

Jacques de Mahieu

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BOOKS



Jacques de Mahieu

Columbus arrived later

Enigmas of History Collection

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Original title: *les Templiers en Amérique*.

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I

The secret of the Temple

We are in the 11th century, in the heart of Christianity. First Romanised, then Germanised, the Church no longer has much to do with the small, ungodly sect from which it was born. The tradition of the West has prevailed over the spirit of the desert in every respect. We are therefore a long way from the obscurantism that the Age of Enlightenment reproached the Middle Ages with. The pope is not infallible in every respect, and his temporal power makes him a head of state practically equal to all others, subject to the demands and consequences of diplomacy and war. Ideas are agitated and freely expressed in the small circle of the clergy, behind the simple cover of an orthodoxy, whether sincere or not, which is reduced to a mere façade. However, Aristotelian realism had not yet conquered the University, which it would not do until the following century. Hardly anything is known of the Stagirite, except for his treatises on logic. Instead, Platonic idealism dominated the minds, a Platonism seen in most cases through the distorting prism of Plotinian and Gnostic aestheticism, which found in the Gospel of St John an unobjectionable doctrinal basis and to which St Augustine had given its clear credentials before the Christian world. We are *thus witnessing* a new outbreak of mysticism, whose main centre of influence is to be found in the Cistercians. However, this impulse was not only due to the air of the times. A man gave rise to it and directed it with an extraordinary talent.

Abbot of Gairvaux, the second house of the contemplative order founded in 1098 according to the rule of Saint Benedict and in the spirit of Saint Augustine, the future Saint Bernard dominated the first half of his century. A mystical writer who came to the conclusion that salvation could be obtained through ecstasy, he was a sacred orator capable of delivering some hundred and twenty sermons on the *Song of Songs* of King Saul, but also of preaching to lords and crowds of

people about the seventeenth century.

He was the intransigent superior of an order which, in thirty years, spread throughout the West. He was also an adviser to the popes, to one of whom Eigenius III dedicated his *Considerations* on the Evils of the Church and the Duties of the Sovereign Pontiff. The princes fear him, for they are not unaware of his hatred of feudalism and his influence over the people. In a Middle Ages in which the quarrel between the priesthood and the Empire dominates all political activity, when Rome does everything in its power to impose itself on the sovereigns, and the latter in their turn strive to assert their temporal autonomy in the face of spiritual power, Barnardo is the man of the universal and theocratic Church.

That is why he applauds the idea of crusades. They are an effective means, on the one hand, as he says, of weakening the feudalists and, on the other, of checking the advance of the Turks. They also offered the advantage of re-establishing contact between the West and Byzantium, which was essential for the reunification of the Christian world. The future St. Stephen, Abbot of Cîteaux, had not ordered all his monks, as soon as Jerusalem was taken, to devote themselves to the study of the Hebrew texts, with the help of a group of rabbis? Did not Bernard himself maintain the most cordial relations with the Jewish communities of Europe, to the point of rushing across the Rhine to put an end to a pogrom? Finally, the crusades provided an excellent pretext for the creation of a militia, an essential factor of power which the country lacked.

One fine day in 1118, nine French knights arrived in Jerusalem and presented themselves to King Baldwin II. Their leader, Hugues de Payns, a native of Champagne, is related to the count's house. Three of his men are Flemish like the king, who obviously cannot fail to know them. The fourth, the Burgundian André de Mont-Bard, is Bernhard's uncle. Nothing is known of the other four, except their proper names and the surname of two of them. Baldwin, to whom they were no doubt warmly recommended in all probability by the abbot, welcomes this strange group, who come neither to fight nor to join the Hospitallers of St. John of Jerusalem, who are responsible for the care and protection of the pilgrims. Hugues explained his intention to create a community of soldier monks, whose mission would be to "guard the public famines". Baldwin gave him permission and installed him in a wing of his palace, built on the site of Solomon's Temple, where the El Aqsâ mosque now stands. He even desalo-

The king gives the palace to the canons of the Holy Sepulchre. A little later, the king cedes the entire palace to them. Although they remain laymen, the knights pronounce before the patriarch of Jerusalem the three monastic vows of obedience, chastity and poverty.

For ten years, Hugues de Payns and his companions remain in Palestine, without being mentioned at all. Although they occupied a building in which the king, his eorte and the canons had once lived comfortably, they refused to be recruited. Only the tenth knight came in 1125 to join them: Hugues, Count of Cham-pagne, a lord almost as powerful as the King of France. In order to do so, he repudiates his wife and abandons his children. Are they really there to guard the roads? There is good reason to doubt it, especially as the military strength of such a small group is insigniñcant. Incidentally, the chroniclers do not mention their participation in any combat. So? Then we can give free rein to the imagination. It has been said, without a shadow of proof, that the nine knights were charged with searching for the Arun of the Covenant and the Tablets of the Law - it has even been hinted that they had found them in the cleansing of the Temple stables - or to collect, by esoteric initiation, some "Ancient Knowledge". The truth is that we do not know anything about the activity of Hugues de Payns in Palestine. Indeed, ten years seems very long if it is only to prepare the ground for the order of chivalry that he was going to found.

In 1127, Hugues and five of his companions returned to Europe. Baldwin II entrusted them with a twofold mission to Pope Honorphitus II and Bemardo: to obtain from them the preaching of a second crusade, which would provide the king with the reinforcements he urgently needed. But that was not the real purpose of their journey. In fact, as soon as they arrived, Bernard gave them the rule he had drawn up, in the spirit of the Cistercians, for the new order of which they were the nucleus, and in January 1128, in Troyes, he presided over the council which ratified it. The *Ordo Pauperum C'ummiffioiiium Christi Templique Salomonici* (Order of the Poor Brothers of the Arms of Christ and of the Temple of Solomon) was born. Its members will be given the names of *Miliies Templi* (Knights of the Temple or Knights Templi, in French), *Frames Militias Templi* (*Brothers of the Militia of the Temple*), *Commilitones Christ* (Brothers in Arms of Christ) or, more commonly, *Templarii* (Templars). Admittedly, this direct reference to the Temple of Solomon is strange, since the Middle Ages did not have a great appreciation of the Old Testament. We are allowed to doubt that the name of the Order refers to the

Temple of Solomon.

simply to the building in which its founders were installed.

Is it a consequence of Bernard's very special interest in the *Song of Songs*, that slightly erotic poem which Bernard's exegesis regarded as the esoteric and prophetic love poem of the Church, the bride of Christ? Or is it the result of an intention to return to the Eastern sources of Christianity?

In any case, the Order immediately gains momentum and develops with astonishing speed. Recruitment is opened. Knights flocked in, along with many other volunteers - or should we say novices - who were not knights. For about a hundred years, the Knights Templar would perhaps guard the roads of Palestine and Syria, but above all they would provide the Frankish kings of Jerusalem with troops of endurance, who would take part in all battles to the end. At the same time, the Order was firmly established in Europe, divided into nine provinces: France, Portugal, Castile and Leon, Aragon, Majorca, Germany, Italy, Apulia and Sicily, England and Ireland. It is true that in Europe there are no infidels to fight, but there is a power to be established and a plan to be carried out. The encyclopaedias are multiplying, and their dominions are increasing day by day. The process accelerated after the abandonment of the Middle East, when the Grand Master settled in Paris. At the beginning of the 15th century, the Templars had around 10,000 commands in the West, nearly 1,000 of which were in France.

Ten thousand encomiendas, but also bailiwicks - or military posts - dependent on them, and farms or bastides, generally fortified. The Order itself is made up of three categories of brothers:* the knights (*militēs or equites*), all of them nobles by birth or, more rarely, ennobled, to whom the functions of command correspond by right; the chaplains (*clerici*), who are attached to the magistri (masters) or who serve in the churches; the sergeants (*servientes*), divided into two classes, the *servientes armigeri*, who provide the knights with their esquires, their servants-at-arms and their accompanying infantrymen, but who are also in charge of the administration of the Temple's goods and of all its economic activities - we shall speak of them later - and the *serrieaier famigeri*, who are responsible for the administration of the Temple's goods and of all its economic activities - we shall speak of them later on, and the *serrieaier famuli*, which include the brethren *casaliers*, or *conventual firatres conversos*, and the resident brethren *firatres residents*, some of whom are also called *ex-officio brethren firatres oJcii*). Next come the guests of the Temple (*hospites* or

* The numbers refer to the **bibliographical** note at the end of the volume.

mansionarii Templi), who serve in a temporary capacity. The priests (at least those who are not priests) and, it seems, some of the residents, may be married. Finally, the Order grants its protection to affiliates of all kinds: lords who swear an oath of fealty to it, merchants who use its commercial services, craftsmen who settle on its lands, and many others. At the lowest level of the scale we find serfs, bound to the glebe according to feudal customs, and even nephew slaves, brought from Palestine. At the top of the hierarchical pyramid reigns the Grand Master, elected by a chapter of knights representing the nine provinces and absolute sovereign, with the exception of certain powers reserved by the chapter (receiving new knights, selling the Order's property, appointing the Grand Mentors of the provinces).

The term sovereign must be taken in its broadest sense. Indeed, the Temple accepts no authority other than that of its Grand Master. It escapes all temporal jurisdiction, and its dominions enjoy everywhere the right of extraterritoriality. The brothers and members are subject exclusively to its courts. The Order - the only one of its kind, apart from the Cistercians - is exempt from all taxes, including the tithe of the clergy. It also escaped ordinary ecclesiastical jurisdiction, that of the bishops. Thanks to a bull of 1162, its capitulants and affiliated priests, who have the power of absolution reserved to the archbishop and are the only ones with whom members of the Order can confess, depend only on the Grand Master, who in turn depends only on the Pope, who fears him. As a sovereign state above the temporal states, an independent Church within the Church, the Temple does only its own holy will. Until the day in 1307 when Philip the Fair, taking the bull by the horns, seized the commands, imprisoned the brothers, sent Grand Master Jacques de Molay to the stake and obtained from Pope Clement V the "provisional" dissolution of the Order.

In the course of the trial, accusations flood in. The Templars confessed. They confessed under torture, during interrogations conducted by the royal provosts and the royal inquisition. They confess in Britain, where they are not tortured. They also confess when the ecclesiastical inquisition, following the express instructions of the pope, who personally attends and participates in the hearings, listens to sixty-two gentlemen and sergeants, "an interrogation which was conducted slowly and with much consideration and gentleness by high dignitaries of the Church, an archbishop, several bishops, etc. [...]. [...]. The declarations of the

The confessions thus obtained are more trustworthy than the confessions, otherwise brief, uniform and uninformative, which the inquisitors and the king's men had extracted from them by torture immediately after their arrest".² Of course, the accused were not free, however, and reprisals were to be feared if they recanted.

Had the customs of the Templars relaxed? One might think so, since the monastic rule was undoubtedly too harsh for men-at-arms imbued with the customs of the Orient. Is it not still said in France "to swear like a Templar"? Did the brothers practise sodomy and were they obliged, on the day of their reception, to kiss the mouth, the navel, the anus and the virile parts of the officiating master? This is not to be excluded in these soldier monks, who were forbidden to have any contact with women, and the presence of boys in the commendations seems a little suspicious. Perhaps in this respect they were influenced by the customs of the Muslim world and, after all, it was not so long ago that homosexuality was no longer officially permitted in the navy. Harder to believe, but not impossible. Alchemy was fashionable in the Middle Ages, and from alchemy to witchcraft was only one step. But the infanticide has always been accused of infanticide by the unpopular religions. In any case, the brothers inspired little confidence, judging by the then common expression: *custodiam vobis ab osculo Templariorum*, beware of the Templars' kiss. Moreover, the Templars were not very difficult to recruit, since the rule allowed them to accept excommunicated knights (criminals, perjurers, thieves, murderers), who were previously absolved by the chaplains of the Order without any difficulty.

What seems almost certain is that the Temple had introduced some unorthodox variants into Catholic doctrine. Let us leave aside the problem of the famous Baphomet, the Luciferian or Gnostic idol which they are said to have worshipped, and of which it is not known with certainty what it represented for the Order. But the fact that the future knight had to trample on the crucifix before pronouncing his vows can hardly be doubted. Naturally, it was not a question of disowning Christ, but, on the contrary, of affirming his glory without blemish. It was not the Son of God who died on the cross, but some political agitator for whom he had been substituted. Had the Templars in Palestine gathered new information on the question? Or were they trying to free the Jews from the accusation of deicide and thus remove an obstacle to "conciliation or [to] the reconciliation of the past with the pre-existence of the past", or to "the reconciliation of the past with the pre-existence of the future"?

The 'present and the future, in the great thought of divine unity', in John Charpentier's phrase?

This last explanation should not be rejected *a priori*, no matter how hypothetical it may seem. Bernard's Platonism, Alexandrian and Johannine and therefore somewhat tinged with gnosis, must have been reinforced in the Templars by their contacts not only with Byzantium, but also with the Jewish cabalists and the Muslim Sufis, not to mention the *Assacis* (*haschichi*), a mystical order of Islam whose organisation and even habit curiously coincided with those of the brothers of the Temple. Michelet does not hesitate to attribute to them an ecumenical intention totally foreign to the spirit of medieval Catholicism: "The idea of the Temple, higher and even more general than that of the Church, was in a certain sense above all religion. The Church perished, but the Temple did not perish. Contemporary with all ages, it was like a symbol of religious perpetuity'. This ecumenical intention would explain not only the Order's benevolent neutrality towards the Cathars during the expedition against them by the barons of the North, with the blessing of Arnaud-Amaury, abbot of G- teaux - the Templar distanced himself from the strictly orthodox successors of Bernard - but also, some thirty years earlier, the Order's neutrality towards the Cathars during the expedition against them by the barons of the North, with the blessing of Arnaud-Amaury, abbot of G- teaux - the Temple distanced itself from the strictly orthodox successors of Bernard, but also, some thirty years earlier, his barely disguised approval of the plan of Henry II Planta- genet, King of England, i.e. the division of the Holy Land with the Muslims, who, in 1180, were preparing to make the final and victorious assault on Frankish Jerusalem, which they did seven years later. A project which received considerable support from the Count of Toiilou- se, Raymond V, protector of the Albigensians and ... brother-in-law of Saladin, who had married his sister. The Temple, which dreamed of a universal monarchy under its control, did not take a dim view of a possible alliance between Christianity and Islam, the Islam to which many of the brothers would turn after the dissolution of the Order. This was the moment his chapter chose to appoint a Languedocian, Robert de Sablé, whose sympathies were no secret to anyone, as Grand Master. The King of France was worried, as was the Pope. However, the pope and the king were on as bad terms as one can imagine, and the quarrels between Rome and Paris dominated the whole of the 12th century, even, and especially, during the reign of the future Saint Louis. Until one day, thanks to Philip the Fair, Bertrand de Got, Archbishop of Bordeaux, took the pontifical throne under the name of Clement V. This marked the end of the Order of the Temple.

2. The property of the Templars

It is true that the military power of the Order is by no means negligible. Fifteen thousand knights and forty-five thousand sergeants are attributed to it - the exact figures are not known because of the destruction of the archives, a matter which we shall return to - without counting the conventuals, the residents, the guests and the vassals. However, this army is not operational, as it is scattered all over Western Europe. It will therefore be unable to offer the least resistance to the gendarmes of the King of France. And yet it is this dispersion that gives the Temple its strength, for it is thanks to this dispersion that the Order can administer the goods it acquires with incredible rapacity and which it makes bear fruit by methods that the West has not known since the Roman decline. For, although the Temple is a religious order and a militia, it is also a gigantic *trust*, in the most capitalist sense of the term. At the origin of this fortune are, of course, alms and war. Like all religious, the Templars take an individual vow of poverty, but the Order, like all orders, has the right to acquire. Even its rule imposes the obligation to keep everything, never selling anything, "not even a piece of wall or an inch of land", except with the authorisation of the chapter. He went so far in his greediness as to refuse, contrary to the customs of the time, to pay ransom for his men who were taken prisoner, and even to contribute his share to the ransom of King Louis IX, taken prisoner by the Saracens at Mansurah. It may be doubted whether the pilgrims to the Holy Land contributed voluntarily and to any appreciable extent to their enrichment. But the knights and some of the sergeants - the bourgeois sergeants - that he received in his ranks all contributed a dowry. Other crusaders, concerned for the salvation of their souls or wishing to provide themselves with decisive support in the countless feudal conflicts that constantly divide the Frankish forces, make a donation to God, to the good of the people, and to the good of the people. They "make a donation to God, to the Blessed Mary and to the brothers of the Templar militia" of goods or benefits enjoyed only by the latter. The infidel is robbed and ransomed, and perhaps even traded a little for a time. the long lulls between battles.

The Temple also built up a fleet that first of all rivalled Venice and then tended to conquer the monopoly of transport between Europe and the Middle East. It had private ports in Majorca, Golluire, Saint-Raphael and Monaco. However, this is not enough for him. It therefore also uses the port of Marseilles, the main commercial city of Provence, which benefits from franchises in the kingdom.

not free of Jerusalem. And he used it to such an extent that the consuls of Marseilles became concerned and demanded a fair distribution of the freight between the ships of the Order and those belonging to local shipowners.⁶ This concerned the transport of troops, which the sovereigns participating in the crusades and the princes settled in the Holy Land paid dearly for, and the transport of pilgrims, which was not free. But also, and above all, the trade in goods. Weapons, horses, and clothing were shipped to Europe; wines from Palestine, spices and sugar from the Indies, silks and tapestries from Persia, fabrics from Dâmasco, perfumes from Arabia. A fruitful trade, in which the templarians soon secure their share of the lion's share.

However, what the Order accumulated in the Holy Land was nothing compared to the goods it collected in Europe. Piousness and piety led sovereigns and great feudatories to ask for the prayers of the knights and the support of their militia, donating temples and fortresses to the Temple - as early as 1128 in Portugal. Some lords, large and small, graciously gave or bequeathed their feudal estate or part of it. Others, grazing rights, customary rights, milling rights, river rights, i.e. the right to take "from each barge, boat or barge loaded with wood, a bundle of wood, and from each of these boats loaded with bundles of wood, a bundle of wood". The Order does not disdain anything, neither the five fiefs given to it at once, in 1205, in Courbepine, Normandy, nor the best suit of clothes for the deceased or five salaries in money, at its convenience, to which it is entitled every time there is a death in Monlin-Robert, Brittany. He also buys, "out of charity", as is specified in numerous notarial acts, immense domains. And Philip the Fair tried in vain to prevent him from doing so, before taking more expeditious measures. He even challenged the questionable will of Alfonso of Aragon, claiming his entire kingdom. It was not awarded to him, but he obtained "lands, goods in funds and rents". Thus, in one way or another, he managed to possess entire regions, with their castles, their aldeas, their forests, their arable land and their serfs. It also has vassals, who pay a very useful protection in these unstable times in the form of rents and exemption from the royal taxes enjoyed by the Knights Templar.

If the Order were to go no further than this, it would merely be following, with a few additional privileges, the example of all the other religious communities of the Middle Ages, which lived from alms, no doubt, but above all from the exploitation of their lands. It is hardly worth noting that their farms - several thousand of them in France alone - were linked to the encomia and cultivated by the "messieurs du Temple" - the "messnage of the Temple" - and that

they were the only ones to be able to exploit their land.

In the cereal regions, some of them even have granaries. In the cereal-growing regions, some of them even have granaries, where the Templars store wheat to resell it, in times of shortage, at abusive prices? At least that is how they are reproached. The slander vanished of its own accord," writes Louis Charpentier, "from the moment when the rule forbade any Templar, even if he was a dignitary, to sell any of the Order's property without the decision of the chapter. And the wheat bought belonged to the Order. And there were no merchants in the Temple. "* It is indeed possible that the accusation of speculating in grain is nothing more than a slander, since it cannot be denied that the granaries in question contributed greatly, during the 11th and 12th centuries, to preventing the famines that had previously ravaged Europe. It is even known that, during periods of hardship, the Temple distributed free coinuna, the mixture of wheat and rye which formed the basis of medieval food. The rule imposes the obligation of almsgiving, but it is also a good policy. Nevertheless, it is still true that the Order was fully engaged in trade and that many of the encomiendas had warehouses attached to them. In addition, the encomiendas protect the markets, for a fee of course. To prove it, one proof is enough: in Nantes, the Temple refuses to pay the bishop the royalties due to him on the sale of wines.

However, the granaries and, more generally, the warehouses owned by the encomiendas are not only, or even primarily, for the storage of agricultural products belonging to the Order. They are mainly warehouses in which free peasants and merchants store their goods - in exchange for payment -, protected from pillage and the taxes levied by the nobility. In reality, this is only a secondary aspect of one of the activities of the Temple, the protection of the roads.

Roads are very unsafe in the Middle Ages, and travellers are often robbed by gangs of drones, and during the winter, wolves do not hesitate to attack them. In addition, the transport of goods is taxed by innumerable manorial and communal tolls, similar to those which still exist today, for the benefit of the State, on certain motorways and bridges. Now, without safe roads and cheap transport, trade languishes, as prices soar from one region to another. It is not uncommon for a village to suffer the effects of a cruel famine caused by hail or a cattle epidemic, while the neighbouring commune or fiefdom is bursting with grain or livestock, the cost of transporting which makes prices unaffordable for the hungry. The Tem-

The problem has been successfully solved. Their commands are linked by roads that cover the whole of the West in a narrow network and are patrolled by horsemen. They provide travellers with stage lodges - the *hospitots* - where they can spend the night with their pack animals and goods. There are no tolls on these "Templar routes". The Order has demanded their suppression, and no one, neither lord nor communal magistrate, would dare to oppose it. Although the revenues it receives are minimal, the increase in traffic makes its profits appreciable.

But transport difficulties were not the only hindrance to trade. In the Middle Ages, money was extremely scarce and was generally reserved for the payment of taxes. In the al- deas, barter was the rule. However, trade on a larger scale is difficult without a bank. That is why the Templars set up a bank. And each of the encomien5as constitutes a branch of it. The merchants deposit their gold in them, when they have it, against which the order issues bills of exchange. When they have no monetary value, they leave goods as collateral - the actual *warrant* - and transfer their value in bills of exchange. All this, of course, against payment of a premium. The Templar bank also received in trust the treasures of lords and bishops, including that of the King of France, on whose behalf, moreover, it was responsible for collecting certain taxes, thus playing the role that would correspond, a few centuries later, to the *fermiers généraux*.

The Temple does not let sleep in the cellars of its fortresses the metal that is entrusted to it nor that which belongs to it entirely, which is constantly increasing. Lu lends to princes, to great and small lords, to bishops, to the communes, to private individuals, sometimes with mortgages, and even organises in its commendations pious monasteries which lend on bond. However, usury - and all interest is usurious, according to the rules of the time - is strictly forbidden, both by the ecclesiastical authorities and by the secular powers. Only the Jews, who, enjoying a special status, are not subject in terms of their usages and customs to either of the two, can indulge in usury, not without periodically provoking the plundering of their goods by the people and their confiscation by the sovereign. As we have already said, the Temple is extra-territorial. Nothing forbids it to compete with the Jews. It exploits this advantage and abuses it. To cite but one example, it lent fifty livres tornese*' to a certain Peronnelle de la Gou- berge, of the parish of Ormes, Normandy, in exchange for the cession of a rent of twenty-four livres tomeses, four capons and a

hen with forty-one eggs.^o More than fifty percent interest per year!

3. The financing of the cathedrals

There is good reason to include among the "beneficiaries" of Templar credits the bishops and the communes which, from 1140 onwards, began to build Gothic churches under the inspiration of the Cistercian monks. There is no documentary proof, as the Order's archives have disappeared, but Louis Charpentier has solidly demonstrated this in a work in which, unfortunately, the worst of the evidence is to be found.

-an esoteric view of the medieval world- is mixed with the best.'

-You have to see things as they are," he writes. Most towns in France, especially north of the Loire, are reduced to small agglomerations, with extremely limited means. Money is rare and does not circulate. When a commune has any money, or can procure it, the construction it undertakes concerns first and foremost the ramparts which - relatively speaking - protect it from the wars of the Iricesarites and the bands of robbers, who no more respect the open towns than do the regular troops.

"The cities, therefore, have only small churches, and do not have the means to build large ones. At most, in the rich cities, such as Rouen - the second city of the kingdom - the number of parishes multiplies, thanks to the donations of one or the other.

"How then, in a few years and everywhere at the same time, from Paris to the small agglomerations of a few thousand inhabitants, was it possible to find the money needed to undertake these enormous constructions? To put the problem in perspective, there is practically no conurbation of the size of Chartres in the Middle Ages, equivalent to today's population of about ten thousand inhabitants, capable of building a simple swimming pool, which is, after all, nothing more than a hole dug in the ground. And these agglomerations (Amiens and Reims are scarcely bigger than Chartres) can suddenly offer themselves the luxury of cathedrals capable of containing a stadium...".

And Louis Charpentier concludes: "Only one organisation was then able to take on the role of banker-treasurer, to provide effective and continuous assistance and to organise the work, the organisation of the Temple. It is clear that the Knights of the Temple were not able to cover the costs of the

the burden of construction. Their wealth, however great it was, would not suffice. They could only lend.

What reinforces this reasoning is the fact that the Order has under its patronage a fraternity of foremen, stonemasons, masons and image-makers. It takes a lot of people, as well as an extraordinary science, which, as we know, comes from the Cist to build in less than a hundred years more than eighty immense cathedrals, not to mention about seventy churches of lesser importance. In the Middle Ages, however, there were three confraternities of builders, whose members, hierarchised into four grades - initiates, completed officers, received officers and affiliates - and subject to strict discipline, jealously guarded the secret of their art, handed down in their residence-schools, the *cayennes*, not to mention the secret of the "great code", associated with the ceremonies reserved for initiates, about which we know nothing". The Sons of Father Soubise, founded by a legendary Benedictine, are attached to the order of Saint Benedict and are exclusively devoted to the construction of Roman churches. The Sons of Maitre Jacques, whose activity is less well known to us, only work in the south of France, especially on the road to Santiago de Compostela. The Sons of Solomon are linked to the Temple, as their name indicates, but are they part of it as official brothers or affiliates, or are they a sort of lay minor order, placed by the Cistercians under the protection of the knights? We do not know. But we do know that, thanks to the intervention of the Knights Templar, Louis IX granted the confraternities franchises that Philip the Handsome annulled at the same time as he suppressed the Order. Far from obeying, the Sons of Solomon then went underground. Many of them chose exile, where they took the name of *Cornpagnons Étrangers du Devoir de Solomon*. They reappeared in 1790, when the corporations were dissolved, and were mysteriously tolerated, despite the fact that the Le Chapelier law forbade any workers' association. It is not by chance that Freemasonry, which prepared the French Revolution, is still claiming today the "initiatory heritage" of the Temple....

However, the financing of cathedrals poses a problem. Salaries could not be paid in bills of exchange. Therefore, the loans granted to the bishops and the communes had to be paid in cash. Now, as we have said, coinage - exclusively metallic, of course - was very rare in the Middle Ages. Silver coinage was practically non-existent. The pieces that do exist from Roman times have long since worn out. The Crusaders brought some from Palestine, where they were more valuable than

The amount of gold, but the quantities are very small. Consider that the Temple treasure in the Holy Land, at the time of the evacuation, amounted to only ten mule-loads, or less than a tonne, which does not amount to much. In Europe, there are no silver mines in operation. Those in Germany have not yet been opened; those in Russia are not even known. That leaves gold. I am not in a position to estimate the cost of building one hundred and fifty Gothic churches, eighty of which are cathedrals, in a hundred years. But I do not think I am wrong in saying that all the money from the encomiendas and all the deposits of their clients would have been far from sufficient to meet this cost. It is true that the Templars reopened some old mines in the Toulouse region, which had already been exhausted in Roman times. They had to abandon them. However, they had miners and smelters come from Germany and settled in the Charbonnières, where they lived in complete isolation and under intense surveillance. The foundry continued to work after the closure of the mines. Nearby, the commanderies of the Coume Sourde and the Hermitage minted coins, as did their vassals, the lords of Bézu, an impregnable fortress on the Templar road from Portugal. Throughout Europe at the time, there were other mints doing the same thing. The coins minted were no longer gold, but silver. In the course of the 11th and 10th centuries, they multiplied to such an extent that they quickly became a normal means of payment, which contributed greatly to a veritable economic euphoria. But where did the metal come from? Nobody knows. Or rather, those who do know are keeping quiet.

4. The secret harbour of the Temple

There is also a great deal of silence among the Templars. The Order is sovereign. Only the knights know the royal charter. They do not even have the right to keep the text in their possession, for fear that it will fall into the hands of the sergeants, even though the sergeants are also brothers. The masters make their decisions in the greatest secrecy. And the Temple archives, which could undoubtedly help us to understand many things, have disappeared. That is why we are puzzled by many unexplained, sometimes inexplicable facts. One of these concerns the Order's fleet. We know, as we have seen, that it is considerable and that, at the time of the Crusades, it provided, from its ports on the Mediterranean coast, a large part of the transport of troops, goods and pilgrims between Europe and the Holy Land. The Tem-

Thanks to its contacts with Britain, where it has possessions, it also has the port of Saint-Valéry-en-Caux, a few kilometres south of Dieppe, protected by the commands of Blosseville and Drosay, and the port of Barfleur, covered by the bailiwick of Valcamille, both located in Normandy, not to mention others, such as Saint-Valéry-sur-Somme, on the coasts of the Channel and the North Sea, for example. In addition to these maritime bases, whose location is logical, there is also the port of La Rochelle on the Atlantic.

We have only one previous reference to this village, which has never been mentioned before. It was on the island of Aix, a little further south, that Saint-Malo took refuge after the death of his protector, Judicael, Duke of Great Bretila. However, this monk-bishop, already famous in his time, seems to have accompanied Saint Brandan on the *navigatio* which led him to America between 536 and 552, a voyage about which the rigorous analysis to which Louis Kervran subjected the medieval texts referring to him leaves little doubt". The information was false, it seems, but the legend enjoyed great popularity throughout the Middle Ages, especially, of course, in those regions where the memory of the saint was particularly preserved, for whatever reason. The port is situated (see figure 1, p. 25) about 150 km south of Nantes, by today's roads, and about 70 km north of Royan, i.e. at the mouth of the Gironde, at the bottom of a wide bay, well protected by the islands of Re and Oleron, separated by a wide channel which still retains today its Templar name, Pertuis d'Antioche, the name of the Holy Land. The sea here forms a wedge that runs deep into the land and whose entrance is particularly easy to defend, as Richelieu later realised when he had to seize the town from the Protestant forces. From this point of view, the choice of the Templars is not surprising. On the other hand, it is not clear to us how useful a port could have been for them, too far south of Britain and too far north of Portugal, which is more easily reached via the Pyrenean passes, guarded by the commendations, than via the dangerous Gulf of Gascony, and which does not seem to lead anywhere.

But La Rochelle was not a secondary base for the Temple. Far from it, it was the seat of a provincial house which had under its authority all the commands and bailiwicks of a vast region. Its population increased rapidly and, at the time of the dissolution of the Order, the town became a centre of some importance.

The fishermen, like the Normans, Bretons and Basques, frequented the banks of Newfoundland. Seven "Templar routes" start from there, covering the whole of France (see figure 2, p. 27):

1. La Rochelle-Barfleur, in the Cotentin, with branches towards Brittany.
2. La Rochelle-Abbeville (Baie de la Somme), passing through Le Mans and Évreux.
3. La Rochelle-Sedan, via Angers and Paris.
4. La Rochelle-Nancy, via Châtellerauld and Troyes.
5. La Rochelle-Geneva, via Guéret, Moulins and Mâcon.
6. La Rochelle-Saint-Vallier, via Limoges, Issoire and Saint-Etienne.
7. La Rochelle-Valence, via Angiilema, Brive and Le Puy, with an extension, as above, along the Rhône to Marseille.

According to Louis Charpentier, to whom we owe these geographical data, an eighth must undoubtedly be added, which heads towards Bordeaux and, from there, reaches the Atlantic route to Narbonne, linking up with the port of Collioure in Roussillon.

Perhaps the Templars used one of these routes for the last time, the one between Paris and La Rochelle, on 12 October 1307. In fact, in the records of the declaration made to the pope in June 1308 by Jean de Chalon, belonging to the Temple of Nemours, diocese of Troyes, we read that, the day before the arrest of the brothers by the king's men, he personally saw three wagons covered in straw, in which were hidden chests containing the entire treasure of the Grand Visitor of France, Hugues de Poiraud. These carts left the Temple de Paris at nightfall, under the direction of Gérard de Villiers, who was leading fifty horses, and Hugues de Châlons. They took the direction of the coast, where their cargo was to be shipped abroad on board seventeen ships of the Order. A sheet inserted in the letters of Clement VTM mentions the names of Hugues de Châlons and Gérard de Villiers, "who armed forty brothers", some of whom are among the fleeing Templars.

These two documents merit an in-depth analysis, as they raise more than one problem. Nothing could be more natural than for the Order to be aware of the measures the king was preparing to take against it. It certainly had its own intelligence service. What was surprising was that the Order was aware of the measures the king was preparing to take against it.

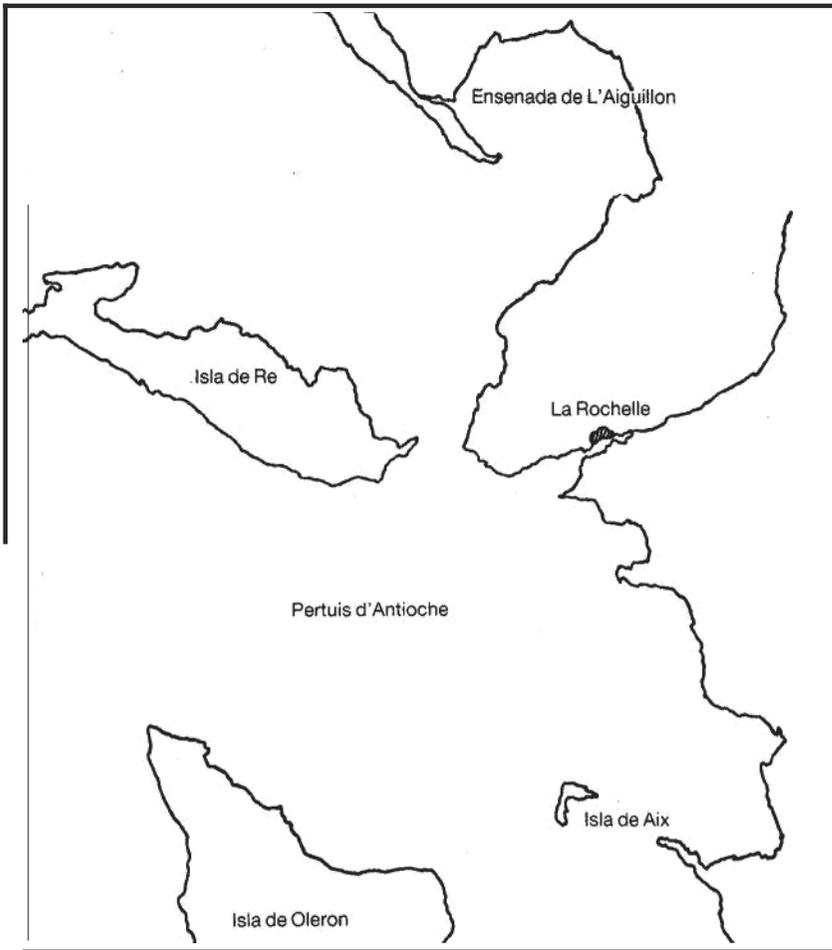


Figure 1. La Rochells and its roadstead.

The secret of the operation had been well kept. The secret of the operation had been well kept. The composition of the oonvoy seems correct. At the time, forty-two cavalrymen constituted an excellent escort, and fifty horses met their needs exactly. On the other hand, the number of ships - and the figures must be exact, since the Temple of Paris is the seat of the grand master- tracy, where they are no doubt perfectly aware of the movements of the fleet - is out of all proportion to the cargo of

the three wagons. There must have been other convoys, departing from different encomiendas, or else the ships were also destined for another purpose, for example to transport fugitives to safety. These two hypotheses are not mutually exclusive. On the other hand, contrary to appearances, we do not know what the wagon load consisted of. The word "treasure" is misleading. For us today, it means "heaps of gold, silver or other valuable objects". In the Middle Ages, it also had this meaning, but it also applied to the archives of a prince or a community. Secret archives, of course. The King of Portugal kept in his *Thesaurus* the maps of America that G1on and Magellan stole from him.¹⁴ However, it is difficult to imagine that the Grand Visitor of France, i.e. the *magister* in charge of inspecting the archives, could have, in his personal capacity, a treasure in the current sense of the term. A "black box", it is possible. But not, of course, enough to load three carts.

Let's not forget: on the material level, the Temple is effectively a bank. Leaving aside the working capital, he immediately invested the cash he received. If Philip the Handsome finds so little cash in the Order's arms that he needs to cover the costs of the trial with the Order's real estate, even though it has been attributed to the Hospitallers of St John, it is not because the Knights Templar have buried their liquid money in some carefully walled crypt, but simply because they do not hoard it. They "make it work", to use the tragicomic expression of our liberal ecologists. What the boxes of the encomiendas contain are receipts, bills of exchange, bills of exchange, contracts; in other words, titles relating to banking and commercial operations, including loans granted to the king, the total sum of which amounts to five hundred thousand pounds. It goes without saying that the fugitives have not the slightest interest in taking documents of this nature abroad, where they would be worthless. On the other hand, the "treasure" of the Temple contains secret items which must be put in a safe place, whatever the cost. It is these, I have no doubt, that fill the famous carts, and perhaps many others still. For the rest, the archives of the Order, whose "disappearance is shrouded in a deep, even mysterious obscurity, like everything that concerns the Templars", will never be found. The parchment - since paper, which was imported from Egypt, was rarely used at the time - is not easy to destroy...

It remains to be seen to which port the convoy from Paris is heading. A Templar port, of course. The others are not safe and,

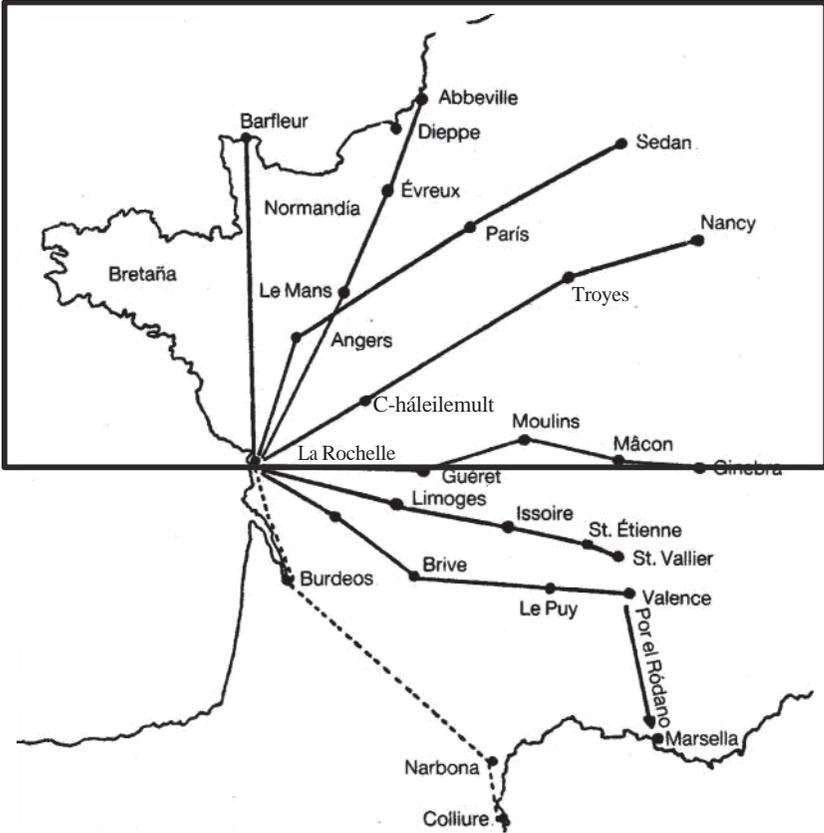


Figure 3. The Templar masses from La Rochelle.

Moreover, the Order's fleet is not to be found in any of them. Those of the Mediterranean are too far away, and the masters of the Temple are unaware of the attitude of the Count of Provence and the Count of Barcelona, the rulers of the region. If they follow the example of the King of France - and they will do so a few months later - the fugitives are in danger of falling into a trap. The ports of La Manche and the North Sea are much closer, but the King of England, although favourable to the Order, will not dare to oppose the pope, and Jacques de Molay knows what to expect in this respect. There is only one possibility left: La Rochelle, a stronghold which the king's gendarmes will be very careful not to attack. The port is linked to Paris by a well-guarded "Templar brute", which is

is sure to find post horses. At sixty kilometres a day, the normal stage of a convoy in those days, it takes a week to reach the fleet. Do the wagons reach their destination? We do not have the slightest proof. But we do know that their cargo, whatever it consisted of, does not appear in any of the inventories of seizures drawn up by the royal notaries, and that the ships stationed at La Rochelle do not take refuge in Portugal, as do those who escape from the Mediterranean ports. They disappear forever.

5. The American hypothesis

The preceding pages merely set out the details of the threefold problem that this work sets out to solve: where did the silver, impossible to find in Europe, come from, with which the Templars flooded their provinces for two centuries, and thanks to which they were able to finance the construction of eighty Gothic cathedrals and some seventy smaller churches? What use was the port of La Rochelle to them, and where did the ships, probably carrying the Order's "treasure", which fled in 1307, go? These questions can only be answered after defining the very particular characteristics of the Order of the Poor Brethren of the Militia of Christ and of Solomon's Temple.

It is first and foremost a religious order. The knights are monks who have taken the traditional vows of obedience, chastity and poverty. The other brothers, religious and lay, who are placed at various levels of an extremely complex structure, also belong to the Church, whether or not they are subject to the conditions of monastic life. They all owe obedience to the Grand Master, who, elected by the knights, is answerable only to the Pope. However, the Temple takes liberties with regard to dogma. Jesus Christ did not die on the cross. But if so, there was no redemption by sacrifice. Man thus remains under the weight of the original sin. Only the Word, whose illumination is obtained through love, can free him from this sin. From Augustinian mysticism, one passes easily to Johannine esotericism. Even more, redemption by the Word implies salvation by the spirit. The body, which is essentially dissociated from the spiritual soul, only intervenes to hinder the process. It is intrinsically evil. The Temple thus coincides with the Cathars in a gnostic conception of the world, with the temptation to seek Knowledge and Wisdom not only in contemplation, but also in the arcana of alchemy, even witchcraft. No

We know how far the Templars, or at least some of them, went down this road. But we have good reason to think that their moral laxity is at least partly to be attributed to this latent Machiavellianism. If man can do nothing against sin, it loses all its importance. The liberation of the spirit does not, therefore, exclude unscrupulousness. God has His dominion, and Satan, as Baphomet was about to say, has his.

In fact, it was only the latest offshoot of the Cistercian neo-Platonism, whose asceticism was linked to the anchorites of Egypt and to mysticism, the Gospel and the Apocalypse of St John. It may also have been directly related to the Jewish cabala, judging by the interest shown in the ancient Hebrew texts. There can be no doubt that this tendency was reinforced in the Templars by their contacts in Palestine with Muslim mystics and Jewish kabbalists, a tendency that is even evident in the style of their churches. Romanesque art, with its triple Roman, Celtic and Germanic roots, was the perfect architectural expression of the westernisation of Christianity. Despite its beauty, Gothic art, "full of excess and oriental flourishes", as Louis Bertrand has written, "is, on the other hand, a clear step backwards. Not only because the "stone books" which make up the cathedrals belonging to it include so many characters and scenes from the Old Testament, but also, and above all, because their very lightness tends towards mystical exaltation. The Gothic arrow is equivalent to the minaret, incorporated into a European tradition which is still too strong not to absorb it, but not without some of it remaining.

The Temple is also a military order. Its knights are a chosen, well-trained and highly disciplined corps. However, we are now in an age in which arms dominate politics. Every fief is perpetually on the warpath, either to defend its own domain or to conquer its neighbour's. The prince does not hesitate to use his arms. The prince has no other power than that provided by his troops and those of his constant vassals. The Temple, on the other hand, is monolithic and ignores borders. It deals with sovereigns from the heights of its mission. Like so many other religious orders, it is committed to its will to power, *ad majorem Dei gloriam*, to the sacrifices which the rule imposes on its members, It fears nothing and no one and, for some two hundred years, makes itself feared by all.

Although the Temple knows how to use the factors of power of the time

-He was ahead of his time in the economic field. It creates, as we have said, at the price of a verbal anachronism, a *trust*. It has its model farms and its workshops. It practises and encourages trade.

Establishes and protects a network of roads for the movement of goods. It coins money, lends money, issues bills of exchange. It therefore carries out practically all current banking operations. It speculates, indulges in usury and usury. But it also increases production, stimulates trade, alleviates hardship. In a word, it is an anticipatory capitalism. The Temple is a gigantic multinational company, which has a certain number of advantages which "our" great ones lack: it is sovereign and therefore escapes all taxes and customs duties; it mints its own money, has its own police force and its own taxation; it has an army with the same means as those of the countries on whose territory it is established. He enjoys, moreover, a good conscience, secure as he is of the inspiration of the Holy Spirit and, perhaps, of the hidden aid of Baphomet. He is so powerful that to bring him down will require the unpredictable alliance of the King of France and the Pope, and the surprise effect of a superbly mounted police operation.

The Temple owes its power, of course, to the rigour of its organisation, the quality of its recruitment, the faith of its members, even if it is not very orthodox and tends towards hermeticism, and its corporate spirit. It also owes it to its wealth, for no agricultural, industrial or financial *trust* can prosper without capital. The Templars receive innumerable assets, in land and rents. They accumulate in Palestine a considerable booty. But that is not enough to finance, in less than a hundred years, the construction of one hundred and fifty churches, including eighty cathedrals of impressive dimensions, even from today's perspective. Most of their funds come from the silver at their disposal. And so we return to our first question: where do they get it from? Jean de la Varenne, the historian of Normandy, has a character in one of his short novels say

- T h e Templars extracted the metal from the mines of Mexico, hence the popular expression "to have plenty of silver", which is still in use today. "Silver" became a synonym for riches, when it would have been

-It would have been much more natural to speak of gold. Unfortunately, La Varenne does not cite his sources. The indication is valuable, coming from a man so scrupulous and so well informed about the traditions of his province. But it is only an indication.

This is reinforced by a group of figures depicted in the great tympanum of the basilica of Sainte Madeleine, the Templar church of Vézelay in Burgundy, which dates from the middle of the 12th century. In the assembly of the peoples of the earth surrounding Christ, a man is seen,



Los panotii, amerindios de grandes orejas, en el tímpano de la iglesia templaria de Vézelay, Borgoña. (D. R.)

a woman and a boy with oversized ears (see photo on p. 31). The man is dressed in feathers, in the style of the Mexican gue-reros, and wears a Viking helmet. The woman, with her torso unknotted, wears only a long fajda. They are the p'snotii, the "all-eared" in Latinised Greek, very often reproduced in medieval bestiaries, which draw their inspiration from a text by St Augustine: "Can it be believed that from the sons of Not, or rather from the first man, from whom they were born, certain monstrous races are descended, of which profane history makes mention? Thus, for example, men who are said to have only one eye in the middle of their foreheads; men whose feet are said to have the soles of their feet turned behind their legs; men whom nature has endowed with two sexes, the right breast of a man and the left breast of a woman, and who, in the work of reproduction, give birth and bear children in turn; men who have no mouth and live without a mouth, and who are said to be born in the same way as men; Others still whose height is not more than a cubit, whom the Greeks call pygmies, after the word which in their language means cubit; elsewhere, according to the same traditions, the women conceive at the age of five and live not more than eight years. It is also said that there is a race of men who have only one leg on two feet, which does not bend at the knee, and who are endowed with marvellous celerity; they are called "sciopods" because, lying on their backs, they are said to defend themselves against the scorching sun by the shadow of their feet; there are also headless men, apparently with their eyes in their shoulders. The cinioccephalans..."

And that is all. The *panotii* are not on the list. Therefore, the medieval image-makers had to find somewhere else some indication of them, i.e. they had to find some indication of the "orejudos". It is known that among the Incas, and no doubt among their ancestors, whom they imitated as far as possible, there was a strange custom of stretching their ears by hanging heavy rings of gold, bronze or stone, called *ringrim* (from the Norrish *ring*, earring), from their lobes. This is a procedure that is hard to imagine. For anyone who had never seen a Peruvian, the expression "big ears" could only correspond to the image given of them by Vézelay's sculptor. Vézelay knew that they were Vikings, as the man's helmet shows, but "Indianised" Vikings, although he confuses the Indians of the Andean high plateau with those of the Mexican Anahuac. His reconstruction of the "orejudos" is therefore logical, but false.

Furthermore, and this time the proof that the Templars knew the continent we now call America is definitive. It has been discovered



Figure 3. E] seal of the "meto del Temple", depicting an amerindio. According to the *Atlantic* magazine.

The seals of the Order, seized by the people of Philip the Fair in 1307, were recently found in the French National Archives. On one of them (see Figure 3), which is on a document where an unknown dignitary gives orders to the Grand Master, we read the inscription SECRETUM TEMPLI, "secret of the Temple". In the centre is a figure who can only be an Amerindian. Dressed in a simple loincloth, he wears a feather headdress, similar to those worn by the Indians of North America, Mexico and Brazil, at least some of them, and holds a bow in his right hand, the shape of which is not very exact in the drawing reproduced here. The latter also lacks two symbols that are clearly visible to the naked eye in the original: on the left, below the bow, a swastika with curved arms, exactly like the one that prevailed in Scandinavia at the time of the Vikings, and on the left, at the same height, an *odala*, or rune of Odin.

The Varende is therefore telling the truth on at least one point: the Templars knew of the existence of the "new world". This was their secret. A secret so important that, in order to guard and exploit it, the Order had created a hierarchy superior to that of the Grand Master, at least in this field. A secret within the secret, that the rule, secret to the point that it has not come down to us any further than that of the grand master, was so important that, in order to keep and exploit it, the Order created a hierarchy superior to that of the grand master.

than a copy, it became an obligation, even vis-à-vis the other Brothers, the members of Chapter I. A secret whose origin is known to us. ' '5 In the 10th century, German-Danish Vikings had spent twenty-two years in Mexico before leaving to found the empire of Tiahuanaco in Peru, and the Irish had already established themselves firmly in the eastern part of the present-day United States. By the early 11th century, Norwegian Vikings had founded prosperous colonies in Vinland, today's Massachusetts, which kept in touch with the mother country. In the 11th century, however, it was not so long ago that the Earl Hrólf, known by the name of Rollon, had received Normandy as a fief, and his relations with the lands of the North had not been interrupted. The information service of the Temple necessarily heard of the distant continent beyond the ocean. On the other hand, there was undoubtedly some learned chaplain of the Order who had had occasion to hear of it.

The Greek captain Alexandros, who sailed eastwards from the Ouersonese Aureus, i.e. from Indochina, is described in Ptolemy's *Geography*, which he consulted in Byzantium". It would be very strange if it had happened otherwise.

It remains to be seen whether the Templars did in fact obtain the silver from the American mines.

II

The silver of the Temple

1. Pre-Columbian metallurgy

At the time of the conquest, the various peoples of Mexico worked gold, silver and copper, as well as three alloys: *tombac* (gold, silver and copper), bronze (copper and tin) and a mixture of copper and lead, unknown in Europe. It was only five hundred years ago, archaeologists tell us, that they had been familiar with metal smelting, which is consistent with indigenous traditions, according to which the techniques and arts of metallurgy were introduced to them in 967 AD by the white civilising hero Quetzalcoatl, later deified, i.e. by the Viking jarl Ullman. For this reason, metallurgy appeared first, not in Anahuac, but among the Olmecs of the Atlantic coast. However, precious metals were rare, and copper even rarer. Thus, thin embossed blades were used for jewellery, while statuettes were hollow, moulded by the lost-wax system. In fact, the reduction of the metals from the ore was ignored. Once the piece was finished, the natural mixture of gold and silver was dissolved in an amalgam of salt and aluminium oxide. If the Mexicans, in the broad sense of the term, used metal objects before the arrival of the Scandinavians, which is doubtful since none have been discovered dating back to the Teotihuacan culture or to the classical period of the Maya, they could only have been imported or made *in lithium*.

Copper, silver, tombac and gold were used in goldsmithing.

It is known that the Mexicans, and more particularly the Toltecs, had become masters in this field, to the extent that Dürer, a connoisseur in the field, was able to write in his diary, after having attended the first exhibition of jewels recently sent by Hernán Cortés to Charles V in Brussels on 26 August 1520: "In all my life I have never seen anything that rejoices my heart to such an extent". Unfortunately, not much remains of these jewels.

incomparable works of art. The conquistadors transformed those that fell into their lot into ingots and, even more imperdo-
The emperor did the same with the fifth royalty.

Copper - the rarest and most sought-after metal - was used to make not only jewellery but also strange pieces of currency:

T-shaped cuehillitos, which served as a means of #8 - *compartillas* axes, the edges of which were hardened by hammering, cold-made scissors, needles and hooks, even some rat- shovels, unique in America. Bronze, prepared by deliberate mixing of its two components, was hardly used for anything but punches, and copper-lead alloy for bells. Metal weapons were rare - stone axes were much more common than copper ones - and tools were generally made of wood. As far as the latter is concerned, only the Tarascans and Zapotecs of the Pacific coast are exceptions, but there is good reason to believe that they imported many metal objects from Peru. The chroniclers tell us that Bartolomé Ruiz de Es-

trada, Pizarro's pilot, found on the high seas west of Ecuador, a Peruvian raft loaded with silver and gold jewellery, as well as llama wool and cotton. When questioned, the skipper of the raft said that he had been ordered to go to Panama to exchange his cargo for red shells (*Spondylus prin eps*), a shellfish found only on the Mexican coast and used to dye fabrics. No doubt the rafts sometimes reached Mexico. Indeed, Peruvian-made metal jewellery has been found at the Chichén-Itzá site and at Copán in the Mayan country, as well as in the Spanish and Spanish colonies.

tates of Oaxaca and Michoacán, on the Pacific coast of Mexico.

In particular, following Walter Krickeberg's¹⁰¹ a Chavín-style embossed metal disc found in a tomb in Zacualpa, Guatemala, and the headdress with a gold brooch from Monte Albán, of Chimú manufacture. Other objects, such as the gold and silver tweezers used by Tarascan priests, were made in Mexico, based on Peruvian models.

There is nothing surprising in such an influence. Peru was much more advanced in the field of metallurgy than the rest of America, which is only logical. In fact, on the one hand, it had received an important cultural contribution of Chinese and Indo-Chinese origin, as Heine-Geldem has definitively demonstrated.¹⁰² The culture of Chatn was born several centuries before our era, without local antecedents, with considerable technical knowledge, including the smelting of metals. The Vikings, on the other hand, who

They remained only twenty-two years in Mexico, ruled the Tiahuanaco empire for nearly three hundred years, and their descendants, the Incas, adopted their role for about two and a half centuries.

In Peru, gold, *champi* (an alloy of gold and copper), silver, copper, bronze and even platinum were worked. They knew how to cast, laminate, emboss, mould, solder and cast metals by the lost-wax method. They knew how to anneal, cut, hollow-cut and manufacture metal objects. Moreover, they knew how to gild silver and silver-plate copper to such perfection that A. Hyat Verrill was able to write: "Anyone examining [these objects] without knowing their origin would say that they were made by electrolysis. However, since it is not feasible to suppose that the Chimu possessed the slightest notion of electricity, I have devised another theory to explain what procedure they employed to re-layer one metal with another. It was probably done by some chemical process, although this seems as incredible as the system of electrolysis [...]. The only acceptable explanation is that the bath was applied by means of exhalations and that, by manipulation with the melting gold or silver, emanations were obtained which were deposited on the other metal. But whatever method was used, the only certainty is that this art has been lost."³

Peruvian goldsmithing is not better known than Mexican goldsmithing. Even so-

Charles V gave, with the ordinance of 13 February 1535, this incredible order: "All the gold and silver of Peru must be melted down in the royal coin hotels of Seville, Toledo and Segovia", and although officers and soldiers hastened to transform their share of the booty into ingots, innumerable subsequent discoveries in the *huacas* (necropolises) which survived inviolate to the time of the conquest have made it possible to build up admirable collections, which provide magnificent examples of Inca art. It is a pity that we can only imagine the gardens of the Temple of the Sun at Cuzco, with its trees, its trunks, its flowers, its animals of every species, its cornfield, its life-size figures, the whole complex made of gold, and the temple itself, with its temple and its temple of the Sun in Cuzco, and the temple itself, with its walls entirely covered with gold plates, and the huge sun above the altar, which occupied the whole width of the building and was made of the same metal, and which, it is said, one of the conquerors played dice and lost in one night. But we can admire the crockery, the vases, the ewers, the statuettes of men and animals and the jewellery of all kinds, made of solid gold and silver, worked

as only the great goldsmiths of the Renaissance were later able to do.

In Inca times, copper was used to make all the domestic articles used by the people: pots, cauldrons, plates, etc. Bronze was used to make knives, surgical instruments, pins, brooches, *ringrims* (although these kinds of earrings were generally made of gold or stone), musical instruments and many other things, including Roman scales. And above all weapons: battle-axes, halberds and maces, in particular.

Unfortunately, we only know, and not very well, about Inca medicine, i.e. that which corresponds to a period of decline in comparison with the Viking empire of Tiahuanaco. A decline that is most evident in the architecture, the only aspect in which we have elements of comparison. The Incas were merely survivors who, with tenacity and courage, had undertaken the task of reconquering the domains of their ancestors - they had not yet fully succeeded when Atahualpa's rebellion and the arrival of the Spaniards took place - and of restoring the civilisation destroyed in 1290 by the Araucanians.^o In other words, they tried, without fully succeeding, to imitate a past which they increasingly forgot as the generations passed. They did not succeed in recovering the unique writing of their ancestors, of which so many inscriptions survive in Paraguay and Brazil where I transcribed them,²⁴ and according to the analyses carried out, at the request of Eric Boman,^{o7} by the Morin brothers, researchers at the Banque de France, The Tiahuanaco builders, as evidenced by the crampons used to hold the large carved blocks which make up the walls of the buildings, used sulphides which required a much more complex technique. Nor did they succeed in re-establishing the use of iron.

2. The iron and steel of Tiahuanaco

The various prehistoric civilisations of the American continent," writes Hyat Verrill, "so varied in their conceptions, motifs and techniques, all had one common characteristic: their stone constructions and sculptures. "Not only did their craftsmen carve the hardest rocks, a task which would be difficult even for a workman of our day, equipped with the finest and most elaborate hardened steel tools, but also, as far as I have been able to prove, they did it without the aid of any metal tools. It has not been found among the remains of these civilisations.

The prehistoric tools are not undisputedly made of iron or steel. It is true that this is only a default test, and that iron and steel quickly disappear without trace. And since we now know that the ancient Egyptians possessed fine iron tools, though none were found before King Tut's tomb was opened, it is still possible that we may discover steel tools in any American tomb or ruin. Innumerable tools of copper or bronze have been found, but none of them are capable of cutting the softest stone, and the ancient belief that these peoples possessed the now lost art of tempering bronze is no more than a myth."

The great American archaeologist, to whom we owe the plan of the gigantic ruins of Coclé, in Panama, perfectly explains the problem. It is inconceivable that the stone carvers and sculptors of pre-Columbian - one can no longer say "prehistoric" - America could have created their monumental works, often with extraordinary delicacy of workmanship, with simple tools of sCex and obsidian, as in Mexico, or bronze, as in Peru. The most cursory technical analysis tells us that they must have had steel tools. It is true that none have been found. But, as Verrill rightly points out, iron does not stand the test of time. We should add that such tools must have been very rare and that, moreover, they had no reason to attract the attention of the conquistadors, for whom they were of common use and of no value. Moreover, the Indians undoubtedly hid them carefully - it was their most precious possession - as soon as the "white dioceses" revealed themselves to be mere plunderers.

Let us get rid of a false problem without delay. America was perfectly familiar with iron and steel before the conquest. At least, it was known in the territories that had been part of the Tiahuanaco empire. We have strong linguistic evidence. In the official language of the Incas, Qiiechua, we find the word *k'ke- Hay*, which means "iron", but none that defines steel. In Paraguayan Guarani, "iron" is *kuarepotihü*, and "-steel", *kuarepohata*, and in Brazilian Guarani we have *iiclin* and *ifpíre* respectively. We will return to these terms from the great *tengua* of the South American East later on. But it is necessary to underline right now the absence in Quechua of a word corresponding to steel and its presence in Guarani.

Indeed, there can be no doubt that the Vikings who landed in Mexico in 967 possessed steel weapons and tools. They had been beyond the bronze age for at least a thousand years.

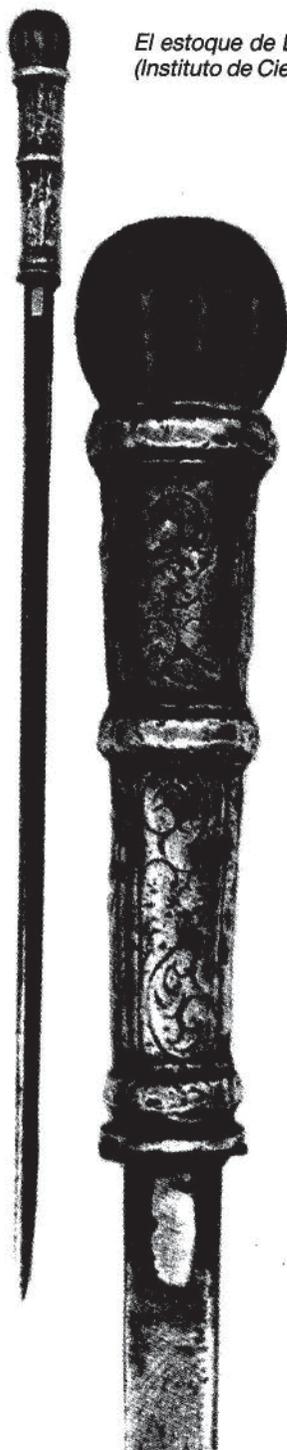
five hundred years. It is logical that, in twenty-two years, they would not have had time to teach the Toltecs the metallurgy of iron, which was much more complex, given the means available at the time, than that of soft metals. The few steel tools they may have left behind had time to disappear during the five hundred years between their departure and the arrival of the Spaniards. In Tiahuanaco, on the other hand, they must have worked iron, but the corresponding techniques were probably lost after the empire was destroyed. We have, if not proof of this, at least an indication: the Inca weapons did not include swords, either single- or double-edged, while the Mexicans made them from wood, inlaid with obsidian. However, the Inca troops were well organised and well armed. The lack of swords, essential for all infantry, is therefore incomprehensible, unless steel was used to make them before, i.e. in Viking times, and then, once the process by which it could be obtained had been lost, there was no desire to replace it with bronze, which could only produce clearly inferior weapons.

Consequently, on the arrival of the Spaniards there must have been only a few rare steel instruments in Peru and Mexico. Perhaps they even all disappeared in the disaster, since the name of the metal had already been forgotten. But not the name of iron, which was still found in the mines, even if they did not know how to work it. On the other hand, in the regions of Paraguay and Brazil, where some of the survivors of Tiahuanaco had taken refuge, the use of weapons and steel tools had not ceased, although it is true that there were fewer and fewer of them as time went on. At the time of the conquest, their memory was still alive among the Guarani populations.

Perhaps I can provide tangible proof of the use of steel weapons in the Tiahuanaco empire. Indeed, in May 1976, I went to La Rioja, a small town at the foot of the Argentine Andes, in order to transcribe a runoid inscription that had been pointed out to me in the Talampaya valley. Naturally, I got in touch with the author of the discovery, Mr. Martín Jufirez. For some twenty years now, this amateur archaeologist has been spending his weekends in the foothills, when the weather permits, collecting everything he can find, from indigenous pottery rubble to the remains of prehistoric animals, not without photographing the abundant lithogra- mas, His interpretations are sometimes very personal, but no one has ever been able to question either his integrity or his disinterestedness.

Mr Juarez showed me his collections. Most of them were

*El estoque de La Rioja (Argentina) y su empuñadura
(Instituto de Ciencia del Hombre, Buenos Aires).*



*El cuervo de Odín (Gotland). Compárese con el motivo
repetido en la empuñadura del estoque de La Rioja
(Museo Statens Historica, Estocolmo).*



The objects that he paraded before my eyes belonged to fields other than the mfo, until the moment when a metallic object of a very different nature appeared, a steel blade attached to an embossed silver thrust, without harness or crosspiece of any kind (see the photo on p. 41). At first glance, it was a rapier, a weapon unknown to the Spaniards but commonly used by Germanic peoples in the Middle Ages and before. One of my travelling companions, Professor José Triviño, when examining the weapon with a magnifying glass, noticed the existence of what appeared to be an inscription. We then superficially cleaned the part of the blade where the inscription was located and it did not take long for four very clear runic characters to appear.

Mr Juárez told us at the time - and later certified in writing - that he had found the piece in question in February 1972, on the Velazco hill, 14 kilometres from La Rioja, sunk among the crusts of a skeleton, in a small cave of extremely difficult access, situated at an altitude of 2,300 m. He had not brought it with him because of the difficult terrain. The skeleton had not been brought in because of the difficult terrain. The weapon showed only a very slight blackish oxidation, which is normal in the dry air of the Andes, and it had not been cleaned after its discovery.

Mr. Juárez agreed to entrust the rapier to us for examination. I had it studied in Buenos Aires by one of my colleagues, a technician in metallurgy, who measured it with the most sophisticated instruments. Unfortunately, we were forbidden to carry out a metallographic analysis, as it was impossible to do so without cutting the piece.

The weapon measures 519 mm; the blade is 409 mm long by 10.8 mm average width and 3.5 mm average thickness. The blade is made of non-tempered steel of excellent quality. The hilt, of re-struck silver, as mentioned above, is ornamented with a repeating motif (see photo on p. 41), clearly Nordic (see photo on p. 41). It is surmounted by a wooden ball that appears to be of much more recent manufacture and on which is engraved a motif suggesting a four-petalled flower. At the point of attachment to the blade there is a copper washer and a leather washer. Two elastic steel tabs, one of which has been repaired with a yellowish metal that appears to be bronze, were used to secure the weapon in its holster, which has not been replaced. The two non-cutting edges of the blade show traces of affixing, erased at the point where we cleaned it, which confirms that the weapon had remained intact since its discovery.

Only four characters of the leaf inscription are clearly visible (see photo on p. 43): an /eíiu, which is very clearly shaped, and a /eíiu, which has a very



*The Rapier of Le Rioja (Institute of Science and Technology).
of the Homóre, 8t/et/o8Aires).*

which has already been seen in the rilnic lithoglyphs of Paraguay and Brazil,^{^^ 06} an *isa*, an *ansuz* and a *thurisaz*:

Of course, there is nothing to prove that the / is the first letter of a word, since it seems to have been preceded by other signs which have already been erased. However, as Professor Hermann Munk, a run6ologist at the Institute of the Science of Man which I direct in Buenos Aires, has told me, /in has a meaning in Norrish which is not out of place in a weapon: "to hate". If it is indeed that word, the tft can only be the beginning of another word, which is admissible, since, in runic inscriptions, there is usually no separation between the terms, and in addition two or three vague letters can be guessed after them.

Everything seems to indicate, therefore, that the weapon is a Viking estoqiie, what the Germans call a *Stab*, the first pre-Columbian object made of ace ro found in South America. One cannot be more affirmative without a metallographic analysis, but let us point out that the fact itself would not be surprising. The excellent preservation of the piece would be normal in the Cordillera, wh e r e a s any iron or steel object dating back several centuries would have disintegrated long before in the tropics or on the Equator. On the other h a n d , all doubts as to the authenticity of the weapon can be removed: why would a forgery be hidden in a grotto where it was unlikely to be discovered by anyone? Mr. Juarez, whose honesty cannot be doubted, kept the object for years without attaching any great importance to it and refused to sell it both before and after our examination.

3. The mines of Perú

The proof that iron was never produced in Mexico before the Oonquist period is to be found in the fact that the peoples of middle America were ignorant of mining. Precious metals were also very rare for the same reason. Gold was painfully extracted, by washing, from the caves of the present-day states of Oaxaca, Veracruz and Guerrero, as well as a small percentage of silver, while today a quarter of the world's silver production comes from Mexico, gold being only a by-product. Copper came from a few surface seams, in which the metal was found in its pure state. For this reason it was more highly prized than silver, just as silver was more highly prized than gold, which was also in short supply. Moctezuma's treasure, collected over several generations, contained, according to Bernal Díaz del Castillo, only 600,000 pesos of gold, or, according to estimates, 2,478 or 2,730 kg, while Atahualpa's ransom alone, in Peru, was 1,32d,539 pesos of gold (5,545 or 6,035 kg), plus 51,610 marks of silver, or 10,786 or 11,742 kilograms.

The fact that Peru was overflowing with precious metals, not to mention copper and tin, was simply due to the fact that production was so well organised. Gold was obtained mainly by washing the sands in the streams coming down from the Andes and in the canals, sometimes several kilometres long, such as those at Vina- que, near Tiahuanaco, and Chungamayo, near La Paz, where the water from the melting of the snows was passed over the gold-bearing soils before being sent to the washing places. At Huabamba (Nusta Hisspana), the installations of a gold smelter where the ore was treated can still be seen, carved into the rock. And at Machu Picchu, the ruins of a mill used to crush the gold-bearing quartz from which the metal is extracted by amalgamation, a process which, according to Poznansky, an engineer by trade, was "brought by the Europeans before the conquest". As for the silver, it came almost exclusively from mines, the main ones of which were located in the region of Porco, on the eastern slopes of the Bolivian Andes, which the Spaniards later called *Sierra de la Plata*, where there was a large village which took the name of *Villa de Plata* or *Villa de la Pla* "s not far from the hill of Poto- si, unexploited before the conquest and from which, for centuries, incalculable riches were to be found.

In Inca times, there were no professional miners. Production was ensured by a compulsory labour service.

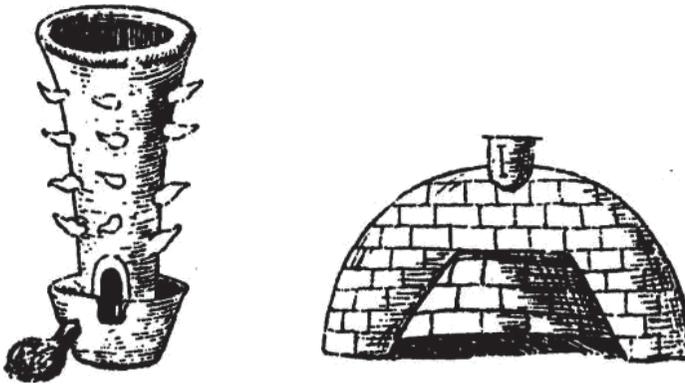


Figure 4. Peruvian metal furnaces. On the left, *hueyra*. Right wing, fo- (Drawings by Father Barba).

Every year, young Indians set out for the metalliferous regions of the mountains, where, during the four warmest months, they collected grain and nuggets from the rivers or the washes or extracted the ore from the galleries. This was an honour for them, since the metals were destined for the Sun and the emperor, his son. The rule was very strict. It was forbidden to work in the laundries and mines for the remaining eight months of the year. It was obligatory for the conscript to be accompanied by his wife. Supplies, which were plentiful, were provided by the royal guards. Festivities were provided for, which made the work pleasant. It is not known whether the system was already in force at the time of the Tiahuanaco empire. However, we can presume that it was, since the Incas did nothing else, as far as they could, but imitate their ancestors.

Before the conquest, charcoal ovens were used to melt the grains, nuggets, grindings or ore, as the case may be. The fire was activated with the help of large blowtorches, but these, which required too much effort, were sometimes replaced by two particularly ingenious systems. The most primitive consisted, according to Cieza de León, of preparing earthen forms of the same size and in the same way as the pots in Spain, with holes and openings distributed throughout their entire surface.¹⁰ According to Father Barba, these *huayra* - the word means 'wind' - were about one metre high and forty centimetres in diameter and were wider at the top than at the base (see Figure 4).¹ They were loaded with

They were made of charcoal and metal or ore was added on top. They were then placed "on the top of the hills or in the danoos of the hills, where the wind blew the strongest". This resulted in metal pinecones, which were then refined in *tocochimpos*, small furnaces (see Figure 4). The second method, which was more widespread, also used wind, but was captured by means of leather pavilions, properly oriented. It was produced in the *k jory-huayra-china* (in Aymara, The "wind furnaces for smelting gold") and in the *kollke-huayra-china* ("wind furnaces for smelting silver") an extremely pure metal. It was not so long ago that, at night, it was still possible to see, on the slopes of the Potosi hill, the lights of the Indian "smelters" flickering.

4. The ghost money of Paraguay

In February 1516, Juan Dfaz de Solfs, Spain's first pilot -He was travelling with three caravels along the coasts of South America in search of the strait whose existence was co-declared,¹ but which had not yet been located, when he reached the great estuary formed by the junction of the Paraná and the Uruguay, which would later be called the River Plate. He sailed up it some two hundred and fifty kilometres until he reached the confluence, where, during an attempt to land, he was attacked by the Indians, who killed him and his men. Deprived of its leader, the flotilla began the return journey. One of their ships was wrecked on the coast of Guayrá, the maritime province of Paraguay, but the crew managed to reach, safe and sound, the coastal island we now call Santa Catalina, where they were welcomed by the Indians. The Spaniards were pleased to note that, despite the low cultural level of the Indians, they were still in possession of silver objects. They hastened to give their place of refuge the name of *Isla de la Plata* (*Silver Island*), which lasted for some decades on certain maps. But they soon lost their illusions.

Indeed, the Indians, whose language the castaways quickly learned, told them that the metal came neither from the island nor from the adjacent coast, but from the dominions of the White King, whose capital, with stone palaces covered with gold, was situated in the mountains, on the shores of an immense lake. It was reached by going up a river that ran through the interior of the land and then through a particularly inhospitable region. In the last century, the Guarani had tried on many occasions to reach this country of the Guarani.

Jauja, which his ancestors had known well, but had always been repulsed by the troops guarding the borders of the empire, which, as we would later learn, was that of the Incas.

Alejo García, a Portuguese in the service of Castile, decided to set out on his own adventure, accompanied by three Spaniards and a small group of Indians. In 1521 he crossed the Guayrá without great difficulty, thanks to a well-drawn path,² reached Paraguay, today's Asunción, where he recruited some two thousand Indians, and then set out "towards the west", to "discover and reconnoitre those lands where beautiful clothes and metal things were used, both for war and peace".³ '... The large troop went up the Paraguay river as far as the San Fernando hill, a few leagues from the village which retained its name Norrés de Weibingo, ^{2-1^1^100} entered the Chaco, reached the foothills of the Andes and penetrated Inca territory - the Spaniards did not yet occupy Peru - as far as Tomina and Tarabuco. But the charcas, the Inca's valleys, drove back what was a veritable invading army. Garcia then took the road to the river, with a rich booty of gold and silver, and returned to Paraguay. Near the river, enemy tribes wiped out the Spaniards and a good number of their auxiliaries. Some Indians from the original group managed to reach the island of Santa Catalina, where they told what had happened and showed the "souvenirs" they had brought back with them. When Sebastián Cabot, who had sailed from Spain in 1526 with four caravels to follow in the footsteps of Nlagallanes, picked up the shipwrecked survivors and heard the report of García's experience, he did not hesitate to disobey the orders he had received and enter the River Plate, intending to sail up the Paraguay and reach the Sierra de la Plata. Rejected at Asunción by the Indians, he had to retreat.

We shall not dwell on the attempts of the Spaniards during the following decades, starting from Paraguay, to conquer the fabulous but very real lands of the White King. Let us simply remember that Ayolas, who followed in the footsteps of Garcia, met the same fate as the Portuguese, after having reached the Andes, as he did, and having collected a heavy booty of precious metals, and that, later, he reached the Sierra de la Plata, already occupied, though he did not know it, by Pizarro's men. Everywhere, and even much further north, in the region of the Xarayes, the Indians confirmed to them the existence of the white sovereign and his incalculable riches. The capital of the palaces of gold, populated by men with big ears (it was called orejudos), was situated on the island of Paradise, in the middle of a large lake, not far from the villages of the women sii husband.⁰⁰⁰ El

The Argentine historian Enrique de Gandfa has shown very well that some of the rumours collected by the Spaniards referred, in an imprecise geographical context, to Lake Titicaca and its island of the Sun.³ This is a point which I consider extremely important: the Guarani, who occasionally attacked the Inca domains, were unaware of everything about their sovereign and their capital. For them, it was still the empire of Tiahuanaco, which is not surprising, since Paraguay was part of it.

I have explained in other books " °' how the Vikings settled on the high plateau had laid out "soft roads" (in Guarani, *peaviru*) which, linked to the royal roads, led to the Atlantic, and reached two main points: the gulf of Santos and the coast opposite the island of Santa Catalina. On the northern road, which led from Weibingo to the present-day city of Pedro Juan Caballero, and then to Santos, was the enormous complex of Cerro Gorá,[^] with the imposing fortress not far from which, on Cerro Guazú,[^] I have noted hundreds of runic inscriptions, sixty-one of which could be translated by Professor Hermann Munk. Now, in 1975 I made a discovery at Cerro Corá which I could not talk about before I could make sense of it.

Very close to the *Itaguamby_R é*, the fortress in question, runs a stream, the Aquidabán-Nigui, whose bed is impeded by a small waterfall, which I described in my previous work,²⁶ . On the rocky slope there are steps so widely spaced that they can only be used by men much taller than the Guarani and the present-day Paraguayans of the region. The ruins of a 16.8 m long building are visible in the collapse. I then ventured the hypothesis that it was either a guard post, a fort intended to protect the evidently unarmed bathers, who used the natural pool dug by the waters as the soldiers of the Cerro Corá detachment still do, or a sauna. I must now reject this interpretation.

In fact, in the middle of the blocks scattered behind one of the side walls of the building, whose stone base, natural but carved vertically by man's hand, is still in place, I found an unexpected object (see photo on p. 49). It is a rectangular brick, 11.5 cm wide and 6 cm thick. Its actual length is 21 cm, but a breakage prevents it from being measured exactly. However, taking symmetry into account, the length can be calculated as 24 cm. One side of the brick has a cavity in the shape of a truncated rectangular pyramid, of



The precious metal mould found in the ruins of the pre-Columbian foundry of Cerro Corá, Paraguay (Instituto de Ciencia de Hon'ble. Buenos Aires).

2.8 cm deep. The base - i.e. the open surface - measures 11 cm by 3.5 cm, and the top - the bottom - 8.6 cm by 2.1 cm. The centre of each of the shorter sides of the base is connected to the outer side surface of the brick by a half-tube channel 6.5 cm long by 1.7 cm wide and 1.2 cm deep. These, at least, are the dimensions of the one that remains intact. Dimensions which, like the previous ones, are only approximate, due to the poor condition of a visibly very old piece.

The object can only be a mould for precious metals. The shape of its cavity corresponds exactly to the shape of the gold and silver ingots used today. This shape is by no means arbitrary, since it is the only one that allows the block of metal to be easily extracted once it has cooled. On the other hand, the two channels are unexpected. One could not be used for the introduction of the casting and the other for the evacuation of the air, unless the mould was double, which is unlikely. A goldsmith he consulted, a former student of a specialised technical school in Germany, put forward the following hypothesis: the walls of the cavity are not, and never were, perfectly smooth, unlike those of our moulds. The extraction of the ingot would therefore be difficult. The two channels may have been used to extend the metal block by means of two bars, easy to "detach", which were subsequently cut. In any case, this is a minor problem, since the nature of the object is not in any doubt, nor is there any doubt as to whether it could have been removed.

its pre-Columbian origin. After the conquest, neither gold nor silver, of whatever origin and for whatever use, was ever smelted in the interior of Paraguay, and the Amambay, where Cerro Corá is located, practically deserted until about thirty years ago, apart from a few small tribes of Indians and a band of nomadic Guayaquíes, is still sparsely populated today, for, with the exception of Pedro Juan Caballero, there are only a few isolated farmers in the jungle. I must therefore revise my earlier assumptions about the Aquidaban-Nigui building, whose dimensions seemed excessive for a fort or a sauna. It was a precious metal function, logically located on the banks of a stream and under the protection of a fortress.

Two problems remain to be solved. Where do they project these metals from and why was it deemed necessary to cast them into ingots? On the first point, the answer is **easy**. The nearest gold-bearing rivers and the nearest gold and silver mines are in the Andes. There are none in Paraguay, where, moreover, the Indians were ignorant of the use of metals. The use, but not the name, which at first sight seems very strange. In fact, in *Avañe'e*, the Guaraní of the South, we have:

Metal: *kuarepoti*, from *kuare*, **hole; re**, that was; *tepoti*, residue, i.e. residue taken out of a hole, i.e. a mine. All the names of metals derive from this word. ***kuorepoliju***, yellow metal.

Gold: *kuarepotiti*", white metal.

Silver: *kuarepotine*, smelly metal, and *kuarepotipyta*, red metal.

Copper *kuarepotimembe*, malleable metal.

: Lead: *kuarepotijy*, literally cookable metal, i.e. fusible metal.

Tin: *kuarepotih "u*, black metal.

kuarepotiata, hard metal.

Iron:

Steel:

As can be seen, all these terms are artificial, even though they are in keeping with the character of the Guaraní, an agglutinating language. The question is whether they were formed before or after the conquest, and linguists and ethnologists disagree on this point. First of all, these words were not influenced by Spanish, as would have been logical if they were born of the conquistadors' contribution of hitherto unknown metal-lects. Secondly, Guaraní, a language written by only a few specialists, even if it is spoken by a few, is a language that has not been used by the conquistadors.

millions of people, has become more and more hispanicised over time. Numerous Spanish words have been introduced into it, sometimes superficially giaranised, either to express new concepts or, more rarely, to replace terms which dictionaries now mention as archaisms or which they simply omit. This is the case with the names of metals. In the Guarani-Spanish dictionary of Jover Peralta and Ceuna,[^] they appear in the old spelling-'*cuarepotiü*', silver, and, as archaisms, *cxnrepnyu*, gold, and *cuorepoti*, with the double meaning of metal and iron. As for the latter word, the dtda is not allowed. Before the conquest, there was a village by the Paraguay river - nowadays Rosario - called Cuarepoti. It was situated opposite a road, of which there are still about one hundred and fifty kilometres, leading to Peru. Everything leads us to believe that the names of the metals, simple derivatives of the generic term, are, like the latter, prior to the arrival of the Spaniards. If not, we would have to ask ourselves how the Guarani designated the gold of the White King, of which they spoke, and what they called the silver which, as we have seen, they feared in their possession.

Judging by its context, [^] the Cerro Corã foundry dates back to the Tiahuanaco period, when the Vikings and their couriers took the *peaviru* from the north to Santos. Local lore even states that, in those times, caravans of Indians regularly transported there, no doubt on the back of llamas, important loads of metal". This traffic was evidently interrupted around 1200, after the destruction of the empire, and was not resumed in Inca times, since the Incas never reconquered the eastern territories and the only contacts they had with the Guarani were in sporadic border conflicts.

The money that arrived in Paraguay therefore came through the *peaviru*,

Why were they turning it into lingots† No.

* The Guarani orthography was unified in 1950 by representatives of Argentina, Bolivia, Brazil and Paraguay, meeting in Montevideo. However, the decisions of the Congress are not always implemented. In fact, the same could not be done in the field of toponymy. All the maps would have to be modified, with the danger of making the interpretation of documents and works relating to more than four hundred years of the history of the four countries frequently dubious. The confusion is particularly great in the field of atuation, which suffers from the double influence of Spanish and Portuguese. Let us say that, as a rule, Guarani words are only accented graphically when the tonic accent does not fall on the last shaba, as is almost always the case in the southern dialect and not so often in the northern dialect, due to the frequent addition of a phonetic suffix.

There is more than one possible answer to this question: because it had to be exported in constant and easy-to-count units. And what else could be done, since the Guarani, who remained in the Neolithic period, did not use metals† The silver - perhaps also the *gold*, but in much smaller quantities - continued on its way, a way that led only to the Atlantic. Where did it go next†?

5. Braail's incomprehensible mines

In addition to the camifios which, coming from Tiahuanaco through the Sierra de la Plata, crossed Paraguay, the Vikings also used the incomparable waterway constituted by the Amazon to reach the Atlantic. They did so at least during the dry season, when their agtias carried fewer submerged logs. Nothing remains of their installations on the island of Marajó - the sea-river delta - except for the runoid motifs that adorn many pieces of local pottery. I have reproduced some of them in a previous book.^ You have to go five hundred kilometres south to find, in the bay of San Marcos, the vestiges of the walls of

"In the lakes formed by the Grajau, which drains into the bay via the Mearim (see figure 5), the "long lines of petrified foundations on which the naval workshops were built" can still be seen, as Ludwig Schwennhagen, who determined them in detail around 1925, writes. Three hundred kilometres further in the same direction, and we reach the mouth of the Parnaíba, a large navigable river. Its delta offers an excellent refuge, duly used since ancient times and in front of which the Portuguese colonisers were surprised to discover, in the vicinity of the village of Tutoia (now Luiz Correia), whose cacique had authority over all the Guarani tribes of the region, the ruins of strong walls, built with cemented stones. A hundred kilometres inland is the cult site called Sete Cidades (Seven Cities) - a gigantic copy of the *Externsteine* coughs of Lower Saxony - with its statues of men with European features and its magnificent runic inscriptions, which Professor Munk was able to translate without difficulty.

It was undoubtedly on the site of the present-day town of Parnaíba (formerly Amarração, "mooring"), where the Viking port, a mining port, was located. Piauí, whose outlet to the Atlantic was

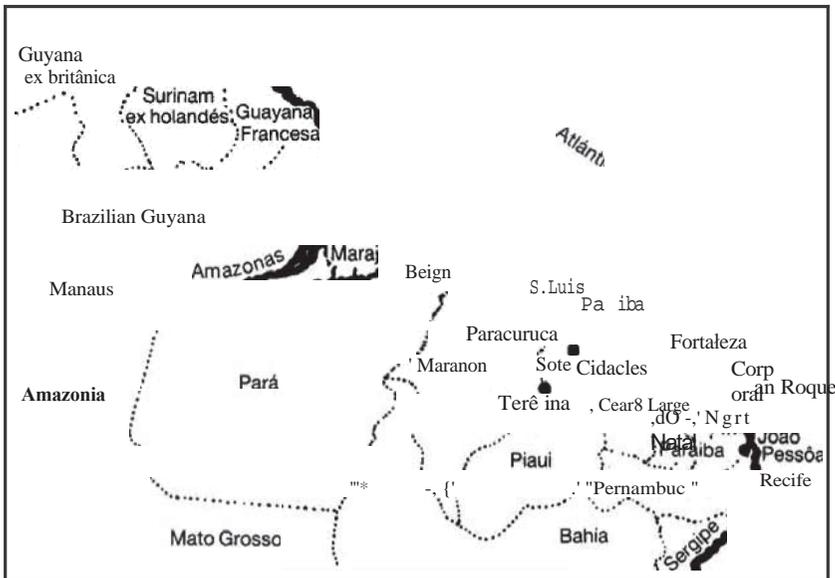


Figure S. Map of north-eastern Brazil. San Luis is located in the bay of San Marcos. The river Grajau flows into it from the southeast.

The port is today, since its occupation by the *bandeirantes* who came from São Paulo in the second half of the 17th century, the poorest region in Brazil. Its peasant population

The gold-haired half-breeds live, in a subsistence economy, from raising goats and some cassava plantations. But this was not the case a few centuries earlier. When the Portuguese arrived there, they discovered countless exhausted mines, in particular in the *Sumidouro* Hills, where numerous galleries have been opened up in the argentiferous rocks. According to Schwennhagen, the bars of the river Longá, a tributary of the Parnaíba, are nothing more than the remains of former fine gold panning installations". But there is still more.

The São Francisco is one of the most important rivers in Brazil. It has its source in the southwest of the State of Minas Gerais, and flows northwards through Minas Gerais and Bahia. It then follows a curve that sends it to flow into the Atlantic, between the states of Alagoas and Sergipe, to which it serves as a frontier. It is navigable for more than two thirds of its course, and large ships can still be seen on it which, by their shape, their method of construction and their bow shape, are irresistibly reminiscent of drakkars. The

Vikings had sta-

The Guaraní tribes that were loyal to them have been established on their banks, as well as on all the rivers they used as waterways. Today, however, they are only found at the mouth of the river and at the springs. The explanation for this anomaly is both the simplest and the most difficult imaginable: the middle course of the São Francisco did not yet exist at that time. Instead, between the present-day town of Remanso and the waterfalls of Paulo Alfonso, over an average width of two hundred kilometres (see Figure 6), there was an immense lagoon, formed by marshes and lakes which filled up in winter and from which emerged numerous chains of hills, some of which reached an altitude of 300 m above sea level. Three drained their waters. Two of them flowed eastwards: the Opala, which today bears the name of São Francisco, and the Realá, no trace of which has ever been found. Another followed the valley that cuts through the mountains between Remanso and São João de Piauí and flowed into the present-day Piauí river, to which it must have brought a much greater volume of water than that which came - and still comes - from the São Raimundo. Therefore, the river must have been navigable, at least from the confluence of its two branches and, in winter, from the lagoon. And then continuing along the Parnaíba, of which it is a tributary, it would lead to the ocean.

In 1587, the chronicler Gabriel Soares, who is quoted by Schwennhagen,^o, wrote

He heard about the Great Lagoon - *UPd-Assu* - with its islands, on which there were enormous silver mines, from the Guaranis of Bahfa, Sergipe and Piauí, who still believed in its existence. The drying up of the pantanos did not, therefore, date back to time immemorial. But how did it happen? We know this thanks to the communication presented in 1919 on behalf of the Realá River by General Ivo do Prado to the Geography Congress in Belo Horizonte. At a certain point, the waters of the lagoon found a sufficient outlet through the Paulo Alfonso waterfalls, and only the middle course of the São Francisco, as we know it today, remained of the *Upd-Assu*. The Realá disappeared and the Piauí lost one of its branches. Such a transformation, a work of nature? If it were a volcanic region, one could admit that an earth tremor abruptly lowered the water level of the river that gave birth to the Opala. But this is not a volcanic region. There are therefore only two possible explanations: either the enlargement of the Paulo Alfonso waterfall was the result of erosion caused by the water that poured down it, or it was a magnificent work of hydraulic engineering. We must immediately rule out the former, since it would have taken thousands - or rather millions - of years for the rock to be worn away.



Figure & The Sgo Francisco River and the Great Lagoon.

Oueda the second. And indeed Ludwig Schwennhagen, whose exuberant imagination never disregards a careful and honest observation, examined the waterfalls, which had not yet been disfigured by the active power station, and discovered in them the traces of an extraordinary work: -five symmetrical cascades, pouring their waters separately into a single quadrangular cascade, fifty metres deep, carved out of the living stone".

What interest do they have? Fundamentally, it is

This area included not only the old silver mines of the *Upd-Assu*, but also the territory of the present State of Minas Gerais, where innumerable pre-Columbian mines can be seen and where the Portuguese, according to a chronicler quoted by Fawcett without naming it, discovered in the 16th century a tribe that had been discovered by the Portuguese, where countless pre-Columbian mines can be seen and where the Portuguese, according to a chronicler quoted by Fawcett without naming him,³ 'discovered in the 16th century a tribe whose members were bar-badosados and light-skinned, the Molomaeos. The women, 'white like the English, with golden, platinum or brown hair', had 'delicate features, small hands and feet, and beautiful silky hair'.

Like those of Paraguay, the Guarani of the region were perfectly familiar with the various metals, although everything tends to show that they were ignorant of their use. However, the names they gave them did not coincide with those of the south. They were distinguished above all by using, instead of *kuarapoti* as a constant base of variable suffixes, the word *ira*, the ordinary meaning of which is "stone" but which refers etymologically to any hard body and, in particular, to metal. Not to mention the phonetic syllable, which generally follows the stressed vowel in *ñe'engpfx*, the northern Guarani:

Gold: *itajúba*, yellow metal.

Silver: *iiatlnga*, white metal.

Copper: *itanéma*, smelly metal, and *iJdíqxeza*, wire metal (from *im*, metal; *i*, determinative; *que* (*ke*), particle indicating destination, and *id*, wire).

Lead: *itamembéca*, malleable metal. Tin:

itujska, fusible metal.

Iron: *iiáiín*, black metal. Steel:

iiaire, top metal.

* In my previous books I used, like everyone else, the expression *tuPi*-(*uaraní* to designate the Guarani of Brazil, and the word *r* "pi to differentiate the tribes that **speak it. This earned me** a well-deserved reprimand **from** my collaborator and friend Professor Vicente Pistilli, director of the Instituto Paraguayo de Ciencia del Hombre and a great Guarani speaker. *TuPi*, he told me, means "uncouth", "savage". The Guaraniés applied the term to other indigenous nations of a culture inferior to their own. Those in the south called their somewhat more backward relatives of the North, the "Tupiito", "similar to the Tupi". It was the missionaries of the 16th and 17th centuries who, through ignorance of the language, inadvertently reduced to its root, modifying the meaning, a word which was no more than a somewhat derogatory nickname. The Guarani of the Amazon basin called - and still call -

ne'eiignru, "beautiful language", and those of the Ptata river basin, 'iroñr'e, "language of men", their common language. The dialectal differences between these two forms of Guaraní are minimal.

Ludwig Schwennhagen gives *ifniie* the meaning of "double stone". But no doubt the Austrian did not have a good command of Guarani, which is no longer spoken in Piauí, where he lived. Professor Pistilli states that *ife*, the suffix indicating the superlative, can mean by derivation "-ver- dadero" or "authentic", but nothing else. On the other hand, he sees in the ending *ng'i* of *itatnga*, which is not Guarani, a contraction of *inge*, the original form of *Inca*. *Itatriga* would thus mean "Inca white metal". Thanks to a runic inscription from the Seven Cities,⁵, we know that the Vikings of Tiahuanaco already applied to themselves the Norrish adjective meaning "descendant". It is not surprising, therefore, that the Piauí Indians used it to designate a method particularly sought after by their "feudal lords". Finally, let us note that all the words listed above are artificially composed, like their Paraguayan equivalents (the radical differs, but the endings are generally the same), and that they reappear in pre-Columbian toponymy. The term *itaiqueza*, -The term 'wire metal', which refers to copper, shows that metallurgy had reached a high degree of technical development in the Piauí.

It remains to be seen why the Vikings exploited mines, mainly silver, in the north-east of Brazil and why they attached such importance to the metals they extracted from them that they undertook and completed the enormous works required for the draining of the Great Lagoon, in order to have easier access to the deposits of central Brazil once those of the Piauí were exhausted. No doubt they and the indigenous populations needed iron and tin to make weapons and tools from them. But

What was the use of gold and silver, which they evidently did not send to Peru, which had an abundance of these metals? They could only export it through their port of Parnaíba. {Where to and how? This is the twofold question we have already asked ourselves about the precious metals smelted in Paraguay, on the shores of the road that led to the Atlantic.

6. The hypothesis confirmed

We have now completed the picture of pre-Columbian metallurgy. In Mexico, copper, silver and gold were worked and, secondarily, tombac, bronze and an alloy of copper and lead. The reduction of metals from ore was ignored. It was therefore limited to collecting the gold and silver from the ore by washing and scraping a few superficial seams of copper, tin and lead,

where metal was presented in its purest form. With the exception of a few artefacts and a few tools, only goldsmith's work of exceptional artistic quality was produced. Silver was rarer than gold, of which it was only a by-product. In Peru, on the other hand, where gold, silver, copper and undoubtedly iron were worked, the mines were intensively exploited industrially, as were the magnificently installed gold washing works. Silver was supplied mainly from the Porco area, situated in a mountain range on the eastern slope of the altiplano, now in the Bolivian dfa, southeast of Tiahuanaco, a range which the Spaniards called the sierra de la Plata and where the great town was located and to which they gave the name of Villa de Plata or Villa de la Plata (Silver or Silver Village).

The Vikings of Tiahuanaco and their descendants, the **Incas**, used precious metals for the decoration of their temples and palaces, for the manufacture of tableware, for the elaboration of artistic works of refined cost, many of which are still preserved despite the fact that the Spaniards mercilessly and ruthlessly melted down all those that fell into their hands. However, the silver extracted from the mines was not used in the time of the Old Empire. A part of it - perhaps also a part of the gold, but in smaller quantities - took the Atlantic route, following the northern branch of the *peaviru*, which in Paraguay passed through Gerro Gorá, where the metal was transformed into ingots. We are certain that it was not used by the local population because the Indians were still living in the age of the pyrolithic stone and because the names they gave to the metals were artificially fabricated. The silver left the port of Santos, evidently by sea, with an unknown destination. The trade was interrupted when the Araucanians seized Tiahuanaco around 1290. However, the memory lingered among the Guaranis, who described to the Spaniards the lake capital of the White King, with its palaces of gold. It was the capital of a destroyed empire, but the Guaranfes did not know it and, at the beginning of the 16th century, they continued to send expeditions to it, always rejected, but from which they brought back to the island of Santa Catalina - the island of La Plata - the metal of their dreams and their traditions. A capital to which a great river led, which soon took the name of the River Plate.

In northeastern Brazil, precious metals did not come from Peru. Transport down the Amazon would have been too irregular and too haphazard, and access to the river from the mining regions of the Andes would have cost too much effort. The silver came first from the Piaui and then from the deposits of the Great Lagoon, which had already been desired. It flowed easily down the Parnaiba River to the ocean.

no; its final destination is not known. There, too, the indigenous people did not use it and, as in Paraguay, gave the various metals forged names, the fruits of linguistic adaptation to a reality which was alien to them and which would remain so after (e) the withdrawal of their Viking masters, since they never rose above the level of the Neolithic culture.

The Vikings of Tiahuanaco sent, therefore, to Santos and Parnai- ba, during the 12th and 21st centuries, part of the silver they extracted from the mines of the Sierra de la Plata and that which came from their deposits in Piaui and Upá-Assú. This metal disappeared into the ocean. It had to go somewhere, of course, but we don't know where. At the same time, as we saw in Chapter I, the Templars, who knew of the existence of America, as the seal covering its secret proves, and who had an unexplained port on the Atlantic at La Rochelle, were flooding Western Europe with a silver coin whose origin has always remained a mystery, but which the popular tradition of Normandy placed beyond the ocean. Logically, one conclusion must be drawn: the Temple imported American silver.

III

The Templars in Mexico

1. The land of the ancestors

"I regard you as kinsmen; for, according to what my father told me, who had told his father, our predecessors, of whom I am descended, were not natives of this land, but newcomers, who came with a great lord who, soon after, returned to his country; many years later, he came back to fetch them; but they would not go, for they had settled here and had children and wives and great authority in the country. He went away very unhappy and told them that he would send his sons to rule them and to secure for them peace and justice and the ancient laws and religion of their ancestors. That is why we have always hoped and believed that those from there would come to rule and command us, and I believe that it is you, given where you come from.

Such were, according to López de Gomara,[^] whose text coincides with those left to us by other chroniclers of the conquest, the words that Motecuhzoma II Xocoyotzin, whom we call Moctezuma, said to Hernán Cortés when the Spaniards entered Tenochtitlán, present-day Mexico. The blond-bearded emperor² was referring to the story of the fifth of the Toltec rulers, predecessors in Anahuac of the Aztec dynasty, from whom he was in fact descended, for his direct and recent ancestor, Acamapichtli, first king of his tribe in 1376, was the son of a princess of the previous ruling house. Landed in Panuco in 967, Quetzalooatl, -white, blond, bearded and of good manners" -a Viking jarl who was probably called Ullman-, had allied himself with the Toltecs, who recognised him as their chief. During a personal reign that lasted twenty years, he passed on the high culture of medieval Europe to his particularly receptive subjects. In 987 he left, not to return home, but to impose his authority on the Maya of the Yucatan. Difficulties with the Indians, to which the frescoes in the Temple of the Warriors at Chichón-Itzá, showing battle scenes in the Yucatán, bear witness.

Two years later, he was forced to return to Anahuac, where the bad news mentioned by Moctezuma awaited him. He then set sail again for South America, where his descendants founded the empire of Tiahuanaco. I have given a full account of all this in a previous work.[^] What must be retained here, in the first place, is the reason why the Aztec emperor recognised the Spaniards as the "sons" of Ouetzalcoatl:

"... I think it's you, given where you come from". His mind was therefore in no doubt. The civiliser of Mexico had come from beyond the ocean. Secondly, let us emphasise that the maritime migration in question is nothing more than the adventure of a group of navigators who, of course, found a pre-existing population in middle America.

This last remark would be superfluous if it did not allow us to understand the real meaning of the historical data about the settlement of Mexico provided by the indigenous codices and certain traditions collected by the chroniclers. Both tell us of the arrival by sea of tribes coming from the north and east and leaving Chicomóztoc, the "Seven Caverns", which other texts, however, only mention as a place of worship, already in America.

All the nations of this land," says Sahagún, "are accustomed to affirm, not without boasting of it, that they were created in these seven caverns and that their ancestors came out of them, which is false, since they did not come out of them, but went there to make their sacrifices when they were in the said vale", before reaching Tula. The *Codez Vaticane*, whose interpretation we find in Kingsborough,⁴ mentions among these tribes the Olmecs, the Totonacs and the Chichimecs, to cite only the best known, and fixes the date of their arrival in 1194, when in fact the former had already settled on the gulf coast in the year 31 B.C. (stele of Tres de Tres de C.). The second left us in Tajín buildings dating back to the year 400 AD, and the third invaded Mexico at the end of the 11th century, albeit by land, starting from the south of the present-day United States. In truth, the history of a people does not begin until the day when an event comes to break the monotony of an existence that had been going on for generations without any noteworthy changes. A chief is born in its midst who launches it on an adventure; a conqueror imposes himself on it and modifies its customs; events are born which remain engraved in its memory and which can be relived. But the history that is then born is created by the man or group to whom it is due, for better or worse, a transformation that the people undergo and then accept and end up making their own. History

of Gaul begins with Caesar. The history of Mexico dates back to the landing of Ullman and his men at Pánuco. Father Diego Durán, however, dates the arrival of the "tribes" in Afro 902, i.e. very close to that of the Vikings.⁴² This does not prevent another secular group, of which we know nothing, from appearing in 1194. In any case, if Chicomóztoc is indeed the Transmarine place of origin of the emigrants, it is certain that they were not Amerindians.

Father Bernardino de Saliagún, the most erudite and impartial of the chroniclers of Mexico, who employed a method of investigation far ahead of his time, since he questioned about their beliefs, customs and history to cultivated Indians - often priests - who had had access to the cddices burned later in the Spanish autos de fe, The preface to his work offers us a much more satisfactory intarpzelao-'*ikn* pcimnal óe ins Siete Ca-'-rmas, in the preface to his work, in which he questions cultivated Indians - often priests - who had had access to the cddices later burned in the Spanish autos de fe: "As for the origin of these people, the elders tell us that they came from the north by sea. It is true that some natives came, but it is not known how they were built. It is conjectured, because of our existing tra5ic-'ón, that these seven caverns are the seven ships or galleys in which the first inhabitants of this land came [...], which landed in the port of Pánuco, which they call Panco [in fact, Panutlán], which means place where those who crossed the water arrived". However, these were clearly not Indians. On the one hand, the Mesico Indians did not have boats capable of crossing the ocean. On the other hand, all traditions agree that it was Quetzalooatl who landed at Panuco in 967. One wonders, moreover, how yellow people could have come across the Atlantic, since, apart from the "new continent", Mongoloids are found only in Asia and Polynesia.

It was this, no doubt, that prompted some chroniclers, among them the Sahagún, to think of North America as the place of origin of the Indians of Mexico, which is only true in relation to some of them, who made the journey by land. They easily came to this conclusion because the Indian Oaditions place in the north the point of departure of the groups that came by sea, at least one of which, that of Ullman-Quetzalcoalt, was composed, as we have seen, of white, fair-haired, bearded men. But not in the north of the Aná- huac. The texts are formal and consistent. The Nahua peoples, i.e. their civilising white minorities, came from beyond the ocean. If their homeland is designated in these texts with the name

The meaning of this toponymy is generally agreed: "Country beyond the sea" (Sahagún);[^] "Country to the east" (Rendón);⁴³ "In the eastern star" (Beauvois);^{*1} "Country of the Aurora" or "Country of the East" (Krickeberg).^{o1} This last opinion is particularly important, since the author derives Tlapallán from

tlapalli, red, and this colour is much more suggestive of the setting sun than of dawn. The evidence born of the texts was in this case stronger than the etymology. An etymology which is also erroneous. The one given by Beauvois is infinitely more convincing: *tlap*, east; of, water; *lan*, in, towards (in the sense of -around"). For Sahagún, *tlap-copa* means "east". *Al* is a form of *atl*, which appears in certain compounds, such as *niPicfiin*, to blow water, to water; *altia*, to get into water, or *attépefl*, wet mountain. As for *ahas*, it is nothing else than the *land*, earth, country, of the Germanic languages. The exact meaning of Tlapallán is therefore: "Land of the East Sea". Doubt is all the less permissible since the Indian prince Chimalpāhin, speaking of certain immigrants to whom we shall devote the next subchapter, states that "they left the country of Tlapallán and crossed the great sea, the ocean". A northern country to the east of middle America cannot be more than Europe.

And indeed, in the case in point, it was northern Europe. The Nahuatl accounts indicate that there was in Tlapallán a city whose name is transcribed indifferently, according to the chronicles, Tullán, Tullán, Tollán, Tulla or Tula. Now, in Mexico, the capital of the Toltec kingdom was called by the same name, which created a confusion that I have not escaped either. The explanation is given by López de Gomara, when he writes: "As they came from Tulla, they later settled in Tullán" ^ In other words, Ullman, when he became king of the Toltecs, gave the capital the name of his distant country. A name that was transformed just as soon as it changed from Northrish to Nahuatl. For Tullán, and I am not the first to have pointed this out, is actually very close to Thule, a toponym which in antiquity and the Middle Ages was used to refer to the northern mountain ranges and, in particular, to Iceland.

The name Thule," says Isidore of Seville at the beginning of the sixth century, "comes from the sun, because it is stationary there at the summer solstice", i.e. because it does not set.^{4 °} The explanation does not go any further. However, writes Beauvois, "it is of great importance to us, if it is correct, and there is no proof that it is false. Indeed, it was the Gaëls who were the first to occupy Iceland, which is natural given their proximity, and it is in their language that we must look for a name for the sol analogous to Thule. It would be difficult to find

It is not unlikely, therefore, that Soultj is a transcription of Suli, island of the Sun, or Sulia, Sulai, country of the Sun. (From the Gaelic *suf, sol, sun, sun*; *i, innis, island*; *ía, ni, region*),⁴⁷ But this interpretation, although valid from a philological point of view, is nevertheless erroneous, although it certainly puts us on the right track. In fact, we already find Soulij in the accounts of Pytheas' voyage to the Far North in the 4th century BC, long before, therefore, that the The Irish, therefore, had occupied, or even discovered, Iceland long before that. Moreover, it is not only in the Gaelic languages that the Greek zeta corresponds to the x. The same is true of the Germanic languages. The same is true of the Germanic languages, not to mention the Latin ones. Boulp could thus be equivalent to the Norwegian *Soley*, island of the Sun, which would be quite satisfactory from the historical point of view, since the Hyperboreans, ancestors of the Vikings, sailed the Arctic more than a thousand years before our era, and Pytheas had come into contact with them.

If there were between Thule and Tula (Tulla, Tullan, Tollan) no more than

The toponym Náhuatl means precisely the Land of the Sun. But it so happens that the Nahuatl toponym means precisely Land of the Sun. It derives from *tonalli*, sun, apocopated according to the character of the language, and *lan*, land, country. Hence Tona-lán (Tonnallán), syncopated in Tollán, Tullán, Tulla or Tula. Tezozómoe indeed says that the Aztecs, going from the north to the Anahuac, "arrived at Goatepec, in the confines of Tonalán, the place of the sun".⁴ Now, the *History of the Mexicans through their pin-fur⁴ ' states that "they arrived at a hill which is before Tula and which is called Coatebeque", while Father Durán writes: "towards the region of Tula [...], a hill called Coatépec".⁴ °*

This Tula, also called Aztlán, "the Land of the Whites".

is nothing more than the first station of the Aztecs in Mexico, as the had previously been from Quetzalcóalt. The historian of Cholula, G. de Rojas is very clear in this respect: "It is said that the founders of this city [Cbolollam = Cholula] came from a country called Tullam [Tula], so far away in space and time that it was not even known anymore and that on their way they moved Tullam, twelve leagues from Mexico, and Tullantzino, which is also close to it. Having settled in this city [Cholollam], they also called it Tullam. This version is the most plausible of all, because of the custom, widespread among all peoples, of naming the colonies after the mother country. This is what the Spaniards especially do in the Indies".¹⁰ As we have seen above, Lopez

de Gomara had already made the same observation. Father Agustín de Vetancur told us that the primitive Tula was situated six hundred leagues beyond New Mexico.² "Everything proves evidently," he asserts, "and it is very rational to believe it," that the Toltecs "gave the name of 5 ollän to the first city founded by them, because it came from the kingdom of Tollan, situated in the northern regions. And beyond 'tel œéano, we will add, since the eronists, among them Sahagún, so worthy of credit, frequently associate

Tula with Tlapallän, the very clear meaning of which we have already seen above.

This does not exclude the historical existence of an intermediate station in North America, which could also be called Tula. This does not exclude the historical existence of an intermediate station in North America, which could also have been called Tula. Beauvois places it on the St. Lawrence. He bases this on the toponymic coincidence - Land of the Whites - between Aztlán and the Huitranieland colonised in Canada, according to the Irish sagas, by the Gaelic *Popes*, on the quotation from Vetancur that comes from reproduction, and on the fact that the chroniclers depict the Toliacs or "inhabitants of Tollän" - i.e., the members of their mi-northians - as the "inhabitants of Tollän", the members of their ruling mi-noria - as "tall, white and bearded" and are surprised to see some of their descendants, "of tall stature and whiter than any Spaniard",¹⁰ "so white and so bearded". Does the Indian Ixtlilxochitl not mention that, if individuals of this type were not more numerous at the time of the conquest, it was because a law, enacted after the destruction of the Toltec kingdom, "prescribed the immolation, at the age of five, of children who at the time of their birth were very white and blond, and that this law remained in force until the arrival of the Spaniards"? In any case, the primitive Tula-Tlapallän was not located in America, but in Europe. The texts are formal on this point.

My conclusions regarding the origin of the civilisers

The white people of Mexico have been confirmed by a work of exceptional importance, based not on the tradition of the Nahua but on that of the Mayas. Written shortly after the conquest in the Quiché dialect but in Latin characters by an educated Indian, who had only recently converted to Christianity, at least in appearance, but who was anxious to preserve the historical heritage of his ancestors, the *Chichicastenango Manuscript* reproduces, according to its anonymous author,

"The *Popol Vuh*, so named, where it is clearly seen from the other side of the sea (...). The original book, written long ago, exists, but it

is hidden from the view of the researcher and the thinker'.⁴ The title of the work in question, which means *Book of the People*, shows the introduction into the Quiché language of Latin and Germanic terms, due to the Irish *popes* who penetrated, in the early

century, in middle America, and to the Vikings, who settled there in the year 9fi7. Or perhaps not only to the *R- as* in the first case, as we shall see, *Popo/* comes, in fact, clearly from the Latin *po- pulus*, and *yuri*, from the German *Buch*, the meaning and pronunciation of which it retains. We should not be surprised that the author of the *Ñferimcriio* in question

The Maya, like the Nahua, possessed large libraries. The Mayas, like the Nahuas, possessed important libraries, whose volumes, written in hieroglyphics "understood only by the priests of the idols and the occasional principal Indian", were systematically destroyed by the Spanish monks. Only a few, known as *cdlices*, are left to us, hidden by the Indians and later discovered. Other accounts, not much more numerous, were reproduced by the chroniclers or reconstructed by Hispanic Indians. The *Popol Nephi* is the most important of these.⁴

The first two parts of the work are of no interest to us here. Their content is purely mythological. The third and fourth, on the other hand, are of the greatest importance to us, since they contain the history of the Quiché people. In them we find, first of all, an account of the creation of man by the progenitor gods and the multiplication of the peoples "there in the east": -There were then a great number of black men and white men, of men of many different kinds, of men of many different languages". The ancestors of the Quiché, including the Tecpans - remember this name - "dressed in animal skins, were poor, but their nature was that of prodigious men". They emigrated and, "having heard of a city, they went to it". This city was Tullan. They did not stay there for long. They were "freezing to death", because of the

"hail, black rain and fog. It was indescribably cold". They still followed "the great star which is called Icoquih [Ve- nus] and which is the first to rise before the sun, when the bright Icoquili is born, which was always in front of them when they were in Tullan-Zuiva". It was then that they set sail for the sea:

"It is not very clear how they passed the sea; they passed on this side as if there had been no sea; they passed on stones, in a row on the sand". Their beginnings in America were difficult, and they regretted having left their homeland. There were wars among them and with the local people, whom they eventually overpowered, but not without taking up arms against each other.

One day, the sons of those who had come "from the other side of the sea, from where the sun rises" - Oocaib, son of Balam-Quitzé, Oocutec, son of Balam-Abay, and Oozhau, son of Mahucutah - decided to return to the east. "They crossed the sea and arrived there, to the east, to the cape of al



Figure 7. The Yucatan Peninsula and Guatemala

At least a year's journey", specifies the *Título de los sectores de Totonico-pdn*, an anonymous Quiché text dating from 1554, "where they must have received the investiture of the kingdom. And such was the name of the Lord, King of the East where they struck. When they came before Lord Naxcit, he gave them the insignia of the kingdom... and the paintings of Tullan, the paintings, as they called what they put their stories on". On arrival in Guatemala, they organised the region and imposed their authority on their neighbours. When the Spaniards arrived, the twelfth generation of Quiché kings reigned.

What does this text reveal to us? Firstly, that nothing happens between the creation of man and the departure of the "ancestors" of the Quichés. This is logical. The Indians of Guatemala live in a savage state. History begins for them with the departure of Tullan from their civilised people. Then that the city in question was situated in the east - in relation to America - beyond the ocean. It is extraordinarily curious to note that the commentators of the *Popol Vuh*, including men like Walter Krickeberg,²¹ whose works are considered an authority, persist in identifying the east with "the coastal region of the modern Mexican states of Tabasco, Campeche and the Yucatan", as Adrián Recinos, the last of the translators of the work, puts it. Recinos even dares to write this implausible sentence: "The memory of their brothers in Mexico was never erased from the memory of the Guatemalan tribes, whose members mourned the absence of those they had left behind *in the lands to the north, that is, in the east* [emphasis added], for that was the name they gave to the pafs from which they had come and about which they no longer had, after so many years, any more than extremely vague and imprecise ideas, just as they had about their toponymy". The three states mentioned are in fact located in the north of Guatemala (see the map in Figure 7). Calling the north "east" is the height of imprecision.... But when one reads that this east is most certainly the land of the Levant and that one comes from there across the sea, one has no choice but to admit that the interpretation we have just reproduced is not only abusive, but completely arbitrary. All the more so if we take into account that other texts from the time of the conquest amply confirm the *Popol Vuh* on this point and therefore exclude any error on the part of the author or his translators. For example, the one quoted by Fuentes y Guzmán, which begins as follows: "I, Don Francisco Gómez, Pri- mer Ahzib Quiché, write on this paper the coming of our fathers and our grandfathers [i.e. our ancestors] from over there, on the other side of the sea, from where the sun rises".* Or the *Book of Chilam Balam of Mani*, which tells that the ancestors of the Maya, who had departed from Noniialc, went westward away from Zui- vá, a region or city situated in the Tulapán, that is, in the country of Tula. It should also be noted that the arrival of the civilisers, who, by imposing themselves on the local populations, marked the beginning of history. The arrival of the civilisers who, by imposing themselves on the local populations, marked the beginning of the history of the Quichés, is extremely recent. The kings Oxib-Queh and Beleheb-Tzi - the Quiché rulers reigned in pairs - whom Pedro de Alvarado had hanged in 1524, were in fact, as

we have said, the twelfth generation after Balam-Quitze, the chief of the immigrants from the east. A ge-

The period of the Aztec emperors' genealogy, whose records are known to us, was sixteen years at the time. The arrival therefore took place around 1332.

Arrival which the author of the *Popol Vuh*, and no doubt the Quiché traditions in general, somewhat superimpose on that of Quetzalcoatl, just as the Aztecs confused the latter with that of the Irish monks who had evangelised Mexico at the beginning of the tenth century, and to whom the Indians gave the name by which the Culdees were known in Europe, *papas*, from the Irish *paba*, which in turn comes from the Latin *papa*, father. We have seen, in fact, that the son of Balam-Quitze and his companions had returned to the old world to seek there "the investment of the kingdom" and that they had presented themselves before Lord Nacxit. Now, that was the name, abbreviated and somewhat distorted, given by the Quichés to Topiltzin Acxiltl Quetzalcóatl, whom the northern Maya called Kukulcán. Such an error is not surprising. At the time when the white king of the Toltecs was in the Yucatan, the peoples of Guatemala had as yet no history, and their later knowledge of the events that had taken place among the civilised Maya could only come from very late contacts with the latter. For the 15th-century Quichés, the land of their ancestors was the homeland of Quetzalcoatl - which was not too inaccurate - whose son, having become a god, had to be immortal. From whom did Qocaib, Qoacutec and Qoahau obtain confirmation of their authority, if they actually made their journey? We do not know. But the name of Nacxit - Quetzalcoatl - proves that the arrival of the Quiché civilisers was much later than that of the Vikings.

2. The "men of the Temple".

The data provided by the texts we have just mentioned about the arrival of groups of European immigrants across the ocean to Mexico are confirmed, reinforced and, as far as a fundamental point of my research is concerned, completed by the **chronicle** of Francisco de San Antón Muñon Chimalpáhin Cuauhtlehuantziß, a descendant Christianised and Hispanised by the princes of Chalco, a region surrounding the Iago of the same name.

-actually the southern part of the Iago de Texcoco, on one of whose islands Mexico-Tenochtitlán stands-, wrote in the early **17th century** the history of his people. Not that of the Chalcas, a Nāhuatl tribe that arrived around 1250, but of a very particular group: -The non-Nohualcas Teolixcas Tlacochealcas, now called Tlamanal.

cas chalchas, which took here the name of chalcas that is given to them now".

The cradle of this group was Tlapallán Nonohualco, or Tlapallán Chi- comóztoc. We have already seen the meaning of Tlapallán, which Chi- malpáhin identifies with the Seven Mythical Caverns, following in this respect the *Codex TelJerinnn-fiemensis*⁵ and the *Codex Vnricanm*,⁴ ' both of which mention the Nonohualcas among the tribes that came out of Chico- móztoc. As we have seen, for our chronicler there is no doubt that their place of origin was overseas: - When the Nonohualcas Tlacochoalcalcas left the Tlapallan pafs, they crossed the great sea, the ocean. More precisely, *teohuatl Yihui-coaioyatl*, "the great divine sea". The French translator of this text, Rémi Siméon, author of a *Dictf'onnaire de fe langue nahuatl* which remains an authority to this day, adds that they sailed

"° "The use of this term to designate a ship's vessel is not a term that can be used to designate a ship's vessel.

-We French must not seem too strange to us," comments Beauvois, "since we use in the same sense the word *coque* of a ship, derived from the Latin *concha*". However, a recent Spanish translation gives us a very different version: "bringing with it conch shells and tortoise shells", but not without adding in square brackets: "as musical instruments". I will limit myself to pointing out, following Krickeberg, that a cddice referring to the migrations of a group of Toltecs shows their crossing of the ocean on dogs and turtles, which seems to support the first.² ' '. This is otherwise an unimportant detail.

If the meanings of Chicomóztoc and Tlapallán leave no room for doubt, the same is not true of Nonohualeo. Krickeberg translates the term as "Country of the Mutes", that is to say, "Country of those who speak a foreign language".² ' Brinton,[^] adopting the Ono- hualco graphy used by Torquemada,³ ' derives the word from *onoc*, "to be spread out", and relates it to *onoliiiayen*, "inhabited place", also referring to *nonoyan*, "place of residence". Here again, I have no opinion. Leaving aside the philological aspect, which escapes me, I will point out in favour of the first of these interpretations the fact that, in numerous Nahuatl texts, the term nonohualcas is applied to various population groups scattered all over Mexico, including the Maya pafs, and, in favour of the second, that the con-joint of nonohualcas teolixcas tlacochoalcalcas mentioned by Chimal- páhin seems to require it, as we shall see.

The term teolixcas, says Beauvois, "breaks down into *teotl*, dios, *ixtli*, face, and *catl* in the plural, *ca*, people; the whole can be tra-

dticirse by *people with the face of god, or by people with a divine face, or in the image of god*. But just as the ambassador, the messenger is the image of the one he represents, *ixtli* also means envoy, missionary, and *teoifxcai/* corresponds exactly to the Greek *áyetoç*, priest messenger, and to *ónóniokoç*, messenger".^ For the rest, Torquemada renders *Teotlixco*, the country of the Teotlixcas, "the lugar from which the sun rises" - the Sun-God - i.e. the east ^ *Tlaco-chalcas* is no more difficult to translate. The word, according to Beauvois, "is composed of *tlacochtli* apocopado, trait, arrow, and *calli*, house, with the suffix *ca* to designate the people connected with that place; the whole means People *of the house of arms*, in Latin *miliies*". Later, in the Aztec empire, the title *tlacochcatí* was attributed to one of the two main military chiefs. Soustelle suggests that he was in charge of the arsenals.º It seems more logical to me that he was the commander of the barracks and therefore of the troops at rest, since the other dignitary was designated *tfac'ieccaif*, "he who commands the warriors", i.e. the one who commands the troops during campaigns.

Thus, depending on the meaning we give to *nonohualcas*, *Chimalpáhin's* triple expression means either "foreigners, sent by God, military" or "residents, sent by God, military". I have added the commas, which do not appear in the text, because this is not a unitary denomination, but a juxtaposition of categories. On the one hand, the Nahuatl language, which is a unifying language, would have combined the concept of "religious and military foreigners" or "religious and military residents" into a single word. On the other hand, these people, taken as a whole, bear another name, that of *tecpantlacas*, a term of which Beauvois offers us an indisputable analysis.^ The word is composed of *tecpan*, temple, palace, which in turn comes from *tecuhtli*, sei'ior; from *pantli*, pavilion - in the sense of building -, *pa-* red, and from *tlacatl*, penona, in the plural *tlaca*. Hence "people of the house of the lord" or "people of the temple". It is in this last meaning," says our author, "that the name of the *tecpantlacas* must be taken, since the *tecpan* in which they served was that of the god *Tezcatlipoca*". The meaning was already being accepted at the time of the conquest. For example, the chronicler Muñoz Camargo calls the Mexican priests *Templars* ^ "That temple, or at least one of those consecrated to that god," adds Beattvois, "bore the characteristic name of *Tla-cochcalco* (In the house of arrows, or arsenal). Unlike *ten-pan* (from *teotl*, d'ios, and *pantli*), which means exclusively *House of the celestial Sei-ñor*, *tecpan* adds to this same meaning that of *House of Sehor te-rrestre* (the grand master of the *Templars*)". For the illustrious Americanis-

There is no doubt about it: the tecpantlacas were none other than members of the *Ordo Pauperum Commiliionum Christa Templique Salomonice* who emigrated to America. That is why he sees in the juxtaposed terms used by Chimalpáhin the simple translation of the name of the three categories of brothers: the knights (*milites*, or *tlaqochcalcas*), the chaplains (*clerfici*, or *teotlixcas*) and the sergeants (*servientes*), here reduced to the residents (*residents*, or *nonohualcas*). Moreover, if we were to replace "residents" by "foreigners", we would obtain a result no less understandable. It would mean that the *people* brought from Europe were too few in number to continue to be classified in a special category. If so, "foreigners" would apply to knights and chaplains. This hypothesis is confirmed by a phrase from Chimalpáhin, who tells us that the Nonohualcas "had a language which they abandoned. Their elders hid the year they changed their language", that is, when they began to speak Nahuatl. It is true that the chronicler traces the event back to the tower of Babel, not without innocently adding that the chronology of the Chalcas does not correspond to that of the Christians.... The valid content of this information is that the Tecpantlacas spoke their own language at the beginning, which is not surprising, since they came from Europe, and that they forgot it with time.

The existence of sergeants (*servieries*) in the Mexican order, but the fact that the hierarchy still existed in the sixteenth century among the Tlamanalcas and the Chalcas, i.e., among the populations that had been under the direct authority of the Tecpantlacas, seems to be deduced only from those belonging to the lowest level of the temple organisation [*residents*]. Indeed,⁴ the three chief ministers of the kingdom were called the first *tetzauhquacuili*, the "Reverend Monk", "tonsured in the manner of Tezcatlipoca",³ the second *xochpoyo*, the "Preacher", and the third *caccole*, the "Badshod". These titles seem to correspond well with the three categories of the Temple brothers. Perhaps the émigrés incorporated indigenous recruits into the order in order to rebuild the traditional structure of the order.

The Tecpantlacas, Chimalpáhin tells us, arrived in Mexico at five dates he gives - 1272 and 1294 - may reflect, because of their discordance, the impression that for him, writing at the beginning of the 18th century, surrounded historical events well before the conquest, or perhaps they correspond to two successive waves of immigration. After leaving Tlapallán, i.e. Europe, as we have seen, the Templars crossed "the great divine sea" and reached "the dry land [the mainland] at a point where they disembarked".

mouth of a large river. They followed it from the bank to the first bend in the river. Then they left the river and went in an easterly direction, marching in a straight line without turning their backs to the sun. Then they went back to the sea to visit the island of Acihuatlmichintlaco. They then passed through many places that are impossible to identify and, after three years of pilgrimage, they reached Tullan, which they left twenty years later to settle in 1299 on the shores of Lake Chalco. Hence a third date of arrival in Mexico, 1279, still within the same period.

This itinerary is not as vague as it seems at first sight, and Eugene Beauvois has reconstructed it convincingly. ^ JC Which was the "very large river" reached in America by sailing ships coming from Europe? The winds and currents were about two routes: one passed through the Canaries, still undiscovered in the 19th century, and led to the Gulf of Mexico, into which only one major watercourse, the Mississippi, flowed, whose characteristics do not fit the chronicler's description; the second, direct, led to the Gulf of St. Lawrence. The second, direct, led to the Gulf of St. Lawrence. By going up the river to its first bend and heading east by land, one enters the Acadian Peninsula (New Brunswick and Nova Scotia), where the Irish *popes* had settled in the 10th century, and then returns to the ocean (see the map in Figure 8). The island of Terranova, famous for its fisheries, is located to the north, which fits in well with the name of the island visited by the immigrants: Acihuatlminchintlaco. Indeed, *michin* means fish in Nahuatl; *tla*, abundance, and *co*, place, "place where fish abound". Oueda for explaining *acihuatl*. Beauvois considers the term as the association of *oí*, water, apocopated, and *cí/iunff*, woman, lady.^ We would thus have "Señora de las aguas", transposition of the *Stella marie* of the Catholic *letanias* and of a document coming from a Templar: *-Ma-ria, Stella maris, Perdnar nos ad portum salutis*", Mary, Star of the sea, lead us to the port of salvation.° The seafarers of Catholic countries have always felt a particular devotion to Our Lady, a name often given to the churches of fishing ports. The Templars, for their part, *servi Dei et beatae Mariae*, servants of God and of the Blessed Mary, had placed themselves under the protection of the Virgin, *chié de la re/igidii*,° that is to say, head of the Order, which had been founded *in honore beatae gloriosae rirgfnis Mariae*, in honour of the Blessed and glorious Virgin Mary. Perhaps it is no more than a coincidence that the mountains of Gaspesia, south of the first bend of the St. Lawrence, are nowadays called the mountains of Our Lady. We know, however, that the

I know from the account of the Zeno brothers ^ that at the end of the 15th century there were in the region descendants of the *popes*, or at least of their married bishops, civilised in the European manner and in possession of Latin books which they no longer understood. It is not strange, therefore, that there was in Newfoundland, a hundred years before, a monastery or a chapel consecrated to Our Lady. Unless the island of Acihuahatl - in the Middle Ages "island" was often used for "peninsula" - was Nova Scotia itself, the Scociland of the Zeno, the land of the Scotr or the Irish.

So, according to Chimalpahin, it was in 1299 that the Tecpan-Tlacas arrived in the Chalco region, where they settled permanently a few years later, after having been reinforced by a new group, the Payauhtecas, or men from Panohuayan, that is, from Panutlan, the port which, as we have said, the Spaniards called Panuco, the same port where Ull-man-Quetzalcoatl and his Vikings had landed as early as 967. Under the command of a religious and military chief who bore the title of *teohuatecuhtli* (lord who possesses God, the grand master) and who was attended, in addition to many other dignitaries, by the three ministers we have already mentioned, the Tecpantlacas overcame the local populations who had preceded them in the region, among them two Toltec tribes of a good cultural level. They, says the chronicler, "were not Chicbimecas [barbarians], but men of court". There were "a great number of knights and nobles of high rank", from whom no one could demand taxes or personal benefits, men "of extremely ancient lineage".

For about a hundred years, the newcomers, though weak," conquered and won, one after the other, twenty-five seigneuries, occupying a good part of the present Mexican states of Morelos, Puebla and Tlaxcala. Although their extension is far from being comparable to that of the Mexican confederation," writes Beauvois, "into which they were later included, they formed at that time a fairly imposing whole, from one hundred to one hundred and fifty kilometres wide. If their submission (to religious induction, it seems, rather than to military power) was not always voluntary, it was eventually voluntary, since they took up the defence of their princes, who had been dispossessed by the Mexicans". The Tepalarians even managed to civilise to some extent the still savage Chichimecas, who had founded a vast empire on the ruins of that of the Toltecs. They can be largely credited with "the re-birth of the pre-Cortesian civilisation, which aroused the admiration of the Spaniards. It is probable that, without them, the Anahuac plateau would have remained barbaric". One group even followed in the footsteps of Quetzalcoatl to the Mayan country, whose texts,

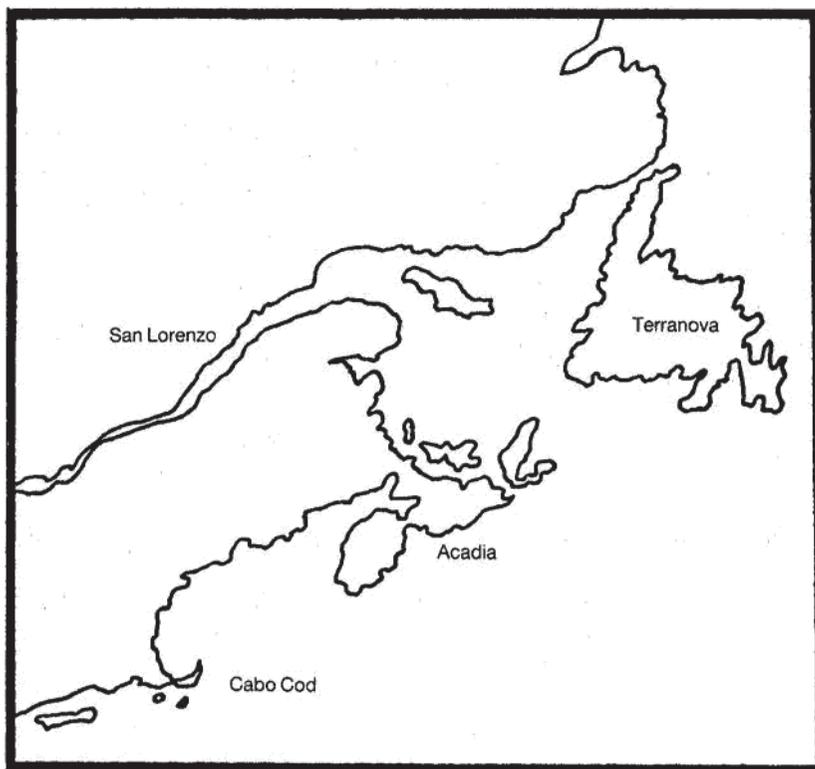


Figura & Gulf of St. Lawrence, St. Lawrence River and Acadia Peninsula.

The "tepan" people, as we have seen, are known to have arrived by sea from Nonouac or Tulapan, the region of Tullan-Zuiva, located in the north, on the other side of the ocean.

Evidently, by the beginning of the 15th century, there were no real tla-coehcalcas (knights) or teotlixcas (chaplains) left. Even the youngest of the last immigrants had long since died without leaving descendants, except perhaps for a few bastards. Married residents from Europe would not have brought their wives with them on a journey that constituted a military expedition, and therefore their children could only be of mixed race. The institutional order, functions and titles remained, but the spirit could no longer be the same, as the race was different. For the rest, they no longer spoke of the Teepantlacas, but simply of the Chalcas, the name of their capital. Their religion, which, as we shall see, was very different from that of

the Chalcas.

The Nahuatl language had also changed over time, but not without retaining many peculiarities foreign to the environment. Nahuatl had replaced their forgotten language, while adopting some of its words. From 1407 onwards,⁵ when their chiefs had to expatriate to meet the demands of the Tenochcas, or Aztecs, their weakening was evident. The nomadic hunters from the north began to conquer the Anahuac.... and to civilise themselves in contact with their new subjects. They seized, one after another, the prinieipados placed under the feudal sovereignty of the *teohuatecuhli*. In 1459 they unsuccessfully demanded that the heirs of the Tecpantlacas should contribute stones for the construction of a temple in honour of their god Uitzilopochtli.^{4z} -^ The refusal triggered a holy war, which ended in 1465 with the defeat of the Chalcas, whose princes were executed and, for a time, replaced by foreign governors.

When the Spaniards appeared, the country of the Templars had been subjugated for more than half a century. From time to time, the people rose up against their oppressors, allying themselves with the enemies of Mexico, particularly the Tlaxcalans. In 1519, the Chalca princes went to receive Cortés in Amaquemecán, giving him the name of *Teotl* and telling him that their ancestors "had told them that men were going to rule their lands who would come with beards from where the sun rises and that, because of the things they had seen, we were the ones who were going to rule them". This is related by the chronicler Bernal Díaz del Castillo, whose style and grammar I respect, and one of the conquistadors, Francisco de Aguilar, adds that "the Chalcas were, from the beginning, subject to the king [Charles V] and were great friends of the Spaniards"; in fact, they contributed mightily, as did the Tlaxcalans, to the capture of Mexico. Moreover, the issue that opposed them to the Tlaxcalans was not only political. Religion played a large part in it, as the episode of the temple of Uitzilo- pochli has just shown us.

3. Loe dñozes eneraigos

I must repeat here what I wrote in a previous work: a serious danger threatens those who, without a deep theo- logical training, endeavour to study the religious beliefs of the Amerindian peoples ^ Indeed, we hardly know them except through the accounts of the Spanish or Hispanicised chroniclers, who limited themselves to describing the 'idolatries' of the Nahua, the Maya and the Quechua,

Bernardino de Sahagún in particular, they did so with little discernment and even less benevolence. Consequently, we ignore everything about the pre-Columbian theology of the American peoples, which appears to our eyes disguised behind innumerable myths, often contradictory and sometimes even incoherent. We who are accustomed to revealed religions, whose dogmas are rationally deduced from immutable texts, do not find it easy to understand the meaning of a mythology and - one might say - its procedures. The ancient peoples used symbolic representations as a framework for interpretations, the depth of which varied according to the intellectual and mystical capacity of each individual. Moreover, this symbolisation was not uniform. Not only did each tribe, even each *aldeia*, express a common belief in its own way, which means that the same story has come down to us in several versions that sometimes overlap: the same mythical characters lack consistency. At a certain point, a new individuality emerges from a god, which is nothing more than the symbolic expression of a quality or power of his "father", while, on the other hand, two gods can end up by "merging", without losing the distinctive appearances under which they were known. This latter phenomenon is particularly evident in the mythology of Middle America, due to the overlapping that occurred in the Anahuac and the Maya lands with the successive arrival of white civilisers and nomadic hunter tribes, who mixed with and, very often, dominated peoples of the old culture. They all brought their gods with them, and these were incorporated into the pre-existing pantheon, which they enriched and substantially modified, in the framework of what we might call a syncretistic pantheism. What characterises Mexican mythology is the anthropomorphic personification of the forces of nature, considered as emanations, hypostases or avatars of a supreme God, who both creates the world and belongs to it. This is not an original conception. It is also found among the Indo-European peoples and in particular among the Germanic peoples.

The inhabitants of Middle America, Sahagún tells us, considered this supreme god "invisible and impalpable, like the night and like the air": "The God by whom we live; the Almighty who knows our thoughts and the dispenser of all graces; the invisible, incorporeal God, of perfect perfection and purity, under whose wings we find repose and a safe refuge."

He was inaccessible to prayers and could not be physically represented. He was honoured in the person of the created gods, who were but diversified expressions of his absolute power. Only among the Maya does he seem to have had a name, Hunahcu, and even this is not very certain. The Nahua designated him with the help of periphrases: "He of immediate proximity", "He for whom we live" and, more commonly, Tonacatecutli, "Lord of our flesh". In the eyes of the believers, the Father of Heaven was most especially personified by a chief God (in Nahuatl, *teot*, a word similar in its common origin, Dyeva, to the Greek *theos*), who was regarded as the chief of the created gods and to whom the greatest homage was paid. But this God was not necessarily the same in all ages and among all peoples of the same faith. Not only did each group, each social stratum and each tribe or community have its own patron god, but it also chose its own chief god. For example, the Aztecs worshipped as such Ollin Tonatiuh, born of the union of Tonacatecutli, the Father of Heaven, and Tonacacacfhuatl (Mistress of our flesh), Mother Earth. He is the solar god par excellence. which simply means that the sun is his visible representation. I have said elsewhere^o that the word Tonatiuh, which is meaningless in Nahuatl, seems to be formed from the names of the Germanic gods Thonar (Thor) and Tim (Tyr), and that we are entitled to wonder whether Ollin - although this term means in ef "movement" - is not a slight deformation, The name of Odin (in Norrish, Odhinn, with a *dh* pronounced like the soft *th* in-glesa) is a slight deformation, considering the imprecision of the Spanish transcriptions. Ou perhaps Ollin Tonatiuh was merely a trinitarian personification of Huehuetotl, the "Old God", or god of Fire (see picture on p. 79), who still occupied an ill-defined place in the Aztec pan- teon and whose name seems to indicate that he spoke earlier in the Aztec tradition.

The main God.

According to another myth, Ollin Tonatiuh - sometimes confused with Uitzilopochtli - had a brother, also born of the supreme couple: Quetzalcoatl.*' 4° Mother Earth, here called Coatli- cue, had conceived them in a very special way, reminiscent of the Christian mystery of the Incarnation: the former after having hidden under her dress a white feather found in a temple; the latter after having swallowed a precious stone. However, other accounts make Quetzalcoatl the son of Iztac Mixcoatl, a civilising hero who became the god of the Milky Vfa and of the Tem- pest, and of the Mother Earth, here called Chimalpan or Chimalman ^ Mixcoatl is also known as Camaxtli. His



Huefiuteotl, the -Viejo Diosa-, or God of Fire (National Museum of Anthropology, Mexico).

blond hair, which the Spaniards found, were preserved in Tlaxcala as a relic, "which proves the truth of what the elders said, that he was a white man with blond hair", says Muñoz Camargo.[^] A late codex attempts to unify these contradictory data:[^] of Tonacatecuhtli and Tonacacacihuatl four sons were born: the red Tezcatlipoca -Xipé, god of the Earth-, the black Tezcatlipoca, Ouetzalcóatl and Uitzilopochtli. Ollin Tonatiuh thus disappears in favour of the more recent gods, who displace him.

The Aztecs' sun god Uitzilopochtli, whom they superimposed on Ollin Tonatiuh after their conquest of Anahuac, and on Quetzalcoatl. It is the latter that interests us here and, even more than him, Tezcatlipoca.

The main god of the Toltecs, highly regarded even after Uitzilopochtli had taken his place or had been confused with him, Quetzalcoatl has a double historical origin ^ Under his warrior aspect, he is the Viking jarl Ullman, who became the fifth king of the Toltecs in the last third of the tenth century; under his priestly aspect, he is the personification of the Irish *popes* who evangelised Anahuac and the Mayan country some tens of years earlier. On the one hand, a conqueror and an organiser (see figure 9), to whom the peoples of Mexico owe their laws, their calendar, the techniques of agriculture and metallurgy and, in part, their high culture and religious beliefs. On the other hand, a reformer (see Figure 10), who brought to men a new conception of life and at the same time of morality, and who tried to replace the bloodthirsty cult of heroism with a religion of penance. With it came the associated notions of sin, remorse and forgiveness and, as a corollary, redemption. Unified among the Nahuatl, these two personalities, no less divided, remain quite separate among the Maya. The characteristics of their Itzamna are similar to those of the ascetic Quetzalcoatl, while Kukulcan retains the configuration of the warrior Ometzcalcoatl, who, in the Anahuac, tends to be confused with Ollin Tonatiuh, god of war, and takes on the appearance of Odinn in the iconography.

The most contradictory myths, a constant character. He always personifies the ascending light; we see him first of all, under the name of the Lord of the Dawn, taking on the role of the Sun's guide. He is identified with the Morning Star, the planet Venus, which precedes the divine star. For this reason he bears his symbols (see figure 11). With this title, he reigns over the eastern world. He is thus related to Apollo, the god of the Hyperboreans, brought to Greece by the Achaeans during the first Scandinavian migration to the Mediterranean. He is still no more than a solar god. Gradually, however, he encroaches on the powers of Ollin Tonatiuh, the sun-god, until he becomes confused with him, and finally replaces him as the chief god. The Toltecs came to attribute to him the creation of Heaven, the Sun and Mother Earth, that is to say, to make him his **one God**² It67

In the course of his earthly life, the warrior Quetzalcoatl had serious difficulties with his "brother" Tezcatlipoca, under whose orders he had left the garrison of Tollan during his journey to the Yucatan.



Figure 9. The warrior Quetzalcóatl. Drawing by Abel Mendoza, after eTCooex Bor-
y/a, in Laurette Séjourné.⁷



Figure 10. The ascetic Quetzalcóatl. Drawing by Abel Mendoza, after the *CodeK Borgia*, in Laurette Séjourné.⁷



Ciertos relatos nos muestran al lugarteniente rebelado contra su jefe cuando éste se indigna al comprobar que, durante su ausencia, los vikingos se han unido a las mujeres indígenas y han tenido hijos con ellas. Otros, más legendarios, hacen de Tezcatlipoca un mago que, por medio de un engaño, empujó al rey-sacerdote a embriagarse y a yacer con la bella Quetzalpétatl. Asqueado en el primer caso, humillado y arrepentido en el segundo, Quetzalcóatl abandonó su reino, se dirigió hacia la costa y se embarcó con sus fieles. Los toltecas convirtieron entonces a su desleal compañero en el dios del Sol putrefactivo, enemigo del hombre y de la tierra.

Tras la desaparición del reino de Tula, Tezcatlipoca toma cada vez mayor importancia. Hermano enemigo de Quetzalcóatl, es el dios del Lucero Vespertino, de Venus, que precede al sol en su declinar y, por extensión, el dios de la Oscuridad de la Noche, durante la cual, simbolizado por un jaguar, devora el astro divino. Un dios solar, por lo tanto, rebelado contra el Sol. Un dios poderoso, pero malvado. «Se le consideraba como un verdadero Dios invisible, que estaba en todas partes, en el cielo, en la tierra y en el infierno — escribe Sahagún—. ⁴⁰ Desencadenaba las guerras, las enemistades y las discordias, de donde resultaban muchas fatigas y disgustos. Se decía que excitaba a unos contra otros a fin de que estallase la guerra. Por eso se le llamaba Necociautl, es decir, sembrador de discordias a ambos lados. Y se decía que sólo él se ocupaba del gobierno del mundo y que sólo él atribuía prosperidad y riquezas; y que sólo él privaba de ellas cuando le apetecía.» Dios eternamente joven, que «andaba mejor y llegaba el primero», ⁴⁰ era el guerrero por excelencia o, mejor aún, el enemigo (*yáotl*), como le llamaban los sacerdotes aztecas de Uitzilopochtli. «Aunque dios — escribe Laurette Séjourné—, sus contradicciones no pueden ser más humanas: estimula la licencia sexual, al mismo tiempo que figura como confesor; es el señor de los bienes de este mundo, que puede a la vez dar y quitar; es amigo de los poderosos, que le adulan o le insultan, y de los esclavos, de los cuales es el protector titular.» ⁶⁷ Se le llama *Moyocoya*, el que actúa según su voluntad, que no hace más que lo que le apetece. Llegará un día en que, impulsados por él, los Monstruos del Crepúsculo surgirán del fondo del Occidente para destruir a los seres vivientes, mientras que el Monstruo de la Tierra partirá el globo entre sus colmillos.

¿Cómo explicar en esas condiciones que, bruscamente, en el siglo XIV, en una sola región del Anáhuac, la de Chalco, Tezcatlipoca pierda su carácter satánico, hasta el punto de que se le atribuya el epíteto de Napatecuhtli, «Cuatro veces Señor», «porque perdonaba, repartía beneficios, era misericordioso y atendía a las plegarias», ³⁹ hasta

to the point of acceding to the rank of finical God, and even, in time, to the point of losing his name to be no more than the Teotl? "Even if some chiefs and lords worshipped idols and offered sacrifices to them," he asked.

-They nevertheless doubted his divinity; they thought it was wrong to believe that statues of wood and stone, made by the hand of man, were gods. Especially Nezahualcoyotzin [king of Texcoco, great-grandfather of the chronicler] was very perplexed in his search for light concerning the true God [...]. This prince returned to what his ancestors worshipped, as is testified by many ancient canticles of which fragments are known,⁴ for in them are found many names and epithets in praise of God: it is said in them that there was one God, creator of heaven and earth, who maintained all that he had made and created; that he dwelt where he had no equal, in a place beyond the nine levels [of heaven]; that he had never shown himself under a human or bodily form, nor under any other figure". It was to this unknown supreme God - the God that "his ancestors worshipped" - that Nezahualcoyotzin erected a nine-storey temple, which was called *Chililico*, or place where the *chilitli* is in Medieval Latin *schillu* or *chi-lla*, bell.⁴ 5 This was in the 15th century. One hundred years earlier, the god of Nezahualcoyotzin still had a name, Tezcatlipoca. One hundred years later, when Chalco had long been under Aztec rule, his image had not been completely erased. -The Indians," writes Torquemada, "considered him to be uncreated and invisible and the chief of all their gods; they said of him that he was the soul of the world [...]. They worshipped Tezcatlipoca or Titlacahua [Titlacahuan, "he to whom we are all slaves"] and recognised him as a god or as the image of the divinity of which they knew neither the beginning nor the origin, regarding him not as a mortal being, but as the immortal creator of all things. It was not with the same respect with which they adored and regarded

to another god called Huitzilopochtli, although they regarded him as the god of battles and their protector in wars. "3°.

Let us try to see clearly into the matter. The Quetzalcoatl of the Mexican pantheon has traits of both the Scandinavian Odin, the warrior sun god, and the God of the Christians. We know the origin of this double aspect of a confused personality: the cultural contribution of the Vikings and that of the *popes*. The Tezcatlipoca of the Aztecs - at once Lóki and Satan - stands before him. But the god of the Sun of the Night, this god of evil, suddenly becomes with the Tecpantlacas the supreme unknown god. Or if one prefers, the Tecpantlacas give their god the name of a pre-existing deity in Anahuac, even though his characteristics seem at first glance to lend

themselves very poorly to similarity.

syncretistic operation. At first glance only. In the European Middle Ages, the Cathars had already carried out an identical transmutation.

It is known that, for the Gnostics of the first centuries of the Christian era, the New Testament did not merely rectify the Old. On the contrary, it marks a break with the Hebraic tradition. Jehovah is not God, but the Devil, the creator of matter, intrinsically manna- maba. From the true God, unknown, emanates the perfect creation, but the Spirit, starting from the fifth heaven, collides with chaos, which restrains and imprisons him. In the beginning was the Word", says the Gospel according to John, which inspired the Gnostics - or was inspired by them - "and the Word was in God and the Word was God [...]. In him was life and life was the light of men. The light shines in the darkness (...)". Our world is the seat of the conflict between the two Potencies: between Light, the spiritual projection of the unknown God, and Darkness, the material creation of the Demiurge, of Jehovah. Man is a participant in both. Only Knowledge can liberate him from his carnal prison. God transmits Himself through His illumination, but also through His Envoys, the most important of whom are Lucifer and Christ. These are the basic theses of the Catholics. For them, salvation is to be found only in the repudiation of matter. Asceticism, contemplation, magic, everything is good for becoming "perfect". Even human love, which excludes carnal union and therefore procreation, is reduced to an exercise in spiritualisation: lying naked on the same bed, man and woman dominate their "material" desire and do not touch each other... .

In Cathar symbolism, the Word is represented by the sun. For the Albigensians, as for the pagans, the divine star is not the visible expression of the order of the physical world and the values of the moral world - hierarchy, heroism, strength, beauty, procreative love - but that of the unknown God, the source of spiritual Light. Lucifer, or Lucibel, as they call him, is not the Devil, as for orthodox Christians, but the Light-Bearer, the solar angel provisionally vanquished by Jehovah. A divine being, the same as the non-incarnate Christ, although he has taken on the appearance of a man. Lucifer, however, is not a biblical name, although it has been applied to Satan. It is the name given by the Latins to the planet Venus, to the Morning Star, to the son of Jupiter and Aurora, whom the poets represent as the conductor of the stars, the messenger who announces the light of the sun. But Morning Star is also one of the names given to Christ in the New Testament (2 Peter, 1, 19).

The Cathars thus rehabilitate the satanic Lucifer of the official Church and see in him an *alter ego* of the dematerialised Redeemer. There are good reasons to believe that the Templars follow - or prefer - this path. Is it going too far to suggest that Balamet may well be none other than the Light-bearer for them, who, relegating Christmas and Easter to secondary status, make Pentecost - the coming of the Holy Spirit - their main feast? This is what Le Conteul de Cantelen said in the last century: "The great exciter of magical energy, the living and astral fire, is the serpent of the ancient book of Genesis. The profane call it the Devil, but for the Hermetists it is the god Pan, the god of our contemporary philosophical school, the god of the theurgists of the Alexandrian school and of the Neoplatonic mystics of our own day, the god of the primitive Gnostic schools, the Ahriman of the Persians, the Typhon of the Egyptians, the Python of the Greeks, the serpent of the ancient Hebrews. He is the Baphomet of the Templars (...)." ^ Whatever the truth may be, the Techpan-Tlacs operated with Tezcatlipoca an even more complete transmutation than that which the Cathars made Lucifer undergo. The Evening Star becomes the Morning Star: the Sun of Night becomes the Sun of Light. Tezcatlipoca, at first likened to the ascetic Oiietzal-coatl, soon displaces him from his rank of chief god and finally identifies himself with the unknown God. The Templars thus made public in Mexico the secret cult which, in their European tents, they consecrated to the luminous Word, whose double personification appeared for the Cathars, to whom they were united by so many beliefs, and perhaps also for them, under the aspects of the Light-Bearer and Christ. In these conditions, it is logical that, without repudiating the latter, they gave pre-eminence to the former, the warrior archangel unjustly slandered and condemned by Rome, as they were. Everything leads us to believe that Tezcatlipoca was none other than Lucifer. We shall see in the following chapter that a tangible fact reinforces this interpretation.

4. The whites of yesteryear

It can be presumed that it was not by chance that the Tecpantlacas came to settle in Chalco. Various tribes had preceded them in the region, the first to leave Aztlán,⁴ " ^ the "Land of the Whites", the mythical American station of the civilised migrating peoples of Mexico, and of the Aztecs who claimed to be linked to the Aztecs.

with them. **They were** the Xochimilcas, who worshipped Ouilaztli, the two-headed deer - a horse and its rider, says Beauvois, ^ given to them by Iztac Mixcoatl, the white and blond civilizer to whom we have already referred; the Cuitlahuacas, whose god of fishing, Amimitl (from *atf*, water, and *i'iitf* redoblado, arrow), was symbolised by the harpoon which Mixcoatl had bequeathed to them, not without recommending them to worship the two-headed deer; the Mizquicas, with their god Ouetzalcoatl, and the Chalcas, with Tezcatlipoca. The Xochimilcas^ and the Mizquicas⁴ were descended from the Toltecs, whose skill and knowledge in the field of arts, architecture, carpentry and mechanics they had inherited.^o The former enjoyed a solid reputation as thaumaturges, to such an extent that their name was later applied to the Spaniards. The Cuitlahuacas and the Chalcas, at least, were related to the Toltecs, if only by having mixed with two small tribes, the Tlayllotlas⁴ ' and the Chimalpanecas,² who came from the Mixteca, a country situated on the coast of the Pacific Ocean, and whose members, renowned for their ability as writers and illuminators of history books, were, moreover, learned and skilled in astrology. All these peoples had a particularity in common; they shared traditions relating to the Europeans who, in the tenth century, had brought to Mexico knowledge which contributed to the cultural progress of the Toltecs and the Mayas, and beliefs which, though now faded, had no less influenced the mentality of the Indians.

Of the four main tribes on which the Tecpan-Tlacas imposed themselves, before being confused with them under the name of Chalcas, three are thus linked to the double tradition of the Vikings, that is to say, on the religious level, to Indo-European paganism, pantheistic in its conception of the world and solar in its cultural symbolism, and to the Gaelic *popes*, orthodox Christians despite their somewhat Judaising particularism. The early Chalcas, on the other hand, worshipped the sinister god of the Night Sun, comparable, as we have said, to the Lóki of the Scandinavians and the Satan of the Christians. There was nothing pagan about the Templars and, finally free to express their beliefs openly, they could not return to the worship of Jehovah. The influence on the Mizquica, the Xochimilcas and the Cuitlahuacas of the earlier European civilisations was, of course, conducive to their penetration. And if, as Beauvois writes. And if, as Beauvois writes, "the prophecy of Ouetzalcoatl was applied to them, the belief in future domination by the men from the east was no doubt not foreign to the ascendancy they so quickly acquired in their new homeland".⁴ Paradoxically, they also found among the Chalcas the indispensable theological basis for syncretism, without

which they would not have succeeded in imposing their religious convictions. Precisely because of his resemblance to the Lucifer of the Christians, Tezcatlipoca lent himself to a transmutation similar to that performed by the Cathars, a transmutation of which his worshippers had no reason to complain, since their tribal divinity became the supreme god, the unique expression of the unknown God.

The accounts of the chroniclers leave no doubt as to the close relations these four peoples maintained with the various groups of Europeans who settled in Mexico before the conquest. When Moctezuma received messages from the Atlantic coast informing him of the landing of Juan de Grijalba, which were accompanied, according to custom, by painted teats depicting the ships of the Spaniards and their shipmen, he went to the various inhabitants of the Chalco region in order to obtain the information he needed to determine the attitude he should adopt towards the invaders. The Xochimilcas sent him one of their elders, Ouilastli, bearer of illuminated manuscripts from their ancestors. According to Father Durán,⁴ Ouilastli told the emperor "that he knew that men would come to this country who would come on horseback on a wooden hill that would be so large that men would fit on it in great numbers and that it would serve as a house for them, and that they would eat and sleep on it, and that on its back they would cook the food they would eat, and that they would walk and play on it as on dry and fertile land, and that these men would be bearded and white, dressed in various colours, and that they would wear round headdresses on their heads. And that at the same time as them would come other men, mounted on animals like deer and others on eagles that would fly like the wind. And taking out a very ancient painting, he showed him the navfo and the men dressed in the way he had said, and he [Moctezuma] saw there other men riding on horses and others on eagles flying, and all dressed in different colours, with their head-dresses on their heads and their swords on their hips.

The Mizquica and the Cuitlahuacas mentioned the traditions concerning Quetzalcoatl and the return of his sons, but not without pointing out that the latter would wear a different garb from the Indians, who would not understand their language. The ancient images they displayed in support of their words also showed whites, although very different from the Spaniards depicted in the painted cloths sent to the emperor from the Spanish.

* In ships whose sails made them look like eagles, according to Beauvois' interpretation.

of Pánuco.⁴² Undoubtedly, the Cuitlahuacas showed the greatest prudence in explaining their manuscripts, since not so long ago -It was in 1517 that Montezuma had condemned to death a descendant of Iztac Mixcoatl, Tzompantecuhtli, lord of Cuitlahuacti- zico, because he had called Uitzilopoehtli a false god and announced that the kingdom of the true God, creator of all things, was approaching,¹² He was said to know six hundred and sixteen prophecies....

As for the Chalcas, they had no manuscripts concerning the men of the East. They had only a few of those bestiaries of the European Middle Ages of which we spoke in Chapter I and which contained the fantastic beings born of the imagination of the ancients and introduced into the Christian world by St. Augustine.⁴² °
Those of Malinalco," says Father Durán, "took out a painting and showed it to [Moctezuma], on which were painted men with one eye in their foreheads, like the Cyclops, and they told him that their ancestors had told them that these should come to this country and possess it, and others who had only one foot. Those of Marquisat told him and showed him a painting on which were painted men half-fish, below the waist, and they told him that these should come to this country. Others showed him painted men, half men, half snakes. "4' Books of that kind - that is the meaning Father Durán gives to the word "paintings" - could not have come to America with Ullman-Ouetzalcoatl, since at that time the Vikings were still pagans. It cannot be excluded that they were brought by the *Pashtuns*, as there is a *Liber monstrorum* dating from the 9th century. However, it seems unlikely. Indeed, bestiaries did not appear publicly until the 12th century, such as the one dedicated by Philippe de Thaon to Aelis of Louvain, Queen of England from 1121 to 1135, and did not really appear until the 13th century. Moreover, it was clear that the Chalcas had not suffered any Christian influence before the 12th century. Everything leads one to believe, therefore, that the books in question came from the Templars. The same was true of the traditions, unwritten as far as we know, about the return of the whites, which Nezahuapilzintli, king of Texcoco and son of Nezahualcoyot-zin, whose faith in a unique and unknown god we have already mentioned, explained to his ally Moctezuma: that in his time his kingdom had been subject to the Tecpantlacas. In the same way, the Tlaxcalans, former protégés of the Templars, still remembered at the time of the conquest a prediction of their ancestors, according to which white, bearded men, mounted on high houseboats, wearing helmets and armed with swords and bows superior to those of the gods, would come from the east to dominate their country. ³⁰ ^-" Thus," he writes, "they would come from the east to dominate their country.

Beauvois-, despite the care that the kings of Mexico had taken to destroy the memories of the past, their subjects and allies, the reyes of Tezcoco [Texcoco], still retained enough to ensure that the reminiscences of Christianity were not completely forgotten and that a large number of beliefs and practices, whose resemblance to Christian doctrines was noticed on the arrival of the Spaniards in the 11th century, still survived in the form of superstitions. "To recall that the Conquistadors were the beneficiaries of the prophecies of Quetzalcoatl, with which the memories of the earlier preaching of the *popes* and the later establishment of the Templars had been confused over the centuries to form a whole with them, is to express a simple cliché.

Among the pre-Columbian books of European origin referred to in the chronicles,⁷ there is one that deserves special mention. An old Indian," writes Father Durán, "told me that the Pope, passing through Ocuitiico, near Chalco, had left them a large book, some of the letters of which were four fingers high. Driven by the desire to have this book, I went to Ocuituco and asked the Indians, with all the humility in the world, to teach me about it. They swore to me that they had burned one six years before, because they could not read their writing, which was not like ours either, and that they feared it would cause them harm. This made me sad, because it might have raised our doubt that it could have been the Holy Gospel in the Hebrew language, which is why I rebuked those who had had it burnt so much".⁴² According to the context, the *pope* in question was none other than Quetzalcoatl, the ascetic Quetzalcoatl of Irish origin, confused in indigenous traditions with the Viking Quetzalcoatl. Forget Father Durán's doubt. Neither the Gaëls nor, of course, the Scandinavians possessed the slightest Hebrew text. Was it an Irish manuscript? We can immediately rule out the hypothesis that it was written in Ogam, an insular Celtic script which did not come into common use until the 6th century and "only exceptionally and belatedly was the process used, as a curiosity, for writing on parchment".⁷ A Latin book, then, of Irish or Templar origin? The characters used by the medieval copyists did not differ much from those used in the early 16th century. There remains the possibility that it was a runic text, brought by Ullman- Quetzalcoatl or, which would be more likely, written later in America by some descendant of the Vikings, since fut-hark was hardly used in Europe except on stone or wood. In any case, the testimony is formal: it was the work neither of the Indians -ideograms and "paintings"- nor of the Spaniards.

5. The land of asylum of the Templars

We are now in a position to answer the third of the questions posed in Chapter I, which is the aim of this work. We have already seen, in the course of the previous analyses, that the silver used by the Templars to finance the construction of the Gothic cathedrals came from South America and that the port of La Roche-Ile, on the Atlantic, was used to import the metal. It remains to be seen where the ships, presumably loaded with the Order's goats, went when they escaped from France in 1307, never to be heard of again. The answer to this question is now clear: Mexico. The Norman traditions collected by Jean de la Varenne, according to which the Templars went to seek the precious metal in Middle America, are only half false".

The facts that have just been set out, following very closely the compilation and analysis of the various chronicles by Beauvois, with the exception of section 3, clearly show that, in the footsteps of the Irish *popes* and the German-Danish Vikings, two groups of white men arrived in Mexico, one in the last years of the 11th century, the other in the first years of the 14th. Their country of origin, which Indian traditions call Tlapallan and Tullan or Tula, lies to the east of the "great divine sea", the Atlantic Ocean, i.e. in Europe, whose northern lands were indeed known in antiquity and the Middle Ages by the name of Thule. The toponyms in question, however, predate the present mention. They date back to the time of Ullman-Ouetzaloóatí. The last arrivals therefore came from Europe, like the Vikings, but not necessarily from the same region as the Vikings.

Led by a Grand Master - the "God-possessed Senior" - assisted by three principal ministers, the "Reverend Monk", the "Preacher" and the "Bad Footwear", which seem to correspond to the three categories into which the members of the community were divided - knights, chaplains and residents, although a doubt remains as to the latter term - these members were known by an all-encompassing name, the Templars. They constituted a military and religious order. On the one hand, they had conquered by force of arms a territory of considerable size, whose populations, governed according to European feudal rules, were subject to their authority; on the other hand, they had imposed on them a new religion, whose unknown God was represented by a solar Being, an Envoy charged with introducing the light of the Spirit into the material world. His preo

The Cathars and, no doubt, the Templars of Europe had acted in no other way in restoring Lucifer, whom the orthodox Christians had confused with Satan, as the title. The Cathars and, no doubt, the Templars of Europe had acted in no other way in restoring to Lucifer, whom the orthodox Christians had confused with Satan, the title and role of Light-Bearer, that Lucifer who in Roman mythology was, like Tezcatlipoca, the god of the planet Venus, the "star" that precedes the sun in its career. We shall see in the next chapter that the identification does not stop there and that it also affects the ceremonies of the cult.

We can affirm from this very moment that the Templars of Mexico and the Templars of Europe were one and the same thing. Even if the validity of some of the evidence and arguments we have presented were to be questioned," writes Beauvois, "enough would remain to make it impossible to invalidate our conclusions by explaining in any way the archaeological remains, the beliefs, the religious practices, the historical testimonies and reminiscences.

It remains to be seen why the Templars came to settle in Mexico. There is nothing surprising in the fact that the existence of Middle America was known to them, since we know that they had been frequenting the coasts of South America for some 150 years, where their ships went to load silver ingots, and that they were in close contact with the Vikings, whose ancestors had come to Mexico around the year 1000. Nor can it be excluded that they made a foray around 1194, on a voyage of exploration, but without insisting on it, since the region was not in a position to provide them with the metal which was then the motive for their expeditions beyond the ocean.

The situation changed completely when the alliance between the Pope and the King of France endangered the very existence of the Order, which, unlike the Hospitallers, had never managed to obtain a fully autonomous territory where it would have been sheltered from the pressures and threats of the dual spiritual and temporal powers. Things could have taken a turn for the worse at any moment, and the Templars thought of securing a base of retreat. Despite trading with them, the Vikings had never given them a very warm welcome. Before 1290, the prospect of a settlement in South America was not very tempting. Later, it even had to be given up. The empire of Tiahuanaco had been destroyed, a prey to pillage and lawlessness.

There was Mexico. Everything leads us to believe, including the dates given by Chimalpahin, which are imprecise because they are multiple, that it was in the last years of the 13th century that the Order sent to middle America via the

The Indians had not forgotten Quetzalcoatl and his prophecy of the return of white, bearded men whom it would be vain to resist. After a sojourn in Tullän, the ancient capital of the Toltecs - though perhaps this stage must be seen as a consequence of the assimilation, through indigenous traditions, of the newcomers with the Europeans of the 10th century - the Templars settled in Chalco, where they received - in 1304, according to Chimalpähin; in reality, in 1307, the date of the dissolution of the Order - a new contingent of brothers, who had just arrived in Panutlän, today's Pänuco. There were men who embarked in France and it is not known where they went; there were men who disembarked in Mexico around the same time and it is not known where they came from. The conclusion is self-evident. If the Temple archives were indeed dropped at La Rochelle, as everything seems to indicate, on the ships of the Order's Atlantic fleet, it was at Chalco that they found refuge. If so, what happened to them, were they destroyed by the Aztecs or discovered by the Spaniards and returned by them to the Holy See? We do not know.

No doubt the brothers, when they set off for America, thought that it was just a matter of sitting tight until the storm died down. If that was their calculation, it turned out to be wrong. The Order disappeared forever. Isolated on the other side of the ocean, the Templars could act as they pleased, giving free rein to their thirst for conquest and claiming the beliefs they had hitherto been forced to carefully conceal. But no new recruits came to fill the gaps that death left among them. The cavalymen and chaplains were unmarried. The married residents from Europe - though no more than the sailors on the ships - had evidently not brought their wives with them. They disappeared without leaving any descendants other than a few mestizos. The Temple was thus rapidly "Indianised", and fifty years after the last arrival, there were probably no longer any whites. The decline was inevitable and ultimately foreseeable. At the time of the conquest, only a few distorted beliefs and rites remained. And the memory of an adventure more or less confused with the much earlier one of the real Sons of the Sun.

IV

Templar symbols in America

1. The cross

When the conquistadors set foot on the mainland of the American continent, they went from surprise to surprise. They expected to find there, as in the West Indies, savages who could be doubted - and popes and councils did - to be men and not talking monkeys. And suddenly they saw rising up before them cities better ordered than those of Europe, whose palaces and temples rivalled, often to the Indians' advantage, those of Seville or Zaragoza. Guadalupe inhabited by a disciplined population, whose aristocracy, with refined customs, lived among incomparable works of art, and whose libraries contained illuminated manuscripts, in which true scholars found the facts of a multi-special history, the myths of a complex but profound religion, the data of an astronomy at least as advanced as that taught at Salamanca. Then Cortés heard Moctezuma, the emperor with the blond beard,⁶ tell him of his ancestors, the white men who had once civilised Mexico and whose few descendants the Spaniards could discover by their revealing colour. A few years later, in Peru, Pizarro's men found themselves, leaving the manuscripts aside, confronted with an equally disconcerting spectacle, perhaps even more so, since the aristocracy - the Incas themselves - were wholly white and blond, though doubtless in small part mestizo.⁷⁵ But when these adventurers, Christian in their own way to the point of fanaticism, refused to believe their own eyes, it was when they saw, both in the north and in the south, that these worshippers of "monstrous idols" worshipped in their temples, raised in their temples and engraved on the walls of their buildings the ultimate symbol of redemption, the cross.

"The profusion with which [this] symbol is repeated in our America is such that there was undoubtedly no people that did not use it as a sacred or, at least, figurative sign", writes Adán Quiroga.⁷ 6 Los

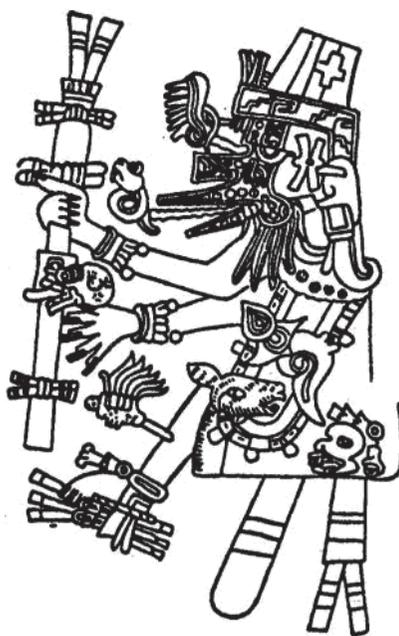


Figure 12. Sn "oa cross on Quetzalcoatl's cap. Drawing by Abel Mendoza, se-
godex *Borgia*, in Laurette Séjourn4.".

Early chroniclers report its presence in Mexico, in a temple in Tenochtitlán and in the temple of Popayán. Cortés, in the course of his expedition to Tabasco, found a stone cross about three feet high. The conquistadors saw another at Guatulco, which they attributed to some apostle who had evangelised the region, and which was engraved on a rock beside the image of the "saint" ^ Its nature was so manifest that Juan de Cervantes, bishop of OaKaC&, had it transported to the cathedral. In fact, they were everywhere, and Mexican iconography provides us with many examples. Ouetzalcoatl wore a Greek cross on his cap (see figure 12) or on his mantle (see figure 13); Tezcatlipoca, a St. Andrew's cross on his ornaments; Huehueteotl, the "Old God" or god of the Fue- go, a Tiahuanaco cross, curiously in the Peruvian style, on his huge headdress (see photo on p. 79). A Latin cross is seen on the "cloak" of a priest depicted in the Codex Magliabecchi. The tombs of Anahuac were traced in the form of a cross, while those of the island of Cozumel, in the Mayan country, whose inhabitants, by



Figure 19. Greek cross on the cloak of Quetzalcoatl. In Paul Herrmann, *S/et'eo vorDei undacht verwefit*, Hamburg, 1969.

In addition, they carried a cross in procession in times of drought and were crowned with the same sign. Everyone knows the cross of Palenque (see photo on p. 97) in the Yucatan. But is it really a cross? The bird at the top of the cross makes one doubt it, for it is the symbol of the Sun, with which the warriors *fallen* in battle and the women who died in childbirth were to be united, the symbol which is found on the Trees of Life in Mexico (see photo on p. 97) and which reminds one of the Germanic Irminsul and the Yggdrasil ash tree of the Scandinavians, on which Valhalla, the eternal abode of the Champions, is depicted. At Palenque, however, the Tree, if there is a Tree at all, undoubtedly takes on the aspect (through symbolic syncretism?) of a Latin cross.

In Peru and in all the regions of the Tiahuanaco empire, Greek crosses abound, in slightly different forms, on the walls of buildings (see photo on p. 96), on vases (see figure 14), on lithoglyphs (see figure 15). But the Latin cruce also appears (see photo on p. 98) as an architectural element and on pottery (see figure 16). Mr. Fritz Ferger, my correspondent, has even found two in Tiahuanaco itself.



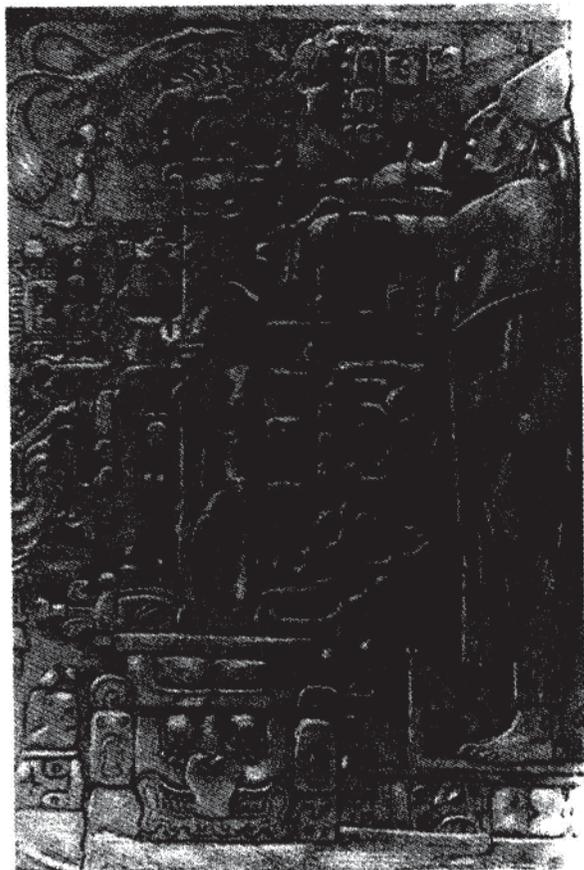
Greek crosses in Tíafuaneco (Institute of C/ericfá del HornÓie, Buenoe Aliefi).

One on the Ponce monolith, unearthed only a few years ago, the other on a stone plaque, in the place called Kantatayita. The Inca emperors wore the same sign on their litters, even on their clothes, though in its Greek form. During the feast of Kápac Raymi, on which they celebrated the summer solstice in December, the Incas wore the *huahuaclla*, black and yellow, with a red cross in the centre.

The rulers of Cuzco kept a white and red jasper cross in the chapel of their palace. After the conquest, the Spaniards



Greek cross on an urn from Santa María, Argentina. In Adún Quiroga.¹⁸



La cruz de Palenque, Yucatán (dibujo de Rudolf Cronau, en América, Barcelona, 1892).

Árbol de Vida azteca (Museo Nacional de An-





Cruz/atina en Tiahuanaco (Instituto de ciencia del Hombre, Buenos Aires), res).



Figure 15. Greek cross on an ume from Santa Maria, Argentina. In Adán Quiroga.¹⁶



Figure 16. Greek cross on the litter of the emperor inCa, according to Phelipe Guanari Poma de Ayala.

The cross was placed in the sacristy of the cathedral, hung on a nail by means of a cord that passed through a hole in the end of one of its arms. The cross was square," says Garcilaso, who still saw it in 1560, before leaving for Spain, "as long as it was wide; it measured about three quarters of a rod [60 cm], rather less than more, and three fingers wide and as many fingers wide; it was made of a single piece, very well worked, with perfect angles". In Carabuco, on the shores of Lake Titicaca, a large Latin cross, made from the wood of an oak tree that only grows east of the Cordillera, is venerated. According to tradition, it was brought there around 1250 by the Catholic priest called Pay Zumé (Pa'i, according to the unified Guarani orthography) by the Indians of Paraguay and the Vikings of Tiahuanaco, Thul Gnupa, or Father Gnupa in Norrish. We will return to him in the next chapter. This character is related to

the cross that gave its name to the present-day Bolivian province of Santa Cruz de la Sierra. It is engraved on a rock, next to two footprints, those "arrows" with which the Vikings marked out their paths.² I have found two Latin crosses in Paraguay, one (see photo on p. 101) on a fragment of a frieze crowning the rock shelter of the Tuja Og hill, near the precious metal foundry of Aquidaban-Nigui; the other (see photo on p. 103) on a stone discovered in the excavations of the Viking temple of Tacua-ti, visibly Christianised as a result of the preaching of Pa'i Zumé.

An immense volume could be filled up with information of this kind, for which the works of Ouíroga¹ and Jiménez de la Espada would suffice. Let us simply say that in the whole of middle America and in the whole of South America, pre-Columbian crosses are to be found everywhere, and by the thousands. The religious who accompanied the conquistadors - not all of them, however - were quick to see in them the proof of a previous evangelisation. They did so in good faith, for they were rather offended to find the symbol of their religion in the midst of execrated idols. Their successors went a step further by identifying Pa'i Zumé with Saint Tomäs (which the Spanish call santo Tomé), apostle of the East Indies, according to Catholic tradition. Since the last century, many Americanists have reacted against this abusive interpretation. But they have often done so without discernment.

The cross is, in fact, a very simple geometrical figure, since it is formed by two straight lines which intersect at right angles. It is, like the circle, one of the basic elements of geometry, a science of which every nation of builders must necessarily have some knowledge. It is also related to astronomy, and the fact that the most easily recognisable and most useful constellation in the southern hemisphere bears the name of the Southern Cross is not without reason. Finally, the compass rose depends on it, even if it is - especially if it is - reduced to its most sympathetic expression, i.e. any representation of the four cardinal points. Inscribed in a circle, it divides space into four equal parts and becomes a wheel, which tends to turn on its axis. It thus becomes a solar symbol, in the same way as the swastika or the gamma cross, which is only its perfection.

It is therefore not surprising that the cross has been known, since prehistoric times, to all peoples capable of accessing the concept and, consequently, at symbol, abstract by definition. But precisely because it expresses more than what it itself

Cruz latina soóro el brisa da/adr/go
bajo roca del Tuja Og, Amambay,
Paraguay (Instituto de Ciencia
det Homóie, Buenos Afirea).



In other words, every symbol arouses veneration, both among those who know how to interpret it and among those whom it surpasses and for whom it represents the incomprehensible and therefore the divine. Hence its religious meaning. The cross, unlike the swastika, is an extremely easy symbol to draw and imagine. That is why it appears everywhere, without there being any need to look for any diffusionist explanation for the phenomenon.

By this I mean that the cross is by no means connected with Christianity, which, moreover, did not adopt it until quite late as a symbol of redemption. There is even good reason to think that the Church, in making it her own, was merely taking up, in accordance with her tactics of the first centuries, an ancient pagan symbol, deliberately confused with the instrument of torture on Calvary, which was, however, in the form of a tau. This explains why the figure of the Christian symbol par excellence could never be unified. The Eastern Churches retained the Greek cross with four equal arms, but not without embellishing it in various ways. It was not until very recently that the Western Church succeeded in imposing the Latin cross, which is more Judaeo-Christian than the other, since it is further removed from the original pagan symbol. And it is not by chance that the Protestant sects adopted it unanimously.

The various pre-Columbian crosses - some of which, duly representative, we have already mentioned - are not necessarily the consequence of a preaching of Christianity. It is certain that some of them are not, for example, those of which the chronicler Camorra speaks and which Sua-Kon, who was also called Hukk-Kon (in Norrish, the "king of the ships", from *kukkeri*, ship, and *kon*, king), sent by the white civiliser of Peru, Kon-Ticsi-Huirakocha, to the Indians of the North, taught them to paint on their blankets, "in order to live sanctified in God". But it cannot be excluded that others are, especially those adopting the Latin form. Two of the examples I have given of the latter are debatable. One (see the photo on p. 98) could be nothing more than a simple motif of architectural decoration; the other (see the photo on p. 101), the result of a bad layout. The Palenque cross is undoubtedly Latin, but we have already seen that it is combined with a Tree of Life, which would be enough to explain the disproportion of its arms. Those of Tacuati (see the photo on p. 103) and Tiahuanaco, not to mention that of Carabuco, to which we shall return in the next chapter, are, on the contrary, perfect. We must repeat, however, that the geo-metrical cross is too universally used for its presence to allow any definite conclusion. But there are others which exclude any possibility of doubt.

2. The crosses pátés

We will dispense with the cross inscribed in a circle, which is generally referred to as the "Celtic cross", although it was already known millennia before the Celts made their appearance in history. On the one hand, as we have said, it is a very simple figure, the invention of which may have been spontaneous. On the other hand, I found it in the Viking post of Yvytyruzú (see photo on p. 105), in Paraguay, in the midst of runic inscriptions which may have been translated and of undeniable Celtic origin. Nor shall I dwell on the swastika, the symbol par excellence of Indo-European peoples. It is too elaborate a symbol to be reasonably attributed an autochthonous character, but everything leads us to believe that its introduction to America is due to the Vikings. I shall therefore confine myself to the crosses of the Pates.

As soon as Christianity adopted the Greek cross as its symbol, the various Churches, sects and later religious orders thought of giving it a distinctive appearance for their own use. No



Latin cross in the cim/enros de/ temp/o vikingo de Tacuétí. Paraguay //rtstifuto che Ciencia del Homóre, Suenoe Aires).

However, given its simplicity, the sign lent itself little to variation. Except on two points: the shape of its arms, which could be widened from the centre to finally form the appearance of a triangle, and the shape of its termination, which allowed a great deal of imagination. This is how the crosses appeared. There was therefore nothing spontaneous in their creation, but on the contrary a deliberate effort to diversify. It is true that chance can explain why the same complete sign was composed in two different places, with no contact between them. But chance has its limits. And furthermore, in America, where we find numerous crosses, the parallelism between Mexico and Peru is too marked to fail to be seen as the result of the same influence.

We will not dwell on the solid, triangular-armed crosses. They are too geometrical to allow any definite conclusion to be drawn from them. Let us consider instead the one that Ouetzalcoatl, in this case masked (see figure 17), wears on his shield. There is no doubt about it: it is a Maltese cross, or St John's cross. We see it reappear at Tiahuanaco, without the circle, and on a vase from the island of Marajó, in the Amazon delta (see figure 18). Four of those seen on the bronze pectoral in Figure 19 (see p. 10) have arms with slightly rounded ends.

Figura 17. Cruz de Malta sobre el escudo de Quetzalcóatl, según el *Codex Magliabecchi*.



The fifth is made up entirely of straight lines. One of them has the appearance of a St Andrew's cross due to its position. The differences between them, and between all those belonging to the same type, are insignificant. The shape is essentially the same in all cases.

It is clear that the presence in America of the so-called Maltese cross cannot be due to the Vikings who landed in the Americas.



Figtsa 1& Two Tiahuanaco crosses and a Maltese cross are two pieces of ceramics from the island of Marajó. According to Bernardo da Silva Ramos, *Insoriçóeee treduçóes naAmdzicapreh/stórica*, Rio de Janeiro, 1630.



Celtic cross at the vihingo post of Yvylyruzu, Paraguay (Instituto de Ciencia del

Nor can it be attributed to the Irish *popes*, who had previously preached Christianity to the Nahuas and Ruayas. Its traces have been found only in Mexico, while the cross in question also appears in Peru. The Templars are still there. Now, the cross of St John is exactly the same as the one that appears on the seal of the secret Grand Master of the Order (see figure 20), found at the same time as the one I reproduced in the first chapter (see figure 3) in the National Archives in Paris, i.e. the authentic Templar cross, from which they differed, The eight-pointed cross, which is more familiar to us (see fig. 21), similar to, but more solid than, that of the Hospitallers, and later the cross of unequal arms, increasingly close to a T, which the knights wore on their habit, and the ships of the Templar on their sails (see fig. 22).

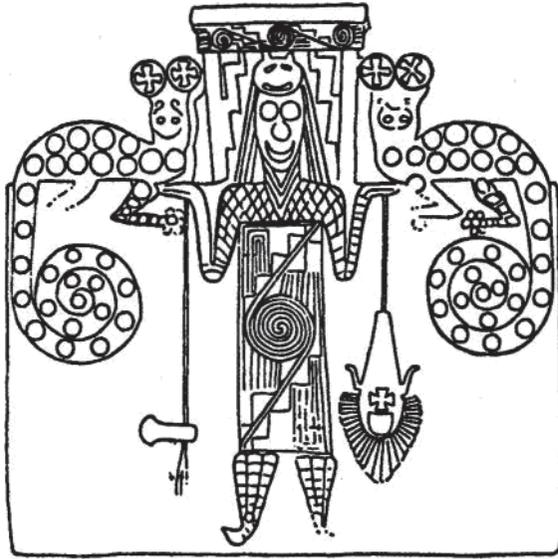


Figure 19. Maltese cross on a Tiahuanaco bronze. According to Pierre Honoré, *La leyenda de los dioses ótanaos*, Barcelona, 1965.

Other crosses, no less European, but in this case linear, are added to the above symbols and confirm them. For example, the one on stela 1 from Monte Albán, Mexico (see figure 23),



na "w zo. c uz of Malta or Juanist cross on the seal of the great secret maestre aecret of the Order of the Temple. According to the magazine *Ataritis*.

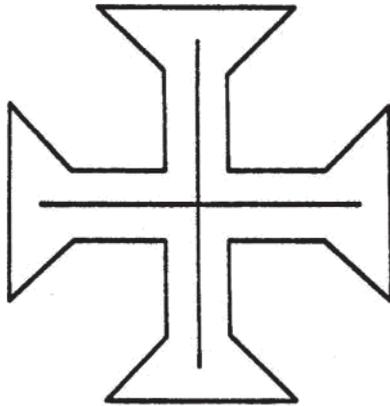


Figure 21. Templar eight-pointed cross.

and which we find again, although in a different position (see figure 24), among the signs of various origins, Latin letters, Arabic numerals, etc., which, according to the Inca chronicler Phelipe Guamán Poma de Ayala, adorned the tunic and belt of the emperor of Cuzco, and the whole of which remains incomprehensible to us. Another (see Figure 25), three of whose arms branch off at the end into two divergent branches, is found on a lithoglyph from Cerro Negro, near Tinogasta, in the Argentine province of Catamarca, which was part of the Tiahuanaco and Cuzco empires. Fritz Berger, a German engineer, advisor to the Paraguayan army between

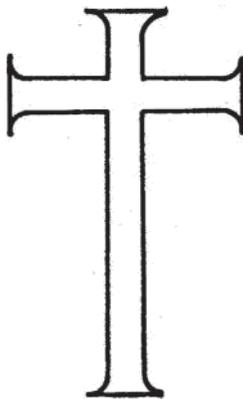


Figure0 Templar cross in the form of a T.

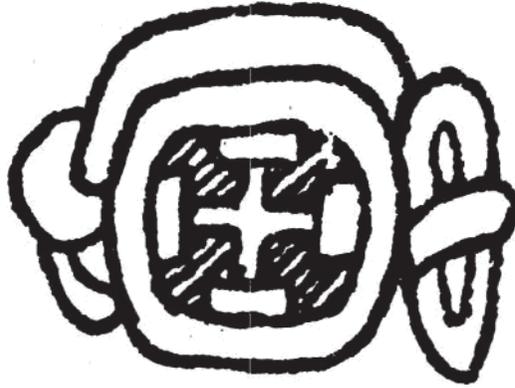


Figure 23. Maltese cross on Monte Albán Stela 1.

194fl and 194a, of whom I have spoken at length in a previous work²⁶ and to whom many important discoveries in the Amambay are due, reproduces this same cross, but complete, in a letter to a friend in Munich (see figure 24), although unfortunately, the cross was not found in the Amambay.



Figure 24. Inca emperor's tunic, with atfaDetiTormes signs. According to Phelipe Guanán Poma de Ayala.

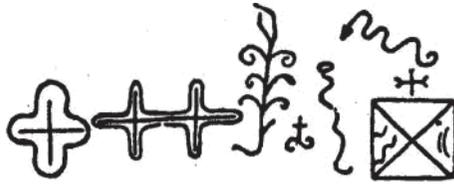


Figure 25. Chalara cross on an inscription from Cerro Negro, TinogaSta, Argentina. According to Adán Quiroga.^{7^}

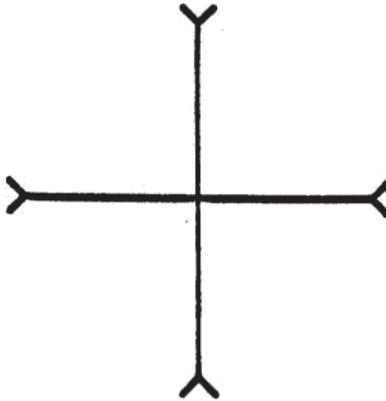


Figure 26. Cathar cross in Amambay, Paraguay. According to FriD Berger.

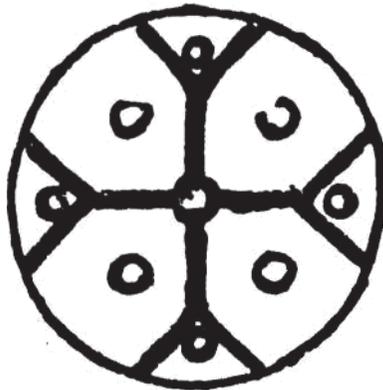


Figure 27. Cathar cross of Montségur.

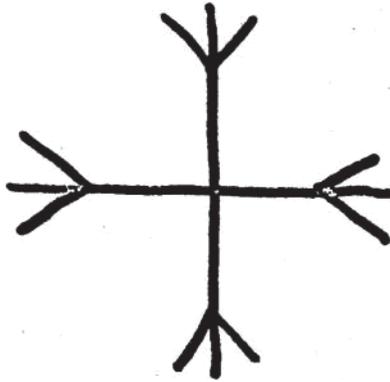


Figure SB. Cotara cross from Tuja Og hill, Amambay, Paraguay.

However, this sign is not unknown to us. It appears on a medallion unearthed at Montségur during excavations in 1965 (see Figure 27). There is no need to recall that Montségur is the fortress which, in the hands of the Cathars, resisted the siege of the senes- cal of Arcis and his crusaders for a year in the 11th century. I myself have located, at the top of the Tuja Og hill in Paraguay, in the region where Berger had worked, another slightly different cross (see figure 28), whose arms are divided into three branches, identical to the one that adorns another Cathar medallion (see figure 29). However, I have already briefly explained in Chapter I the reasons that lead us to believe in an ideological coincidence and, therefore, in certain relations between Albigensians and Templars, reasons that powerfully reinforce the presence in South America of Cathar symbols, which can only have been brought by the ships of the Order.

3. Symbols hermetic

It is also, to some extent, a variety of cross that I also discovered in the Paraguayan region of Amambay, a few dozen kilometres from the Viking fortress of Cerro Corá, at the foot of which stood the precious metal smelter we have already mentioned. Situated three kilometres northeast of the Yvyty Pero, the hill that indigenous traditions present as the ancient abode of the white king Ipir and under which there is a huge cavity that was used for the smelting of precious metals.

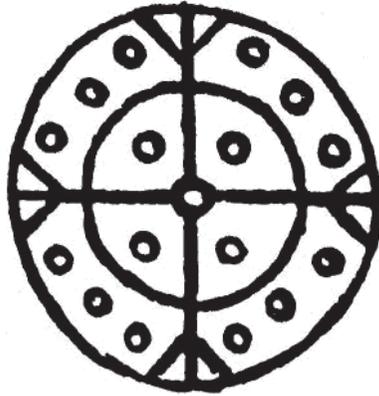


Figure 2B. Cathar cross of Montsúgur.

I have not yet been able to open it for lack of means, the Kysé Hill rises, where, on the surface of the carved stone bench that forms its summit, a set of surprising signs can be seen ^ One of them, which is repeated twice, reminds at first sight of an algiz (R) of the old runic futhark or a hagalah (It) of the new one. For the rest, this is how I defined it in my previous work ^ Too quickly.

The sign in question consists of a shaft passing through the centre of a St Andrew's cross (see figure 30). What, depending on the context, makes me doubt at the present time that it is indeed a runic letter is the fact that the shaft is

"planted" on a kind of pedestal. Indeed, the figure thus takes on the appearance of the simple chrismon of Christian symbolism, formed by the Greek letters I and X (iota and xi), the initials of *Ἰησοῦς Χριστός*. But it also symbolises the Sun at the top of the World Tree. Under these two combined aspects, it is no more than a schematic representation of the solar Christ, which expresses in a more concrete way the monstrosity of the Catholic liturgy.

If the foot of the "cross" is removed and the points of the six rays are joined two by two, we obtain, says René Guénon, the well-known figure of the hexagram, or Solomon's seal, formed by two equilateral triangles opposed and intertwined [...]. Medieval Christian hermeticism sees in the two triangles of the hexagram, among other things, a representation of the two natures, divine and human, existing in the person of Christ; and the number six, to which the symbol is naturally related, has among its meanings that of union and mediation.

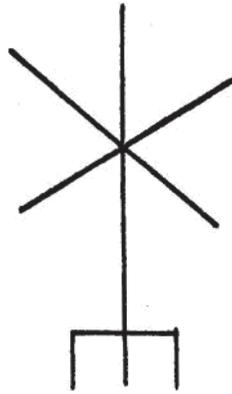


Figure 30. The chrism of Kysé hill, Amambay (Paraguay).

braica, the number of creation (the "work of the six days" of Genesis, linked to the six directions of space); [...] the attribution of its symbol to the Word is also justified: it is, in short, a sort of graphic translation of the *nmni'i per ipsum facta* saul of the Gospel of John". We would add that, on the mystical plane, the two triangles of Solomon's seal express one of them the illumination by the Word and the other contemplation in love, while, in architecture, their balance symbolises the royal Art as a whole and, more particularly, the *feature* of the officers of the confraternity of artisans. For this reason, the Sons of Solomon have adopted the hexagram as a mark. It appears on a large number of churches built by them.

As can be seen, the seal of Solomon, with its multiple hermetic meanings - pagan, Jewish, Christian, all orientational - is an eminently syncretistic symbol which, by its meaning, its name and the use made of it by those affiliated to the Order, was not ex- Waño for the Temple. On the contrary, the Germanic peoples of the pagan era in general and the Vikings in particular ignored it. However, Fritz Berger found it engraved twice on the rocks of the Amambay, in the vicinity of Cerro Gorá (see Figure 31), to which his correspondence attests. It is a pity that he does not indicate their exact location, and I have not been able to locate these figures. But there is no doubt about their existence.

On the other hand, I was able to find, also on the summit of the Kysé hill, another sign that our engineer-archaeologist also points out. Its presence in Paraguay constitutes, as I said in my previous work, "a mystery which we may one day succeed in clearing up",

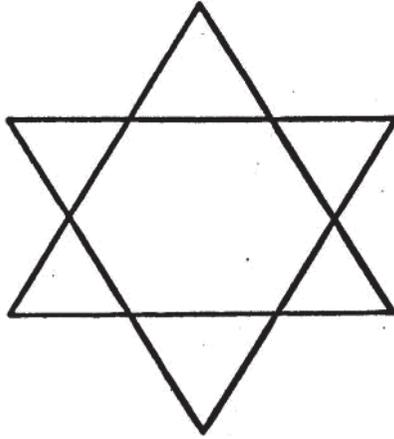
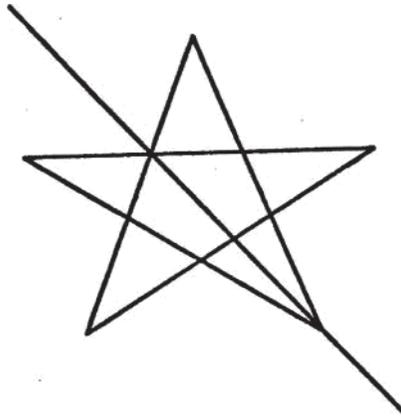


Figure 31. Solomon's Seal at Arnambay, according to Fritz Berger.

of a pentacle or pentagram, apparently very close to Solomon's seal, but in reality very different. Berger reproduced one of them, impeccable (see figure 32), which I have not been able to locate. The one next to the chrism on the hill opposite the Yvyty Perí is incomplete, poorly drawn (see figure 33), but it is perfectly recognisable. A broken line emerges from it, at the end of which we see a group of small characters, the first three of which - the demphys are erased - have a clear runic appearance, although it is impossible to transcribe them with certainty, so the doubt may persist.

The pantacle, which the Germans call *Drudeifuss*, "wizard's paw", is of Pythagorean origin. Pam the members of the sect, it expressed the unity of the universe and the eternity of the cosmic cycle. The Neoplatonists and Gnostics adopted it to symbolise the perfection of nature. In the Middle Ages, alchemists *saw* in it the image of the Great Work, i.e. the microcosmic understanding of universal harmony. They used it in common with the Muslim Hermetists, who gave it to the Moroccans, whose flag it adorns. Naturally, the Templars could not have been unaware of it, even if they left no trace of it anywhere, which is only natural considering the care with which they concealed their secret doctrine, which was barely publicly manifested by the *abacus*, the flat knobbed staff of the Pythagoreans - and of the Sons of Solomon - which their grand masters carried as a crosier. It is not surprising, therefore, that the pentagram appears next to the chrism.



Figwa 3Z. Pantéculo on the Amambay, according to Fritz Berger.

There remains the Templar symbol par excellence, that of the triple enclosure, formed by three concentric squares joined together by four perpendicular straight lines. It has been suggested that it represents the three circles of existence accepted by the Druidic tradition, 'the three celestial circles which, among the Hindus, surround the Meru, i.e. the Pillar of the Pole, the axis of the world, and the three degrees of an initiatory society. This last explanation is more satisfactory than the two previous ones, as it

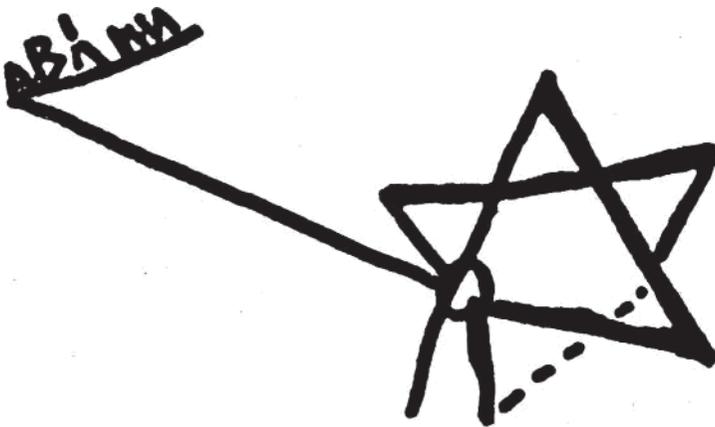


Figure BS. Panthoclast from Cerro Kysé, Amambay (Paraguay).

It seems very strange indeed that any people should ever have had the extravagant idea of representing a circle by a square, even invoking, to justify it, the squaring of the circle (sic!). At the risk of sounding too prosaic, I confess, however, that for me the triple enclosure is nothing other than Solomon's Temple, the material expression, for Christians and Muslims as well as for Jews, of the Wisdom attributed to its creator and, at the same time, of the Order, which had set itself the goal of restoring it in its own way. We thus have a triple symbol: that of the union of the three monotheistic confessions, that of the three categories of brothers within the Order (knights, chaplains and sergeants) and that of the future society, based on the triple power of the Spirit, arms and money.

Like all the others, except the chrism, of course, the symbol of the triple enclosure predates Christianity, which only modified its meaning. It can be seen on megalithic monuments in France and Spain, as well as on the Acropolis. It reappears in the Middle Ages, for example in the cloister of St Paul's in Rome, which dates from the 15th century, and also in the Holy Land, Syria and Cyprus. It is engraved on the roses of the Templar castle of Gisors and scrawled on the walls of the dungeons of Chinon, covered with *graffiti* by the brothers who were imprisoned in them after the dissolution of the Order. Pierre Arnac, from whom I have taken figure 34 (in which the megalithic structures are missing), also shows it in Colombia, on the plateau of Cuninamarca (Kondanemarka, Royal Danish Mark, in Norrish) and in Bolivia. Evidently, it was neither the Indians nor the Vikings who did it.

4. The stensory of Yezcatlipoca

The cross is not the only Christian symbol that the Templars introduced into America. The liturgy of the cult of Tezcatlipoca, as described by early Spanish chroniclers, retained many aspects of the Roman ritual. In the temples of the Tecpantlacas, the altar had the same shape and occupied the same place as in Catholic churches, and the fire was kept constantly burning, as it is before the Blessed Sacrament.⁴⁹ During the cereals, the officiant used a censur (see Figure 35), adorned with a cross of St. Andrew and held in his hand, not by a chain, but by a handle, which he raised and lowered rhythmically. This could just be a coincidence, since the altar, the altarpiece, the cross and the cross were

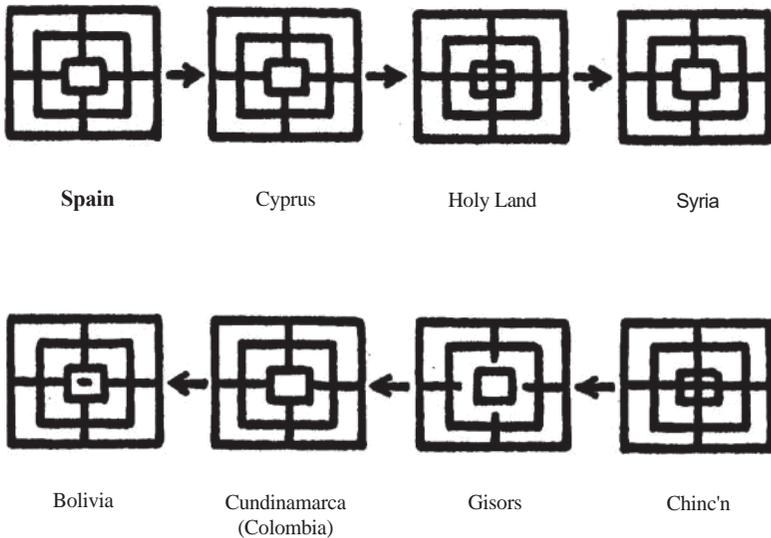


Figure 34. The triple Templar enclosure, according to Pierre Camac.

The use of incense and incense are common to many non-Christian religions, if there were not another utensil linked to them which is much more significant.

The statues of Tezcatlipoca carried in their right hand an object called *ilachiaydn*. This word, says Eugene Beauvois,⁴ whom we shall confine ourselves to following here, comes from the Nahuatl *tlachía*, to see, with the prefix *i*, "its", and the sujifo *ymu*, which corresponds in English to "ortho" and expresses the destination. */tfncú'iydn* thus means "that which serves to see". Based on this, the chroniclers translated the term as 'mirror'. Two of them describe the utensil in question as a kind of fan, with a very shiny gold disc in its centre, in the middle of which was drawn a small central circle with four lines in the form of a cross.⁴ Father Durán shows it to us in the album of drawings attached to his work, the illustrations of which are taken from the Mexican codices (see figure 3d). He also gives us a variant (see figure 37), a star surrounded by rays, in the centre of which there is a semicircular support.

In either case, says Beauvois, it is a question of a imitation of the ostensory, or sun, which in Europe in the 15th century tended to replace the ancient monstrance. According to F. de Mély,⁵ the feast of the Blessed Sacrament, which was first celebrated in Liège in 1247,



Figure 3& Mexican priest with an Incensaúo, according to the Codex Mendoza.

"brings the various modifications of the monstrance [...]. It is true that, as long as the feast was not well established, ancient mosaics were used in the early days, replacing the lichens with a crescent of gold or silver to hold the host [...]. With the successive transformations and the appropriation in the sun [...].



Figure 38. The ostensorium of Tazcatlipoca. Drawing by Father Diego Durán.

Our author adds that 'in reality, the monstrance itself should be studied only from the end of the eleventh century [...]. At most, one could accept as a true monstrance the one of 1286, donated by Heildewige to the priory of Herkenrode, which is kept today in the church of St. Ouintin in Hasselt'. This date is too late, and F. de Mély himself gives us the proof when he writes that "the monstrance is the attribute of St. Clare, St. Norbert and St. Bemardo". The latter, whose role in the foundation of the Order of the Temple we have already seen, must therefore have been known in the 11th century, even if it had not yet taken its definitive form.

The pretended mirror - or the semi-circular support - of Tezcatlipoca's attribute was therefore nothing other than the equivalent of the lunula in which the host is placed, i.e. the transubstantiated solar Christ. As in the banners of the Catholic Corpus Christi processions, the ostensory, or *nauholin* (the creative Sun), appeared on the banner of the Commanders of the Sun, suspended on the altar of their temple, in the military school where the young nobles were educated.⁴It was undoubtedly this God-bearer, or *Teoma-* mv, as he was called in Nāhuatl," writes Beauvoir, "that gave his name to the dignity in charge of the monstrance in the states of the Tecpantlacas.

The Tlacohtlacas filled the monstrance in procession during the great feast of their God, which began on the first day of the month of for- cuff, that is, according to Father Durán, on 20 May, and whose ceremonies "equalled those of Corpus Christi, which almost always fall at the same time [...]. Its object was to ask for water from heaven, in the same way as our rogations and our litanies, which always take place in the month of May; it was celebrated in this month, beginning on the ninth day and ending on the nineteenth". Chimal- pābin'* tells that, in 1332, the tlacohtlacas of Yacapichtlān Cohua- tepec, mistreated by the population, withdrew to Coyohuacān cori el Teomama, which hlevaba a Tezcatlipoca. This was followed by a four-year drought. The Chichimecs had to make excuses and put themselves under the protection of the "people of the Temple". Their king went to look for the statue of the god, which he had placed in the tabernacle and to which he returned the "shining curved staff", i.e. the staff, the symbol of the episcopal hierarchy in the Catholic Church, which Ouetzal-coatl already carried (see figure 38). The priests then bestowed on him the title of Teohuateuctli, "spiritual lord", and abundance returned to the region.



Figure 37. Another representation of the oateiaorio of Tezcatlipoca, according to father Durán.

It was not so long ago that the Knights Templar, contrary to what one might think of a military order, organised processions of this type. We have the testimony of Antoine Syci, apostolic and imperial notary, chaplain and scribe of the Temple, which is reproduced by Michelet: "I have seen several times an eruz [...] which was said to be that of the pool in which Christ was bathed. The Templars kept it in their tessoro and sometimes, when the heat and the drought were excessive, the people of Ancon (Acco, or Aca, i.e. San Juan de Acre, as Beauvois specifies, whose translation I have used) would ask them to take it out in a procession from the elero. I have sometimes seen the patriarch of Jerusalem, accompanied by one of the Knights Templar, carrying the cross with the appropriate devotion. After these processions, and thanks to the divine clemencia, the water of heaven watered the earth and tempered the heat of the air".

Sometimes, instead of the ostensory, the Tecpantlacas would use the



Figure 38. Ouetzaicoatl, holding an episcopal crosier. In Jacques Souatelle.^'

a sacred book for their supplications. Chimalpáhin" uses the word *tlacu'üoIquiauh*, which comes from *ifncuifoffi*, painting and, by extension, writing, and from *quiaiitf*, rain. The English translation transcribes it as

The Indian chronicler adds, "painted rain", which makes no sense at all. Beauvois, on the other hand, and everything inclines one to believe that he is right, reads "rain of writing", rain "obtained by means of books" ^ The Indian chronicler adds that the Tecpantlacas lost much of their influence when, in 1347, they were powerless to avert the drought by this means. The Culdees of Scotland, in the same circumstances, used to carry in procession manuscripts of St. Columbanus or, in the absence of these, gospels, missals or litany forms,^ It is therefore not at all surprising that the same practice was adopted by their successors in the Anahuac.

The Templars found in Mexico populations who had taken the mark of the Gaelic monks and who had naturally welcomed them. This led to an interpenetration of customs, with sometimes surprising results. For example, the priests of Tez-Catlipoca, direct heirs of the Temple brethren, were dressed in the manner of the Culdees: their hair was shaved off over their foreheads, down to their ears, and allowed to grow and fall like a tail down their backs. Those of Uitzilopochtli, on the other hand, pure Aztecs, took from the chaplains of the Order, whom they had not known, however, since they arrived in Mexico long after them, the crown-like tonsure of the medieval religious of the continent. Moreover, did they not, when they tried to identify themselves to the Spaniards at the time of the conquest, give themselves the name of *papas*, which, far from being Nahuatl, corresponded to the Culdees? Did they not all wear black "sotanas" and capuchons "like the Dominicans"?"

At the beginning of the 16th century, the Mexican Church enjoyed a solid structure. It was led by two high priests, one in charge of the cult of Uitzilopochtli, the other of Tlaloc. They bore the common title of *quequetzalcoa*, successor of *Ouetzalcoatli*.

To choose them, writes Sahagún, "origin was not taken into account, but only customs and religious practice, knowledge of doctrines and purity of life. They chose those who were virtuous, humble and peaceful, reasonable and serious, not light, but serious, rigorous and scrupulous in their customs, full of love and mercy, compassion and friendship for all, devout and fearful of their god". As Soustelle rightly says, these two pontiffs consecrated with their double presence "the synthesis of the two fundamental ideologies of Mexico, amalgamated by the Aztecs, who had become a nation of domi-

The two were placed under the sign of the god-king of the Toltecs, the model priest, and under his leadership, a hierarchical clergy, like that of the Roman Church - Father Sahagún does not hesitate to compare their leaders to bishops - served in the temples, with the same number of priests. Under his leadership, a hierarchical clergy like that of the Roman Church - Father Sahagún does not hesitate to compare its chiefs to bishops - served in temples, sacred to the innumerable "national" and local gods, in a way as Catholic churches are consecrated to various saints. Their members had to remain unmarried, which was very strange in the context of a pagan religion. They were therefore monks, like the Culdees and the chaplains of the Temple. The Christian tradition, coming from two successive, rapidly unified contributions, had marked them all.

5. Footprints tangible footprints

The preceding data confirm the conclusions to which my analysis in the preceding chapters led me. To begin with, I posed a triple problem: where did the silver of the Temple come from, what was the purpose of its port of La Rochelle and where did its Atlantic fleet take refuge, verifiably laden with the "treasure" of the Order. Leaving aside the toponymic anachronism, the solution can be found in a single word: America. From the "new world", still officially ignored, the Vikings of Tiahuanaco exported, it was not known where to, the metal that the Templars were importing at the same time, it was not known where from. It was logical to establish a link between these two complementary facts, all the more so since a recently discovered seal of the Order bears the indisputable image of an Amerindian. The *raison d'être* of La Rochelle was becoming clear. Traffic across the Atlantic required not only ports of embarkation, known to exist in South America, but also a port of disembarkation, which had to be located on the ocean and offer every guarantee for the "secrecy of the Temple". Moreover, the arrival in Mexico, at a date coinciding with that of the dissolution of the Order, of monk-soldiers with an organisation similar in all respects to that of the Templars, whose name they gave in Nahuatl, allowed me, following Eugène Beauvois, to situate the Anahuac as the place of asylum for the fugitives.

Under these conditions, it would have been very surprising if the men of the Temple had not left in South and Middle America material signs of their presence. It is undoubtedly necessary to bring back to them at least some of the books and "p-intures" of their origin.

pre-Columbian manuscripts that still existed in Mexico in the 16th century. But these manuscripts have disappeared, as have most of the indigenous codices, systematically burned by the Spaniards, who did no more than follow, for religious reasons, the example of Itzcoatl, the fourth king of the Aztecs, who ordered the destruction of all those that recounted the history prior to his reign, on the pretext that "It is known that the Incas, for their part, had forbidden the use of writing in order to erase the memory of the defeat suffered by their ancestors around 1290 and to make their history more relevant to the creation of the New Empire, the work of Manco Capac. It is not surprising, therefore, that there are no inscriptions in Mexico that would normally have been left by the *Paps*, the Vikings and the Templars, whose influence was strong enough to introduce hundreds of words of European origin into the map, a point I made in a previous work and to which I will return in the next chapter. For this reason, no runic inscription remains in Peru, whereas I have pointed out hundreds of them in Paraguay and Brazil, former provinces of the Tiahuanaco empire which the Incas never recovered and where the Spanish and Portuguese penetration did not take place until very late, when the iconoclastic impulse of the conquistadors had already subsided.

The Aztec rulers could not, of course, think of "purifying" their religion of the Christian elements that had been introduced into it. Even if their syncretistic mentality was not opposed to it, they did not fear the power to do so, since they dominated only a part of middle America. On the other hand, Itzcóatl was an exception. His successors, on the other hand, as we have seen in the case of Moctezuma, often boasted of their kinship with the white people. That is why the Spaniards still found, both in the Anahuac and in the Mayan country, not only theological and liturgical traditions whose Christian origin they did not for a moment doubt, despite their reluctance to admit it, but also crosses. Linear **crosses**, no doubt, which may be no more than simple geometrical figures or which, when associated with worship, have no more than a naturalistic significance, but also crosses of patés, some of which at least - Maltese or St John's crosses - are linked exclusively with the monastic tradition of Europe and, in particular, with that of the Temple. In Mexico, however, one could hesitate in attributing them to the Tecpantlacas in preference to the *popes*. The doubt is dispelled when one considers that they also appear in South America, where the Culdees never arrived. In addition, they are also found in Paraguay, in the region where the Vikings had a seat.

The fort that protected the Atlantic road and where they had installed a precious metal foundry, associated with other signs that could only come from the brothers of the Temple: not only Cathar crosses, but also the seal of Solomon, the insignia of the craftsmen affiliated to the Order, and the pantacle - the "sorcerer's paw" - one of the symbols of the alchemists. The triple enclosure of Colombia and Peru, which appears everywhere the Templars have passed through, completes the picture.

The similarity between the Mexican *itlachiaydn* and the ostensory of the Catholic churches might be no more than a fortuitous coincidence, if it occurred in another context. But the fact that it existed only in the temples of Tezeatlipoca, attended by the tecpantlacas -temples whose arrangement was in many respects identical to that of the Roman churches-, with the circumstance that it was used in the May processions, which Father Durán does not hesitate to compare with those of the Corpus, make this explanation implausible, especially if one considers that other liturgical objects - the censer, the crozier - complete the picture so evocative that the Spanish religious of the time of the conquest were obliged, albeit very reluctantly, to accept the evidence.

V

Irish, Vikings and Templars

1. Lag three arrivals

The analyses in the preceding chapters now allow us to draw an accurate picture of the European settlements in Middle and South America before the conquest. I say "settlements" because it is not excluded - although there is no proof of this - that there were earlier, albeit sporadic, contacts which left no trace or whose traces have not yet been discovered. The first historical arrival was that of Irish monks belonging to the Columbite order of the Culdees. It is known that from the 4th to the 12th century, the links between the Gaelic Churches of Great Britain and Harmony and Rome were very strong. Christianity had indeed been introduced into these regions by Syrian and Coptic monks, and although the preachers sent by the pope - German of Auxerre, Lupo, Patricius - to combat Pelagianism and impose the Roman rite had a great influence, the peculiarities of a monastery-based ecclesiastical organisation did not disappear until much later. For centuries there were no bishops in Ireland, in Scotland, in the Pafs of Gates or in Brittany. The abbots did their work. And when Rome finally succeeded in appointing them, their authority was very restricted and only in the long run did it impose itself on the religious. Now, and this is the point that interests us, the Culdees are fleeing from the world. On the one hand, their fortified convents were the centres of real fiefdoms; each of them, with their monks, who were also priests, and their brother converts, administered their lands, which were cultivated by the Oblates, lay and married. At first, only the first monks bore the title of *paba*, a Gaelic deformation of the word papo, which was used at the same time in Latin. Gradually, however, the privilege was extended to all members of the community. On the other hand, the columbites, faithful to the customs that came to them from the eastern ana-comets, often isolated themselves, individually or in small groups, to go and do penance in some secluded place,

as wild as possible. The Northern Isles appealed in a very particular way to these men, born of a seafaring people. Therefore, at the end of the 19th century, when the monastery of Iona, in the Hebrides in the north of Scotland, felt too threatened by the Vikings, its monks did not hesitate to emigrate to Iceland with their converts and their oblates. They had long been aware of its existence and resources. Other communities followed. For about a hundred years, three monasteries, whose distinctive names - Papeys, Pa- pos and Papyli - have been preserved, were firmly established, thanks to the continuous contribution of monks from Ireland. Then the Vikings appeared again. Some of the monks preferred to cede the land to them. In 877, some fifty coracles set sail. As far as we know, they were never spoken of again.

Less than a hundred years later, in 963, the Viking Ari Marsson was tossed by a storm against an unknown coast, "to the west, near the good Yinland," the *Landnámabók* tells us, the coast of the "Huitramannaland [Land of the White Men], which others call Irland it Mikla [Great Ireland] [...]. Ari was not allowed to leave again. He was held there and baptised. This was related by Rafn, a merchant from Limerick [in Ireland]. And furthermore, Thorkill Geltsson, Earl of Orkney, claimed that Ari had been seen in Hui-Wamannaland and that, although he was not allowed to return, he was held in high esteem there. This account, important because it shows that in the 10th century there were contacts between Ireland and its "colony" in America, is completed by the saga, incorporated into the *Flatteyjarbók*, in which Ari Marsson's own son, the back Ari the Wise, tells how his father, picked up by an Icelandic ship, had returned to his country, where he had married. These are not the only mentions of Huitramanna- land in the sagas. We know from them that in 1007, Thorsfinn Karlsefni took two Indians prisoner in Vinland. Later, in Greenland, after learning Norrish, they told him that in the north of their country there lived men dressed in white who, on certain days, went out in procession carrying large pieces of cloth tied to poles and "speaking very loudly". In 1029, on a voyage from Dublin to Iceland, the Viking Gudhleif Gadlangsson was blown southwest by a violent storm and cast upon an unknown shore, where he was taken prisoner by men who spoke Irish. He was saved by an old man who rode up on horseback and spoke to him in Norwegian. He was Bjorn Asbrandsson, the hero of Breiðavík, exiled in 999 because of a love affair that had ended badly.

Where was Greater Ireland, whose existence was so well known in the Middle Ages that the Arab geographer El-Edrisi mentions it in the 12th century as *Irlandeh-el-Kabirah*? Authors disagree on this point, although their opinions are not mutually exclusive. Some place it south of Vinland, others north. In an unscientific but well-documented work, the Quebec writer Eugene Acliard locates it in Acadia (Nova Scotia and New Brunswick) and Gaspesia. The name of Huitramannaland appears, abbreviated and latinised on a map of 1515 due to Ion Godmindsson: *Albania*, the White. The name Nova Scotia is also very significant, since in the Middle Ages the Irish were often called *scoiii*, as were the Scots.

Everything leads us to believe that the Culdees who emigrated from Iceland in 877 went to settle in America, where, however they arrived, we find them in 963, the date of the shipwreck of Ari Marsson. Perhaps other groups had preceded them. In any case, they knew of the existence of the "new world" from the accounts of the voyages of St. Brandan, which the monks wrote down very early, as early as the 10th century, and which spoke of an island with a paradisiacal climate, situated beyond the western sea. And also, albeit in a diffuse way, by the legends that were told during evenings all over Ireland, which spoke of Hy Breasail, or Hy Brasil, the ghostly land that sometimes appeared, in the mist, to the inhabitants of the island of Aran.

The Columbites were both seafarers and religious. Accustomed to sailing the icy waters of the Arctic, they combined the spirit of adventure with the desire for mortification and the duty of the apostle. It is impossible that, on arriving in America, they abruptly changed their mentality and shut themselves up in their monasteries. They undoubtedly left very early for the south, on voyages of exploration along the coasts, probably attracted by the island of St. Brandan, that is to say, if Louis Kervran's analyses are correct, and I believe they are, by Cuba, from which Mexico was only a few hours' sail away.

papar, the Norrish name for the Irish *paba*).^ In the Anahuac, their chief, or his personified group, gave birth to the ascetic Quetzalcoatl and, in the Mayan country, to Itzamma, his n/ter ego (see figure 39). Their influence was extraordinary, for they succeeded not only in preaching a Christianity the memory of which had not yet faded, but also in the development of a new Christianity.



Figure 39. Itzamná, carrying a chalice and a host. Drawing by Alberto Beltrán, in Victor von Hagen, *The World of the Maya*, M4xTco 1964.

five hundred years later, but also to transform the customs of the Indians. However, their presence must have been brief; it seems that they were only monks who, vowed to celibacy and separated from their base, were not replaced. If some families of Oblates were part of the group, their descendants could only have been lost through intermarriage in the course of a few generations. Everything inclines us to believe that nothing remained of the cultured monasteries - most likely simple hermitages - when Jarl Ull- mantocd landed at Panuco on the Gulf of Mexico in 967.

It is not necessary here to deal at length with this second arrival, the "last" for the Maya. I have devoted four works to the Viking presence in Middle and South America. Let us simply recall that Ullman arrived with seven navfos, with some seven hundred Vikings, men and women, from Schleswig, and took possession of Aná- huac, where he became the fifth king of the Toltecs, the warrior Quetzal-coatl. After about twenty years, he went to the Yucatan with a part of his men, where he was remembered by the name of Kukulkan, Later, after some difficulties with the natives, he continued his way to the plateau. There he found some of the Vikings he had left behind together with indigenous women, from whom a number of small mestizos had already been born. He then left Mé-

The Vikings sailed back, landed on the coast of present-day Venezuela, crossed South America to the Pacific, where a new chief, Heimlap, Norrish for "Piece of the Fatherland", had ships built with skins made of toucan skins. The Vikings descended along the coast until they reached the height of Arica, stopping on the way to found the kingdom of Ouito and impose their authority on the ehímúes, then ascending to the altiplano. From their capital, Tiahuanaco, located on the shores of Lake Titicaca, they set out to conquer the sub-continent. Their empire soon stretched from Bogota, in present-day Colombia, to Valparaiso in Chile, with two exits to the Atlantic: the Amazon to the north and the *Peaviru* to the south, the "Camino Blando" which led to Paraguay and the ocean, passing through the Sierra de la Plata. They were about forty thousand strong when, around 1290, the Araucanos of the cacique Kari, coming from Chile, seized Tiahuanaco. Some of the survivors of the slaughter that ensued travelled up the coast to Ecuador, where they embarked on rafts for Polynesia. Others, including the famous Amazons, escaped into the Amazonian and Paraguayan jungle, where I have found their descendants. Others, finally, reestablished their forces on the Apurímac, in Peru proper, and some ten years later descended on Cuzco, where they founded the New Empire, that of the Incas, that is to say, in Norrés, of the descendants.

Then came the Templars. The date of this "third coming" The "date" is not very precisely established, since Chimalpahin places the event first in 1294, then in 1272, not without mentioning the in-migration of a new group in 1304. However much he was descended from the princes of Chalco, the chronicler was writing in the 17th century and can hardly be required to be more precise. Let us say that the Templars appeared in Mexico in the last years of the 15th century, that is to say, at a time when there was growing resistance to them in Europe. They were undoubtedly trying to prepare a base for withdrawal or, more simply, to conquer a territory where they would be free from any pressure from Rome and Paris. In any case, in 1307 -and not in 1304, the year their Atlantic fleet sailed from La Rochelle, they no doubt blessed God - or Baphomet - for having inspired them with such a timely idea.

We are now in a position to establish the -im- perfect but satisfactory chronology of the arrival and movements of the various waves of Europeans who came to the "new world" in the Middle Ages:

877	Arrival of the <i>popes</i> in Akkadia. Shortly afterwards, a group moved to Mexico, the members of which died out in half a century, since the youngest of them, being priests, must have been at least thirty years old. The families of their Oblates, if they took them with them at all, disappeared within two or three generations.
	Arrival in Mexico of Jarl Ullman.
967	Departure of Ullman and most of his colleagues.
969	rOS.
* 1000	Arrival of the Vikings at Tiahuanaco. In a previous work, I gave a probable date between 1050 and 1100. I have to rectify this, as the change of dynasty took place among the Chimu around the year 1000. Arrival of the Templars in Mexico.
Between	
1272	Destruction of the Tiahuanaco empire.
y 1294	Foundation of the Inca empire.
+1290	Arrival in Mexico of the Templar fleet that fled from Fran-
1300	
1307	

We have not dealt with the Norwegian expeditions to Vinland from the year 1000 onwards. Indeed, they have no direct connection with our tern.

2. French words on the Mayan

Research such as that which I have been carrying out for thirty years with a view to defining the racial and cultural contribution of Europeans to the pre-Columbian "new world" involves a progression which is not without rectification. When, in a previous work,² ' I summarised the linguistic study of Etienne Brasseur de Bourbourg, who demonstrated the presence in Quiché-Maya of hundreds of Indo-European roots, which take on **Germanic**, Latin, English, Gaelic and French forms, I was still unaware that Ullman's Vikings had started out from the Schteswig, from which they came, The analysis of the runic inscriptions of Paraguay,⁴ ' ^ whose "alphabet" contains characters belonging to the Anglo-Saxon futhorc, would not reveal this to me until a few years later. Therefore, I did not take into consideration at that time anything other than the Germanic and Latin terms. The former could only have come from the Vikings.

I attributed the latter exclusively to Irish monks. I left out the Gaelic-form words because, although they could also be due to the Culdees, they were identical or very similar to their Germanic equivalents, which raised serious doubts as to their origin. That left the English and French-form terms. For lack of a better explanation, I considered the former as derived from Old Germanic, and the latter as derived from Latin or Old German. This is what I must now rectify. On the other hand, there is nothing to modify in the recension I made in the same work of the philological analysis of Quechua by Vicente Fidel López, since the latter limited himself to comparing the language of Peru with Sanskrit, unanimously considered in the 19th century as the mother tongue of all European languages, when in fact it derives, to the same extent as the latter, from the original Indo-European. Since I am not a linguist, it was not possible for me to complete his work. I could only add the odd Danish or Latin word which, even to a layman like me, seemed to be the primitive form of one or other of the terms quoted.

I shall confine myself here to the transcription of Brasseur de Bourbourg, not without recalling that he was, in the middle of the last century, parish priest of Rabinal, Guatemala, a large town of six thousand inhabitants, Quiché-speaking Indians, and of San Juan de Sacatepéquez, where a Mayan dialect very close to the former, Cakchiquel, was spoken. As he only had dictionaries of modern languages, except, of course, Latin, he was only able to make his philological analysis on the basis of the present-day derivatives - Danish, German, Dutch, English, Gaelic and French - of the terms used in the Middle Ages. Hence some errors. For example, a certain number of English words indicated as roots of French terms are in fact French, incorporated into English after the Norman Conquest and therefore after the arrival of the Vikings and Irish in Mexico. Hence also a regrettable inaccuracy, since we do not know to what extent this or that word to which Brasseur de Bourbourg attributes an authentic English origin comes from the corresponding Anglo-Saxon term or from one of its Norrish or continental Germanic analogues. However, the latter problem is of secondary importance for my purpose, since in both cases the introduction of the word in question into Quiché can only be due to the Vikings. I am only interested here in the French roots. The ones that our linguist mentions as such are not numerous. I include them in italics, after the term Quiché - in capital letters - and its meaning:

BOB, cotton. *Bobine*, bobbin.
BOL, round. *Boiife*, ball.
BU, to soften the earth. *Boue*, mud. (The Quiché u is pronounced like in Spanish. It has, therefore, the same sound as the French os).
BUR, to be bloated. *Bourré*, stuffed, crammed.
BUX, to obstruct, to close. *Boucfter*, to plug, to close (the Quiché z is pronounced like the French *ch*).
CHER, fatten. *Cltair*, meat. EN,
EM (prefix), en. *En*, en.
GOL, resin, ointment. **GOLIH**, glue. *Colle, coller*, glue, glue; glue.
HIG, to suffocate, to suffocate, to choke, to drown.
Hoquet, hiccup. HUN, one, one. *One*, one, one.
HUR, to pull out, to take out, to unwrap. *Hora, dehors*,
out. **LACH**, to separate, to divorce. *Lácher*, to let go, to
abandon. LIMoncordar, to order. *Limer*, to file.
LUZ, twist. Read, dislocate.
MAX, hard, rough. 3fmassi', mass, massive, massive, massive.
MU, MUB, to wet, to soak. MUD, mud. *Mouiller*, to wet.
OREL, hole. *Oreille*, ear. PAM,
belly. *Panse*, belly.
PARAN, to put under shelter. Word from which comes *parapluie*,
para- guas (*to stop, to take precautions*).
PATAH, to hunt birds with a garter. *Pâte, empâter*, paste, empastar.
PAYOH, to hire people to work. *Payer*, to pay.
PITZITZ, to burst like a ripe fruit, whose juice spills out. *Pis-* to be, to
piss.
POZ, a kind of stone used for polishing. *Ponce, poncer*, pumice, polish
with pumice stone.
QUI, they, theirs (Archaic: qui.) Q_oí, who, which.
QUIT, to cut, to separate, to take away. @iiaer, to
take away, to leave. RUL, to descend. *Rouler*, to roll.
TANBAL, instrument for knocking. *Lie down, tarnbour*,
timpani, drum.
TATON, to grope. *T8ton*, to tempt.
TAZ, order, rank, rank, level, grade; to place things on top of each
other. *Tasser*, to pile up, to stack.
TI, meat, to eat. *Titi*, an old-fashioned word for meat in some
provinces of France. (But TI may come directly from the Old
German *Thier*, animal, the origin of French dialectal *fifi*).
TIR, to tighten, to stiffen, to stiffen. *Tirer*, to pull.

TOPOTA, to touch with the fingertips. *Tapoter*, to tap. TUB, woman's breast. *Tube, tube*.
TUTAH, to protect. *Tutelle*, guardianship.
VOR, to sodomise. *Norer*, to pierce, to sodomize.

To these terms, whose origin seems very clear, although some similarities - not all of them - can be attributed to chance, we can add some which Brasseur de Bourbourg makes trace back, as we have said, to English words, but which in reality come, not from Anglo-Saxon or Norrish, but from Old French:

BOZ, to open - the flower, the egg - (English, *to butt*, to open, to hatch).

Bouter.

CHEK, vincer. (English, *io check*.) *Eschec*.

OACH, to take, to grasp, to reach, to bite. (In English, *io catch*, to take, to grasp, to reach.) Norman dialectal French, *cachier*.

RUZ, hasty. RUZRUT, to run with anxiety, with haste. (In English, *rmú*, hasty running.) *Reusser*, to run with haste.

TON, to make noise by striking with the hands or feet, or as the tambor. (English, *tone*, tone, noise.) *Ton, tonnerre*, tone, thunder.

TUN, trumpet, hollow wooden drum. TUNAH, to play an instrument. (English, *io irme*, to sing or play music.) *Ton*, tone.

Let us also mention some terms that our philologist relations with Latin, forgetting the French form, to which they are, however, closer:

AM, year, (Latin, *annus*.) *An*, year.

BOM, good. Plural BOMBON. (Latin, *bono*.) *Bon*, good. CUR, to walk with a cross step. (Latin, *curvatim*.) *Courbe*, curve.

GUZ, sabroso. (Latin, *gustus*.) *Goüt*, taste.

MUL, time, particle to count. (Latin, *multus*.) *Moult*, many. PUH, pus, and PUZ, rottenness, that which is rotten. (Latin, *putrefactio*.) *Pus*.

RAM, large piece of wood (Latin, *rnmitr*.) *Rame*, oar.

There is another word, CUN, the meaning of which Abbé Brasseur de Bourbourg gives in the modest language of his time and state: "secret parts of the woman", without indicating her *rafz*, which I did on my own in an earlier work, the Latin word *cono*.

The fact that it ended up passing into Quiché never ceased to surprise me. But at that time, I had no evidence at my disposal to suggest the possibility of a French influence on the languages of Middle America. The same is not true now. It even seems to me quite normal that the Templars, whose coarseness, as we know, is still proverbial, should have used and abused a French term closer to *cnn* than *conus*, which, even in the Middle Ages, did not belong exactly to ecclesiastical language.

There are only a few dozen words in all. Outside the text of this study, it would be permissible to doubt, as I did before, their real origin. But we now know that French-speaking men arrived at the beginning of the 15th century to settle in Mexico, which they had undoubtedly explored beforehand. Linguistics confirms that one of their groups, following in the footsteps of the two Cuetzal-coatl, settled in the Mayan country, where the chronicles do indeed note the presence of Nonohualcas.² But it was in Anahuac that they occupied a dominant position. They must have left much deeper traces of the same order. Unfortunately, despite all my research, it was not possible for me to read the two studies devoted to the Indo-European roots of Nahuatl. I can hardly mention the word *papalotl*, butterfly, which, although it does not belong to the liturgical language, may come from the Latin *papilio*, but which, more probably, originated from the French word of the same meaning (*apillon*).

3. The ships of the Middle Ages

I have to reply to an objection raised with my assistance by Dr. O. G. Landverk, Alf Mongé's collaborator, to whom runology owes a fundamental contribution: the discovery in certain Scandinavian and South American rhymical inscriptions, and even in some medieval Latin texts from the Nordic area, of cryptographic inscriptions - dates and proper names - based on the perpetual calendar of the Norwegian Church. This discovery removed the doubts about the Kensington stone and the map of Vinland attached to the 1440 Aelfnir, which was still branded as a forgery by Yale University in 1974, despite having proclaimed its authenticity in 1965. Indeed, Landverk argues that the ships of the Middle Ages did not allow a direct crossing from Europe to America. They were only suitable for coastal navigation. Therefore, it was impossible at that time to

The Vikings could only reach the "new world" by the northern route - via Iceland and Greenland - which was completely dominated by the Norwegians, who enjoyed a "monopoly of the pabellon". The Vikings in Mexico and Peru could only have come from the Greenlandic colonies in Vinland. Although the date of their arrival and, above all, the fact that they spoke a dialect of Schleswig rule out this interpretation, it is worth dwelling on the "maritime" argument.

We are very ill-informed on the subject of medieval navigation. If we were to believe certain authors, who rely on a self-serving assertion by El-Edrisi - the Arabs reached the Indies and even beyond - we would believe that, in the days of "obscurantism", Europeans, busy scratching the ground with their nails to pull up the roots on which they fed, would not dare to venture far from the coasts. It is thus admitted, at least tacitly, that there was a hiatus of a mile between the last Roman ships and Columbus' caravels. Nothing could be more false. The populations of the Atlantic coast - to limit ourselves to the ones we are interested in here - never gave up their maritime activities.

Once again, we owe to Louis Kervran's brief but informative study of the vessels available to the Gaelic peoples at the time in question ^ The best known of these was the coracle, already described by Caesar. It consisted of a frame of tree branches, covered with cowhides sewn together and the seams waterproofed by the application of man-tequilla. Thick wooden sleepers ensured the natural rigidity of the whole and served as benches for the rowers. The smallest model - four to eight rowers - measured 12 to 18 Celtic feet (3.5 to 5.5 m) long by 4 wide. They still exist in Ireland, but the skins have now been replaced by tarpaulin. The largest (see Figure 40) was 36 Celtic feet (11.5 m) long by 8 m wide. It had room for sixteen rowers, but on the high seas it regularly resorted to its very low, rectangular sail, which only allowed it to sail downwind or three-quarter astern. As Kervran rightly points out, now that the whalships and barges of warships and merchant ships have been replaced by flexible vessels, there is no need to demonstrate the reliability of such ships. Incidentally, it was thanks to these large hulls, which could carry about two tons of payload, that the Culdees reached Iceland and later America, no doubt by way of the North.

The Bretons preferred the large wooden vessels that

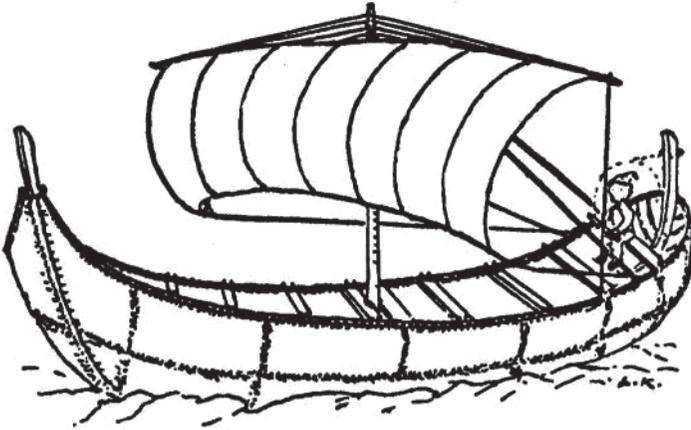


Figure 40. Irish Coracle, according to Louis Kervran.

Caesar called *pontoons*. These were large boats (see figure 41), equipped with a bridge, as the name suggests, measuring some 72 Celtic feet (about 23 m) long by 24 m wide. These dimensions, which make them 'round' boats, made them particularly suitable for deep-sea navigation in the Atlantic. Breton wooden tuna boats still have these dimensions. Their mast was rigged with a square sail. Thanks to their second, steeply inclined mast at the bow, which supported a small square sail that, properly oriented, assisted the rudder, they were able to ride the wind. Brandán probably made his voyage to Cuba on a *pontoon*. And the Breton fishermen of our days still sail across the Atlantic, as far as Newfoundland, in boats of the same type, leaving aside the sails, and they did not have an auxiliary engine until a few dozen years ago.

I do not think it necessary to dwell too much on the Viking drakkars. They were very slender vessels (the ratio of length to breadth was equal to six, against three for the *gates*), about eighty feet long, with a tonnage of about twenty tons. They could hold thirty-two to sixty rowers, but on the high seas they sailed under sail, always with the wind astern, which reduced their manoeuvrability. We had proof that they were able to cross the Atlantic in 1893, when a faithful replica of Gokstad's ship linked Norway with Newfoundland in bad weather in exactly twenty-eight days. It should be noted that these were war ships. Most of the Viking fleet consisted of merchant ships.

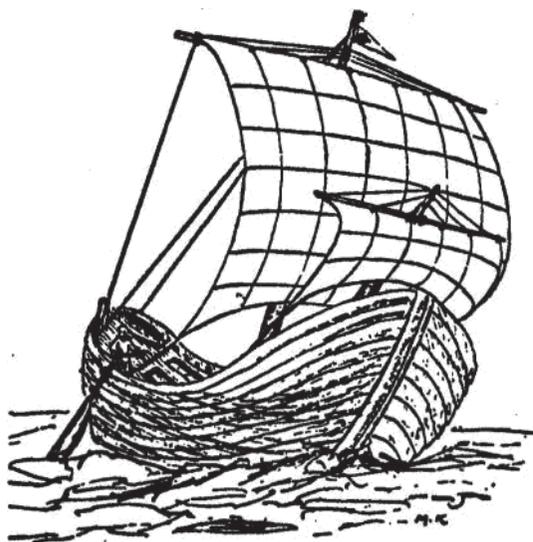
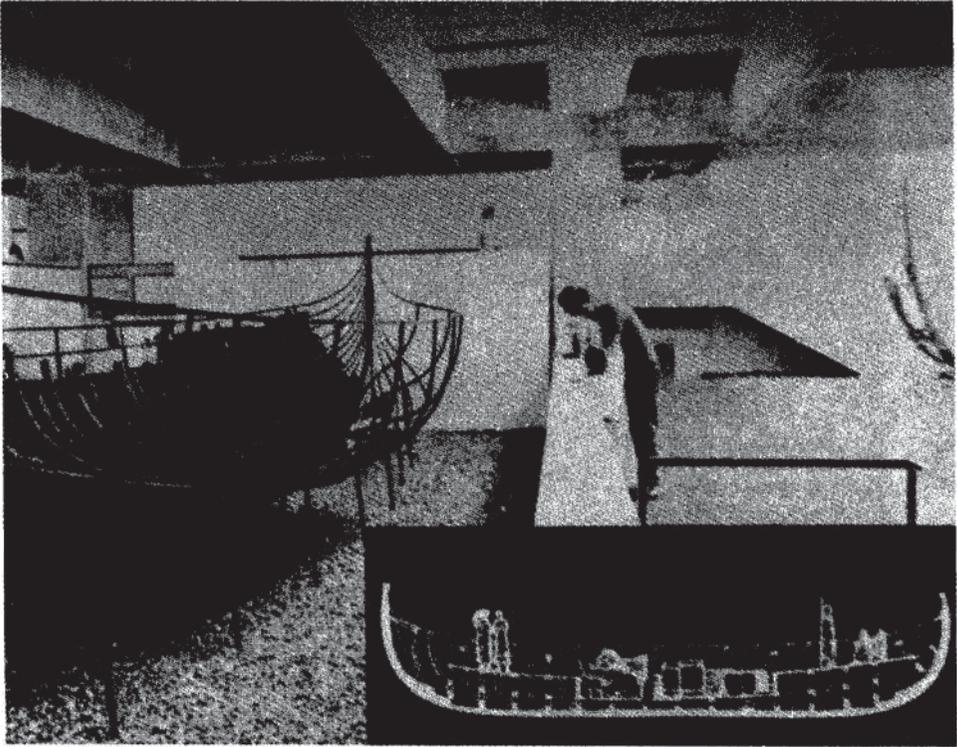


Figure 41. Ponto breton, according to Louls Kervran.

The most common type was the *knárr* (see photo on p. 137), a "round" boat, 15 to 20 metres long by 4.5 to 6 metres wide (ratio: 3.3), with a bridge at the bow and stern and, in the centre, an open cove, particularly suitable for transporting livestock. Built like the drakkar with overlapping planking, but much higher above the water, it was designed for sailing on the high seas in all weathers, under sail, as it only had some bollards at the bow and stern for manoeuvring. As a matter of language, the term drakkar is often abused - as I have also done - when referring to the voyages of conquest and colonisation undertaken by the Scandinavians. In these cases, their flotillas generally included one or more warships, but the

The "civilians" and their livestock embarked in *knerrir* (plural of *knórr*), and it was the *knerrir* who later ensured the traffic of men and goods with the metropolis.

By the 13th century, cargo ships had been somewhat improved from those of the 10th century (see figure 42). Their tonnage had increased. They did not yet have a rudder - they would have to wait another century for that - but their multiple sails had made them more manoeuvrable. To the traditional mast, a mizzenmast had been added and, in the stern and forepeak, two small



Resfos of a knbr y'ikingo (Poski/da Museum, *Denmark*).

rudder masts. Four sails, instead of one or two, also enabled them to sail upwind without great difficulty. It was ships of this type that ensured the transport of the crusaders. Some of them were even fitted with folding panels to facilitate the loading of horses. This was all the more reason for these ships to sail the Atlantic, which was much less dangerous, with its big swell, than the Mediterranean with its breaking waves.

So neither Gaelic *pontoons*, nor Viking *drakkars* and *knerrir*, nor Templar ships were reduced to sabotage navigation. Nothing prevented them from following a straight route across the ocean, as Brandan undoubtedly did from the Canaries and Ullman from the Danish possessions of Britain, and after them the Templars and the Normans, and the sloop hunters for centuries, and, to this day, the cod fishermen all along the French coast. Then came the era of official discovery of the



Figure W European ship of the 12th century, according to an engraving of the period.

cial of America. Of Columbus' three vessels, one was a classic ship of 140 tons, very close to those just described, while the other two, two 80-ton caravels, had a hull similar to that of the *portals*, but had four masts, the two main masts rigged with lateen sails. With the exception of their rudder, which was an important but not decisive innovation, these ships were not appreciably different from those in use five hundred years earlier. It goes without saying that the Great Admiral's flotilla crossed the Atlantic without the slightest inconvenience by way of the Canaries and that, after it, countless other ships and caravels followed the same route. When Jacques Cartier, a native of Saint-Malo, set out in 1534 to "discover" Canada, whose coasts his fellow citizens had frequented in the greatest secrecy for centuries, he by no means took the route to Iceland. He set a direct course for Newfoundland, where, moreover, he had already been fishing many times. Now he had only a forty-ton nutshell, hardly bigger than a *pontoon*, if it was not a pontoon.

The "ships" objection thus collapses under its own weight. The ships of the Middle Ages were perfectly capable of crossing the Atlantic without passing through Cyroenland, whose waters, by the way,

are far more dangerous than those of the open sea. They are hardly different from the ships and caravels of the conquest era, nor from the deep-sea fishing boats that still **visit** the banks of Newfoundland today, nor from the yachts that every year take to the sea in their hundreds with a crew of amateurs. Therefore, Norwegian control of the Arctic route could only leave the Danes and Templars indifferent.

4. The blacks of Mexico

Until Columbus' first voyage to the West Indies, the history of navigation, as we are taught, hardly goes beyond the framework of *Mare Nostrum*. We have, thanks to the Bible, a vague idea of the Phoenicians' trade with the ill-defined lands of Ophir and Punt and, from Herodotus and Strabo, of their expeditions to the coasts of Africa. We know from their geographers that the early medieval Arabs sailed the Indian Ocean as far as Indonesia. But we are beginning not to doubt the authenticity of the voyage of Pytheas to Thule in the 4th century BC. And recently, thanks to Jürgen Spanuth, we finally have a serious study of the migrations of the "Sea Peoples" in 1200 B.C. **H o w e v e r**, we still know nothing about the voyages that led the megalith builders from Western Europe to Korea and Polynesia.

When it comes to America, it gets even more difficult. Conformism is the norm. As Patrick Ferryn rightly observes, "ethnologists - unfortunately, there are hardly any real anthropologists left - do not hesitate to admit the migrations across the Pacific of primitives who had no more than canoes at their disposal. On the other hand, they close their eyes, or smile, with a smugness tinged with commiseration, when they are presented with the material evidence of the arrival at the

The "new world", before the conquest, of representatives of civilised peoples, whose ships were practically equivalent to those of the 15th century. In fact, everyone was in America before Columbus, starting with Columbus himself, if his voyage to Thule actually took place, which is likely. The whole world or, to speak more precisely, the whole of the Old World, the coastal peoples of Asia, Europe and North Africa. This is proven by the extraordinary pre-Columbian statuettes collected in Mexico by Professor Von Wuthenau.¹⁰

They do not seem to be the representation of gods, demons or heroes, " writes Patrick Ferryn. There is an 'average Maya', a 'common Toltec',

a mother with her child, a man playing the flute, a small water-bearer, a merchant, a charming young woman, a slightly grotesque man's head. Many of them, true little works of art, are disconcerting [...], because they are an aspect of pre-Columbian art with which we are not very familiar. There are no terrible characters here, with the unbelievable headdresses of Zapotec priests or warriors; no disturbing and macabre heads, overwhelmed by the multitude of attributes of the complicated symbolism of the *mayas*. No, here are only human beings of great simplicity, with their joys, their hopes, their fears and their anxieties inscribed in clay by a skilful hand".

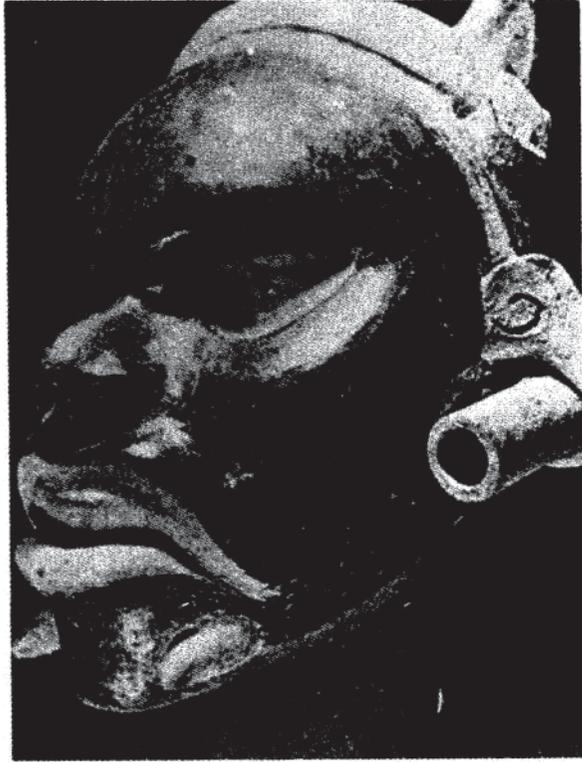
This overly long quotation is due not only to the accuracy of the analysis it sets out, but also to the desire to remove any suspicion of bias on my part. Indeed, the statuettes in question do not only depict ordinary Indian characters. They also show racial types which, "officially, cannot be included among them". There are bearded faces of Europeans and Chinese facies, the presence of which does not surprise us, well-characterised Semitic profiles, which the beard on some of them forbids us to confuse with that of the Maya, otherwise very similar, and for which no satisfactory explanation has yet been given, and also Negroid or frankly black heads (see the photo on p. 141).

What does it matter that in 1964, at the International Congress of Americanists in Barcelona, an ethnologist, spokesman for the conformists, replied to Professor Von Wuthenau, who had just presented his work at the congress, that these figures, which were "understandably non-Indian", could only be artists' fantasies "7 Imagination has its limits. Let us admit that a sculptor may have simply invented one or another feature foreign to the individuals around him. The calculation of probabilities excludes that he could have done so with all the particularities of a face, including the expression, which reveals the most delicate biopsychic nuances of racial affiliation. As far as the Negroid types of particular interest to us here are concerned, no amount of imagination can explain the combination of the characteristics of *Homo afer*, such as prognathism, thick lips, skin colour and frizzy hair, which are so different from those of the Indians. The artists had to have the means at their disposal. And we know that they did.

The first mention of the presence of blacks in Central America is due to Columbus himself. It is true that it is only an indirect reference. Indeed, the Indians of Hispaniola (Haiti) told him, during his second voyage, that they were attacked from time to time by blacks.

Head in black

(Collection of professor/ex8nder with Wufienu).



black men who lived in the south or south-east. These men, completely different from the Caribs of the small Antillas, were armed with azagayas made of an alloy of gold, silver and copper, which interested the Great Admiral to such an extent that he fixed the itinerary of his third voyage to discover their origin. "Columbus said that by following this route he intended to verify what the Indians of Hispaniola said about the black men who came with hoes, the points of which were made of a metal they called guanin.³ The second testimony is more conclusive. Vasco Núñez de Balboa, during the expedition which, through the isthmus of Darién, allowed him to reach the Pacific, "entered the province of Oiareca, where he found no gold, but he did find some black slaves of the local lord. He asked the lord where he had obtained such black slaves, and the latter replied that the people of that colour lived nearby and that they were constantly at war with them". The chronicist López de Gomara, to whom we owe the information, adds:

"These blacks were identical to the blacks of Guinea, and I think that, in the Indies, blacks have never been seen again". It follows that they were very few in number.

The comparison with the Guinean blacks excludes both the Dravidian Asians and the Melanesians, a fact which is borne out by the statistics compiled by Professor Von Wuthenau. Indeed, some of them show faces that combine negroid and Semitic features. The archaeological context - but we know how doubtful this factor is - seems to be the oldest and may date from before our era. Others, on the other hand, whose subjects are black Africans from the west coast, seem to belong to the so-called post-classical period (9fD-1521), i.e. to our Middle Ages. It is possible to conceive that the models of the first ones -mestizos- arrived in America on the ships of unknown Semites -impossible not to think of the Phoenicians- who, judging by other statuettes already mentioned, reached the Gulf of Mexico two or three millennia ago. The "models" of the more recent ones could only have arrived with the Templars.

Black Africans have not the slightest vocation for seafaring. None of their tribes bordering the ocean have ever built boats of any kind. They have always been limited, at best, to single-masted dugout canoes for coastal fishing. Of course, it cannot be excluded that some of these precarious vessels may have been dragged to America, nor, however unlikely it may seem, that their crews survived the conditions of such a voyage. But if this had been the case, everything suggests that the Indians would have taken the survivors for demons and would have hastened to kill them. On the other hand, the Templars, who had adopted in Palestine, as we have already seen, many of the Muslim customs, possessed black slaves, captured as booty or received as gifts, and whom they certainly did not leave behind them.

5. Father Gnupa, chaplain of Temple

Let us close this parenthesis on medieval navigation across the Atlantic to return to the Order's activities in the "new world". These activities provide us not only with a solution to the problems posed in Europe by the "secret of the Temple", but also with information that sheds a vivid light on three aspects of American history. We have just been analysing one of them, which is

refers to Mexico. The other two relate to the Tiahuanaco empire.

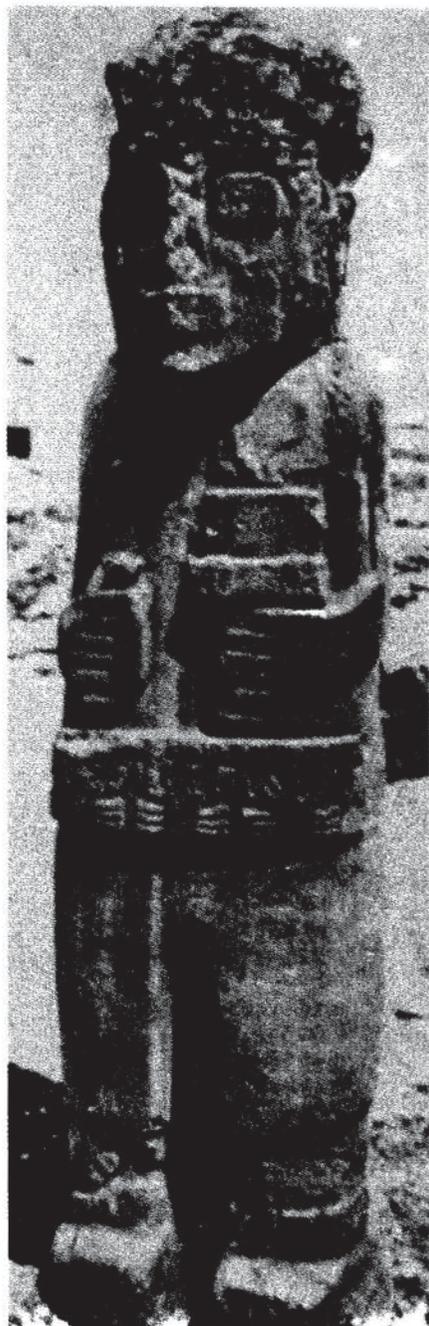
When I got my hands on the evidence that the temperate ships loaded in the Gulf of Santos and in the port of Parnaiba the silver linges that would allow the Order to mint money and finance the construction of the Gothic cathedrals, I immediately posed the following question: what was the quid pro quo? Seafarers, warriors, if not pirates, the Vikings were also traders. It would never have occurred to them to give away a metal that was of no use to them, it is true, but whose value they were not unaware of. Moreover, its extraction and its function required work. Therefore, it could only be a barter. But what could the Templars offer in exchange for the silver? Some sumptuary products, no doubt, fabrics and wines, for example. Weapons, perhaps. However, everything that can be imagined in this field is far from balancing the scales. We must therefore look for something else.

Let us put ourselves in the place of the few thousand Vikings who settled around 1150 on the site of an ancient Indian settlement, whose inhabitants, though not exactly savages, had not yet passed the age of polished stone. Their ancestors, who landed in Mexico in the year 967, had arrived in a conquering expedition, since horses had been brought with them, but no cattle.^{oo} They must not have included more than a few craftsmen skilled in the marine arts, carpenters and blacksmiths. There were certainly no stonemasons, since Scandinavia in the 10th century was built only in wood. Nor architects. However, there was no forest on the high plateau that could provide the necessary material for traditional constructions. On the other hand, the Indians, judging by the total absence of buildings before the year 1000, were far from possessing the real Art. It follows that the Vikings must have lived for more than a century in very uncomfortable huts. This was of little importance during the time they spent in warfare with the Aymara troops whom they led throughout South America in order to conquer and organise their future empire. Very soon, however, they felt the need for a capital worthy of their power. In today's language, we would say that, in order to build it, they lacked the necessary technology. The Templars provided it. That was their bargaining chip.

This is not a mere supposition. I have said in another book that the main building at Tiahuanaco, which the Indians call *Kalასasaya* and which was not yet completed in 1290, when the Araucanians of Kari

The late Professor Hector Greslebin was able to reconstruct a model of it by reproducing in plaster, on a reduced scale, the actual ruins and the blocks of worked stone that were found a kilometre away in what was undoubtedly a workshop. Moreover, the two-metre high statue that the Indians call *El Fraiie* is an exact copy, apart from the linden tree, of that of one of the apostles in the portico of Amiens cathedral: the same book with metal clasp in the left hand, the same ring with cylindrical "handle" in the right, the same proportions of the face (see photo on p. 145). Furthermore, the opening of the monolithic door known as the Sun Gate, which was found, fallen and broken, in the Kalasasaya enclosure, one of whose sides it undoubtedly constituted, was ornamented with a frieze that re-produces, also in the style of Thiahuanacus, the Adoration of the Lamb, as it appears in the tympanum of Amiens Cathedral. The central motif corresponds in its minor details to the description of the Lamb in the Apocalypse. The 48 figures in the three upper rows represent, with their respective attributes, the 12 apostles, the 12 minor prophets and the 24 elders carrying zithers and golden bowls described by Saint John. In the lower row are two angels playing the trumpet, an instrument unknown in pre-Columbian America. Otherwise, the profile of the figures with human faces is clearly Nordic. Amiens is located in Picardy, on the border of Normandy, and Dieppe, which belongs to Normandy and is in a sense its natural port, is about 100 km away. The cathedral of Amiens was built between 1220 and 1285, and the portico between 1225 and 1236. It was therefore necessary for an architect and an image-maker - or an architect-imaginer - to arrive in Tiahuanaco after the latter date. In fact, the indigenous chronicles, which I have quoted extensively in a previous work, tell us of a Catholic monk who appeared around 1250 on the high plateau, after having disembarked in the Gulf of Santos and crossed Paraguay.

I refer to that Pa'i Zumé whom I have already mentioned above and who was remembered by the Indians of Peru by the name - semiquechua - of Thul Gnupa Vihinkira, the padra Gnupa, Son of Vikingo, a slim, tall, white man, with blue eyes and a red beard, whose wavy hair was cut in the shape of a crown. He is depicted wearing a long white tunic and belt, sometimes with a violet shirt and a dark red cloak. He holds in his hand a breviary and a staff or staff. He had brought with him a large cross, made of a wood that is unknown in Peru and which is known to be used in Peru.



A la izquierda: *El Fraile, Tiahuanaco (Instituto de Ciencias del Hombre, Buenos Aires)*. A la derecha: *Apóstol del gran pórtico de la catedral de Amiens (foto J. Roubier)*.

It was later found in Carabuco, where it is still venerated today. Undoubtedly, the discovery made in the 16th century, among the ashes of the volcano of Arequipa, of a "seamless, tomasolado-coloured tunic",⁵ "made of an unknown material",⁶ which could not be anything other than a coat of mail, is undoubtedly linked to his arrival, a piece of equipment which the Vikings of the 10th century did not yet use and which the Spaniards of the 16th century had long ceased to wear, but which constituted the essential element of the Templars' military costume in the 16th century.

Everything leads one to believe, therefore, that Father Gnupa was a chaplain of the Order, a Norman monk - or at least one who knew the cathedral of Amiens well - charged with evangelising the pagan Vikings of Tiahuanaco, a mission of which many traces were to remain in the religion of the Incas. He brought with him the plans for a church, or he came accompanied by an architect capable of drawing them on the site. Not a Gothic church, which would have required the arrival of many craftsmen, but a building in the Norman, i.e. Romanesque style, as Greslebin's model shows, for the construction of which a few foremen would suffice. This shows that the whites of Tiahuanaco already had a highly skilled indigenous workforce - stonemasons, masons, image-makers, the same workforce that had previously built, in the capital and elsewhere, the numerous temples and palaces in carved stone whose ruins are still visible, and many others that have undoubtedly disappeared completely. A workmanship that could only have been formed by the master craftsmen provided by the Templars. I am not surprised, therefore, that in 1933, long before I undertook my research, Edmund Kiss wrote in conclusion to an article on pre-Inca architecture, whose illustrations - the reconstruction of the Tiahuanaco monuments - are a little bold, but accurate on the whole (see Figure 43): "Men of Nordic race must have resided in the city of Tiahuanaco. To them we probably owe the ancient works of the prehistoric capital. Clearly, this is not Indian architecture".

The picture is now as clear as it can be. It was around 1150 that the men of Titicaca, having conquered their empire and secured, thanks to their alliance with the Guarani,²⁵ their means of communication to the Atlantic, re-established contact with Europe, no doubt at Dieppe, a few kilometres from the Templar port of Saint-Valéry-en-Caux. In the greatest secrecy, in accordance with the custom of the time, the Vikings and the Templars came to an agreement, and very soon, the Order's Navfers began to frequent the

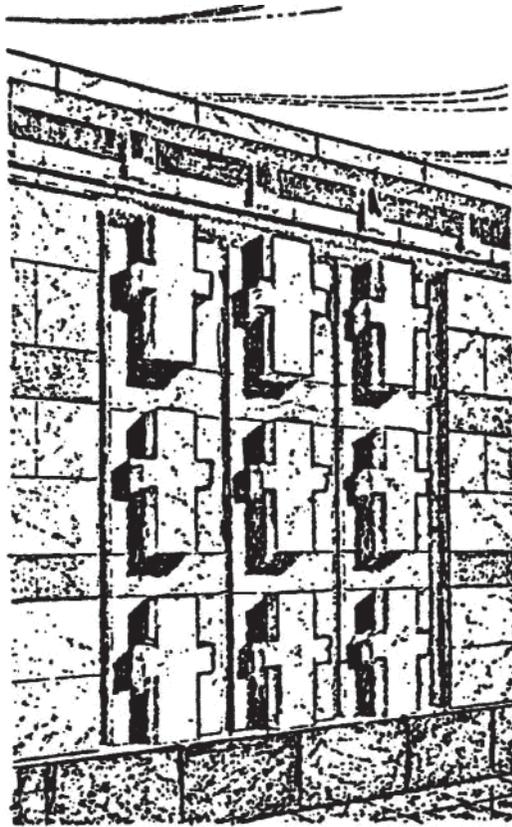


Fig. d3, Façade of a Tiahuanaco building. Reconstruction by Edmund Kiss (see photo on p. 98).

South American coasts. Thanks to the craftsmen of the Temple, large buildings of carved stone were erected at Tiahuanaco and elsewhere to replace the adobe or dry stone huts, more and more rapidly as the Indians assimilated European techniques. For the same reason, metallurgy experienced a new impetus. Asian goldsmithing, which the Peruvian coastal Indians already knew, was joined by more complex processes, such as lost-wax casting and iron working. Bronze and steel tools replaced axes and stone chisels. Mines were opened to enable the Order's ships to load the silver ingots that regularly left for La Rochelle.

It was exclusively a matter of fruitful exchanges for both sides, without any interference of the Templars in the life of the empire. It is no coincidence that traces of their passage have been found only in the Paraguayan Amambay, not far from the precious metal smelter that operated there. Undoubtedly, only "hired" craftsmen and a few ambassadors had access to Tiahuanaco. Finally, around 1250, a group of Temple chaplains followed the trail of the builders, but their preaching was not without incident.[^] Under their influence, the empire began to be Christianised, at least superficially, and the construction of a church was begun in the capital, the sculptural motifs of which came from Amiens. But very soon, in 1290, the Araucanians came to interrupt the work. Isolated from the abandoned mines of the Sierra de la Plata, the Cerro Corá foundry had to abandon its activities. Perhaps the ships of the Temple were able to continue loading ingots in Pamaiba for a few years. In any case, the adventure came to an end in 1307, as a result of the dissolution of the Order. In the midst of anarchy, Peru, which had never really opened its doors to them, was not a satisfactory place of refuge for the friars who had fled Europe. They preferred Mexico.

6. Three minor problems

The preceding chapters have enabled me to resolve the three major problems raised by the history of the Temple which had hitherto remained unexplained, namely, those relating to the "secrecy" of the Order. In the preceding pages I have been able to complete my analysis from the point of view of America, answering two secondary but important questions which my previous studies had not provided answers to, and shedding new light on a third point which I had already dealt with satisfactorily as a whole.

Indeed, the third arrival of Europeans in Mexico, that of the Templars, showed me that Brasseur de Bourbourg was not wrong to recognise in Quiché-Mayan the existence of some French roots, among others, much more numerous, of Germanic origin. He even unintentionally minimised this contribution by tracing back to the French language certain Franco-Norman words that had not yet been incorporated into that language at the time when Ullman's Vikings left Britain, and to the language of Rome others that are still in use today.

much closer to French terms than to the Latin words from which they originate. The first arrival, that of the Irish monks who were already in Mexico in the first decades of the 10th century, satisfactorily explains the dual Latin and Gaelic linguistic contribution, and the second, that of the Schleswig Vikings, who came from Great Britain in 967, explains the introduction of Norwegian, German and Anglo-Saxon terms. Then there were the French words, whether or not they were recognised as such by Brasseur de Bourbourg. We now know where they came from.

The arrival of the Templars also explains the presence in pre-Columbian statuary in Mexico of Negroid, even frankly black, figures. It cannot be excluded that some of the subjects represented are, as their racial characteristics suggest, mestizos brought here long before by the Semites, whose pure type is also shown in Professor Von Wuthenau's collection. But this explanation does not hold good with regard to certain Negros, since the statues representing them seem to date from the so-called post-classical period, i.e., the Middle Ages. At the time of the Irish and Viking expeditions, blacks were unknown in Western Europe. The Templars, on the other hand, had brought African slaves from Palestine. The problem is thus solved.

A third point is missing concerning Father Gnupa, the evangeliser who arrived in Peru around 1250. We knew that he came from Normandy and that he had introduced into Tiahuanaco, at the same time as Christianity, clearly European architectural models and sculptural motifs from the cathedral of Amiens. We can now add that he was probably a chaplain of the Temple. This would not be of great importance if it did not give us an indirect understanding of what the counterpart of the silver ingots provided by the Vikings consisted of. A *quid pro quo* that today can be summed up in a single word: technology. This was the last of the minor problems to be solved. It has been solved. The Templars' knowledge of South America will enable us to explain one last aspect of the question, which my previous research had not fully clarified.

VI

Portuguese heritage

1. templars and normans

In order to understand the sequence of the data whose description we have just completed, we must return to the atmosphere of the European Middle Ages, as different as can be imagined from the image we have had of it since the sixteenth century. This atmosphere was one of incredible intellectual effervescence, maintained with difficulty by the Church within the framework, much less rigid than the existence of the Inquisition would suggest, of an ill-defined doctrine and a hierarchy not always clearly distinguishable from that of the feudal world. Priests and bishops are either married or live in a cohabitation, and no one has any objection to this. Germanic mythology, the stories of the apocryphal gospels and the Grail cycle inspire the imagists at least as much as the Old Testament. Fairies and korrigans mingle in the legends of the popular imagination with the dragons of a ha- giography full of wonders. Theology is lost in multiple vfas which have nothing in common but their heterodoxy, and rivals, in this order of ideas, a philosophy which seeks its way through the Greek and Roman texts, which are now being rediscovered with fervour.

In this field, cosmography is rising from the ashes. Arabic-speaking geographers brought to the West the knowledge of the ancients, which the Crusaders discovered in Byzantium. No one in cultivated circles is unaware that the earth is round. Even its almost exact circumference - 40,033,400 metres instead of 40,007,520 - as measured by the Muslims after Eratosthenes in the 10th century, is known. We begin to read again Ptolemy, who repeats the story, told by Marinus of Tyre, of the Greek captain Alexandros, who, in the first century of our era, reached the well-known city of Cattigara through the Pacific after "such a great number of days" that "it had not been possible to count them". It is known

by Plutarch, by Theopompus, by Macrobius, that beyond the misty sea there is an immense land of dreams, or at least a paradisiacal island, covered with forests and navigable rivers, the discovery of which the Pseudo-Aristotle of the *Marvelous Narratives* contributes to the Carthaginians, and Diodorus of Sicily to the Phoenicians". The chaplains of the Temple could by no means be unaware of all this, since in the 12th century they benefited from the support of the learned monks of the Cistercians, closely related to the rabbis of Burgundy, whose colleagues in Spain served as translators for the Arabs. In Byzantium, they also had the opportunity to go back to the sources of information. In the encomiendas as well as in the convents and castles, we read the account of St. Brandan's sailing to the west coast. On the other hand, it is not unreasonable to think that the Order's information service collected all the useful information on the subject, both in the Middle East and in Ireland. Now, the Viking mercenaries of Byzantium have undoubtedly heard of Vinland and the Culdees, of Greater Ireland and perhaps even, though this is much less certain, of Mexico.

All this explains very well why the Templars could have launched their ships into the ocean, in pursuit of the discovery of a land whose existence is not in doubt. However, on the basis of these data, they should have headed north or, strictly speaking, towards the centre of the "new world". However, they approached South America, precisely at the point where the precious metal they were looking for was to be found, in that South America where the Danish Vikings had already been established for about 150 years.

By chance, swept away by the storm? Any such explanation can be eliminated at once. In such a case, they would have landed on a deserted coast, and if they had returned by sea, they would have been unable to obtain any indication of some distant mine in the interior of the land; or else they would have fallen into the hands of the Vikings, who are not inclined to be tender towards anyone, and even less so towards intruders. Even accepting the latter hypothesis, the Tiahuanaco people would still have had to have settled on the shores of the Atlantic for no reason at all, which would have been impossible. On the other hand, it is difficult to admit that, once they had conquered and consolidated their empire, they would not have felt the desire to re-establish contact with their country of origin. It is logical that their ports on the island of Santa Catalina and in the Gulf of Santos, and the "Camino Blandos" leading to them, were built with this intention in mind. Everything leads one to believe that it was the Vikings who established the link with Europe. Not in 1250, as I

had suggested.

²⁴ but without excluding the possibility of earlier journeys, but a hundred or so years earlier.

Why and how did they go to Dieppe? We do not know, but it is not difficult to imagine, as relations between Normandy and England, where their ancestors had come from, were very close in the 12th century. In any case, there is no doubt that it was the Normans who, around 1250, began to import Brazilian wood from Amazonia to Europe. And it was also they who, at the same time - before that time cartography was non-existent - drew a map showing both Vinland and South America, i.e. it was established on the basis of data which, coming from the Norwegian Vikings and the Danish Vikings respectively, could only be seen collected at Dieppe, as I have already shown". The men of Tiahuanaco had no reason to contact the Templars, whose existence, moreover, they were certainly unaware of. And if they had done so involuntarily, if, for example, their ship had been captured by the Order's fleet, it is safe to say that the information obtained by the latter would never have reached the minds of the people of Dieppe, or anyone else for that matter. On the other hand, it is understandable that the Templar authorities in the port of Saint-Va-léry-en-Caux kept a very close watch on the coast - that was their *raison d'être* - first and foremost the port of Dieppe, and that they would have readily procured - nothing could be denied to the Order - the information received from the other side of the Atlantic. With its fleet already in place, the Order was better placed than simple fishermen to exploit this information. The Dieppe shipowners were not in a position to trade in the "new world" until a hundred years later. It is symptomatic that they did not risk competing with the Templars by going in search of precious metals. On the contrary, they limited themselves to bringing in cargoes of timber from the Amazon, which was of no interest to their neighbours. They could only do so, of course, in agreement with the Vikings, who controlled the whole region. What was their currency? We know: draught horses and cattle, which were perhaps landed at Parnaíba.

-This is suggested by the presence of horses in the Piauí, which is per-
The first of these was in the Santos Gulf, from where they were sent to the rich pastures of Ivinheima, and the second in the Gulf of Santos, from where they were sent to the rich pastures of Ivinheima.

I hardly think it is necessary to recall here what I have demonstrated ex-

The geographical data that made it possible to draw the map of Dieppe could not have come either from the

Normans and, he would now add, the Templars". Both of them sailed towards the ports and, at most, along the American coasts. However, the map in question shows the entire subcontinent, as well as the course of all its major rivers and the position of its main mountain ranges, as Paul Gallez has discovered in a planisphere by Enrico Martelo, dating from 1489.[^] Such a map could only be the work of seafarers with a profound knowledge of geography and who had long been settled in the area.

2. Templars and Portuguese

The most solid base of the Temple, after France - including Normandy, which, although in the 15th century was still united with England, was part of France - was Portugal. The Order had settled there even before its official foundation. In 1126, Princess Teresa, the natural daughter of Alfonso VI of Castile, who had given as a dowry to her husband, Louis of Burgundy, what had hitherto been no more than a county, much of it occupied by the Moors, and whose son was to become the first king of Portugal, donated a castle to Hugues de Payns. His intention was evidently to secure the support of the future militia in the war of reconquest, and Bernardo, adviser to the House of Burgundy, must have promised him this.

The fact is that the Knights Templar diverted part of their forces in favour of the future kingdom, which they made a powerful contribution to liberating. Gualdim Pais, who was to become the Order's prior provincial, took part in all the battles, including the capture of Santarém and Lisbon. To thank him, King Alfonso Henry offered Bernardo the land and funds needed to build the abbey of Alcobaca, and the Temple, to whom he entrusted the protection of the border separating Portugal from Andalusia, still in the hands of the infidels, all the lands between Santarém and Tomar. Gualdim Pais constructs a fortress at the latter point, which is soon surrounded by ten or so encomiendas, not to mention the military port of Serra del Rei, on the Atlantic, which may also have received shipments of silver. Tomar remained the seat of the provincial priory until 1320, when, without any transition, it became the seat of the Grand Master of the Order of Christ.

In Portugal, as elsewhere, the Temple is sovereign. However, its influence is much more intense than in other provinces.

France, England, Germany and Castile put up with him because they feared him. The Burgundian kings of Lisbon, on the other hand, not only owed much of the reconquest of their territory and their own enthronement to him, but also depended on him militarily because of the ever-present Muslim threat. Moreover, the Order is so powerful in the kingdom that the brothers and their commands surround the capital, which they could seize as easily as they protect it. Therefore, a *modus vi- vii* based on mutual support is established from the outset. Let us say that the Templars can count on the king just as the king can count on the Templars. However, it is not an equal alliance. Until 1307, it was the Order which, despite appearances, was the monarchy. After that, it was the monarchy that made the Order its instrument.

When Philip the Fair took his measures against the Temple and Clement V decreed its "provisional dissolution", the other sovereigns accepted the resolution, most of them very willingly, since, like the King of France, they were reluctantly suffering the invasion of their states by a power beyond their authority. Only one is the exception, the King of Portugal, Dionisio. Out of gratitude? That is a rare virtue in politics. Much more likely, the king calculates that, as the Templars are deprived of their status and therefore of their sovereignty, they will no longer represent any danger to him and, on the contrary, he will be able to make use of them. He could seize their wealth. But perhaps he prefers to benefit from their secrecy.

The fact is that Dionysius not only takes no action against the Knights Templar, but also welcomes the fugitive brothers who manage to reach his states. The Templar fleet in the Mediterranean took refuge in the port of Serra del Rei. For thirteen years, the priory of Portugal continued as if nothing had happened. Then, in 1320, the king founded the Order of Christ, which absorbed it. Nothing changed in appearance: the same rule, the same organisation, the same men, the same goods. Except for one detail. The Grand Master was no longer elected by the knights but appointed by the sovereign. The new Temple is the heir to the old one, but it loses its autonomy. It became a national Order.

It is reasonable to think that Dionysius was not particularly interested in the protection of the frontier; now that the kingdom had been fortified, his troops could secure it by occupying the Templar fortresses. He is interested in the fleet withdrawn in Serra del Rei. Portugal is not a maritime power. Its lands are poor, and although the ocean bathes

The king may not even be unaware of the fact that Temple ships bring the precious metal, the main factor in the Order's wealth and power, from distant lands. It may even be that the king is unaware that the ships of the Temple bring the precious metal, the main factor in the Order's wealth and power, from distant lands.

But time passes without anything happening: are the brothers silent, waiting for the measure that Clement V has taken against them to be annihilated, or is Portugal not in a position to release the information they provide? Whatever the truth, it will be a hundred years before the infant Henry the Navigator begins to prepare the maritime expansion of the country. Grand Master of the Order of Christ - a coincidence? - Henry set up the Academy of Sagres, where he brought together a number of Arab and, above all, Jewish scientists, who devoted themselves to the study of the mysteriously collected books and maps. He organises an intelligence service that interrogates every captain boarding Portugal. He founded naval workshops, which soon produced solid ships capable of tackling the ocean, for which the Templar ships provided him with a model that he only had to perfect. When he died in 1460, the ships of the kingdom had already reached Madeira and the Azores, as others had done before them, and were already trading in Senegal, from where they brought back ivory and, above all, the first of those black slaves who would eventually change the Portuguese race. After that, the discoveries accelerated. In 1484, Diego Cam reached the mouth of the Congo. Two years later, Bartolomé Díaz rounded the Cape of Storms, later renamed the Cape of Good Hope. The route to the Indies was thus opened. Vasco de Gama followed shortly afterwards.

What is the Templars' involvement in this incredible adventure in a tiny country with a population of one and a half million people? We do not know. All we know is that the ships that set sail on the ocean carry on their sails the cross of the Order of Christ, that is to say, the red cross of the Temple. Simple recognition of the Order, thus proclaimed as the initiator of the seafarers who are going to make Portugal the first maritime power in the world?

Or are the owners of these ships compulsorily affiliated to the new Temple at the time of the great discoveries as they were to the old Temple, at the time of the construction of the cathedrals, the Sons of Solomon? An unanswered question. We know no more about the activities of the Knights of Christ than we do about the Templars themselves.

3. From Dieppe to Lisbon

Nothing can be affirmed or denied, as there is no trace left of the -The Portuguese expeditions that set out before Golon in search of the transoceanic lands - that of Diego de Tei- ve in 1452, José Vigado in 1462, Gonzalo Fernández de Tavira in the same year, Ruy Gonçalves de Cămera in 1472, Antonio Leme in 1476, and many others - may have reached the coasts of South America, thanks to the secrecy of the Temple and the secrecy of the king. On the other hand, they may have been simply exploratory voyages, since the destruction of the Tiahuanaco empire had cut off the silver route. In any case, there can be no doubt that the Portuguese were aware of the existence of the "new world". In fact, we have both a clue and a proof in this respect.

On 4 March 1493, Columbus arrived in Lisbon on his return from his first voyage, in the course of which he had "discovered" only the Antiquities. On the 15th he entered the port of Palos. On 13 May, the Spanish Pope Alexander VI promulgates a first bull granting the kingdom of Castile the discovered and undiscovered Indies, and on the following day, a second bull dividing the globe into two halves by means of a line which, from one pole to the other, cuts the Atlantic Ocean in two, one hundred leagues "from any one of the islands known as the Azores and Cape Verde". The lands not yet conquered in the east will belong to Castile; those in the east to Portugal. The court of Lis- boa, which had at first been in agreement, soon protested vehemently. Negotiations began which led to the Treaty of Tordesillas in June 1494. The demarcation line is moved three hundred and fifty leagues west of Cape Verde. What is the difference† Simply Brazil, whose huge eastern tip thus becomes part of Portuguese rule. Now, in 1494 no one had yet officially recognised the coasts of the southern subconti- nent, and Columbus had not even reached the Tierra Firme. Something must have happened in Lisbon to cause such an early change of action. Evidently, a map of the "new world" was consulted, a map which the Spaniards do not possess, since, without realising it, they are ceding to their competitor half of the lands that the Pontffice sovereign has just attributed to them in South America.

That map does indeed exist, as I have shown in a previous work.¹ It is the one that Columbus had clandestinely consulted some years before in the *Tesouraria*, where the King of Portugal kept his secret archives. It is also the one which, a few years later, Magellan copied before he went to offer his services to Charles V. And the one that

nato II, Duke of Lorraine, had a map published in 1507 by the Vosgesian Gymnasium. A map that accurately locates the "unknown" continent and which includes, in addition to the Vinland, to which North America is reduced, the complete layout of South America, including the Strait of Gibraltar. It enables Columbus to assert, contrary to the most solidly established data of geographers, that the land of the Great Khan, i.e. eastern Asia, is much closer to Europe than is generally believed, and that it occupies a site which is in fact, although he is very careful not to say so, that of the "new world". It also gives Magellan a decisive argument to convince the emperor and his ministers, to whom he shows the strait he intends to reach, a strait about which, according to Pigafetta, the pontifical diplomat who accompanies him on his voyage, he knows not only its approximate latitude, but also the smallest topographical details. And he provides the King of France, who has veiosimilarly asked Renato II to publish it, wishing to oppose the bull that closes the gates of America to him with proof that it was well known before its official discovery by the Castilians, with the weapon that will allow him to conquer Canada.

It is well known where this map was drawn: in Dieppe (Northern Sweden). Indeed, only there in the Middle Ages was it possible to gather the necessary geographical data from the Norwegian Vikings who colonised Vinland and the Danish Vikings who had built up an empire in South America. Only there, and in other secondary Norman ports, were ships unloading Newfoundland baize and Brazilian timber from the Amazon. It was there that a monk must have embarked from Amiens, a hundred miles away, determined to go to America to evangelise Indians and Vikings. It was there that the maps were drawn up that showed, for the first time, a "new world" separated from Asia. It was from *there*, finally, that Jean Cousin set sail, who undoubtedly reached the mouths of the Amazon in 1488. And it was from alh that Gonville set sail, who, in 1503, spent six months on the shores of the Guayrá, that is to say, in the Paraguay of the time, a little south of the Gulf of Santos.⁴

I have amply demonstrated all this in my book *L'imposture de Christophe Colomb*". Only one question remained to be resolved: How did the map of Dieppe fall into the hands of the Portuguese? For want of a better explanation, it suggests a spying operation. The Lisbon agents, who were very active in all the major European ports, could have noticed that some of the ships officially returning from Guinea were loaded with fish of a species unknown on the coasts of Europe and Africa, or a dyed fish that could only have come from a mysterious island in the Atlantic.

lantic. The map used by the Norman pilots for these voyages, the secrecy of whose destination and itinerary was surrounded by so many precautions that the crew members were sworn on the Gospel to keep it in the strictest manner, was then procured in whatever way they could.

This hypothesis was false. My previous analyses have shown that the Templars were well aware of what I have called the "secret of Dieppe", a secret which they exploited even before the Norman armators were in a position to do so". Now

Well, although there was no link between Dieppe and Lisbon, there was a very close link between the Temple and the kingdom of Portugal, which was its most important province after France. And it is in Portugal that the Order survives, while it disappears from the rest of Europe, although it is now subject to the State. If the Temple was thus able to secure a base from which to retreat, it must be assumed that it placed there, from the first warning - and it had long felt threatened - if not its archives, the fate of which is unknown, at least copies of the documents essential for a possible revival. Logically, therefore, the copy of the Dieppe map must have been deposited in Tomar or Serra del Rei. And even if there is no logic, even if the priory possessed only its provincial archives, some of the Templars who managed to escape from France must have belonged to the administration of the *secretum Templi*.

In any case, the map of Dieppe ends up in the hands of the king. However, it was too late to use it. The supplies-
The precious-metal prospectors have disappeared from the coasts of the Americas. The expeditions undertaken from time to time undoubtedly confirm that the situation has not changed. In the absence of silver, spices are the most desirable source of wealth. But it is only in the East that they can be obtained. Portuguese ships therefore took the route to the Indies. Useless for the moment, Dieppe's map ends up in the *Tesouraria*, where the king keeps his secret archives. There, one after the other, Columbus and Magellan managed to steal it.

4. The end of the mystery

Everything is now clear. Following in the footsteps of the Irish Culdees, the Schleswig Vikings, coming from the Danish possessions of Great Britain, first discovered Mexico and then South America, where they settled around the year 1000.

The conquest of their empire, which stretched along the Pacific coast from the plateau of Kundanemarka (Royal Danish Mark) in present-day Colombia to central Chile, made them feel the need to renew contact with Europe. To this end, they opened two routes of communication towards the Atlantic, which they entrusted to their Guarani allies for safekeeping: the *Peavi-ru*, the "Soft Road", which cut through the Paraguayan jungle, and the Amazonas. In their port on the island of Santa Catalina they built a ship which, around 1150, set sail for the former British *Danelaw*. They did not feel very out of place there, since the region was ruled by a Norman dynasty of Danish origin, which had conquered it less than a hundred years before, when the duke we call William reigned in Rouen, but to whom the Bayeux tapestry gives the name of Willelm. England is still only an agricultural country. Normandy, on the other hand, has preserved the maritime traditions of its Viking population. Both regions are under the same ruler. It is therefore understandable that the American ship was finally diverted to Dieppe, the Norman port closest to the English coast.

The Tiahuanaco Vikings have no reason to disguise their knowledge of South America from their relatives. On the contrary, they certainly boast about it. They let the people of Dieppe copy the map they had drawn up after 150 years of sailing along the coasts of the subcontinent and of extending the territory they occupied west of the Andes and stretching north and east from the Orinoco to the Rio de la Plata; a map which was soon to be enlarged - thanks to information received from the Scandinavians, with whom Normandy was in close contact - by the outline of Vinland, that is to say, the lands settled by the Vikings. This was the land settled or recognised in North America by the Norwegian Vikings. In accordance with the custom of the time, the inhabitants of Dieppe-
The EU is carefully guarding a secret from which it hopes, not without reason, to derive commercial advantage later on. But they are not the only ones to know it. The Temple is all-powerful in the region, even more so than elsewhere. Indeed, it has a port of vital importance at Saint-Valéry-en-Caux, on which its communications with Britain depend to a large extent; a port whose authorities cannot ignore the arrival of an unexpected ship, manned by men in strange costumes, no doubt wearing magnificent gold and silver jewellery. The Templars inquire. Their account should not come as too much of a surprise to the Grand Master. It merely confirms the many other reports gathered in Byzantium and elsewhere about the "new world". However, it opens up unexpected perspectives, since

The Temple therefore made contact with the American Vikings and negotiated a deal. The Temple therefore contacted the American Vikings and negotiated an agreement. The Order's ships soon set sail for America, where its technicians organised the exploitation of the deposits in the La Plata region and drew up plans for the new Tiahua- naco, which they began to build rapidly thanks to the indigenous labour force, which they trained. Metal soon flowed into the port of La Rochelle, which was dedicated in particular to transatlantic shipping. The Temple's resources thus multiplied dramatically, and it used them to finance the construction of the Gothic cathedrals. In addition, the mines of the Andes were soon joined by those of Piaui and, when the latter were exhausted, by those of Minas Gerais, which were in turn exploited at the cost of the gigantic work of draining the Great Lagoon. The *secretum Templi* to which the recently discovered seals bear witness, including the one showing a characteristic Amerindian, conceals an operation so important that it justifies the creation of a hierarchy which, at least in its own domain, is above the other, of which the Grand Master is the head.

However, the Vikings, who are pagans, do not allow the Templars to establish themselves in their empire. It was only at the cost of the greatest difficulties and, finally, of his own life, that a chaplain of the Order, whom the Guarani call Pa'i Zumé, and the Danes, in their language, Thu1 Guupa, Father Gnupa, managed to penetrate South America around 1250 and superficially evangelise its populations. He was responsible for the construction of a Romanesque church in Tiahuanaco, not yet completed by 1290, when the Viking capital fell to the revolted Araucanians, and for the introduction of sculptural motifs from the cathedral at Amiens.²

Once the Frankish kingdom of Jerusalem had disappeared, when the West began to show concern about the power of the Order and the Pope, and about a theological heterodoxy resulting from too close contact with the Jews and Muslims, the Temple thought of securing a base on the other side of the ocean and setting up a sovereign state that would enable it to avoid any coercion. It sent a ship to Central America, where the members of the crew were enthusiastically welcomed by the Indians, who had been waiting for three centuries for the return of Ouetzalcoatl. The Templars were disappointed, no doubt, not to discover precious metals in any appreciable quantity. On the other hand, they were pleasantly surprised to find populations who had not completely forgotten the teachings of the Irish *popes*. The Tem-

The Order of St. Francis of Assisi was therefore established in Mexico, on the shores of Lake Chalco. A few years later, in 1307, the La Rochelle squadron landed in Panuco, not only the archives of the Order, but also a *large* contingent of knights, with their chaplains, sergeants and their con- verses.

Thus strengthened, the community imposed its authority on the whole Chalco region, to which it transported, *mutatis mutandi*, the feudal institutions of Europe. It could do so only by adapting to local beliefs and customs, which it was encouraged to do by its syncretistic vocation. But from 1307 onwards, all contact with the Old Continent was cut off. The Templars, who were celibate, died one after the other without leaving any descendants, except no doubt for a few half-caste bastards. The French of everyday life and the Latin of the liturgy disappeared very quickly, although some words were introduced into Mayan - we have the proof - and probably into Nahuatl, also attributable, in the case of Latin, to the Culdees. The Temple was becoming Mexicanised at a rapid pace, while at the same time losing its hold on the indigenous populations. When the Spaniards arrived, all that remained of it was an ecclesiastical structure still differentiated within the Aztec Church and certain beliefs, traditions, rites and symbols, more or less confused with the heritage left by the Irish Ouetzalcoatl and the Viking Ouetzalcoatl.

For their part, the Normans took longer than the Knights Templar. -They did not have the capital or the fleet to exploit the information received from the Tiahuanaco emissaries. It was not until around 1250 that their ships began to load Brazilian timber in Amazonia and to deliver horses and cattle in exchange, perhaps in Parnaiba and certainly in the Gulf of Santos, of course, the dissolution of the Order of the Temple did not affect them. It even leaves them a free field in South America. And although the Vikings, whose empire had been destroyed shortly before, left the coasts, trade continued with the Indians, who were paid in barter goods until the arrival of the Portuguese, and even much later. And even much later, since France, of which Normandy has been a part since the 13th century, still occupied in the 16th century the Great Guiana, bordered by the Orinoco, the Amazo- nas and the sea, the present state of Maranon, south of the Great River, and the Tocantins valley, with the exception of the city of Para. Not to mention the ephemeral base he established at the end of the 16th century in Rio de Janeiro, with the support of the Indians.

However, the Templars have not completely disappeared. Portugal, a country to which they had rendered great services during the Re-conquest and which constituted their most important province

after

France has respected their persons and their property, and has even created for them, within the framework of the State, the Order of Christ. It is likely that they kept a copy of their maritime archives in **Tomar**, their provincial priory, or in Serra del Rei, their war port, or that some knights who were aware of the "secret of the Order" took refuge there in 1307. In any case, it is a fact that the Dieppe map, now useless since the silver mines of South America have been abandoned by the Vikings, is found in the 15th century in the King's Treasury in Lisbon. Columbus copied its details and used them to obtain permission from Isabella of Castile to go to He "discovered" a land that he passed off as the kingdom of the Great Khan, when he knew full well that it was a continent that the whole world had been visiting for centuries. A few years later, Magellan in turn stole the secret and used it to convince Charles V to allow him to "discover" the South Passage, which the Vikings knew perfectly well and which already appears on the globe built in 1515 by Johannes Schonner, an exact copy of the Dieppe map, probably given to him by the King of France and which the Duke of Lorraine had had published eight years earlier, without the strait.

Thus, from the Irish to the Spaniards, via the Vikings, the Normans, the Templars and the Portuguese, everything fits together, without the slightest gap remaining. The only point that remained hypothetical in my conclusions in *L'imposture de Christophe Colomb* has now been clarified. We know that the Temple obtained the metal with which it minted coins in South America, that the port of La Rochelle was used for its traffic with the "new world", that its archives, hastily evacuated from Paris on the eve of Philip the Handsome's coup d'état, were shipped to Mexico, or at least that everything seems to indicate this. We also know that the Templars were responsible for the introduction of French words into Mayan and perhaps Nahuatl, that the blacks represented on certain statuettes found in Middle America were their slaves, that Father Gnupa, evangeliser in the 12th century of Paraguay and the Altiplano, was one of their chaplains. But we also know that, through them, the Dieppe map, which enabled Colon and Magellan to "discover" what so many others had known so well for centuries, passed from Normandy to Portugal. My research is far from over. But its historical framework is now complete.

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