before the game and applied consistently to all positions. The base assumption might be a scale of 1 to 10 or 0 to 9, but there is room for other scaling schemes, e.g., 0-3, 1-3, or 1-6, 1-20, etc., and each could be developed into a well-defined criterion for each increment. There are arguments for larger or smaller scales, so it’s a matter of taste.

“Counter-Reformation” Thesis Statements issued by a position targeting itself *might* be assigned negative numbers in the scale used, if the Concierge interprets them as counter-argument to the dissidents, or they may simply receive a regular positive number on the scale if the Concierge interprets the Counter-Reformation Thesis as representing an opposing dissident group or the whole process as a widespread conflict. This is not historically inaccurate,

and serves to represent the bumbling of authorities that often results in actions that seem on one hand to target the issue, *but actually produce a different result*, showing that those in charge don't understand or didn't anticipate properly, e.g., the ATF “gunwalking scandal” aka Operation Fast and Furious.

This is an integrity point for the Concierge, since the weights assigned to the Thesis Statements are secret, there is no external judgment of consistency of application or the scale used (e.g., I have experienced ‘editing standards drift’ working on GGDM and have had to circle back to the beginning to keep it all consistent). If GGDM is assisted by a computer program, the scale should be entered when the game is set up and cannot be changed even by the Concierge during the game, so that all calculations are made from the same scale.

- **Pontic Event:** At the end the Regular Turn processing for each position that has Thesis Statements previously lodged against it, there is a chance that a Reformation will Coalesce. The chance is the value of all Thesis Statements lodged against the position as a percentage of the top number of the Ontic Scale used by the Concierge.
 - ✓ For example, the total value of all Thesis Statements against a position is 7 and the scale used by the Concierge is 1-20, so as 7 is 35% of 20, the chance of Coalescing a Reformation is 35% *each Regular Turn*. Thus, the frequency of Reformations is controlled by the top number of the Ontic Scale used; the lower the top number the more frequently Reformations will occur in the game; e.g., if the top number in the example above were 10, the chance would be 70% each Regular Turn, if it were 30, it would be 23% (fractions truncated) chance of Coalescing each turn. And the Concierge doesn't get Enlightenment rerolls...☺

It is important to remember that this roll is happening every Regular Turn and thus may Coalesce on the first roll or require many Regular Turns. The number will also change over time as additional Thesis Statements are added; the Concierge may also change previous values based on changes in the position and events, enhancing or destroying dissident points.

- ✓ ‘Pontic’ here refers to the Pontic Steppe or Pontic Basin important in much history, not to a false tooth, though getting a false tooth is quite an ‘event’ in your day!
- ✓ There is much math in die rolling, to wit: “The experiment is: roll a die until you get a six. The median is 3.8: That means that half the time when you perform this experiment you will get your six in under 3.8 rolls and half the time you won't. The expected value is 6. This means that if you performed the experiment a hundred times and added all the rolls from each experiment together you should get around 600 total rolls. So one could get the same total by assuming we had 6 rolls in each experiment. Think of it like this: although you have a 50% chance of it taking less than 3.8 rolls there are still gonna be a lot of times where it takes 8, 9, 10 or more. Those high numbers are going to skew your expected values and leave you with an average of 6.” – answer by user Stephen O’Sullivan on math.stackexchange.com, August 12, 2015 (edited May 16, 2016 by user “Dragonemperor42”).⁵

“Wild horses were domesticated in the Ponto-Caspian steppe region (today Russia, Kazakhstan, Ukraine, Romania) in the 3rd millennium B.C. Despite the pivotal role horses have played in the history of human societies, the process of their domestication is not well understood. ...

Based on ancient DNA spanning the time between the Late Pleistocene and the Middle Ages, targeting nuclear genes responsible for coat colorations allows [us] to shed light on the timing and place of horse domestication. Furthermore the study demonstrates how rapid the number of colorations increased as one result of the domestication. As well, it shows very clearly that the huge variability of coloration in domestic horses which can be observed today is a result of selective breeding by ancient farmers. Our modern human societies were founded on the Neolithic revolution, which was the transformation of wild plants and animals into domestic ones available for human nutrition. Within all domestic animals, no other species has had such a significant impact on the warfare, transportation and communication capabilities of human societies as the horse. For many millennia, horses were linked to human history changing societies on a continent-wide scale...”

– Science Daily, “Mystery Of Horse Domestication Solved?” from Forschungsbund Berlin e.V. (FVB), April 24, 2009

Battle at the Tollense River: About 1200 B.C. (the time of the Trojan War of Homer’s *Iliad*) there was an extraordinary Bronze Age battle on a flood plain near a bridge crossing the Tollense River in northern Germany. The battle, along a trade road, involved about 4,000 combatants, a large portion of whom appear to have been professional soldiers (i.e. mercenaries and adventurers), some rode to battle on horses and came from distant lands. Most were armed with spears, many of the dead discovered on the site were killed by flint-tipped arrows, and though no swords have been discovered, some of the wounds are of the slashing type that may result from swords.⁶ Some combatants were killed while fleeing, evident by wounds inflicted from behind, and not unusual for such battles. The battle demonstrates a hereto unexpected level of organization, military and political leadership, economics and logistics for the Bronze Age in *northern Europe*.⁷

There is a great fictional saga waiting for the right pen: Why were the armies here, what were they fighting for, who were they, did it involve the kidnapping of a princess, a flirtatious wife, or traitorous thane, was the son of a local king or chieftain killed in the battle, ending the future hopes of a nascent empire and keeping the area in a ‘backward’ state? What was won or lost?

“This division is not one by religious affiliation, rather it separates the extremists and the peace-loving people. Therefor I’m optimistic: now a humanistic Islam is getting shaken awake. Moderate Islam needs now to finally break cover and explain how to deal with the violence-glorifying parts of the Quran. The (psychological) repression that this has nothing to do with our belief doesn’t work anymore. We have to face this challenge.” – Mouhanad Khorchide

Endnotes.

¹ Citation: “In 1920 conservative Baptist editor Curtis Lee Laws coined the term ‘Fundamentalist’ to describe ‘those who were ready to do battle royal for the Fundamentals.’ The Fundamentals series marked the beginning of a culture of biblical literalism. Biblical literalism does not mean that the Bible can be interpreted only in a literal sense.

As John Bunyan pointed out, the Bible clearly contains parables, metaphors, and poetic expression. Rather biblical literalism is the position that the Bible is inerrant. James Barr described biblical literalism as the position that the Bible contains ‘no error of any kind’ and that ‘not only theological error, but error in any sort of historical, geographical or scientific fact is completely absent from the Bible.’ As with the writings of Cotton Mather and Ezra Styles, *there was a concession hidden in fundamentalism*. By ‘doing battle’ to prove the inerrancy of the Bible, *fundamentalist confirmed that if the scripture is not true in an empirical sense, then it is without value*. For this reason, some scholars have noted that fundamentalism is a mirror image of the post-Enlightenment outlook that it opposes. By valuing only literal truth, it bleaches out the multifaceted ways in which sacred stories appeal to different aspects of human experience.” – Joseph P. Laycock, Dangerous Games: What the Moral Panic over Role-Playing Games Says about Play, Religion, and Imagined Worlds (2015), p. 230 (available on Google Books)(emphasis added).

- ✓ Cotton Mather was a prominent Reverend involved in the Salem Witch trials (1692-1693) as advisor to the Panel of Judges. He appears to have been reluctant about accepting “spectral evidence” at trial, but failed to either outright embrace it or reject it, which caused some consternation and resignations in the court.

² Citation: This is the title of the Italiano Wikipedia article about Martin Luther.

³ Commentary: cf. Christoph Bernhard von Galen, Prince-bishop of Münster, in the early 17th Century was allegedly anxious for Church Reform, however, as Prince-bishop of one of the largest ecclesiastical principalities, he was rather the *ultimate insider*. Thus, instead, he sought to increase his power and prestige by forcing the Dutch to return to Roman Catholicism via military campaigns; like Offa of Mercia, his campaigns were not about his legacy or real reform, but instead, about personal power and prestige for which many thousands died or suffered.

⁴ Commentary: Aquinas and Averroes provide one of the two main circumstances for intellectual historians: Averroes was long deceased and thus Aquinas was effectively arguing with Averroes via his published and translated works. Conversely, Erasmus and Martin Luther were contemporaries, and their ‘debate,’ though they never met in person (which is really sad), was carried out by letters and publication of works and responses.

- ✓ “Marjorie O’Rourke Boyle, in her work *Rhetoric and Reform: Erasmus’ Civil Dispute with Luther*, captures Erasmus and Luther’s interaction in its proper context: ‘The common assumption that their controversy was an exchange of differing ideas is erroneous. There was no exchange, no dialogue.’ While each humanist said much about the other, few ideas were ever actually ‘exchanged’ between the two giants. They were, in essence, two loud voices of their age ringing in opposition to one another. However, Luther owed much to Erasmus. For instance, **Erasmus’ 1516 Greek New Testament** aided Luther in his Romans lectures and again at Wartburg as the basis for his German translation of the Bible.” – Obbie Todd, “Luther and Erasmus: Friends or Foes?” themajestysmen.com, February 26, 2016 (emphasis in original).
- ✓ However: “The information and the delay allowed Erasmus to request a ‘Publication Privilege’ of four years for the Greek New Testament to ensure that his work would be published first. He obtained it in 1516 from both Pope Leo X, to whom he’d dedicate his work, and Emperor Maximilian I. [sic] Erasmus’ Greek New Testament to be published first, in 1516, forcing the Spanish team of Cisneros to wait until 1520 to publish their Complutensian Polyglot. It is hard to say if Erasmus’ actions had an effect on delaying the publication of Complutensian Polyglot, causing the Spanish team to take more time, or if it made no difference in their perfectionism. The Spanish copy was approved for publication by the Pope in 1520, however, it wasn’t released until 1522 due to the team’s insistence on reviewing and editing. Only fifteen errors have been found in the entire six volumes and four languages of Cisneros’ bible. [sic] A ridiculously low number for the time. The fear of them publishing though affected Erasmus’ work, rushing him to printing and caused him to forego editing. The result was a large number of translation mistakes, transcription errors and typos that required further editions to be printed.” – from Wikipedia article, “Erasmus,” September 22, 2018 (with numerous typographical corrections only, especially possessives).
- ✓ Erasmus died in 1536, age 69, Martin Luther outlived him by a decade, died in 1546, age 62.

⁵ Commentary: This is incredibly useful d6 information for board gamers and RPGers.

⁶ Commentary & Citation: A March 11, 2020 video posted by Pete Kelly “BREAKING NEWS – ‘Oldest Sword In The World’S Discovered // Aslantepe // Bronze Age Weaponry,” announced the discovery of a Bronze Age sword made about 3,000 B.C., possibly at Aslantepe, housed in a collection of medieval swords at a monastery in Venice.

⁷ Citation: See Wikipedia article, “Tollense valley battlefield” and Andrew Curry, “Slaughter at the bridge: Uncovering a colossal Bronze Age battle,” Science Magazine, March 24, 2016 (available free online).