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Table of Contents

INTRODUCTION--BY CHARLES V. DOROTHY.....1

Chapter 1--THE VARIOUS THEORIES.....2

    THE PHYSICAL APPEARANCE OF THE INDIAN.....2

    ERRONEOUS IDEAS ABOUT THE BEGINNINGS OF THE ABORIGINES.....2

    ARE THE NATIVE INHABITANTS THE LOST TEN TRIBES OF ISRAEL?..3

    DID THE INDIANS CROSS THE OCEAN?.....6

    THE THEORY THAT THE INDIANS CROSSED THE BERING STRAIT.....6

    THE HYPOTHESIS OF AUTOCHTHONY.....8

    THE THEORY OF MULTIPLE ORIGIN.....8

    THE THEORY THAT ATLANTIS WAS A BRIDGE USED FOR CROSSING...10

    THE LOCATION OF ATLANTIS.....12

    THE INHABITANTS OF ATLANTIS OR ANCIENT HELIGOLAND.....13

Chapter 2--THE TABLE OF NATIONS.....14

Chapter 3--THE INDIAN IN THE BRITISH ISLES!.....20

    THE CONFUSION OVER THE PICTS.....20

    THE PEOPLE OF PICTLAND.....21

    MATERNAL SUCCESSION.....21

    TATOOING AND TOTEMISM.....23

    ROUND BOATS OF SKIN.....23

    THE OHWACHIRA IROQUOIS.....25

    THE ORIGIN OF THE PICTS.....27

Chapter 4--THE GREAT CIVILIZATIONS OF THE MISSISSIPPI VALLEY..28

Chapter 5--THE GREAT CIVILIZATIONS OF THE MISSISSIPPI VALLEY..34

    THE PLUMED SERPENT.....35

    SYMBOLS OR DESIGNS USED IN RELIGIOUS WORSHIP.....37

    LEGENDS ABOUT THE FLIGHT FROM THE VALLEY.....42

    THE TREK TOWARD ANAHUAC.....43

Chapter 6--THE GREAT CITY OF TENOCHTITLAN.....47

    THE AZTEC CALENDAR.....48

    THE GODS OF THE ANCIENT MEXICANS.....50

    OTHER ERRONEOUS IDEAS, BELIEFS OF THIS WORLD.....53

    THE CROSS.....53

    LIKE A ROMAN TEMPLE.....57

    PAINTING OR TATOOING.....57

<u>Chapter 7--NATIVE PRODUCTS</u> .....	59
WHICH IS THE TRUTH.....	59
COTTON.....	60
TOBACCO.....	62
MAIZE.....	63
CONCLUSION.....	66
BIBLIOGRAPHY.....	67
APPENDIX A--"WHERE DID THE AMERICAN INDIAN COME FROM?".....	69
APPENDIX B--SUMMARY OF "COMPENDIUM" MATERIAL ON AMERINDIANS..	70

#### Illustrations

THE INHABITANTS OF ATLANTIS.....	12
THE ISLANDS OF THE AEGEAN.....	18
THE PYRAMIDS OF MEXICO AND EGYPT.....	31
SYMBOLS USED BY THE AMERINDIANS.....	38
SOME OF THE ENEMIES OF THE EGYPTIANS.....	39
THE MALTESE CROSS OF THE AMERINDIANS.....	40
ASSYRIAN DEPICTION OF MAIZE.....	65

# THE TRUE ORIGIN OF THE AMERICAN INDIAN

by

Benjamin Rea

## INTRODUCTION

After investigating the very interesting subject of the origin of the Amerindians, Dr. Benjamin Rea, colleague and intimate friend of mine, composed in Mexico an extraordinary dissertation as a final requisite for his doctorate.

Although we lament the death of this accomplished Doctor and speaker of the Spanish version of the World Tomorrow (El Mundo de Manana), it pleases me to pay a posthumous tribute and at the same time to share with our readers the opportunity of studying some hitherto unpublished historical truths, publishing here for the first time the thesis which will explain the true origin of the American Indian.

Don't miss any installment of this admirable thesis which will reveal to you many scientific, Biblical, and historical truths--and even more important--the answer to the mystery which has confounded the most assiduous investigators over the centuries: who are the American Indians?

Please permit me a certain editorial license in order to clarify difficult points in our study and to gather more data and more recently discovered proofs. I am honored in dedicating this master ineffable work to the memory of Doctor Rea and to his faithful and innumerable radio listeners.

Let this work go on then, God willing, to benefit as many as possible.

--Dr. Charles V. Dorothy

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## Chapter 1

### THE VARIOUS THEORIES

Upon arriving at the Windward Islands, Christopher Columbus encountered a race of people that the Europeans had not known. Believing that they had discovered a new route to India, Columbus and his crew, in error, called the natives "Indians". This mistake of Columbus has been perpetuated by everyone--the learned and the illiterate--from that time on.

Subsequent investigations proved that Columbus had discovered a new continent. Later writers began to consider the problem of the origin of the original inhabitants and impetuously began to advocate the adoption of theories with a host of arguments which contain no scientific basis whatsoever. Therefore in this thesis I resolve to show the mistakes which surround each theory of the origin of the original Americans; but before beginning our search, we must know who the American Indian--or Redskin--IS.

### THE PHYSICAL APPEARANCE OF THE INDIAN

The major part of American Indians can be classified as mesocranial or brachycranic (almost round-headed), but in certain tribes such as the Eskimos and the Tapuyas of Brazil, their skulls have the tendency to be somewhat elongated. There is NO difference between the aboriginal American and the European skull! Doctor Hansell, famous German anthropologist, said that the skull of the Coroados of Brazil corresponds to the German skull in all points (Hansell, "Zeitschrift Fur Ethnologie", Vol. II, p. 195).

The skin color is generally called red, coppery, cinnamon, or brown. In reality it is brownish with various red shades. The color tinting varies among individuals of a family or tribe.

The skin of the Indian examined by microscope shows a softened tint of red. These reddish tones are more vivid in some tribes than in others. Ordinarily the hair of the American Indian is coarse and straight, but there are innumerable cases in which the hair presents a real fineness which can be described as silky. And frequently there can be found curly and wavy hair.

Although the hair of the Indian can be compared with that of the Chinese, there is a difference in all aspects with that of the Mongoloids of Eastern Asia (H. Fritsch, "Compte-Rendu de Congres des Americanistes", 1888, p. 276). The hair of the Indian is thick on his head and scant on the body and face; but long beards are not totally unknown. For example, some of the Mexican Aztecs had well cultured beards (Herrera, "Decadas de las Indias", Dec. IV, Bk. IX, Chap. VIII); the Guarayos of Bolivia wear long beards which cover their lips and cheeks (D'Orbigny, "L'Homme Americain", Vol. I, p. 126); and the Cashibos of high Ucayali (Brazil) are bearded according to William Lewis Herndon ("Exploration of the Valley of the Amazon", 1952, p. 209). In general the Indians of the two continents are alike in their physical appearances. Some aspects of any individual of one part can be seen in some contemporaries from another part of the continent.

#### ERRONEOUS IDEAS ABOUT THE BEGINNINGS OF THE ABORIGINES

Would you like to know the true origin of the American Indian? Let us investigate this interesting subject, beginning with the findings of previous investigators. After the experts have studied the matter, they have advocated the following theories about the origin of the American Indians--the first Americans: (1) that the Indians are the ten lost tribes of Israel; (2) that they came from Asia across the Pacific Ocean and that they are those of the fabulous land called "Fu Sang"; (3) that the first Americans came from Asia, effecting their migration via the Bering Strait; (4) that they are autochthonous; (5) that their original home was the fabulous Atlantis, and; (6) the hypothesis of multiple origins. Now let us consider each one of these hypotheses.

#### ARE THE NATIVE INHABITANTS THE LOST TEN TRIBES OF ISRAEL?

In our investigation we have to analyze all of the theories carefully, and weigh the merits of each one, to see if there is a particle of truth in any one of them. It is a prerequisite that we begin the investigation with an open mind--laying aside all preconceived ideas. This is the only method that will lead us to the truth, which is, after all, what we are looking for.

The theory that the Indians are the Lost Ten Tribes of Israel is upheld by more than two million people in the world, and in

order to be fair, we should look into the beliefs of a group that large. This hypothesis is based on the writings of an American anthropologist by the name of Adair, and those of an Englishman, Lord Kingsborough. The former wrote a book entitled, "The History of the North American Indians", and the latter published a work entitled, "Mexican Antiquities". Both authors used the Bible as a basis to support their ideas.

Since there are semi-religious groups who also support this theory, leaning on the Bible for support, let us consider just what the Holy Bible does say about the matter.

The Bible is actually the history of a people and that people is Israel. If the Indians are Israel, then we should find something about them in the pages of the Bible or at least in the promises which the Patriarch Abraham received, inasmuch as Abraham was the great-grandfather of the men who according to the Bible narrative, founded the Ten Tribes. Abraham received some fantastic promises and if and when the Indians saw the fulfillment of said promises, we will be able to verify the beliefs of the previously mentioned investigators and Christians.

Let us look into these promises. In Genesis 12:1-3 we read: "Now the Eternal had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; And I will make of thee a GREAT NATION, and...in thee shall all families of the earth be blessed." The expression "a nation" obviously refers to a literal or physical nation.

God later confirmed the promise and this time included more details. Let us read Genesis 17:1-5: "And when Abram was ninety years old and nine, the Eternal appeared unto Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly...thou shalt be a father of many nations. Neither shall thy name anymore be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Now notice what verse 6 of Genesis 17 says; "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

Up to this point in the Holy Scriptures the Indians seem to fulfill the promises. They are "a multitude of people". They

have many kings, but, do they come from Abraham? Let us see.

God continues in Genesis 22:16-17: "And said, By myself have I sworn, saith the Eternal, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies."

A sea-gate (port) is a strait--a passage of entry or exit. When we refer to the ports or gates of a nation, we speak of ports like Hong Kong and Singapore, or at least maritime passages such as the Panama Canal, the Suez Canal, the Bering Straits, or the Straits of Gibraltar. This same promise of possession of these sea-gates are repeated in Genesis 24:60. The same promise was confirmed to Isaac in Genesis 26:1-5, and we find it again confirmed to Jacob, the father of the twelve sons who were the fathers of the twelve tribes of Israel in Genesis 27:28-29, "Therefore God give thee the dew of heaven, and the fatness of the earth, and plenty of corn and wine. ~~Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee...~~ cursed be everyone that curseth thee and blessed be he that blesseth thee."

In this reconfirmation of the promise we are able to see that the tribes were to inherit the riches and prosperity derived from the yield of the soil and that the Gentile nations were to have been governed by the descendants of the sons of Israel.

In Genesis 28:13-14 we find another detail. The Israelitish nations were to have been extended throughout the entire world. Genesis 35:9-11 relates that God appeared once more to Jacob (Israel) and told him: "And God appeared unto Jacob again...And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; A NATION and a COMPANY OF NATIONS shall be of thee, and kings shall come out of thy loins."

We can easily see that the native Indians could not be the Lost Ten Tribes of Israel. The Indians even until now do not have the wealth that God promised the descendants of Israel. They have not become a nation and a company of nations, that is, a community or a commonwealth of nations. The Indians have never reached such



a civilization as that which God predicted. They do not govern, but are governed! The Indians have not spread out throughout the entire world. Another contradictory fact is that the typical Indian does not have the features of those Israelites which have white skin and blond, red or brown hair.

Those who advocate this theory discovered that the Indians had contact with the Europeans, and therefore they believed that the Israelites, who were considered lost, had been found. We will speak more about this contact among these other civilizations in another chapter. Write immediately for the pamphlet "The United States and Great Britain in Prophecy". This will reveal to you more details about the true identity of the Ten Lost Tribes.

#### DID THE INDIANS CROSS THE OCEAN?

Many hold that the first peoples arrived in America by crossing the Pacific Ocean directly from China and Japan, stopping over in the Hawaiian Islands, etc., before arriving at the west coasts of Central America, Mexico, and South America.

Various books support the hypothesis that America is really the fabulous land of "Fu Sang". In these works, "Fu Sang" is a land that is situated to the east of China. Is it possible that the Chinese junks or the Japanese reached even to the very coasts of the northeast of the present territory of the United States, following the Pacific currents? The Japanese current reaches the coasts of the states of Washington and Oregon. But the Indians, which in time inhabited these coasts, were savages and the oriental sailors, scarce in number and unprepared, would have died upon going ashore. Above all, neither the Chinese nor the Japanese invented the junk, not until a much later date, which shows that the ships in which they were able to have come were inferior and the number of crewmen few.

After the voyage of the KON-TIKI, it would seem to us that the waves of migration flowed in the opposite direction.

Thus we can see that this theory can not be scientifically supported.

#### THE THEORY THAT THE INDIANS CROSSED THE BERING STRAIT

~~This theory is the favorite of present-day scientists.~~ They say that the first men came to America from the west across the Bering Strait, or that they came from Asia utilizing the Aleutian

Islands as bridges in their route across the North Pacific. Let us permit Dr. D. G. Brinton to speak: "Concerning the Aleutian Islands we know by the evidence of language and archaeology that they were first peopled from America, and not from Asia" (Dr. D. G. Brinton, "The American Race", p. 20). The island closest to the Kamchatka peninsula is 300 miles from there.

This is a possible voyage, but not probable. I am offering two proofs that the voyage from Asia to the islands did not take place: the theory is fiction.

In his voyage of exploration, Mr. Behring found that the western islands of the Aleutians were unpopulated (D. H. Hall, "Origin of the Iauit", Contributions to American Ethnology, 1877, Vol. I, pp. 96-97). For another point, there are clear archaeological indications of migration and movement toward the north, and toward Asia along the North American coast. Thus it is evident that the migrational route in these islands took its course toward the west.

Further to the north, from the eastern cape of Siberia, the coast of Alaska can be seen; and when the first European explorers arrived, the Eskimo tribes--of both sides--had already established a communication which had been in use for many years. The Americans and the Asiatics have been mutually influenced as much through blood as through culture. ~~According to the history of the Eskimos--note carefully--the movement of cultural influence has been in the direction toward Asia,~~ The American side had established their settlements in the Asiatic coasts and continue to do so even at the present time! There is no proof of their having been preceded.

Before the arrival of the Eskimo to the region of the Bering Straits, the entire area remained covered by a glacier, which the migrations avoided in any sense. When these glaciers disappeared, making the migration from Asia or from America possible, the red-skin had already settled in the Mississippi Valley and in other regions of the Americas. We will see more scientific proof of this later.

The scientists concluded that since Siberia is the land which lay closest to the continent, the American Indian must have come across the Bering Straits. They hold steadfastly to this theory without having even the foundational proofs.

## THE HYPOTHESIS OF AUTOCHTHONY

Since the beginning of the nineteenth century, the theory of the autochthonous (separate, spontaneous, evolutionary) development of the indigenous American man had been rejected by many scientists; but a remaining segment retains the idea. Even supposing that the evolution of man were correct, in full view of the fact that anthropological science still has not provided sufficient proofs, it does not have any soundness whatsoever. Proofs which consist in fossils, skulls, human skeletons, etc., leaves a very great gulf among the rest of the superior monkeys as the gorilla, the chimpanzee, and the orangutan or possibly anthropoids, all of which the evolutionists affirm are the descendants of common progenitors of the human race.

We reject this theory for another reason. Autochthony is unacceptable because of a lack of scientific proofs. And those which are given are so flimsy that they don't deserve consideration, inasmuch as it is impossible to examine them without arriving at utter foolishness. This theory originated in a perverted mind and was pushed by Florentino Amerglino. He affirmed that the American continent not only was the cradle of primitive man of America, but of all the human race. He based his hypothesis on some fossil remains of another species (which was not human) which he found in the Argentine Pampas, to which he attributed great antiquity.

If one thinks about this, one can arrive at the conclusion that it is impossible to found a hypothesis which requires an experimenting change of species, such as this theory. It is also contrary to the irrefutable law of biogenesis, which shows that life has to come from the same kind of life, or that non-living matter cannot produce living matter. That is to say: SPONTANEOUS GENERATION DOES NOT EXIST! This irrefutable law, scientific and divine, rejects the evolutionary theory. Although it is not now universally accepted, one ought to believe in the creation made by the hands of God. Conclusion: The hypothesis of autochthony of man has no validity.

## THE THEORY OF MULTIPLE ORIGIN

Other experts and theorists, by shunning the responsibility of being identified with the previously mentioned theories which

are without sufficient groundwork (and therefore not scientific), think that they can resolve the difficulty by means of a combination of various postulates. This is referred to as the theory of multiple origin.

But if the chronologers cannot discover the correct notion about the waves of migration toward the American lands in one lone doctrine, can they accomplish it by combining two or three of their postulates? According to this theory, the Indians arrived in four waves: (1) through the Bering Strait; (2) by way of the Aleutian Islands; (3) by the Pacific Ocean landing on the West Coasts of Central America, and; (4) traveling across the Pacific Ocean arriving at the western coasts of South America.

We have already discarded the following theories about the point of arrival: (1) through the Bering Straits and (2) by way of the Aleutian Islands.

Let us analyze number three. It is true that the migrational currents of the Asiatics (across from the south of Asia toward the direction of India and the peninsula of Indo-China), expelled the aborigines from their land and the latter in their turn began their extended course toward the east.

~~There truly were then waves of migration which left Asia and entered the islands of Java, Borneo, Australia, New Zealand, and the islands of Melanesia. But they did not arrive at the coasts of South America. The colonization of the islands of the Pacific occurred when the American emigrants left in their rafts for unknown lands across the ocean expanse. Thor Heyerdahl proved this when he and three other men sailed from Peru and arrived at the Polynesian Islands, following the ocean currents. If the original non-Spanish South Americans had crossed the Pacific eastward, carried by the currents, they would have settled themselves on the southern part of Chile, since the Humboldt current reaches the South American coasts at the region which extends between the Straits of Magellan and Conception. They settled themselves in this fertile region because the climate is pleasant and the soil offers a great richness and abundance.~~

On the other hand, if they had voyaged toward the East, following the Trade Winds, they would have arrived at the present-day territory of Panama. Only with the current which is called "El Nino" (The Child) could they have arrived at the South American shores. Provided that in the waves of this current we have

established the route of one lone tribe, which route did the natives which the Spaniards found in Mexico and the English encountered in the present day territory of the United States take? They did not come with the Incas which were established in the Andes mountains.

#### THE THEORY THAT ATLANTIS WAS USED AS A BRIDGE FOR CROSSING

The majority of the learned experts in the culture of the native Indians have scoffed at the theory and therefore it would benefit us to look into this thesis in order to find out if it has a basis or not. If it has no basis it should be discarded, especially since the world has accepted almost in its totality the other many theories which Plato defended, such as the one which pleads in favor of the immortality of the soul. The majority of the thinkers of the world of whatever belief and race have accepted this metaphysical doctrine without wavering, and yet make fun of that which deals with material which cannot be proved; his celebrated theory with respect to the existence of a land farther west of Europe. Let us analyze the following:

The origin of the theory: Plato entrusted to us the legend of Atlantis in two of his writings: "The Dialogue of Timaeus" and "The Dialogue of Critias". To continue we will find a summary of these two still famous epic personages.

According to Timaeus, there exists an island in the Atlantic much larger than Libya and Asia combined, This island is situated out a ways from the pillars of Heracles (Gibraltar), and was the capitol of a wonderful empire which governed the island and many other people in addition, having also beneath their domination the land from there to Libya, including Egypt and western Europe, reaching Tyrrhenia (Italy). Thus the empire of Atlantis threatened the entire civilized world when the brave Greeks began to fight. Fighting without allies, the Hellenes routed those of Atlantis. At that time, violent earthquakes and floods occurred. The empire, with its cities and Greek warriors, were submerged into the Atlantic Ocean.

Critias adds more details. He describes the island, its plains, meadows, palaces, temples, gods, and makes understood the nature of the inhabitants of their fabulous island. Poseidon was the principal god of the people of Atlantis and he governed them thru

a system of laws; endowing them with a presence which seemed to be excellence in splendor. Thus the race existed for many centuries, but then began to develop a warlike spirit, completely losing their peaceful nature. They began to extend themselves throughout the western part of Europe and threatened to destroy all the Greek civilization. When Zeus, chief of the gods, perceived that such an illustrious race found itself in such a wretched condition, he decided to call a meeting of all the other divinities in order to punish the people of Atlantis. "And when he had called them all together, he spoke as follows..."

With these words, Plato's tale ended. According to Plutarch, the great Greek died and therefore the "Dialogue of Critias" was never finished.

More than 25,000 volumes have been written either for or against Plato. Many have discarded the ideas of the most erudite of the Greeks. They make jokes about people who believe in the possibility of the existence of the fabulous Atlantis. There are incontrovertible proofs that there was a land that existed in the ocean, outside of the Pillars of Hercules, and before finishing this section we shall find out that Plato based his Dialogues on historical events.

Solon visited the Priests of Sais in Egypt. Proklos, an expositor of Plato's works, said that the priests showed Crantor de Soli the same inscriptions and the same Papyri. Crantor de Soli lived 330-270 B.C. and wrote the first exposition of "Timaeus". Various contemporary records prove that many frightful events occurred around 750 B.C. Among other records we have the Karnak Stela and the inscriptions found on the walls of the Temple of Rameses the Great in Medinet Habu. There are many others, but because of lack of space, we will discuss the more excellent, which are the original sources which sustain the narrative of the priests of Egypt that Plato related in his theory.

On the walls of the temple in Medinet Habu, there exists the works of an artist. These are proofs that point out the events related by the mouths of Timaeus and Critias and show that they have authenticity. With the pictures, which can be found on the next page, it can be proved more clearly what had occurred, and in addition it is revealed who were the subjects of the king of Atlantis.

The inhabitants of Atlantis, with plumes of feathers, depicted by an unknown Egyptian artist.  
(Medinet Habu)



#### THE LOCATION OF ATLANTIS

The inhabitants of Atlantis came from many islands and lived, in part, on the European coast. And according to Plato's narrative, these islands and the border of the sea remained to the north and in the Atlantic Ocean, or as it was called then, the "Ocean of the World". Plato's narrative indicates that the island of Atlantis was found further out from the "Pillars of Hercules" (Gibraltar). It does not give us to understand that the large island of Atlantis is situated directly to the east of the Pillars of Hercules. The "Dialogue of Critias" says that the territory is located "cataborros", or "toward the north". The word "cataborros" has been translated "protected from the winds of the north". This translation is not correct; "cata" means "to, toward, in the direction of, against". In Greek "catappolin" has the significance of "toward the north". We have to conclude that the land of Atlantis was situated toward the north at the exit of the Mediterranean Sea between the Pillars of Hercules.

Jurgen Spanuth wrote the following: "I obtained some ancient maps of a region called Heligoland. A map drawn in 1649 by the great cartographer, Johannes Meyer, showed an area in the region of Heligoland known as 'Land of Stones', and in this region two places marked with two latin words: 'templum' and 'castellum'.

The oldest map of Heligoland, dated 1570, shows seven churches to the east of Heligoland (in the sea) and says: 'seen during low tide'. The fishermen of the district relate that in the area of the 'Land of Stones' there existed in a very remote time 'a golden city'. (Jurgen Spanuth, "The Myth of Atlantis", London, Arco Publishers, Ltd. 1950, pp. 76-77).

On page 182 of this very interesting work, Mr. Spanuth describes what divers have found. They discovered the remains of a magnificent city. They found relics of a long-since disappeared civilization: murals, doors, wheels, temples and houses. On page 183 we read: "Traditions indicate that a temple and a castle once existed on this insular city. (Mr. Spanuth found them.) The god ~~who was worshipped there was called 'Fosistes', who in all probability was Posides, as he was called Poseidon in Doric, whose principal sanctuary, according to Plato's information about Atlantis, was situated on an island called 'Brasileia'. The term 'Brasileia' means 'Holy Island', and even today remains translated in the name Heligoland, which in German means 'Holy Land'.~~" (Ibid., p. 183).

The theory about Atlantis which includes all of the area of the expanse of the Atlantic Ocean cannot be accepted. We have to agree with the historian Alfonso Toro: "...serious studies made by marine scientists and naturalists, since about the middle of the last century, has given us to understand minutely the depths of the Atlantic Ocean, its fauna and its flora (and so) has cast from the earth the theory of fabulous Atlantis" (Toro, "History of Mexico," Mexico: Editorial Patria, S.A., 1948, p. 11). This illustrious author was right if we consider that "The Theory of Atlantis" comprised all<sup>?</sup> the expanse of water between Western Europe to the eastern coasts of the Americas, that is to say, that the expressed expanse was a mass of earth: but such a bridge did not exist between the two continents.

Atlantis indeed existed but was a much smaller expanse of area. It contained the area between Jutland and the Frisian Isles including Heligoland.

#### WHO WERE THE INHABITANTS OF ATLANTIS OR ANCIENT HELIGOLAND?

In the murals of the Temple in Medinet Habu we find two types of men. In one type can be discerned the appearance of white men. The other type is distinct in all aspects. The use of ancient



apparel, the plumes, the features, all are distinct among the figures of the bas-reliefs. These have the appearance of the American Indian. The tufts of feathers offer incontrovertible evidence, because no other people have worn them.

The lands of Atlantis or Heligoland were flooded as a result of violent earthquakes accompanied by giant tidal waves. Some of the inhabitants escaped to lands which remained after this cataclysm. Those who saved themselves by migrating to the British Isles were found there by the Romans.

## Chapter 2

### THE TABLE OF NATIONS

It is well known that the basin formed by the Tigris and Euphrates Rivers was the cradle of all the great civilizations. We have to look into this valley for the beginnings of whatever race we wish to find.

According to the King James Version of the Holy Bible, in Genesis 10:1 we find the following: "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood." We know that the Indians are not descendants of Shem because they have red skins; neither are they the progeny of Ham for the same reason, as those that descended from Shem are white men, in the majority, and the sons of Ham are generally black (Smith's Bible Dictionary, "Ham" and "Shem", Vol. II, pp. 984-985, and Vol. IV, p.2968). Therefore we have to search among the races that descended from Japheth. Genesis 10:2 says: "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

Through a system of elimination we will find the progenitors of the American Indian. We will have to analyze the sons of Japheth one by one until we arrive at whichever one fits the descriptive picture of the Indians which settled themselves in the western continent, and we will begin the analyses with Gomer, the first one of the above mentioned.

According to many religious historians, Gomer is considered to be the progenitor of the Germans. They admit that they don't know how; and yet they base their argument only on the similarity

that the name Gomer has with the Latin word, GERMANIA. This basis is not really scientific.

Secular historians suppose that the descendants of Gomer are found today in the Northeast of Europe and in the British Isles. When the peoples that presently inhabit the countries of Northeastern Europe arrived at the territory which today is called Scandinavia, they were called Khumari or Cimmri or Khmeri. The "New Petite Larousse Dictionary" defines the word as follows: "Barbaric people that invaded the Gallic peoples in the second century B.C. ("Cimbres", p. 1202). They took this name because they journeyed across the land of Gomer before arriving in Europe and therefore were called the 'Cimbri'.

~~The learned Professor Herman L. Hoeh, one of the most outstanding historians of the Twentieth Century, proved conclusively that the descendants of Gomer are not the Germans nor the peoples of Northwestern Europe, but the races which live in Southern Asia. To continue let us cite some of the facts which he will share with us:~~

"Gomer originally settled northeast of Elam. From here they were driven to the Caucasus between the Black and the Caspian Seas. Then they journeyed to Southeast Asia!

"The native name for Cambodia in Indo-China is Khmer--the land of Gomer. Read the Encyclopaedia Britannica article on Cambodia.

"Associated with Gomer are the Chams and Anamese. Could this be only a coincidence...?"

"The Cambodians are related to the Siamese, Burmese and other brown Mongoloids of the Indonesian Isles and the Philippines. In the ancient land of Gomer dwelled a small tribe called the Lullu ("Encyclopaedia Biblica", map opposite Syria, page 4845). In extreme South China today dwell the Lulu, a non-Chinese race related to the peoples of Southeast Asia!" (Herman L. Hoeh, "The Race Question," The Plain Truth, Vol. 22, July 1957, p. 17).

In regard to Magog, Tubal, and Meshech, we find them in other parts of the Bible to be those who live in the far North, but whose point of departure was Palestine. Smith says that they began their migrations toward the North and East from the region near the Black and Caspian Seas (Smith's Bible Dictionary, Vol. II. pp. 1753-1754). The Bible ordinarily refers to the

land of Magog in connection with Meshech and Tubal. They are mentioned together in Ezekiel chapters 38 and 39. Therefore it is reasonable to think that we can find the three identified with one of the sons of Japheth. If we can ascertain the identity of more than one, we can easily find the locations of the descendants of all three!

The descendants of Tubal, according to Assyrian monuments, are pinpointed and identified with a city in Russia. Josephus in the "Antiquities of the Jews", speaks of them as those who lived north of the Caspian Sea (Flavius Josephus, "Antiquities of the Jews", translated by Havercamp, Vol. I, Book I, Sec. VI). Hence we are in accord with theologians when they say that Tubal today is THE CITY OF TOBOLSK and the surrounding territory.

When Jerome translated the Bible into Latin in place of the word 'Meshech' he used the name 'Mishi'. In correlating the two we arrive at the present name: Moscow. Hence we are now able to see that Tubal and Meshech are in the land of the Soviet Union with two of its principal cities. Magog alone can be in the vast expanse of the land of the Mongoloid hordes.

We have now identified three of the sons of Japheth. We will continue with Madai. "The Dictionary of the Bible" states that Madai represents the Medes (Smith, op. cit., Vol. II, p. 1732). But where can we locate the Medes today? In the article already mentioned, Professor Hoeh has placed them in the territory which we call the Ukraine. To continue, let us relate his proofs:

"Madai is the father of the Medes. The Medes used to be associated with the Persians. Today there are no Medes left in Persia. The Medes are gone. Certainly a great branch of the human family could not suddenly vanish from the earth!

"Indeed they did not. Throughout South Russia--in the Ukraine--four centuries before Christ the Medes were beginning to settle. Here is what the historian Herodotus wrote of this people: 'They say that they are a colony of the Medes. How they can have been a colony of the Medes I cannot comprehend; but anything may happen in the course of time' (Terpichore 9).

"The fact that the Medes are the Little Russians today is further amplified by Pliny in his "Natural History", bk. VI, Sec. XI. He mentions the river Don, where the inhabitants are...said to be descended from the Medes'" (Hoeh, op. cit., p. 14). The

Ukrainians are the Medes!

Javan, another son of Japheth, is identified with Greece. All the Biblical authorities say that Javan was the founder of Greece. The Greeks themselves, in their traditions, call Japheth the founder of all the world (the Greek world) (Henry H. Halley, "Pocket Bible Handbook", 1951 ed. p. 80).

There only remains Tiras. If we can identify him today among the peoples that exist on Earth, we can contribute something to the history of the world.

Departing from the valley of the Tigris and Euphrates Rivers,, Tiras entered the region of Asia Minor and the coasts of the Aegean Sea. Professor Hoeh says: "We can pick up an abundance of historical evidence about the sons of Tiras. In fact there is more historical evidence concerning the migrations of Tiras than of any other son of Japheth. Yet the world has never guessed to what land the descendants of Tiras finally migrated! These people migrated along the shores of the Black Sea, the Aegean and the Mediterranean Seas--before the coming of the Greeks. The Greeks finally displaced them" (Hoeh, op. cit., p. 22).

The "Encyclopaedia Britannica" describes a people which anciently inhabited this region in it's article under "Thrace" as follows: "The name 'Thracians' from being used both ethnically and geographically has led to confusion. There were the indigenous Thracians, and also Celtic tribes, such as the Getae. These were the 'red' Thracians of Greek writers, and they differed not merely in complexion, but also in their customs and religion, from the native Thracians (Herodotus, v. 14)" ("Thrace", Encyclopedia Britannica, Ed. 1946, Vol. 22, p. 159). The indigenous Thracians were redskins!

The Britannica continues: "The most striking archaeological monuments of the prehistoric period are the sepulchral mounds, which are found especially in the neighborhood of the ancient towns...There is no well-defined difference between aboriginal Thracians and Illyrians. All the Thracian and Illyrian tribes tattooed, thus being distinguished from the Celtic tribes which had dominated many of them" (ibid).

Thus we are able to see easily that the inhabitants of the coastlines of the Aegean Sea were the descendants of Tiras, and at the same time we are able to see by their characteristics

that they are the progenitors of the American Indians.

"La Enciclopedia Universal Ilustrada" (Spanish Lang.) adds more: "Herodotus paints them as barbarians, knowing about their tatooing (and painting) and their human sacrifices; the women enjoyed a high social position and they came to benefit from political power, and certainly have conserved for us a great number of queens' names" ("Ilirio", Enciclopedia Universal Ilustrada, Europeo-Americana, 1925, Tomo (Volume) 28, p. 998).

In the environs of Troy on the other side of the Aegean Sea is found a great number of mounds which link the first dwellers of that region with the American Indian. "La Enciclopedia Universal Ilustrada" in the article entitled "Troya" (Troy), states: "Near the city exists various tombs, which Schliemann assumed to be the sepulcres of the Trojan War heroes, and whose contents did not permit great deduction, above all with regard to their dates" ("Troya" (Troy), ibid., Tomo Volume LXIII, p. 329).

Without doubt these facts identify the first settler of the American continent as the redman, as they also painted themselves and built mounds like those that were found in the Mississippi Valley and in Mexico. Another proof that gives us ample

evidence which cannot be discarded, is the similarity of the names of the indigenous tribes which dwelt on the borders of the Aegean Sea with those of the islands which are situated in the same sea. Many of them still carry the names of the Indian Tribes.

If you consult a map of the Aegean Sea, you will find many islands, each one having its own



name. These reveal something astonishing when considered in the light of our search. It is well known that when the Europeans arrived in American lands, the Indians did not know how to write according to the phonetics of European languages; that the white men pronounced their names conforming to the sounds that they heard, and that upon writing them, arranged them according to the phonetic sounds of their own languages. For example: upon hearing the word SIOUX, the French spelled it in accord with their own French phonetic system. The Spanish upon hearing the same sound in Central America, called the tribe of the Mayas, XIUS ("Shooz"). This term has almost the same sound in the two languages. Now let us search for names in the Aegean Sea for names which can be paired off with pre-columbian American tribes.

We encounter islands which have the following names:

Ios	Patmos	Naxos	Anafe (Anaphe)
Tenos (Tinos)	Leros	Aguis	Karpathos (Carpathos)
Andros	Piraeus	Sikinos	

~~Through similarity of words, we find that Sioux or Xius came from the island of Xios (or Ios). The Aztecs that established their final abode in Mexico, began their long voyage from the Island of Tenos and named their island in the Lake of Texcoco, Tenochtitlan. (Tenochtitlan means the island in the midst of the waters.)~~

~~The tribe Androa began their course toward the west from Andros and retained their name in the American State of Oregon, where they lived among the trees. (The word Androa or Andros means those that dwell among the trees).~~

~~The Patoes (of Colombia) are originally from the isle of Patmos; the Lecos (of Brazil) from Leros; the Piraeus (or Piros of Chihuahua) from Piraeus; the Hahoas from Naxos; the Haquios (Aquios) (of Guatemala) from Aguis; the Siquias (of Honduras) from Sikinos; the Anafes (Anaphes) (of Brazil) from Anafe; and the Karpazos or Arapahoes (from the American State of Colorado) from the island of Karpathos.~~

Only in the Aegean Sea and in America, can we find names repeated as we do in these two places in the world. It would seem to be conclusive that we have found the ancient dwelling places of the forefathers of the American Indians.

In addition, the family of Tiras has subdivided into various

branches among which are found the Mayas, Amazons, Calibes (Caribes), and the Thyni or Tinei, according to the "Dictionary of Greek and Roman Classics." ~~The Tinne Indians whom the Greeks called Thyni, still live in Canada. The Amazons are South American Indians who gave their name to the Amazon River. The Mayas live in Mexico and Guatemala and they took their name from the Greek goddess, Maya, daughter of Atlas and one of the Seven Pleiades. The Taracas of the Mexican state of Michoacan took their tribal name from one of their ancestors, Taras, who according to Brinton, was the name of the god of one of their tribes (Brinton, op. cit., p. 190). Needless to say, Taras is the same as Tiras, the progenitor of the indigenous race. In the Caribbean Sea live the Calibes--the same tribe that lived once on the borders of the Aegean Sea.~~

We need not say more: we have located the ancient dwelling place of the ancestors of the indigenous tribes of North America.

### Chapter 3

#### THE INDIAN IN THE BRITISH ISLES!

When Caesar's legions arrived at the shores of the British Isles, they discovered them already inhabited by a race of savages which painted their bodies. They placed on them the name, PICTS. When the Romans returned some years later, the Picts had disappeared and in their place dwelt the British or Anglo-Saxon white men. What had happened to the Picts? This is the question of the ages.

#### THE CONFUSION OVER THE PICTS

The origin, disappearance and even the existence of the Picts has been a problem for historians. Almost every theory imaginable has been propagated in order to clarify this problem in the history of the British Isles.

Erudite scholars have proposed that they were a homogeneous race, but just the very opposite is true: the Picts were a mixed race. In the well documented work which offers us a treatise about the enigma concerning the Picts we read: "We can conclude that the Picts represent a number of racial and cultural groups which superimposed themselves one over another in the area which

we call today 'Pictland'" (Frederick L. Wainwright, ed., "The Problem of the Picts", p. 12).

#### THE PEOPLE OF PICTLAND

Pictland was, and is even still, a geographical region. The name of this area was placed upon it by the Romans, who, upon naming them made reference to a determined people in particular, but this region was settled by a people not related to the Picts, in whom we are now interested. The name, as we have mentioned already, is of Roman origin and denotes "the painted people". There is no doubt that when the Romans came for the first time and saw the people that had drawings on their skins---a practice which to Latin eyes was very strange compared to European customs-- named the entire district in which they dwelled "Pictland" which means the "land of the Painted Men."

This race with figures on their skins preferring to eat the flesh of dogs (Thomas Rice Edward Holmes, "Early Man in Great Britain", p. 88), practiced totemism and exogamy and such customs. THEY WERE NOT CELTS. Nor did they have an affinity with that race. Their customs were completely distinct from those of the Celts and also from those of Britons and other Indo-europeans.

#### MATERNAL SUCCESSION

One of these customs which is completely foreign to all the peoples of Europe, which notwithstanding was found among the Picts, was the custom of matriarchial rule--the mother, not the father, was head of the clan. Mothers, or women in general, carried out the governmental functions. This is one fundamental fact which proves that the Picts were strangers to all Indo-europeans, and it also links them to other peoples which we will look into later and which will prove the relationship of this rare and enigmatic people. Let us continue along with another bit from the previously cited work, "The Problem of the Picts", which will explain this matriarchial question.

"The most excelling point for us is if the system of succession (through the maternal line) can be defined as a characteristic of non-Celtic or non-Indo-european cultures. Zimmer was convinced of the fact that succession by way of the woman was not practiced by the Indo-european races. Frazier thought



that the succession was not through maternal channels nor was it different among the Irish or Welsh, but his arguments convinced no one. Other investigators have accepted the system of the Picts as matriarchal; but they could not accept the fact that this was something strange to Celtic tribes. If the practice is not definitely found among the Celts or Indo-european races, one goes far when he tries to prove that the Picts are not Celts or Indo-europeans" (Wainwright, op. cit., pp. 27-28).

On page 130 of this work we find a reference to the German historian, Zimmer. The author states that "Zimmer also considered that the Picts definitely were not Aryan. He came to this conclusion because he considered the customs of the Picts in the tattooing and matriarchal succession" (Ibid, p. 130).

In the book "Ancient Britain and the Invasions of Julius Caesar", there is another quote from Zimmer. We read: "Zimmer, referring to Schrader's "Prehistoric Antiquities of the Aryan Peoples", remarks that among all Aryan speaking peoples and among the primitive Aryans the custom by which a father is succeeded by his own son was the foundation of Social Ordinance" (T. Tice Holmes, "Ancient Britain and the Invasions of Julius Caesar", pp. 414-415).

We have seen that this practice was really somewhat strange to all of the European races and, on the other hand, it is a key which shows us who the Picts were and from whence they descended before they arrived in the territory where they lived when the Romans discovered them in the British Isles. Such matriarchal practise is so different from the western custom that it stands out, and will serve as a key to open the mysterious door which obscures the identity of those who practiced it. Among the Picts it was a religious custom.

V. Gordon Childe, in his famous book, reveals to us some startling facts. The serious affirmations of this scientist contributed in enriching our wealth of knowledge of this unique people, giving us its characteristics and some of its habits. He says: "The succession to the throne or to royal power apparently was not transmitted to the king's son; and the queen customarily selected her husband from a different community--tribe or clan. This system of transmission through the female is known by ethnographers by the name of Matriarchy and fre-

quently is combined with exogamy--obligatory marriage outside of their society--and totemism--the worship of a society in which they claim and believe that they descend in a mystical manner from some animal or plant. These three practices--matriarchy, totemism and exogamy are not practices of the European societies" (V. Gordon Childe, "Scotland Before the Scots", pp. 260-261).

#### TATOOING AND TOTEMISM

The Picts were accustomed to painting themselves. The practice of this ceremony gave them their name. We could cite many authorities on this subject but we believe it would be tedious for our readers. It is sufficient to say that it was a general thing among the Picts and that they practiced tatooing as part of their religion. Zimmer maintained reasonably that this was not the custom among the Celts or other Indo-european races (Wainwright, op. cit., p. 130).

We have briefly mentioned the practice of TOTEMISM among the Celts. The use of the Totem Pole existed only among the Picts of Scotland. No other tribe of ancient Europeans used it. The totem pole was used among the Indians of North America and among the Mayas of Yucatan. Are we able to discover a common ancestry between the Picts and the American Indian?

To think that the Picts were the progenitors of the American Indian seems an absurd thing, but from time to time truth in history surprises us. All new knowledge outside of that which has been accepted seems strange. Let us search for more evidence which will reject or prove this thread of discourse.

#### ROUND BOATS OF SKIN

Dr. Beddoe frankly states that the "paleolithic man was of one race of the mongoloids, or something of that manner" (Dr. John Beddoe, "Races of Britain", p. 385). Also the German historian Julius Pokorney says in his work translated by Dr. Seana D. King: "It is certain that there are signs of arctic culture in the British Isles, and there remains no doubt that the launches of skin used by the Irish and Welsh fishermen correspond exactly to the round boats that the Indians of North America used" (Julius Pokorney, "History of Ireland", translated by Dr. Seana D. King, p. 16). There is a quote of Professor Dawkins

in "Ancient Britain and the Invasions of Julius Caesar", who said that the Picts fled from Britain and settled in Greenland (Holmes, op. cit., p. 388).

In addition to the statements of these authorities, among other scientists and historians V. Gordon Childe admits that the Picts had circular boats of skin, and continues: "...The boat of skins seems common to that of the Eskimos and perhaps to that of the other people of the Arctic" (Childe, op. cit., p. 388). For these reasons many historians have thought that the Picts were pre-Celtic--the descendants of a race which inhabited the coasts of the Mediterranean Sea.

Pokorney has this to say about the dwellings of the Picts: "The caves and huts in the form of bee-hives that were found among the Picts of the British Isles correspond exactly in their plan and shape to the snow houses (igloos) of the Eskimos" (Pokorney, loc. cit., p. 17).

However one may wish it to be, the facts remains established, that the Picts were of "mongoloid" type, that they practiced customs similar to those of Eskimos and Indians, that they left the British Isles when they were invaded by the Celts, and that, as Professor Dawkins affirms, they emigrated toward the west. It is evident that almost all the utensils which the first populat-ors of Britain used were exactly like those of the Indians of America (boats of skin, conical or beehive style huts, painted faces, tatooing, etc.). Therefore, since Pokorney says that the boats correspond EXACTLY to those belonging to the Indians of North America and not just those of the Eskimo, the conclusion is that the Picts became Amerindians in general.

If this solemn affirmation is the truth, it is necessary to prove that some of the tribes which the white man found upon arriving at North America observed certain well-established cus-toms such as the following: (1) the maternal succession; (2) tatooing on the face and over the entire body, and; (3) relig-ious totemism.

You remember that we have pointed out that these modes of life existed among the Picts. The practice of maternal succession was of total importance, and was not the custom of any other European race. Tatooing, or the custom of putting paintings on the face, was so common among the Picts that for this practice

the Roman soldiers labeled them with their name. Totemism did not exist in any other European nation, and after the disappearance of the Picts we find the practice in North America. We will look therefore among the natives of the aforementioned continent for the tribes which kept the customs of the Picts.

#### THE OHWACHIRA IROQUOIS

The Iroquois made up one of the most important tribes of the North in the present territory of the United States and Canada when the first colonists arrived. According to "Collier's Encyclopedia", "The villagers lived in longhouses--rectangular barrel-roofed structures perhaps sixty feet long, built of a pole framework and covered by elm-bark shingles. Each longhouse contained a group of women related through the female line, their husbands, their children. It was this grouping of related women (called an Ohwachira) that was the basic social unit among the Iroquois. Men had little to say in the household management; an Iroquois woman could divorce her husband merely by putting his belongings outdoors. Leadership in the Ohwachira was vested IN THE OLDEST WOMAN, who directed the farming and women's work bees, settled disputes, and appointed the men who represented the group in clan, tribal, and League Councils. The Iroquois came as close as any society has come to being completely ruled by its women." ("Iroquois", Collier's Encyclopedia, 1968 ed., Vol. 13, p. 298). The clans instituted the government of the tribes, and the tribes formed the confederation.

"The Dictionary of American History" offers us this remarkable quote: "Each tribe was divided into clans, the TOTEM being hereditary through the mother. Certain hoyeneh (noble) families had the right to groom their sons for the office of civil chief, the nomination in case of emergency being made by the women's council" (James T. Adams, "The Dictionary of American History", Vol. 3, p. 159).

In this point of our narrative let us take the opportunity of quoting Dr. D. G. Brinton: "Each gens is to a large extent autonomic, electing its own chieftain, and deciding on all questions of property and especially of blood revenge within its own limits. The tribe is governed by a council (of women), the members of which belong to and represent the various gen-

tes. The tribal chief is elected by this council, and can be deposed at its will. His power is strictly limited by the vote of the council, and is confined to affairs of peace. For war, a 'war chief' is elected also by the council, who takes sole command. Marriage within the gens is strictly prohibited, and descent is traced and property descends in the female line only" (Brinton, op. cit., p. 46).

This same author continues: "The selection of a wife was often regarded as the concern of the gens rather than the individual. Among the Hurons, for instance, the old women of the gens selected the wives for the young men and according to J. W. Sanborn, "'with painful uniformity united them to women several years their senior'" (J. W. Sanborn, "Legends, Customs, and Social Life Among the Seneca Indians," p. 36).

Although the control over the selection varied according to the tribes, in all of them the old men or women exercised their authority in advising in consanguineous unions.

According to the author of "The American Race": "The position of women in the social scheme of the American tribes has often been portrayed in darker colors than the truth admits. As in one sense a chattel, she had few rights against her husband; but some she had, and as they were those of her gens, these he was forced to respect. Where maternal descent prevailed, it was she who owned the property of the pair, and could control it as she listed. It passed at her death to her blood relatives and not to his. Her children looked upon her as their parent, but esteemed their father as no relation whatsoever. An unusually kind and intelligent Kolosch Indian was chided by a missionary for allowing his father to suffer for food. 'Let him go to his own people', replied the Kolosch, they should look after him. He did not regard a man as in any way related or bound to his paternal parent" (Brinton, op. cit., pp. 48, 49).

Thus we are able to see that the Indians of North America practiced maternal descent and totemism and the use of face paint--and well known it is that all tribes painted their faces, especially when they went to war. As previously presented, we are able to see that there was a relationship between these practices and the customs of the Picts. An exact parallel existed between them.

But a question presents itself: If the Iroquois and other indigenous tribes are the descendants of the Picts, in what manner did they cross the Atlantic Ocean in order to settle in America? We already ANSWERED this question in Chapter I when we investigated the theory of the legendary Atlantis.

Another question that we should ask at this point is: by what manner did the Picts arrive, if they are Indians, to the British Isles? Which route did they take and from where did they originate?

#### THE ORIGIN OF THE PICTS

Dr. Jackson, Professor of Celtic Languages at the University of Edinburgh, says in "The Problem of the Picts" that the Picts ~~came to Scotland and England from Illyria and Thrace~~ (Thracia). The Illyrians and Thracians observed and practiced that which followed the Picts to the British Isles (Wainwright, op. cit., p. 132).

In the Encyclopaedia Britannica, in the article entitled "Illyria" we find these words: "Herodotus and other Greek historians represent the Illyrians as a barbarous people, who resemble the ruder tribes of Thrace. Both are described as tattooing their persons and offering human sacrifices to their gods. The women of Illyria seem to have occupied a high position socially and even to have exercised political power. Queens are mentioned among their rulers." ("Illyria", Encyclopaedia Britannica, 1911 ed., Vol. XIV, p. 326). These are significant words. The people of Illyria practiced the same customs that we found among the Picts and the North American tribes and these customs were completely different from those of other European peoples.

The Encyclopaedia Britannica says that the inhabitants of Thrace were red men and Herodotus adds that "there is no well defined difference between the aboriginal Thracian and Illyrian" ("Thrace", Ibid., Vol. XXVI, p. 886).

Let us now quote La Enciclopedia Universal Ilustrada: "A custom of the Thracians was that of tattooing. The nobles painted their hair steel blue" ("Tracia", La Enciclopedia Universal Ilustrada, Europeo-Americana Edition, Volumn LXIII, p. 329, Spanish Language).

The weight of evidence indicates that we have found the an-

swer to our question. We now know that the Picts, upon beginning their course toward the British Isles, left from the region which contained ancient Illyria and Thracia. From this region came the American Indians which were settled in this continent when the Europeans arrived!

#### Chapter 4

### THE GREAT CIVILIZATIONS OF THE MISSISSIPPI VALLEY

It is a little know fact that when the English and French colonists arrived in America they found the remains of a civilization which astonished them. ~~Almost no one has heard of the ruins of the great city of Cahokia, the mounds, temples, and canals which were constructed by men who inhabited these cities or towns.~~ But the explorers who saw these lands the first time, described in their notes their discovery of mounds, strongholds, and abandoned cities.

Why did they leave their original homes? Only God knows the answer to this.

The first organized effort for the study and conservation of these ancient times was the formation of The American Antiquarian Society in 1812.

At that time almost all of what remained had vanished, but the great work which the American Antiquarian Society brought together upon gathering the facts about this great civilization, precisely in the heart of North America, is very commendable.

One of the associates of this organization was the American archaeologist, H. M. Brackenridge, who described the ruins in his own words. He examined the great Cahokia mound in 1811 and 1812, and to continue we quote his interesting description:

"To form a more correct idea of these (temple mounds), it will be necessary to give the reader some view of the tract of country in which they are situated. The American Bottom is a tract of rich alluvial land, extending on the Mississippi from Kaskaskia to the Cahokia River, about eight miles in length and five in breadth; several handsome streams meander through it;

the soil is of the richest kind, and but little subject to the effects of the Mississippi floods. A number of lakes are interspersed through it, with fine high banks; these abound in fish, and in Autumn are visited by millions of wild fowl.

"There is perhaps no spot in the western country, capable of being more highly cultivated, or of giving more support to a more numerous population, than this valley. If any vestige of ancient population were to be found, this would be the place to search for it; accordingly this tract, as also the bank of the river on the western side, exhibits proofs of an immense population. If the city of Philadelphia and its environs were deserted, there would not be more numerous traces of human existence.

"The great number of mounds, and the astonishing quality of human bones everywhere dug up, or found on the surface of the ground with a thousand other appearances, announce that this valley was at one period filled with habitations and villages. The whole face of the bluff, or which bounds it on the east, appears to have been a continued burying ground. But the most remarkable appearances are two groups of mounds or pyramids, the one about ten miles above Cahokia, and the other nearly the same distance below it, which in all exceed one hundred and fifty of various sizes. The western side also contains a considerable number.

"A more minute description of those above Cahokia, which I visited in the fall of 1811, will give a tolerable idea of them all. I crossed the Mississippi at St. Louis, and after passing through the wood which borders the river, about a half a mile in width, entered on an extensive plain.

"In fifteen minutes I found myself in the midst of a group of mounds, mostly of a circular shape and at a distance, resembling enormous haystacks scattered through a meadow: one of the largest, which I ascended, was about two hundred paces in circumference at the bottom, the form nearly square, though it had evidently undergone considerable alteration from the washing of rains: the top was level, with an area sufficient to contain several hundred men. The prospect from this mound was very beautiful; looking toward the bluffs, which are dimly seen at the distance of six or eight miles, the bottom at this place



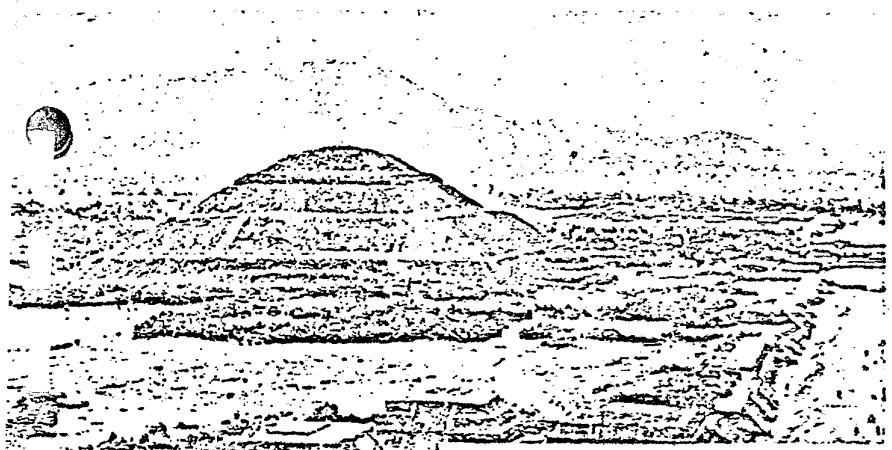
being very wide, I had a level plain before me, bound by islets of wood, and a few solitary trees: to the right the prairie is bounded by the horizon; to the left, the course of the Cahokia may be distinguished by the margin of wood upon its banks, and crossing the valley diagonally south, southwest. Around me, I counted forty-five mounds or pyramids, besides a great number of small artificial elevations: these mounds form something more than a semicircle, about a mile in extent, the open space on the river.

"Pursuing my walk along the bank of the Cahokia, I passed eight others in the distance of three miles, before I arrived at the largest assemblage. When I reached the foot of the principal mound, I was struck with a degree of astonishment not unlike that which is experienced in contemplating the Egyptian Pyramids. What a stupendous pile of earth! To heap up such a mass must have required years, and the labor of thousands. It stands immediately on the bank of the Cahokia, and on the side next to it, is covered with lofty trees. Were it not for the regularity and design which it manifests, the circumstances of its being on alluvial ground, and the other mounds scattered around it, we would scarcely believe it the work of human hands" (A. J. Conant, "Footprints of Vanished Races", pp. 56-58).

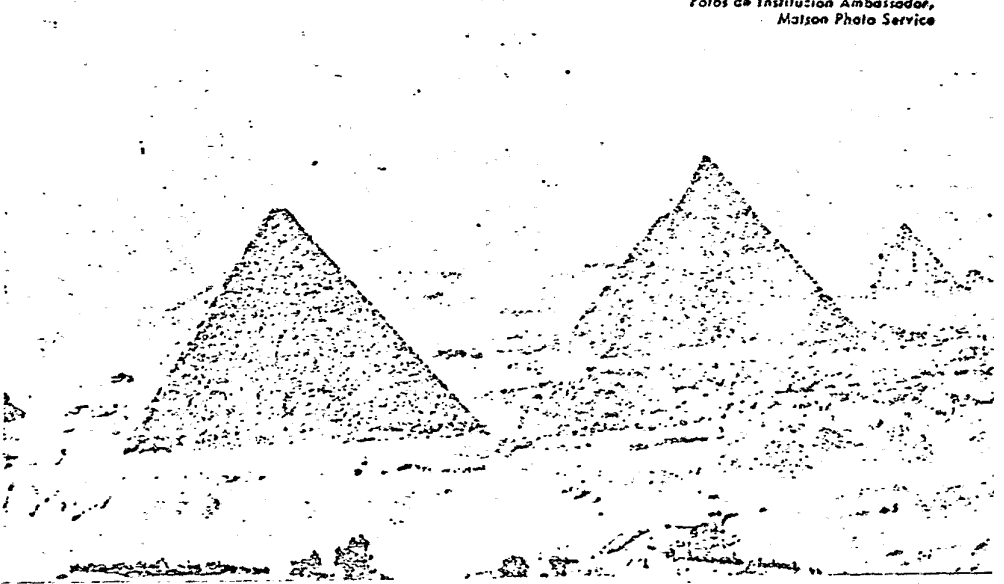
The principal pyramid of Cahokia has a base of greater surface than any of the pyramids which exist in Egypt. Although the Pyramid of the Sun near San Juan of Teotihuacan is considered greater than the great pyramid of Egypt, the one in Cahokia was much greater than the one in Mexico! As compared with the greatest in the world, we can see that the pyramid of Cahokia was the queen of all. Following are the dimensions of the three great pyramids:

Cahokia	998 ft. on longest side
Egypt	756 ft. on a side
Mexico	738 ft. on a side

Cahokia was the site of the largest congregation in the entire world in assemblages pertaining to religious edifices. What a metropolis! What magnificent splendor! We are able to imagine ourselves transported into the very center of a religious fiesta like that which is described by A. J. Conant, associate at the Academy of Science of St. Louis, Missouri, from



The pyramids of Mexico



The pyramids of Egypt

Fotos de Infiltración Ambassador,  
Matson Photo Service

whom we quote: "The Teocallis of Mexico and the regions further south, though finished with stone, are of the same form, with graded accents, or flights of steps, leading to the broad stage, or level top, at one end of which rose another elevation, upon which stood the most holy temple and sacred altars.

"Upon these burned the perpetual fire, to be extinguished only at the close of the year, and rekindled by the sun himself, as his rising beams were concentrated by the high priests when the new year began. This event was always observed with the greatest solemnity" (Canant, op. cit., p. 59).

The fires were put out during the winter solstice when the days shortened and the sun arrived at the lowest point in the southern sky and it became very cold. Later, in order to rejuvenate a dying sun, the rays of the star king were focused on the sacrificial altar so that with the light of the fire of the altar, its return journey toward the north could be seen. This is the same festival which is celebrated in Rome, Egypt

and Babylon.

Conant continues his narration: "When the sacred flame expired upon the altars, with the dying year, the whole land was filled with gloom, and the fire upon every domestic hearth must be extinguished also. Then the people sat down in awful suspense to watch for the morning. Possibly their father, the sun, might be angry with his children, and veil his glory behind the clouds at the coming dawn. Then as they thought of their sins and bewailed their transgressions, their fears were expressed in loud lamentations. But as the expected dawn--the momentous time--approaches, all eyes are turned towards the holy mount where the now fireless altars stand. At length the eastern sky begins to glow with a golden light which tells them that their god is near, and, while they watch, he rolls in splendor from behind the eastern hills, and darts his fiery beams upon the sacred place where holy men are waiting to ignite anew the sacrificial fires. Nor do they wait in vain, for soon the curling smoke and the signal flames are seen by the breathless multitude which fill the plains below, and then one long, glad shout is heard, and songs of joy salute the bright new year. Swift-footed messengers receive the new-lit fire from the hands of the priests, quickly it is distributed to the waiting throng and carried exultingly to their several homes, when all begin the joyful celebration of the feast of the Sun" (Conant, op. cit., pp.59-60).

Cahokia was the Vatican City to all the Mississippi Valley. Because all the races which built the mounds were of only one blood and language, they worshipped the same gods, the principal of these being a plumed serpent called Peasa. This race constructed its mounds along the valley and each collection of buildings had its prominent place. Now we find the remains of this civilization in the Ohio River Valley and in the states of Alabama, Mississippi, Louisiana and Missouri.

In the territory of all these elevations or mounds, there were natural or artificial lakes. If these had no part in the religious rites, they were utilized in the preparation of physical nourishment. It is a curious thing that the Nahuas also selected their dwelling places near lakes! It was precisely on the banks of the lakes that the native Indians con-

structed their vast cities. The towns were in the form of a circle, with protecting walls. Behind the wall they dug out a large canal to allow the waters of the lake or river to enter. These canals provided them with an inexhaustable supply of fresh water and they also served to help maintain life by supplying provision of fish in winter.

This type of settlement is more numerous in the counties of southeast Missouri. Near the town of New Madrid, one can find even today the ruins of a city which covers between 49 and 50 acres and which is enclosed by a wall. The remains of dwellings and mounds even today can be found.

The residents of this area and other villages of this region constructed its mounds, its walls, and its canals. The latter serves two purposes: to drain swampy or marshy regions and to irrigate dry areas. This is not an incredible thing, because the engineers who devised and built the great pyramids, could with all ease plan and build these canals. Conant, in his previously mentioned volume, says: "The pre-historic people of Missouri were not only great in populous towns, in their agriculture, in their huge piles of earth and embankments and buildings of stone, but they, too, were canal-builders. With surprising skill they developed a system of internal navigation, so connecting the lakes and bayous of the southern interior of the State, that the products of the soil found a ready outlet to the great river. The remains of these artificial water courses have been frequently alluded to by travelers who have seen them, but never thoroughly explored them. Dr. D. G. Swallow, while at the head of the Geological Survey, called attention to them, and described one which was "fifty feet wide and twelve feet deep." For the fullest description of this class of works, I am indebted to George W. Carleton, ESQ., of Gayoso; who, in response to a note of inquiry,-- in addition to many interesting facts concerning a great number of ancient structures in Pemiscot County,-- kindly furnished the following account, which I give in his own words:

" 'Besides our Mounds, we can boast of ancient canals. Col. John H. Walker informed me that before the earthquakes, these canals -- we call them bayous now -- showed very plainly their artificial origin. Since the country has become settled, the land cleared up, the embankments along those water courses

have been considerably leveled down. One of these canals is just east of the town of Gayoso. It now connects the flats of Big Lake with the Mississippi River. Before the bank crumbled off, taking in Pemiscot Bayou, it connected the bayou with the waters of Big Lake. Another stream, that Col. Walker contended was artificial, is what we now call Cypress Bend Bayou. He said that it was cut so as to connect the waters of Cushion Lake with a Bayou running into Big Lake. Cushion Lake lies in the northern part of Pemiscot County. The canal was cut from the flats of the lake on the south side, about three miles into Big Lake Bayou. By this chain of canals, lakes and bayous, these ancient mound builders and canal-diggers could have an inland navigation from the Mississippi River at Gayoso, into and through Big Lake Bayou and the canal into Cushion Lake and a bayou into Collins Lake on the open bay, thence north through a lake and bayou some eight miles, where another canal tapped this water course and run east into the Mississippi River again, some five miles below the town of New Madrid' " (Conant, op. cit., pp. 77-78).

\* Many scientists say that the artificial rivers of the northern part of the United States are a gift of the pre-Columbian peoples!

## Chapter 5

### THE GREAT CIVILIZATIONS OF THE MISSISSIPPI VALLEY

In previous chapters, we have seen light shed on the correlation between the ancient dwellers of the islands of the Greeks, the strange Picts of England and pre-Columbian American Indians.

Now to continue, we present some significant aspects of the Indians of the Mississippi Valley and their painful flight toward the Southwest, since this represents a revealing link between the cradle of civilization and the pre-Columbian inhabitants of Mexico and South America.

Almost no one has heard of the ruins of the great city of Cahokia, nor of the marvellous mounds, temples and canals which were built by the first inhabitants of the Mississippi Valley.

The explorers who viewed those lands for the first time described in their notes the unforeseen and unexpected discovery of great cities--but, mysteriously abandoned!

Why did their inhabitants leave them? Where did they go?

Shortly we shall see. But first it will be necessary to look into the proofs which show us where they came from.

### THE PLUMED SERPENT

"Many thousand moons before the arrival of the palefaces, when the great megalonyx and mastodon, whose bones are now dug up, were still living in the land of green prairies, there existed a bird of such dimensions that he could easily carry off in his talons a full-grown deer. Having obtained a taste for human flesh, from that time he would prey on nothing else. He was artful as he was powerful, and would dart suddenly and unexpectedly upon an Indian, bear him off into one of the caves of the bluff, and devour him. Hundreds of warriors attempted for years to destroy him, but without success. Whole villages were nearly depopulated and consternation spread through all the tribes of the Illini.

"Such was the state of affairs when Ouatogo the great chief of the Illini, whose fame extended beyond the great lakes, separated himself from the rest of his tribe, fasted in solitude for the space of a whole moon, and prayed to the Great Spirit, the Master of Life, that he would protect his children from the Piasa.

"On the last night of the fast the Great Spirit appeared to Ouatogo in a dream, and directed him to select twenty of his bravest warriors, each armed with a bow and poisoned arrows, and conceal them in a designated spot. Near the place of concealment another warrior was to stand in open view, as a victim for the Piasa, which they must shoot the instant he pounced upon his prey.

"When the chief awoke in the morning, he thanked the Great Spirit, and returning to his tribe told them his vision. The warriors were quickly selected and placed in ambush as directed. Ouatogo offered himself as the victim. He was willing to die for his people. Placing himself in open view on the bluffs, he soon saw the Piasa perched on the cliff eyeing his prey.

The chief drew up his manly form to his utmost height, and planting his feet firmly upon the earth, he began to chant the death-song of an Indian warrior. The moment after the Piasa arose into the air, and swift as the thunderbolt darted down on his victim. Scarcely had the horrid creature reached his prey before every bow was sprung and every arrow was sent quivering to the feather into his body. The Piasa uttered a fearful scream that sounded far over the opposite side of the river, and expired. Ouatogo was unharmed. Not an arrow, not even the talons of the bird, had touched him. The Master of Life, in admiration of Ouatogo's deed, had held over him an invisible shield.

"There was the wildest rejoicing among the Illini, and the brave chief was carried in triumph to the council house, where it was solemnly agreed that, in memory of the great event in their nation's history, the image of Piasa should be engraved on the bluff" (McAdams, William, "Records of Ancient Races in the Mississippi Valley," pp. 2,3). On page 9 of this same book it states that this bluff was destroyed in 1846 and 1847.

Piasa and Outogo have their counterparts in the story of St. George and the Dragon. The stories are alike in almost all aspects except in reference to places and combatants. In order to compare with the preceding story, we now quote the legend of St. George.

"The tradition of the Piasa has its analogy in the well-known tradition of St. George, the patron saint of England, who was noted for his piety and knightly valor. Traveling in Asia, he came to a city that was besieged by a horrible dragon, that had taken up its abode in a swamp on the outskirts of the city. Each day it appeared to claim for its daily repast an inhabitant, until the number of its victims began to tell fearfully in the depletion of their population. Upon the day of St. George's arrival, the afflicted city was in the utmost consternation, because in casting lots for the next day the king's daughter had drawn the unlucky number. Of course she was beautiful, and when St. George got a glimpse of her it was a bad day for the dragon, for he went to sharpening his sword and spear, as any true-blooded Englishman would, notwithstanding the Encyclopedia Britannica says he was born in Asia Minor. The

next morning the valiant-hearted knight, mounted on his war-horse, in company with the maiden, who walked, went out in the presence of the whole city, toward the swamp. The dragon met them, and there was a terrible conflict, which ended with the death of the monster by a thrust into its vitals from the spear of St. George. Of course, there was great rejoicing in that city; and they carried St. George, as the Illini did Ouatogo, in triumph; and had a great Knight Templar banquet" (Ibid., pp. 14-15).

Could it be that the natives of America have related the same legend that the English do concerning their patron saint?

This same legend is told among all of the namadic tribes in the Great Plains of North America, and also in the valleys of Mexico, although, of course, with their variations. This contributes to prove that the legends are of the same origin, and consequently indicates that the ancestors of the Indians passed through England en route towards the New World.

#### SYMBOLS OR DESIGNS USED IN RELIGIOUS WORSHIP

It was a custom among the Indians to bury their dead next to vases, hunting instruments and personal accoutrements. "It is very singular that the Mound Builders of the Mississippi Valley should have had a custom quite similar (to those of Egypt). It is common in the mounds, especially those in the American Bottom, as well as in Missouri, Arkansas, Tennessee, to find on the breast of the skeleton a circular disk or gorget of sea-shell. This shell disk generally has carved upon it some symbolic sign; and we have found a number of them on which was carved an insect, generally a spider. But what is most singular is that the back of the insect, invariably bears the symbol of the cross" (Ibid., p. 71).

McAdams continues: "It will be seen that they are exactly like the symbols figured and described by Schliemann, so common on the whorls and other objects dug up at Troy.

"The cross on the gorget in the centre is precisely like that of the ancient Trojans and Greeks, and which Schliemann thinks had its origin in the cross-sticks on the altars of the ancient Sun-Worshippers, the ancient symbol of good luck" (McAdams, Ibid., pp. 71-720).

The Greeks and Egyptians used these same forms of the cross,





figura 1

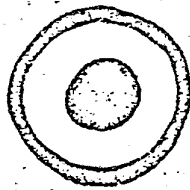


figura 5

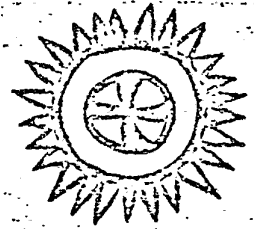


figura 7



figura 2

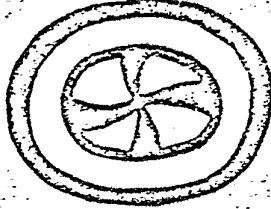


figura 6

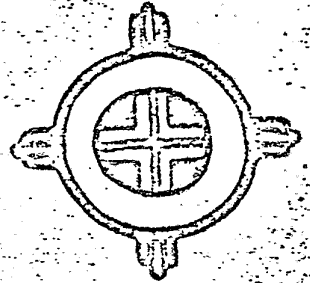


figura 8



figura 3

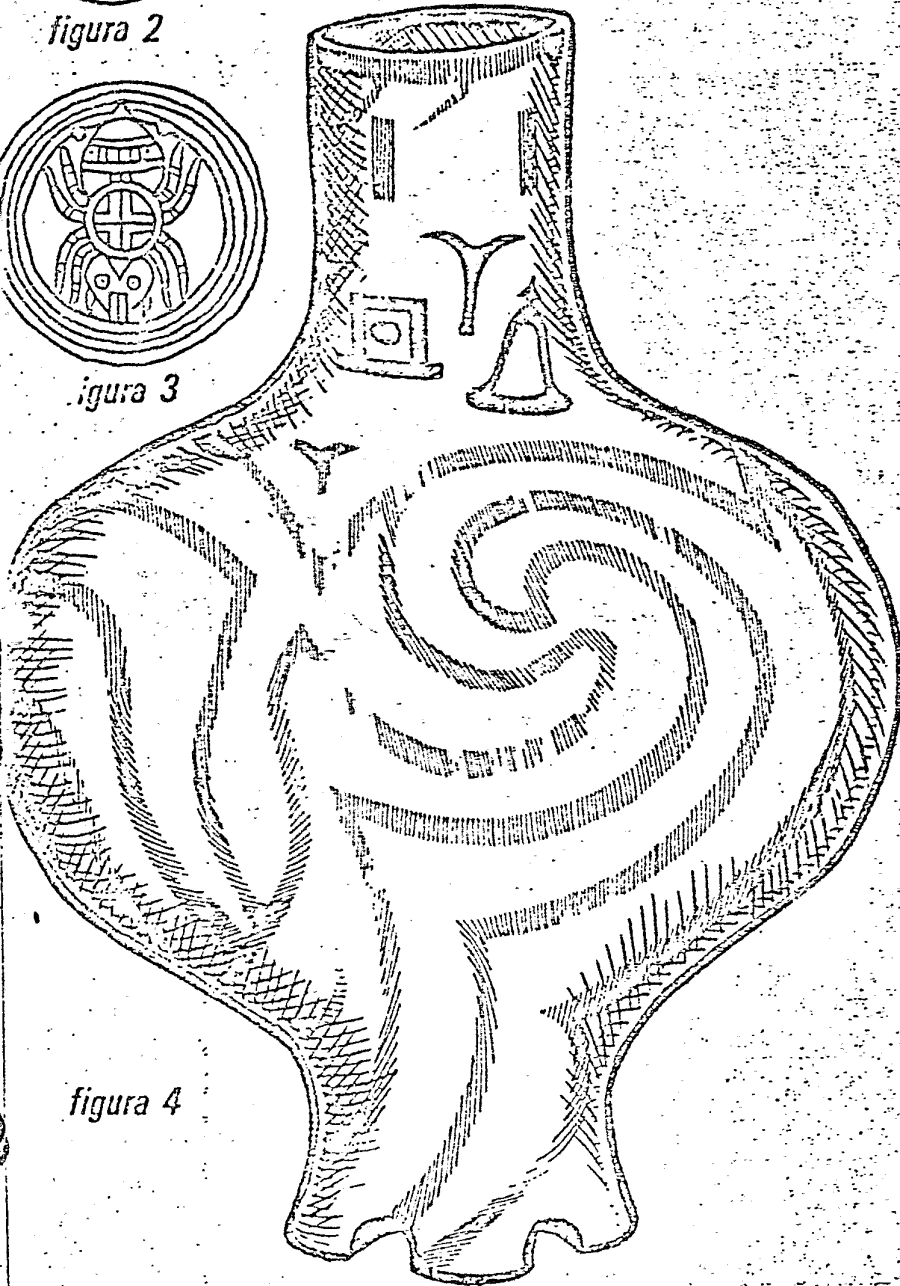


figura 4

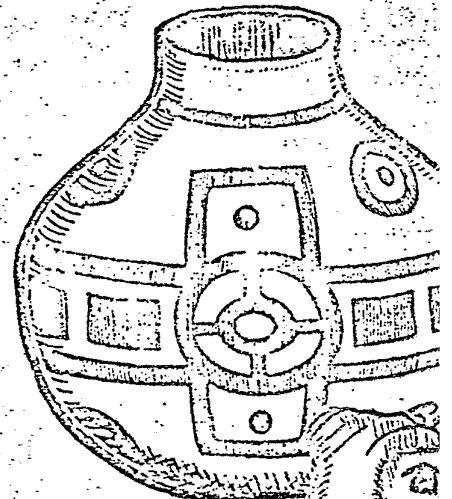


figura 9

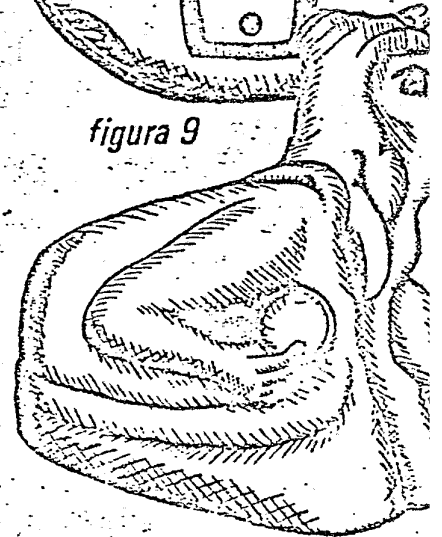


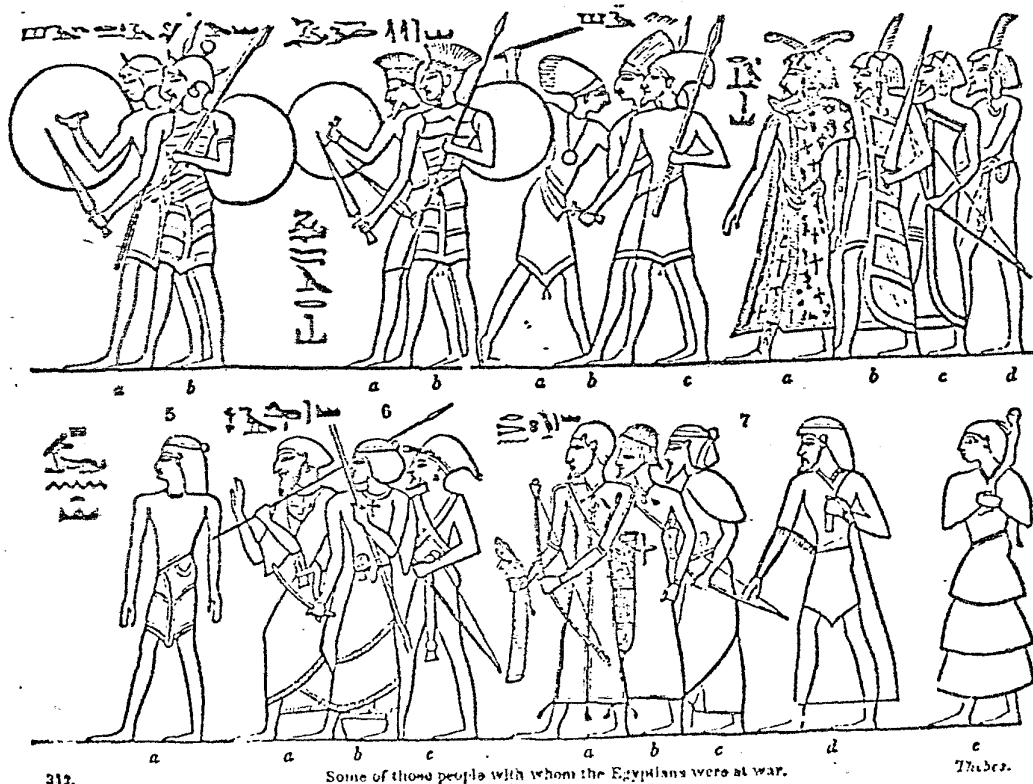
figura 10

and the Egyptians and the Trojans, as mentioned in the above quote, preferred the sacred scarab as a favorite amulet because of its deep religious significance. Figures 1, 2, and 3 found in tombs at Cahokia, Ill., represent sacred scarabs. The symbol of the cross on these amulets, in all aspects, is like those which are carved in the bas-reliefs of the temple at Thebes (in Egypt).

In addition, some of the human figures found carved in this temple wore plumes like those that the first inhabitants of America wore. Wilkinson also describes the human figures from the temple at Thebes as the enemies of the Egyptians or people of the seas, as some came from "a country of Asia, near a river, a lake, or a sea" (John Gardner Wilkinson, "A Popular Account of the Ancient Egyptians", Vol. I, pp. 390-391). See below.

The cross as a symbol of real adoration is not a Christian symbol. Wilkinson, a trustworthy historian, says, "...this simple device was already in use as early as the fifteenth century before the Christian era" (Ibid., Vol. I, pp. 396-397).

When the Spaniards arrived in Mexico, they saw that the Aztecs adored the symbol of the cross equally as much as did the



CHAP. V.

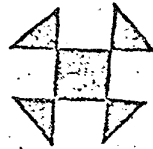
ASIATIC ENEMIES OF EGYPT.

391

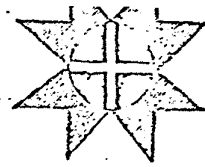
312.

Some of those people with whom the Egyptians were at war.

Thebes.



Device from Pueblo Pottery.



Device on Mound Pottery from Missouri.

Toltecs and Peruvians of South America. Gomarca, the Spanish historian, says: "This veneration of the cross made them more ready to adopt the Christian symbol" (McAdams, *op. cit.*, page 73). Even Cortes wanted to erect in the principal teocalli of Mexico "the true cross", making it understood that the Aztecs were used to using the cross.

Thus a strong possibility exists that the Indians of the Mississippi Valley obtained this symbol upon undertaking their extended journey to their destination.

"Common as were most of the forms of the cross in America, it is not generally known that some of the more intricate forms were frequent. What is known as the Maltese Cross was common. Mr. Edwin Barber, in the "American Antiquarian" for July, 1878, in an article calling attention to the remarkable similarity, not only of the shape, but of the very peculiar decorations of Pueblo pottery, to the Greek and ancient Egyptians, says: 'The Maltese Cross, or a device analogous to it, is very common to the Pueblo pottery of the west (New Mexico), and is usually found decorating the center of shallow bowls'", (quoted by William McAdams, *op. cit.*, p. 74). See top of this page for illustration.

Another adorned vase (figure 4), found in a mound in southeast Missouri, is covered with rare figures, which would be considered rare if we believed that the Pueblo Indians remained isolated from Europe and Asia for many centuries; but if we consider the fact that they could have reached the American coasts from Europe, then we could see a revelation which would be obvious as we contemplate the figures, the form, and the paint which are found on the surfaces of the vase.

The form in which this urn was fashioned is quite a model. The symmetry is perfect, worthy of being copied, and bringing fame and renown to any modern potter. The pigments of the paint are a vivid red, and according to the archaeologist Wilkinson, are like those that the ancient Egyptians used in the drawings of the tombs of their heroes (Wilkinson, *op. cit.*, Vol. II, P. 202).

The drawings which stand out more seem to be representative, composed of six characters. The last one, a "T", is repeated

several times on the vase. This monogram or figure is the "T" or the "Tau", as the Egyptians, Greeks and Hebrews called it when they employed it on their monuments. The "Tau" or "T" was the symbol of life. Would it be a coincidence that the American Indians chose the very same pattern of design, the "Tau" symbol, which the Egyptians utilized in the burying of their chosen ones? The "T" must have also signified life to the Indians.

The burial and ornamental vases (figure 9) abound in all parts of the Mississippi Valley. The burial vases, dug up some 25 miles from the mouth of the Illinois River, are of the type which used to be fashioned in Europe in very remote times, and carried inscribed the ever-present symbol of the cross.

Other objects of earthenware, found in the same area, were made from a mixture of argil (white clay) or other earthenware clay and pulverized shells. Flasks have been found whose symmetry was almost perfect. In these flasks, the potters created some interesting pictures using a very brilliant red, which in spite of enduring almost a thousand years retain even still their vivid color.

But the significant thing of all this is that vases of this type have been found in Ilium (the ancient site of Troy in Turkey), by searchers such as Schliemann and Sir John Gardner Wilkinson, who confirm that they originated from this same source.

The antiquity of the emblems before mentioned (which are presented in figures 5, 6, 7 and 8), goes back even to the most remote history of the inhabitants of the valley of the Tigris and Euphrates Rivers. It is the ever-present cross, and it represents the sun as one who gives life, and it is also a phallic symbol like that which was used by the Egyptians and Babylonians (C. H. Oldfather (translator), "Diodorus of Sicily").

Another artifact which links the first settlers of the Valley with the inhabitants of the Near East can be found in the form of a cask (figure 10). This has the figure of a woman kneeling down on bent knees. The head is in a raised up position; the body leans forward with the arms on the legs and the feet are folded beneath the body. The right hand clutches a scepter or a mace crowned by an orb. The face of this figure is expressive, and the head is covered with cloth very similar to that on the figures which Layard found in the ruins of Assyria. It somewhat

resembles the turbin which the Incas wear even today.

"The graven image of the sphinx-like human form, and also that of the frog, as they sat in the burial place, were flanked on either side with earthen burial vases just as elaborate, or even more elaborate and artistic, than any taken by Schliemann from the tombs of Mycenae or Troy" (McAdams, op. cit., p. 46). So says McAdams.

Would it be possible that McAdams was right? Did these aborigines emanate from the Mediterranean Sea? We will consider these questions in a later part of this present investigative work.

Upon opening some of the crypts in the Cahokian Mounds, archaeologist found numerous burial vases. There were figures of all kinds of animals, birds, reptiles, fish and human forms. Among the latter figures can be found various ones with dragons' heads.

The traditions of the various tribes scattered throughout the Mississippi Valley and other parts of America, form an incontestable inter-connecting link. They prove that these tribes were from a single race and they mark out the route that they took in their trek toward their final destination, that is to say, from ancient Palestine to the Greek Isles, through England, and then finally on toward North America. These vases, artifacts and bas-reliefs marked their path and we can follow them across the centuries, notwithstanding a half millenium of passing time.

Thanks to historians of the nineteenth century, we have facts which we could not have known from any other source because the destructive hand of modern man has almost obliterated the footprints of the first settlers of North America.

#### LEGENDS ABOUT THE FLIGHT FROM THE VALLEY

As we have already mentioned, the inhabitants of the Great River Valley (Mississippi Valley) apparently left their homes and cities carrying very little material goods with them. Although we can follow their footsteps toward their final dwelling-places, there are areas which are vague, and legends or tales of Indian folklore are not our only resources. The traditions of the Wyandottes relate a very interesting event. It seems that many centuries ago the inhabitants of America, who constructed the great works of the Mississippi Valley, had to flee toward the southwest because a very powerful enemy army neared their cities.

Hundreds of years passed. Finally an Indian went back as a messenger and brought back alarming news. He related that a beast had landed on the coasts and had desolated the entire area which fell into its path. He destroyed with fire and thundering noise. Nothing could halt its advance.

Does this indicate that the natives who fled from Cahokia and other great settlements were the colonizers of the Valley of Anahuac?

There are many similarities between the inhabitants of Cahokia and the settlers of Anahuac. The people of Cahokia built pyramids, canals, mounds, lakes, etc. Those of Anahuac did the same. Both civilizations cultivated corn, and according to some authors, wheat. The use of tobacco was a vice which was prevalent in both civilizations. The religious system of both were the same. We could continue with the comparison, but it would be better to wait until we can offer more facts in order to arrive at a conclusion.

#### THE TREK TOWARD ANAHUAC

As we have seen, the civilization which occupied the Mississippi Valley had attained a level which can be classified as an advanced culture. They had to flee their comfortable firesides because an invading army had approached their cities. According to the legends of the Wyandottes, they took a journey toward the southwest.

If we project a line from St. Louis in a southwesterly direction we will arrive at the region encompassing the present day states of Texas, New Mexico, Colorado and Oklahoma. There they established their cities, homes and their villages.

Ruins of these cities which were built in the Rio Grande, Gila, and Colorado River basins and those in the Western Plains of the United States exist today. Other branches of this group migrated toward upper California and the states of the American Southwest. In this region they constructed magnificent cities such as Pueblo Bonito. Carlos Pereyra describes it as follows: "Pueblo Bonito, semicircular, in form amidst the cliffs backed in close under the rim of Chico Canyon in New Mexico. The front is one hundred eighty nine yards. Around the plaza are 650 departments" (Carlos Pereyra, "Brief History of America", pp. 78-79).

In the state of Arizona are still the remains of hundreds of pueblos which were built in the canyons surrounded by stones. On occasion these structures of stone and adobe give testimony to the level of culture which these natives had reached. The most celebrated of these villages is Casa Grande, situated in the Gila River valley. Hundreds of such cities still exist today, all along the basin of the Gila River in the state of Mexico. The Apaches have even recorded the wars which forced these tribes to flee from their cities, toward the south. Could these have been the forerunners of the Aztecs?

The tribes which settled themselves to the east of the villages mentioned above were named "Uto-Aztecan". The members of this branch of the Uto-Aztecan linguistic family are the tribes in the North, or in the United States; various tribes in the states of Sonora, Chihuahua, Siniloa and Durango in the central part; and the Nahuas or Aztecs in the southern part of Mexico.

In all parts the language of these tribes was the same. Colonel A. G. Brackett says, "A person who speaks the Shoshone language can travel among the tribes from Mexico to the Columbia River without difficulty" (Col. A. G. Brackett, "Report of the Smithsonian Institute", page 329).

The German linguist, Johann Karl E. Bushmann, after many years of study, established that the languages of these Indians were from a common family. He published the results of his efforts in four volumes entitled "Die Spuren der Aztekischen Sprache im Nordelichen Mexiko und höheren Amerikamischen Norde (Berlin: 1859). Many years before this study, Catholic missionaries established the fact that this entire group was of a solitary tongue. This is a proof that the inhabitants of this region came forth from the Mississippi River Basin.

The tribes more to the south of Mexico, that is, the Aztecs, left a place from the north which was called Chicomoztoc according to legends of these same Aztecs. ~~We believe that they came from the region of Texas, Oklahoma and New Mexico, an area in which was found a network of canals which were used as an irrigation system.~~ With this system they began to develop their agriculture, which was their principal means of life until a tremendous event forced them to emigrate toward the south. What succeeded in compelling them to resolve to embark on an exodus of such magnitude?

A horrifying war? An epidemic? A drought which forced them to flee?

Yes! We can find facts which prove incontrovertibly that in the region where the tribes lived, there was a drought which left the area in a desert condition. These tribes were accustomed to living near the water and could not live in arid regions.

According to the more accepted dates, of which there are several, the tribes arrived at Anahuac in the first half of the fourteenth century, or probably between 1325 and 1350 to be more specific. Can we find in the pages of history a record of a drought which occurred during this time? Yes! But not in history written in books, but history recorded in the rings of the trees which existed in that era.

In 1956, a drought of grave proportions and consequences occurred in the United States. Governmental agencies in Texas searched among the ancient documents left by the Spaniards and among the legends of the Indians, there were facts indicating a drought paralleling that of 1956. Evidence taken from the rings of the trees verified this. It was one of the worst droughts in six centuries!

"Tucson, Oct. 23 (AP)---A scientist who studies tree rings says the drought currently gripping parts of the West is the worst in more than 750 years.

"Dr. Edmund Schulman of the University of Arizona reached this conclusion after examining hearts of thousand of specially selected trees" (Los Angeles Times, October 24, 1956, Part I, page 17, Columns 4-6). Trees produce a ring each year. Wide rings are formed in wet years and narrow ones in years of drought.

This occurred in Arizona, an area which has a naturally dry climate.

If we accept the date which Carlos Pereyra cited, we are able to calculate the date in which the Indians began their trek from the "north" toward Tenochtitlan. The previously quoted author mentioned the year 1325 (Pereyra, op. cit., p. 82). The scientist of Arizona gave the figure of 750 years and the Texas records say 600. Taking the average of these calculations we have 650. The recent drought occurred in 1956, and by subtracting 650 from 1956, we arrive at the difference of 1306. The legends of the Aztecs relate that they were en route for quite a while



because they did not know where they were going. Then if you accept the date of 1325 as the year in which Tenochtitlan was founded, we have to say that the Aztecs tarried along the way for 19 years in their search, as if awaiting a sign from their god. We will continue to quote from Pereyra in his previously cited work which he obtained from the "History of the Indians of New Spain", by Diego Duran.

"Early the next day the priest Cuauhtloquetzqui, mindful of the revelation from his god and anxious to impart to his people what he had seen and heard in dreams, ordered everyone to gather, men and women, old and young. When they were gathered together, he reminded them of all they had received from their god and the happy tidings he had heard and began to relate them after this manner:

"Cuauhtloquetzqui related to them that another wonderful item of importance had been disclosed to prove that their god had chosen this place for their haven and abode and where they could multiply and cause the Aztec nation to excel, becoming known for its greatness. He cried out to them:

'Know this my children, that on this night past Huitzilopochtli (Vitzilopochtli) appeared to me and said as you remember on our arrival at this valley that we went to Chapultepec Hill where the god's nephew Copil was. Copil, having instigated the making of war against us, used his cunning and deceit to encircle us with our enemies and to have our captain Huitzilihuitl (Vitzilihuitl) killed. They drove us from the region but Huitzilopochtli commanded us to kill Copil and to take out his heart, which we did. Standing in the very place he commanded, I threw the heart into the reeds and it fell upon a rock. According to the revelation our god showed me that night, a prickly pear cactus had grown from this heart and became a tree (prickly pear cactus) so pretty and luxurious that a beautiful eagle made its home there.

"Huitzilopochtli commands that we look for this place and when we find it we shall have our fortune because this is the place of our rest and our grandeur... We are commanded of our god to call this place TENOCHTITLAN, so that in it will be built a city which will be queen and lady of all others in the land; where we will receive all the kings and nobles, who will come in and recognize her as the supreme capitol.

"Hearing what Cuauhtloquetzqui told them, the Aztecs humbled themselves before their god, giving thanks to the Lord who created all things, the Day, the Night Wind and Fire. Then dividing into various groups, into the marsh they went, searching among the reeds.

"The Aztecs continued to seek the omen of the eagle. They wandered from one place to another and discovered the Prickly Pear Cactus. On top of it was the eagle, with wings extended into the rays of the sun, basking in the warmth of it and enjoying the coolness of the morning. In his talons was an elegant bird of very valuable and shining plumage" (Ibid., p. 83).

After such a long trek from the parched lands of the north, these tribes arrived at their final home. This was precisely where the Spaniards first encountered them. We will describe just what these explorers from the Iberian Peninsula saw in the next chapter.

## Chapter 6

### THE GREAT CITY OF TENOCHTITLAN

In this chapter, we will examine some aspects of the marvelous pre-Columbian Latin American cultures which will reveal to us its astonishing relevance with Old World civilizations.

When the Spaniards arrived at the Aztec capitol they were greatly astonished.

Completing a difficult journey which transported them to the Valley of Anahuac, the Iberians were confronted with a sight as beautiful as it was unexpected--a wide valley, encompassed by snow-covered peaks, and situated among some shimmering lakes loomed a wonderful metropolis--the great city of Tenochtitlan!

That city contained perhaps more than a million inhabitants, and its architects planned it in an admirable fashion, with wide avenues, some running north and south, and others crossing these, forming squares after a modern style.

The first eye-witnesses wrote of the numerous bridges and canals, ingenious aqueducts with its fountains and reservoirs.

We have, for example, the report of Hernando Cortez, who, struck with awe at what he saw, described the palatial splendor and the elegance of life of the great emperor Montezuma. This was a grandeur that would have equalled that of any European king of that time, or could even be compared to any governing official today.

In addition, there was so much wealth in the empire that even the common people reaped the benefit of goods which filled the city with all kinds of fortuitous trade. How different was this Aztec life in Mexico when compared to that which they had in their places in the north lashed by the drought! The Nahuas had earned a civilization in every sense of the word. ~~They had attained social refinements that not even many modern peoples have realized.~~

However, the chronicles of the conquistadors have already described copiously the glory of that Aztec Empire. Let us together search out some of the facets of Aztec life, those which will link this famous race with its unknown forerunners.

#### THE AZTEC CALENDAR

The ancient Mexicans relied upon two calendars. One of them measured out the civil year and utilized three hundred sixty five days in the process of a year. The year was divided into 18 months of twenty days each. At the end of the last month there were five "hollow" days, and as did the Egyptians, added them to bring the total number of days to 365. The month was divided into four weeks of five days each, and in the last of these they celebrated public fairs or held market days. The five "hollow" or unlucky days, considered so bane that the people looked forward to them in terror, as it was a belief among them that "The world would come to an end at the close of one of these periods. As no one could foretell which cycle would bring this destruction, the people always prepared for the worst. Then, when nothing had happened and the Binding of the Years ceremonies were celebrated and all work stopped, sacrifices were made, the people grovelled before their god and at the dawning of the first day of the new (fifty-third) year, all eyes were focused on the Pleiades, watching for the omen that meant a new lease on life or

utter annihilation. Once the constellation had passed the zenith, all knew the present danger was over and there was great rejoicing with innumerable human sacrifices while temple and hearth fires that had been extinguished were rekindled" (Verril and Verril, "America's Ancient Civilizations", p. 58).

The religious calendar with which the Aztec priests kept records, regulated festivals and seasons of sacrifices, and used to make all astrological calculations was the "lunar reckoning" calendar. "In this calendar, the months of the tropical year were distributed into cycles of thirteen days, which being repeated twenty times,--the number of days in a solar month,--completed the lunar, or astrological, year of 260 days; when the reckoning began again" (Prescott, "History of the Conquest of Mexico", Vol. I, p. 80).

This second calendar provoked no small indignation in the first Spanish missionaries and the historian condemned it as "most unhallowed, since it is founded neither on natural reason, nor on the influence of the planets, nor on the time course of the year; but is plainly the work of necromancy, and the fruit of a compact with the Devil!" (Ibid., Vol. I, p. 81).

In the "sacred" calendar of the Aztecs, the number 13 stands out. This sum is considered a good omen, a manner contrary to the common beliefs of the Western World. This figure can be found repeated time after time in Aztec legends. Without doubt the mysticism about the number 13 resulted from the 13 moons of the lunar year which is used alike in the Aztec, Maya, and Inca Calendars. Also, the number 13 enshrouded in religious practices is something of a bad omen. For example, ~~Quetzalcoatl, the Plumed Serpent, predicted that in the thirteenth age, some strange white men from far across the seas would arrive and conquer the Aztecs and would establish a new religion.~~ Chilam Balam, an archpriest of the Mayas, proclaimed that during the thirteenth age of the Mayas some white men, sons of Kulkulcan, would arrive in Yucatan; and in Peru the Inca Huayna-Capak, said at the time of his death that during the reign of the thirteenth Inca some white men would come "from the sun" and subjugate the Incas. (The coincidences are astonishing that Cortez and his troops arrived in Mexico during the thirteenth epoch; destroying the power of the Maya up to the completion of the the thirteenth

period. Pizarro and the Spaniards arrived in Peru during the reign of Atahualpa, the thirteenth Inca.)

### THE GODS OF THE ANCIENT MEXICANS

Among the Aztecs were many gods and goddesses, some of which had a cruel and bloodthirsty nature, and others which were of benign character. There are so many that we lack space here to enumerate them or to relate their name with appropriate deeds and actions, and to file them according to hierarchy and seniority. Among the many others it is necessary to mention the name of Tonatiuh, the sun, Featl, or Ipalnemohuani, who according to the Aztecs gave life to man. He had his own fiesta in which the sacrificial victims were painted to conform to the image of various deities. Tonatiuh is usually pictured as lamenting the blood of the immolated victims. Sculptures of this "divinity" display an extended tongue. It is interesting to note that the sun god of the Nazcas (Nascas) of Peru is also shown with an extended tongue.

Among the many sacrifices received by Tezcatlipoca, the god of air, was one of a particular disposition. Each year a young man was selected from among the prisoners which were destined for sacrifice. The chosen one symbolized the perfection of masculine beauty and appropriated the name of the god Tezcatlipoca. He was dressed with the ancient apparel of the god and he was given four beautiful virgins to accompany him wherever he went. He was received in homes of nobility and enjoyed a life of pleasantries and ease. He had all of the privileges of a royal person. At the end of his "year", he took leave of his beautiful companions and ascended the steps of the sacrificial altar.

Xipe was the god of sacrifice and was called the Flayer. Even the Aztec emperor participated in the sacrifice offered to this deity by wearing the skin of its victims.

Tlaloc, or god of rain, was the Chac-mool of the Mayas.

One god less bestial and cruel than others was Itza-Papalotl, always represented as a beautiful child adorned with flowers.

Another god, more famous than all the rest, was the Plumed Serpent or Quetzalcoatl. He was the Kulkulcan of the Mayas. There is much speculation about the identity of this god and we must repeat a succession of some of the legends in order to es-

establish a base about which we can relate some facts which will identify him.

~~"All of the Mayan and Mexican traditions of the Plumed Serpent describe him as a bearded white man wearing garments decorated with black and white crosses, and with one or two exceptions all the legends state that he came from overseas in a white winged ship and that he and his companions landed at the port that now is Vera Cruz....Practically all the legends of the Plumed Serpent agree that he came in a ship from the east. One tradition, however, states that he first appeared in the form of the quetzal or the resplendant trogon and while in this form he was captured in the net of a hunter named Hueymatzin who was a hero-god. Because of this the quetzal became the sacred bird of the Mexicans and Mayas and Quetzalcoatl is always shown adorned with the long fern-like green feathers of this trogon.~~

~~"According to tradition it was Quetzalcoatl (Kulkulkan of the Mayas) who brought maize to America and he was in certain instances represented as a Corn god....Both the Mayans and the Mexicans credited the Plumed Serpent as having taught their ancestors their many arts and crafts and for the introduction of their calendrical and numerical systems as well as teaching them agriculture" (Verrill and Verrill, op. cit., pp. 102-104). Wherever the name of this individual is mentioned, it has provoked many thoughts throughout the years. Why is there so much controversy over the origin of Quetzalcoatl? Let us return once again to Verrill:~~

~~"Although many scientist may scoff at the idea that the Plumed Serpent actually arrived in Mexico in a ship from overseas, yet there are innumerable facts and much incontrovertible evidence to prove the truth of the tradition.~~

~~"In the first place, the Mexicans were not at all surprised at the arrival of the Spaniards who--by coincidence--landed at the site of Vera Cruz, for they had long been expecting the return of Quetzalcoatl or his sons. None of the ancient traditions mention the date of the Plumed Serpent's arrival but it must have been at a very remote time if, as the legends state, he taught the people their various arts and introduced their numerical and calendrical systems. This fact has often been brought out as an argument in rebuttal of the Old World Origin of Quetzalcoatl, the "all-American team" declaring that at such a far distant time there were no~~

vessels capable of voyaging from the Old World to America. But in that they are entirely mistaken. As early as 3100 B.C. (thought to be as late as 1500 to 1000 B.C. by some historians), the Sumerians, Dravidians, and Phoenicians had large, well-built, well-rigged sea-going ships far more seaworthy than those of Columbus, and at the time of the Third Dynasty of Egypt, King Snefru sent a fleet of forty ships to a Syrian port for cedar wood, and the known length of one of these was one hundred and seventy or more feet. Tin was mined in England, "The Tin-land country which lies beyond the Upper Sea" (Mediterranean) at the time of Sargon of Agade, about 2500 B.C. (Also thought to be later, around 1500 B.C., by some) and ships engaging in this trade were most certainly of a seaworthy nature. Also it is recorded on many of the ancient 'Sumerian' tablets that their kings had voyaged overseas to the 'Land Beyond the Western Sea' or to the "Sunset Land," where they had established colonies and had erected monuments and 'built a holding'. Among these Sumerian rulers who had voyaged to the 'Land Beyond the Western Sea' was Naram-sin, a son of King Menes, who had set forth on an exploratory and colonizing expedition some time before 2000 B.C. (or before 1600 B.C., according to some authorities), (Verrill and Verrill, ibid., p. 105). There is evidence which proves that the Plumed Serpent or Quetzalcoatl was the Hermes of the Greeks, and the Apollo of the Romans.

From the work we have just quoted, we find the following: "At Lake Texicoco, at a depth of fifteen feet below the surface of the mud, a ceremonial stone mace was dug up and is now in the Chicago Natural Museum; Chicago. This is unique and unlike any other carved stone object ever found in America but is almost identical in shape with stone mace heads found in the Near East known to have belonged to Naram-sin and his grandfather, King Sargon of Agade, while existing portraits of Naram-sin, one from Kurdistan and one from Egypt, have almost identical features and helmet or headdress" (Verrill and Verrill, ibid., p. 105).

With this evidence we can know that the American Indian culture did not originate in this hemisphere, but in the cradle of civilization: the Middle-East or the Tigris and Euphrates valley. This is precisely the place where Horus (Nimrod), the first world emperor, established the first civilization. We can be sure that the Aztecs learned their basic culture from the hands of civili-

zation's founder. He also transported their teachings to America, or in all probability, the Indians learned the Old World ways before leaving Europe and sailing westward.

#### OTHER ERRONEOUS IDEAS WHICH FORM THE MOUNTAIN OF BELIEFS OF THIS WORLD

Archaeologists of the world, principally those of the United States, have advocated the idea that the ancient Americans had no knowledge of the wheel. The American archaeologist, Wendell Bennett, found a wheel of stone in the excavations at Tiahuanaco, and A. M. Conant describes two wheels which were found in Missouri (Conant, op. cit., pp. 93-94).

Also in the Museo Nacional, anyone can see displayed toys with wheels. It is evident that the Aztecs were familiar with the wheel, even as their famous calendar is formed in a circle. Dr. Gordon F. Ekholm wrote an article which proved beyond any shadow of a doubt that the wheel existed in pre-Columbian America (Dr. Gordon F. Ekholm, "Wheeled Toys in Mexico", American Antiquities). Shortly afterward, Natural History, official magazine of the American Museum of Natural History, published an article admitting that the wheel was known to the pre-Columbian American races (Dr. Gordon F. Ekholm, "Is American Indian Culture Asiatic?", Natural History, p. 350).

Some scientific historians still believe that corn, tobacco, and cotton are native plants of America. We will consider this topic in another chapter and we will prove conclusively that these plants originated in the Old World!

#### THE CROSS

It is little known that the American Indians used the cross as a religious symbol. As we saw in Chapter 5, the cross was a symbol used among the ancient inhabitants of the Mississippi Valley. The cross was found also in Mexico. Prescott brings us some notable quotes in this respect, speaking of Juan de Grijalva and his impressions of the new land (Yucatan) which he discovered: "From this quarter Grijalva soon passed over to the continent and coasted the Peninsula, touching at the same places as his predecessor. Everywhere he was struck, like him, with evidences of a higher civilization, especially in the architecture; as he well



might be, since this was the region of those extraordinary remains which have become recently the subject of so much speculation. He was astonished, also at the sight of large stone crosses, evidently objects of worship, which he met in various places. Reminded by these circumstances of his own country, he gave the peninsula the name of 'New Spain,' a name since appropriated to a much wider extent of territory" (Prescott, op. cit., Vol. I, p. 146).

Also, during the discovery of Cozumel, the conquistador, Hernando Cortes, was astonished at seeing the symbol of Christendom among the pagans. We cite from the work mentioned above: "The houses were some of them large, and often built of stone and lime. He was particularly struck with the temples, in which were towers constructed of the same solid materials, and rising several stories in height. In the court of one of these he was amazed by the sight of a cross, of stone and lime, about ten palms high. It was the emblem of the God of rain. Its appearance suggests the wildest conjectures, not merely to the unlettered soldiers, but subsequently to the European scholar, who speculated on the races that had introduced there the sacred symbol of Christianity. But no inference, as we shall see hereafter, could be warranted. Yet it must be regarded as a curious fact, that the cross should have been venerated as the object of religious worship both in the New World and in the regions of the Old, where the light of Christianity had never risen" (Ibid., Vol. I, p. 170).

We find in Prescott's work a scene inside of a temple--or teocalli: "The walls of both these chapels were stained with human gore. 'The stench was more intolerable,' exclaims Diaz, 'than that of the slaughter-houses in Castile! And the frantic forms of the priests with their dark robes clotted with blood, as they flitted to and fro, seemed to the Spaniards to be those of the very ministers of Satan!

"From this foul abode they gladly escaped into the open air; when Cortes, turning to Montezuma, said, with a smile, 'I do not comprehend how a great and wise prince, like you, can put faith in such evil spirits as these idols, the representatives of the Devil! If you will but permit us to erect here the true Cross, and place the image of the blessed Virgin and her Son in your sanctuaries, you will soon see how your false gods will shrink before them!'" (Ibid., Volume I, pp. 381-382).

Upon saying that he wished to erect the true cross, Cortes let it be known that there was another cross hanging in the sanctuary of demons in Tenochtitlan.

The facts which we copy from Prescott's work are not quoted in order to assail any particular religion be it Protestant or Catholic. We only cite these things to demonstrate the fact that the Aztecs, as also the other tribes of America, had a common origin: that of the Middle East.

"Another point of coincidence is found in the goddess Cioacoatl, 'our lady and mother'; 'the first goddess who brought forth'; who bequeathed the sufferings of childbirth to women, as the tribute of death'; 'by whom sin came into the world.' Such was the remarkable language applied by the Aztecs to this venerated deity. She was usually represented with a serpent near her; and her name signified the 'serpent-woman'. In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations" (Ibid., Vol. II, pp. 326-327). It is necessary to relate that this deity was the mother of Huitzilopochtli, the god of war. This coincidence brings to mind another event. Almost two millenium before the birth of Jesus Christ another woman gave birth to a child under very interesting circumstances. This birth took place a long time after the death of the woman's husband. His name was Osiris and the woman was called Isis and her son was known as Horus. A little after the birth, the woman became a goddess and was called queen of heaven. Her son, as time passed, became protector of all other inhabitants by virtue of his being a valiant warrior. In other words, ~~he became the god of war as Huitzilopochtli did!~~

Let us return to Prescott:

"They (the Spaniards) could not suppress their wonder, as they beheld the Cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac! They met with it in various places; and the image of a cross may be seen at this day sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration.

~~"Their surprise was heightened, when they witnessed a religious rite which reminded them of the Christian communion. On these occasions an image of the tutelary diety of the Aztecs was made of~~

the flour of maize, mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, showed sign of humiliation and sorrow, declaring it was the flesh of the diety! How could the Roman Catholic fail to recognize the awful ceremony of the Eucharist?

"With the same feelings they witnessed another ceremony, that of the Aztec Baptism, in which, after a solemn invocation, the head and the lips of the infant were touched with water, and a name was given to it; while the goddess Cioacoatl, who presided over childbirth, was implored, 'that the sin, which was given to us before the beginning of the world, might not visit the child, but that, cleansed by these waters, it might live and be born anew!'

"It is true, these several rites were attended with many peculiarities, very unlike those in any Christian church, but the fathers fastened their eyes exclusively on the points of remembrance. They were not aware that the Cross was the symbol of worship, of the highest antiquity, in Egypt and Syria; and that rites, resembling those of communion and baptism, were practised by Pagan nations, on whom the light of Christianity had never shown" (Ibid., Vol. II, pp. 328-330).

Isis and her son Horus, perpetrated a fraud--a colossal fakery in the realm of religious inquiry. They anticipated the birth of Jesus Christ 2000 years ahead of time and "established" their feast days (Earl W. Count, 4000 Years of Christmas, p. 20).

The Mayas did the same. "Certain Mayan ceremonies profoundly struck the attention of the Spanish missionaries, because they believed that they had discovered a great similarity between them and the rites of the Catholic Church. Such examples were baptism, confession, and marriage" (Toro, op. cit., p. 83). It is not necessary then to say that the Mayas received their religion from the same source as did the Aztecs: from Babylon and Egypt.

The authorities are in agreement that the Mayas came from the North. No basis can be found for any conjecture. They only know that the Mayas existed when the Spaniard came to Mexico. Dr. Sylvanus Morley affirms that this race is probably a mixture of aborigines and Asiatic blood. He pointed out that Mayan children were born with a spot called the "Mongolian Spot," a pigmentation which measures about five centimeters more or less in diameter. Almost all Mayan children are born with this spot which is located at the

base of the spine but which is not sufficient evidence to link them with the Asiatics (Dr. Sylvanus Morley, "The Ancient Maya," p. 24).

#### LIKE A ROMAN TEMPLE

The Mayas, that is, various tribes which comprised the Mayan Race (the Maya-Quiches, Lacandones, and the Xius or tutul-Xius were among the more important) had attained a magnificent culture by the time the Spanish discoverers arrived in the sixteenth century. We find a vivid description of this civilization in a letter addressed to Felipe II (Phillip II), from Guatemala, dated March 8, 1576:

"Near this place on the way to the city of Pedro, in the first location in that province in Honduras which bears the name Copan, are some ruins and vestiges of a great population and of superb buildings--such that it would seem that in no time period could there ever be such barbaric talent as had the inhabitants of that province--a building of so much art and sumptuousness...

"Approaching the ruins, there was another stone in the figure of a giant...entering in, there was found a stone cross about 25 inches high...

~~"Farther on...there was a large statue of approximately four yards in height, carved out as a bishop dressed in a pontifical robe, with a well-designed mitre and rings on his hands. Next to it is a plaza of quite some age, with its steps, in the form which is written describing the Roman Colliseum. Some sections had eighty steps, tiles and certainly in some places carved out from very good stone and with satisfying beauty...And in the center of the plaza was another more prominent pillar, and, the other two of women, with long, elegant wearing apparel and hair styling after the Roman manner. The other is in the form of a bishop which seemed to have in his hands an object such as a small coffer of some sort."~~

The letter was signed Diego Garcia de Palacio, an eye-witness of the Mayan civilization. His narrative would seem to describe some temple or plaza of the Egyptian or pagan Romans.

#### PAINTING OR TATOOING

Another singular custom was that of tatooing. This was so extensively practiced that had the Romans arrived in place of the

Spaniards they would have called them "Picts". We quote from the Nueva Enciclopedia: "Men and women used tatooing with abundant and whimsical designs; as determining a greater distinction the majority of them, with the particular feature that the women only used it from the waist upward without quite reaching the breasts" ("Maya", Nueva Enciclopedia, p. 1145).

Alfonso Toro relates to us from his work: "It was frequent that men and women tinted their bodies with red, and later decorated themselves with pictures of other colors and even tatoos. They annointed themselves also with fragrant resins as they were very much lovers of perfumes" (Toro, op. cit., p. 88).

La Enciclopedia Universal Ilustrada adds, confirming what the other writers had said regarding tatooing, as follows:

"They annointed their bodies with the ix tahte resin and tatoored the greater part" ("Maya", La Enciclopedia Universal Ilustrada, Europeo-Americana, Vol. 33, p. 1283).

This practice of the Mayas, then, seems to have come from the north. As we have already seen, the Iroquois were accustomed to tatooing themselves and we have traced them from the British Isles--or more precisely--from the Picts.

Remember that the Iroquois had other customs which linked them to the pict: matriarchy and totemism. Let us see if the Mayas formed totemic clans. From Alphonso Toro's work from which we have already quoted we read: "As the Maya conforms to certain totemic beliefs, they put their clans or families under the protection of some animal which is considered sacred; and this is why some call themselves Balam or jaguars, and others Pech or tics (or lice), and others Baz or monkeys, and even others called Chan or serpents, etc." (Toro, op. cit., p. 88).

La Enciclopedia Universal Ilustrada corroborates the historian Toro, adding: "The Lacandones (one of the most important of Mayan tribes), is divided into totemic clans each one of which gives adoration to an animal or object" (Vol. 33, p. 1282).

They did not practice matriarchy in the same manner as did the Iroquois or the Picts; but the Maya women occupied a place of honor in the society of the most important in ancient Meso-America (Mayadom). She inherited property and intervned in matters of religion and politics of the Maya nation. The explorers extracted a stone stela or monument from the ground which they named "The Mayan Queen" in Quiraqua, Nicaragua. It belonged to the Old

Empire. This monument opens up our understanding that the woman did not lack power among the Maya. On the contrary, it can be pointed out that there was a queen among them. Something else can also be shown, evidence which is extremely important. In Chapter II we proved that the Amerindians lived in the islands of the Aegean Sea. ~~Is it not reasonable to think that they worshipped the Greek goddess Maia? This does not seem to be a coincidence; supposing that she was one of the seven Pleiades whose name, according to Ovid, gave origin to the month of May; and being so attached as they were to astronomy, it logically results that they had chosen that name.~~

## Chapter 7

### NATIVE PRODUCTS

It is said among botanical authorities that the principal products from the ground which the Indians consumed and which they utilized were originated from this continent. Others affirm that those who advocate this theory have no basis whatsoever for their hypothesis.

#### WHICH IS THE TRUTH?

We know that when the Europeans arrived at the American shores they found the Indians eating corn, smoking tobacco and cultivating cotton in order to make wearing apparel from its fibers. J. Eric S. Thompson, historian, says:

"Nevertheless, two or three cultivated plants (cotton, the bottle gourd, and perhaps the sweet potato) occurred in both hemispheres before A.D. 1492 and this is an important matter because of its bearing on contacts between the Old World and the New.... Botanists are about equally divided as to whether maize originated in South or Central America" ("The Rise and Fall of Maya Civilization," J. Eric Thompson, p. 55).

Well, we wish not to enter into the botanical controversy, but to trace these three plants for the sole purpose of shedding

light on the direction of travel which the Indians undertook. It is evident, though, that when they came to America they brought their civilization with them.

## COTTON

The most remote date in which we find references to cotton is found in two inscriptions of the Assyrian Sennacherib, which date from the year 694 B.C., and which states verbatim:

"A great park, like one on Mount Amanus, wherein were included all kinds of herbs and fruit trees, and trees, the products of the mountains and of Chaldea, together with trees that bear wool (or fleeces), I planted beside it (i.e., beside the palace).

"The miskamui--trees and cypresses that grew in the plantations, and the red-buds that were in the swamp, I cut down and used for work, when required, in my lordly palaces. The trees that bear wool (or, fleeces) they sheared, and they shredded it for garments," ("An Early Mention of Cotton: The Cultivation of *Gossypium Arboreum*, or the Cotton Tree, in the Seventh Century B.C., in Proceeding of the Society of Biblical Archaeology", K. W. King, Volume 21, p. 339). Only in Greek literature do we find the descriptive title of the wool-bearing tree. Herodotus related something about a corselet which Amasis, king of Egypt sent to the Lacedemonians as a present to them. It was embroidered with gold and tree-wool (cotton). (History of Herodotus, Vol. II, Book III, George Rawlinson, paragraph 47, p. 369). This famous historian also spoke of the cotton dresses that the Indian soldiers wore (Ibid., Vol. IV, Book VII, Paragraph 65, p. 53), and of wild trees which gave a type of wool finer and more beautiful than that from sheep (Ibid., Vol. IV, Book III, paragraph 106, p. 411). We would be able to cite the log of Nearchus, fleet admiral of Alexander the Great and many others in order to sustain our affirmation that the original home of cotton is the Tigris-Euphrates valley.

Ancient sailors and people of the sea in various migrations and in periodic travels carried cotton toward the west. We can, as well, trace out the itinerary of this plant through North African languages after this manner: in Sarakole (language of the western Sudanese peoples) the word for cotton is "Kalgudan", or "Kalgutan", words which are very similar to the Spanish names (Algodon) for this plant. In other tribes, the word more closely resembles the English

word 'cotton'.

Cotton was one of the items which Columbus searched for in the New World. In a letter he sent to "Their Highnesses", the king and queen of Spain, in which he promised them he would send them all the cotton they wanted, let us read the following:

In conclusion, to speak only of what has happened on this voyage, which has been sudden, their Highnesses can see that I will give them as much gold as they may require, if their Highnesses will give me some assistance. Now I will send them spices and cotton however much their Highnesses shall demand." ("Raccolta di documenti e studi pubblicati dalla R. Commissione Columbiana", Vol. I, part I, p. 132).

This same source gives us the story of what happened the day that Columbus disembarked on the island of Guanihuani. To continue, let us relate what the famous navigator wrote in his diary dated Thursday, October 11, 1492:

"I, so that they might have much friendship for us, because I knew that they were a people which would be better saved and converted to our holy faith with love rather than force, gave to some of them red caps and to some beads of glass which they hung around their necks, and many other things of little value. They had so much great pleasure at this and remained totally our friends that it was a marvelous thing to behold. Shortly after, they came to the ships' boats, swimming toward where we were and brought us parrots and cotton thread wound in balls, and many other things.." (Ibid., p. 16).

On Saturday, October 13, Columbus wrote: "They brought balls of spun cotton, parrots, spears, and other things which would be tedious to write down; and all they gave was for whatever was given to them. I even saw one of them give sixteen balls of cotton for three ceotis of Portugal, which are a Castillian blanca, and in them was more than an arroba of spun cotton" (Ibid., p. 18).

Some historians say that the cotton which Columbus discovered was not gossypium arboreum, but what is referred to as ceiba. It is evident that both the Indians of the islands and of the continent planted, cultivated and used the said product before the arrival of the Europeans. We can find reference after reference in which the Conquistadores referred to this fibrous plant which today we call cotton. Oviedo, in his history of the Indians says



of those of Yucatan: "On their bodies they brought many turns, windings or ribbons of cotton as wide as a hand" (Historia General y Natural de las Indias, Vol. I, G. F. de Oviedo, p. 512). This historian continues: "They brought some veils of dyed cotton" (Ibid., p. 523), "and the prince gave that together with an Indian maid with a light gown of cotton to Captain Gryalva" (Ibid., p. 530).

McNut quotes from Sahagun who refers to some who sold cotton in Mexico as follows: "He who sells cotton is used to have the sowing seeds with it and sows it: he that is retailing buys it from others in order to return it to sell: the cocoons of cotton which sell are good, fat, round, and full of cotton. The better quality and much esteemed cotton is that which is grown in the irrigated fields and the second grade cotton is planted toward the east: also of second quality is that grown in the direction of the setting sun" ("Letters of Cortes", Vol. I. F. A. McNut, p. 358).

Later Sahagun mentioned everywhere in the country where cotton was produced. We can leave it rest when we say that it is evident that cotton existed on both sides of the ocean many years prior to 1492 and "that it came west across the ocean with the ~~Indians~~" who were inhabiting these lands when the Spaniards arrived.

#### TOBACCO

When the white man set foot on American shores he encountered the custom of pipe smoking among the Indians. This was surprising as they did not know that inhabitants of the Old World smoked also, not as a habit but as a remedy for certain infirmities. ~~Smoking is a universal medical practice and became even a part of Greek medical science.~~ Many plants, especially heubane (from the same family as tobacco) is utilized in fumigations were performed by means of instruments quite resembling the modern smoking pipe. A considerable quantity of such pipes were found in the ancient tombs of Rome and others in Switzerland.

Stone fountains, especially the ones with the writings of Ibn-al-Paitai. inform us that in Persia and in Syria there was a plant called "tubbaq" (undoubtedly the tobacco of modern time), which was used by medical men of that time in the same manner as did the Greco-Romans, and that in Africa a plant of the same description

was utilized by the Arabs. Without doubt these herbs are the same ones known as "nicotiana tobacum" and "nicotiana rustica".

Among the negroes of Africa, tobacco was used in religious ceremonies and, as in North America, in ceremonies of a political nature. Smoking as a vice or habit was confined only to the princes and the rich, and certainly in America, the same as in the Old World, tobacco was obtained at a very high price.

The idea that tobacco originated in America had its origin in the "Colegio de Tlatlelulco" where the Spanish taught the use of this plant as a native science. Later, in 1570, a Frenchman published a work entitled "La Maison Rustique" in which he referred to this "native science of the Indians".

The error, thereupon, has been perpetuated by Peter Martyr, Oviedo, Sahagun, and Monardes. Wiener states in his work on tobacco: "those errors of the great writers about the American tobacco usage has become so firmly entrenched in the beliefs of philosophers, botanists, and archaeologists, that they can see no proof to the contrary" ("Africa and the discovery of America", Leo Weiner, Vol. II, p. 182).

~~The habit of smoking was unadulteratedly of American origin, but the use of tobacco and of the plant are not Amerindian. The Encyclopedia Britannica states that the better tobaccos of the world are from Asia Minor and the region of Thrace (article on "Tobacco", Vol. XXVI, p. 1083), the ancient home of the forefathers of the American Indians!~~

#### MAIZE

This grain was so profusely used, that it can be said without exaggeration that it was almost universally present among the aborigines of the Americas.

Thompson says: "Maize was a great deal more than the economic basis of Maya civilization; it was the focal point of worship, and every Maya who worked the soil built a shrine to it in his own heart. Without maize the Maya would have lacked the leisure and the prosperity to erect their pyramids and temples; without their mystical love for it, it is improbable that the peasants would have submitted to the increasing and stupendous program of building directed by the hierarchy. The Maya laborer knew that he was

building to conciliate the gods of sky and soil, on whose care and protection his maize field was dependent" (Thompson, op. cit., p. 253).

This renowned historian mentioned the prayers and supplications which were recited during the sowing season. The following passages taken from his writings describe a scene which occurs each year: "at daybreak the owner of the land goes to his field ahead of the rest of the party. There in the center of the field, he burns copal and sows seven handfuls of maize in the form of a cross oriented to the four world directions, and recites this prayer; 'O god, my grandfather, my grandmother, god of the hills, god of the valleys, holy god. I make to you my offering with all my soul. Be patient with me in what I am doing, my true god and (blessed) Virgin. It is needful that you give me fine, beautiful, all I am going to sow here where I have my work, my cornfield. Watch it for me, guard it for me, let nothing happen to it from the time I sow until I harvest it"(Ibid., p. 253).

Because there was so much diffusion among the tribes and because the use of maize was not known among the Europeans, the conquistadors concluded that this plant was of American origin. The authorities on maize are divided into two schools of thought concerning the origin of maize. Some believe that maize had originated in Peru and others support the theory that it came from the heights of Central America, but were not able to find a plant that even could have been the progenitor of maize, and though later found, the teosinte (*Euchlaena Mexicana*) of Central America, after some years of academic discussion, the more prominent botanists declared that teosinte was not the progenitor of maize, but a hybrid product of maize and another plant.

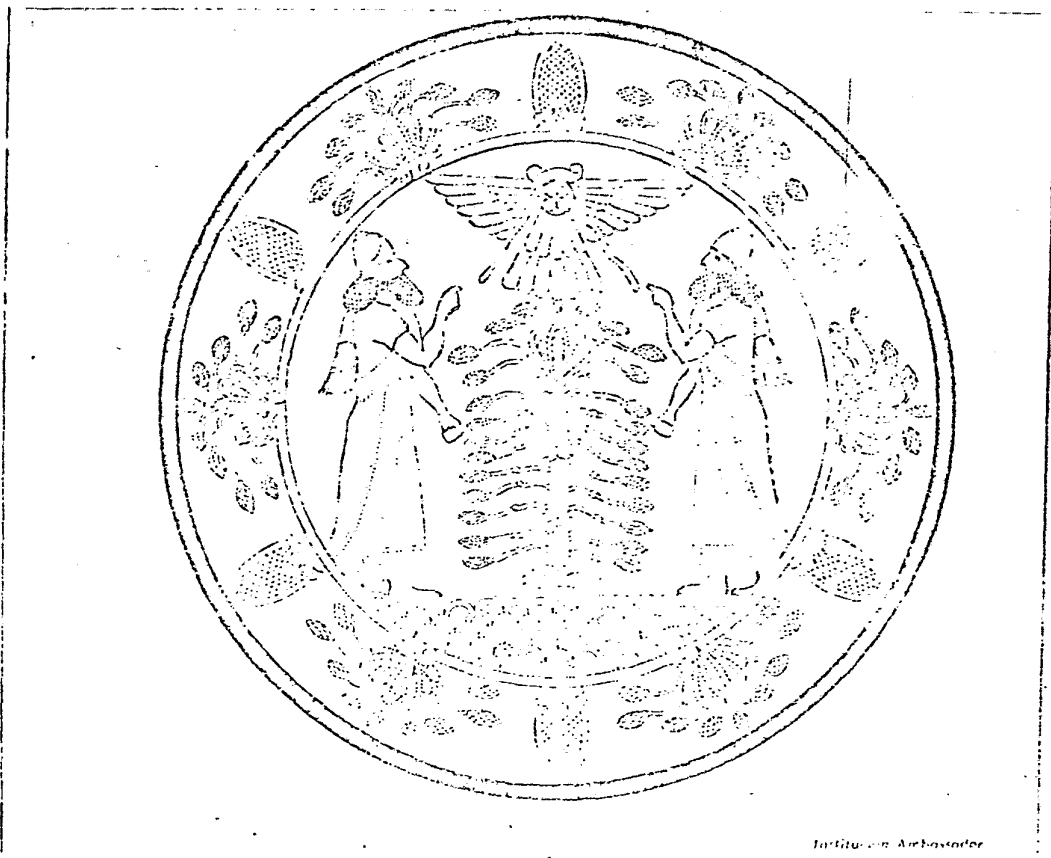
The truth is that maize is not originally from America but that it came with the first indigenous colonists to the American coasts and its native soil was the original home of the Amerindians and relates them with their ancestors which inhabited the Tigris and Euphrates Valley. Thus their tracks point out the route they took when they undertook their trek toward their final destination.

A final quote here is from the writing of Verril: "on a carved stone panel from the wall of the Hall of Nations in the palace of the Assyrian King Ashur-nassir-pal at Calah (Nimrud), and dating

from about 800 B.C. there is a figure of a deity standing beside a group of tall corn-like plants with jointed stalks and maize-like leaves and with stylized cobs and conventionalized tassels.

"The figure is depicted holding a small hand bag or basket in his left hand while in his right hand he grasps an unmistakable ear of maize" (Verrill, *op. cit.*, p. 116). In the drawing which is a reproduction of an engraving that is found in the temple mentioned already, we see two deities with a maize plant. All of the foregoing proves conclusively that maize was known by the Assyrians before Christ and that this so important a grain among the American Indians made the trip east with them proceeding from the same place.

In the Cairo Museum, Egypt, one can see two golden urns. One has the grains of an ear of maize sculptured on its side and the other has maize tassels represented in bas-relief. In the National Museum in Beirut can be seen specimens of several maize ears in iron which were found in the ruins of Balbek. Need we say more? ~~The products which the Indians used came directly from their ancient lands, traveling with them in their migrations toward the west.~~



## CONCLUSION

In this thesis we have presented some points or facts which have ripped up by their roots the diverse theories about the direction and itinerary of the ancient Indians. We have discovered and brought to light evidence which cannot be refuted and which prove conclusively that the progenitors of the American Indians did not come to this continent via the Behring Straits but in fact came from the very opposite direction. We have proven in these chapters that in their pilgrimage, the Indians left unhidden footprints which completely identifies them as the people which today form part of the great Latin-American nations. We have offered irrefutable facts which prove that the forefathers of the American Indians came with their symbols, their gods, their plants and their customs from a land far away and that they made of the New World their final home.

We have proved that the common beliefs concerning the origins of the Indians is like that of any other idea which is accepted with proof, false.

Here is the thesis which offers proof about the true origin about the American Indian and demonstrates that the Bible certainly was reasonable as it was in the land of Shinar (in the Middle East) that the Creator God confounded "the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth" (Genesis 11:9). END

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# Where Did the American Indian Come From?

Mystery of mysteries! Nearly everyone has puzzled over the origin of the American Indian. Did he come from Mongolia? from Egypt? from the South Pacific?

Certainly if the Bible has God as its Author, this Book of books could not have overlooked the New World. The Indians must have come from Noah, but from which of his sons?

Look at the table of nations once again. There is one son whom we have not yet located. It is TIRAS!

Tiras is mentioned only twice in the entire Bible, in Genesis 10:2 and in I Chronicles 1:5. The word "Tyros" used for the city of Tyre in Palestine has no relationship with Tiras, the son of Japheth.

Tiras journeyed to Asia Minor (present-day Turkey). We can pick up an abundance of historical evidence about the sons of Tiras. In fact there is more historical evidence concerning the migrations of Tiras than of any other son of Japheth. Yet the world has never guessed to what land the descendants of Tiras finally migrated!

The river Dniester, which flows into the Black Sea near the border of Romania and the Black Sea, was anciently called *Tiras*. That was the main seat of the people of Tiras for many centuries. These people migrated along the shores of the Black Sea, the Aegæan and the Mediterranean Seas—before the coming of the Greeks. The Greeks finally displaced them. Where were the people of Tiras driven to?

Before we can answer these questions we must first learn the tribal names into which the family of Tiras subdivided. Here are some of their names: *Dyras, Teres, Tauri, Carians, Calybes, Thyni, Amazons, Maias, Milyaes, Mauri, Gargars*. (See *Smith's Classical Greek and Roman Dictionary* for most of these names.)

Where, today, do we find these same people located among the nations?

In the NEW WORLD: where the American Indians are!

The *Amazons* are Indians in South America who gave their names to the

Amazon River. The *Mayas* live in Mexico and Guatemala. The *Tinné* Indians—the Greeks called them *Thyni*—live basically in Canada. The famous Tarascan Indians of Mexico are called after "*Taras*, the name of a tribal god," wrote Daniel G. Brinton in *The American Race*. *Taras* obviously means *Tiras*. In South America live the *Dures* Indians, the *Dorasques*, and the *Turas*, the *Tauri* and the *Dauri*; the *Trios* and *Atures*. In the Caribbean live *Calybes*—the same tribe that once lived by the Black Sea.

Could anything be plainer?

The people of Tiras are painted on the earliest monuments of the Mediterranean. The color of their skin?—"of... reddish-brown complexion... with... their long black hair done up into a crest!" (quoted from *The Sea-Kings of Crete*, by James Baikie, p. 74). From page 212 we read: "Judging from the surviving pictures, the Minoan men [the Island of Crete where the people of Tiras early settled] were bronzed, with dark hair and beardless faces."

An analysis of the ancient Indian traditions points universally to "an eastern origin"—across the Atlantic, not the Pacific. (See *The American Race*, p. 98-99.) In fact, the word Atlantic was used 2000 years before Columbus discovered America even though it is an *American Indian word*. Its root is *atlan*, meaning "water."

The Mexicans called their temples *Teocallis*. This word is directly related to the Greek, meaning "place of worship of God." The Greeks called the sons of Tiras, "sea people." The native Indian name *Anáhuac*, which the Indians of Mexico apply to the Valley of Mexico, means "around the water."

Only a slight migration may have taken place across the Pacific from Asia to America. The overwhelming movement has been out of the Mediterranean to the new world! That ought not be surprising. The ancient Phoenicians from Palestine left relics on the Azores Islands in mid-Atlantic! The Indians have numerous traditions of being ruled over by whites and of expecting whites to come from the East—across the Atlantic.



## Appendix B

### SUMMARY OF "COMPENDIUM" MATERIAL ON AMERINDIANS

Europe and the Mediterranean world were early, and comparatively late, inhabited by "Red Men". The Phoenician sailors of the ancient world were known to have travelled far out into the Atlantic and to Northwestern Europe. The Greeks called them Phoenicians because that is what they were--"Red Men". "Phoenician" is derived from the Greek word for reddish dye. The ancient Egyptians painted the Phoenicians on their walled tombs and on papyri with red skins. Julius Firmicus stated that "In Thrace (all men are) red". Thrace was north of Greece and originally populated by the children of Tiras, son of Japheth (Gen. 10:2). ~~It was from Thrace that Odin led the Agathyrsi and the Cruithne to Northwestern Europe when he founded the Danish Kingdom in 1040 B.C. In Ireland they found the people whom the Romans later called "Picts".~~ The true Picts were uncivilized people who painted themselves, but because the Cruithne ruled over the Picts who lived in the Scottish highlands, later writers called them both "Picts". Most of the true Pict population suddenly disappeared from Scotland in 503 A.D. upon the coming of the Milesian Scots out of Ireland. However, remnants of the Picts continued to be referred to as late as the seventeenth century. Many writers, from ancient to recent times, have mentioned the wild men of dark or swarthy skin, who inhabited parts of Scotland and nearby islands. Even their wigwams and painted bodies are mentioned, until their last remnants apparently died out as late as the beginning of the nineteenth century.

Though there were many wild and rude American Indian tribes who had no written history, there were many civilized tribes who did. The Mayas, for instance, had their own way of making paper from bark, upon which they kept their records. The Spanish burned as many of these books as they could, but several, including the Popul Vuh, escaped. This work traces the origin of the Mayas eastward across the Atlantic to the New World. Many other tribes had similar legends and traditions, oral if not written. ~~The Mayas claim that their kingdom was founded by a great eastern ruler named Votan or Oden or Dan.~~ He was a white man who lived

about 1000 B.C. He is the Odin, king of Denmark, whom Scandinavian history records as having made great voyages in ships, lasting many years. The Old World continued to communicate with the New from his time until a little Ice Age in the thirteenth century froze the Baltic. The Vikings no longer went there. The Catholic Church no longer appointed bishops over "Hvitramanna Land" beyond Iceland. Knowledge of the existence of America was lost till Columbus went to Iceland and learned of its existence, and subsequently sailed to its shores.

Tradition universally assigns white leadership to every major recorded migration of the American Indian from far to the northeast. The Toltec and Aztec nobles were descendants of the white, Norse leaders, and had a lighter skin than those over whom they ruled, as the Spaniards noticed. One tribe, the Quiches, has written traditions of descent from the Israelites of Petra after the Exodus. The explanation of this is that the Canaanite Hivites lived at peace among the Israelites at Petra (Gen. 36:2, 20, 24), and one of the tribes that Odin lead from Thrace to Denmark to Mexico was called "Chivim", which is exactly the Hebrew spelling of Hivites.

In 376 A.D. the Roman invaders drove the Maiatai (Greek for Maia folk) from Scotland. These are the Mayas who migrated to Mexico. Later, in 503, the Scots from Ireland drove out the tribes of the Picts from Scotland, and these Picts joined the previous emigrants in Mexico. These dates are confirmed exactly in the written traditions of these Indians. In the recorded history of the Toltecs, a king named Huemac reigned from 1046-1121 A.D. He was a famous white man who came from the east with a religion that banned human sacrifice and used the symbol of the cross. He came and went from Mexico several times during his 75 year reign. He is Icelandic Bishop Eric Gnipson of the Catholic Church. This is why the Spaniards found such Catholic rituals as holy water, nuns, rosaries, the cross, and penances among the American Indians.

The Incas of Peru have accurately preserved their history since the Tower of Babel. At that time they lived outside Mesopotamia, near the River Tyras in Russia. Soon they migrated to Peru. From the events in the reigns of their kings it is evident that they had contact with the Old World almost continually.