

Jacques de Mahieu

THE AGONY OF THE SUN GOD

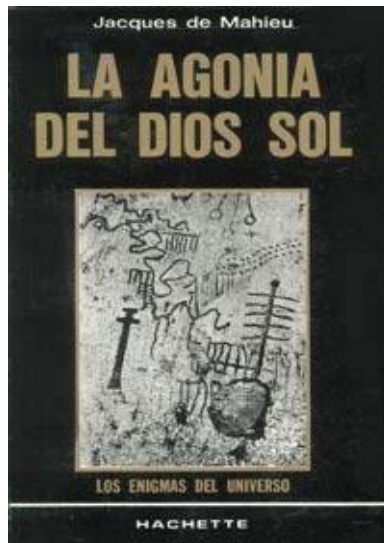


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BOOKS



The Agony of the Sun God



The Vikings in Paraguay

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The Viking epic in Mexico and Peru

Around the year 1067 of our era, a Viking Jari who was probably called Ullman - the man of Ull, god of hunters - disembarked in Panuco, a small town in the Gulf of Mexico. He was a native of Siesvig, the southern province of Denmark where Scandinavians and Germans were already mixing, as they still do today.

This was the time of the great maritime expeditions of the "Kings of the Sea". Every summer, the Vikings left their barren lands, sailed across the Atlantic, entered the rivers of Western Europe and stormed its rich cities. cities which plundered without mercilessly. They preferred, however, when they could, to settle permanently in the territories conquered by arms or obtained by treaty and make them their fiefdoms. Ireland, Scotland, Normandy and much of England were subject to their authority. Therefore, for war and trade, drakkars plied the seas of the West. They were very seaworthy ships, but their square sail allowed only limited maneuvering. Often the great storms of the North carried them far out into the ocean, and the great discoveries that the sagas tell us about, those of Iceland, Greenland and Vinland - today's New England - were the unexpected result of involuntary detours. We are entitled to think that it was for the same reason that Ullman found himself, one fine day, on the coasts of Mexico.

Central and South America has only come down to us, in fact, t h r o u g h the mythical and incomplete accounts gathered from the mouths of educated Indians by Spanish chroniclers at the time of the Conquest, some of whom, like Bishop Diego de Landa, had just been very determined to burn the Mexican books, which were, indeed, very accurate. What we can be sure of is that the Indians were much more impressed by the Viking ships than by the physical appearance of the Vikings. They had already seen other whites, some Irish monks they called Papar, the

Scandinavian triad, probably from Huitramannaland, or Great Ireland, a territory north of Florida. By contrast, the slender-bowed drakkars, whose metal shield-covered flanks sparkled in the sun and whose great shifting sail seemed to throb in the wind, must have seemed to them to be fabulous animals. Perhaps this is the reason why Ullman entered Mexican history under the name of Quetzalcoatl, the Feathered Serpent.

Driven by the hot and humid climate that they found unbearable and, on the other hand, thirsty for discovery, the Vikings did not take long to leave the coastal lowlands to settle on the Anahuac plateau. There, they imposed their authority on the Toltecs, a Nahua tribe. Quetzalcoatl was their fifth king. He gave laws to the Indians, converted them to his religion and taught them the arts of agriculture and metallurgy.

About twenty years after his landing at Panuco, Ullman was called to the Yucatan by a Mayan tribe, the Itzaes, who, translating his nickname, called him Kukulcan. He remained only two years in the southern province of Mexico where he found, however, the time to found, on the ruins of a pre-existing village, the city of Chichén-Itzá and to visit the neighboring regions where he was forced to take up again the road to Anáhuac.

An unpleasant surprise awaited him there: some of the Vikings who had disobeyed the orders of one of his lieutenants had, during his absence, married Indians and numerous mestizo children had already been born. Furious but impotent, Ullman left Mexico. With his loyal companions, he set sail at the point where he had landed twenty-two years earlier. We found the traces of the Vikings in Venezuela and Colombia, which they crossed slowly. They thus reached the Pacific coast where they reembarked, under the orders of a new chief who seems to have been called Heimlap -Pedazo de Patria, in Norrés- in sea lion skin boats, to go and found, further south, the kingdom of Quito and then, towards the middle of the 11th century, the empire of Tiahuanacu. We do not know the name of the jarl who commanded them when they arrived at the current port of Arica y they climbed to Altiplano of Peru. The indigenous traditions called him, in fact, in a barely deformed Danish, Huirakocha, "White God". For, in South America as in Mexico, the Indians were not slow to deify their respective civilizing heroes, although they had treated them so badly during their lifetime.

The Vikings ruled for almost two hundred and fifty years in the regions that today constitute Bolivia and Peru. Around 1290, however, they were attacked by Diaguita forces from Coquimbo (Chile) under the command of the chief Cari. Defeated in successive battles, the whites lost their capital, Tiahuanacu, and took refuge on the island of the Sun, in the middle of the Titicaca. The Indians chased them there and the luck of arms was, once again, unfavorable for the heir of Huirakocha. Most of his companions had their throats slit.

by the victors. He himself managed to flee with a few men. He climbed along the coast to the present Port View on the Equator, built rafts and went to the oceanic islands. Other Danes managed to take refuge in the mountains where they rebuilt their forces with the help of loyal tribes and, later, went down to Cuzco where they founded the Inca empire. A few small groups, finally, hid in the eastern jungle where they would slowly degenerate.

All this, we prove, on the basis of data provided by indigenous traditions, anthropology, theology, philosophy, cosmography, archaeology, ethnology and sociology, in *The Great Sun-God Journey*. But we were not going to stop at such a good road. We wanted material, tangible, indisputable proof. We found it.

I. The "white Indians" of Paraguay

1. Dwarfs of Nordic origin

In the tropical forest of eastern Paraguay, between Villarica and the northern Brazilian border, live bands of Indians whose physical type is completely different from that of the Amerindians. They are the Achés, that the Indians and Paraguayans call guayakíes, name that comes from the Quichua huailla, plain, and k'kellu, whitish, (the ll and the y are pronounced in the same way, in this language; the e and the i are confused in a single vowel) and it means, therefore, "whitish of the plain". The Spanish chroniclers of the Conquest already knew them by the name of Caaiguáes or Guachaguíes. But it was in vain that the Jesuits tried to convert them, and even to approach them. The Spaniards and the Indians feared them so much that they saw them as a kind of monkey. Thus the frigate captain Juan Francisco Aguirre, geographer of the Commission of Frontiers,' could write at the end of the XVIII century:

"There is a Note in my Diary about the Guayaquil Indians, of whose smallness and monkey life I speak with ridicule... they are extremely pygmy and the generative parts, extraordinary. In the male it is so deformed that it reaches in its small body to give a turn to its waist... Such simple things are not worthy to place them in a public work, because they are ridiculous and whimsical, so I will follow the guayaquiles with the expression that for not abusing the kindness of the public I omit other more despicable news".

Only in the last seventy years have a few ethnologists managed to establish some sporadic contacts with these indigenous strangers. In the field of

anthropology, we had, until our study, only partial data, extracted from insignificant series, and even from isolated individuals, which did not allow us to reach serious conclusions. What we knew, at this level, about the Guayakí did not go beyond the realm of simple personal impressions.

It is not at all surprising, then, that the theories elaborated on the racial origin of this aberrant group, on such fragile scientific bases, do not coincide in any of their aspects. Menghin ascribes the Guayakis to the pre-Mongoloid fuéguids who would have constituted the first wave of migrations through the Bering Strait, but he only relies on a few archaeological data to do so. This thesis supposes the survival, in American lands, from fifteen to thirty thousand years ago, of a race that would descend from the prehistoric whites that populated central Asia until the irruption of the yellows. This is a phenomenon difficult to admit. All the more so since, on the other hand, apart from their small stature, common to so many different races, there is no essential coincidence, from the morphological point of view, between the fuéguidos and the guayakíes. Manrique, on the contrary, wants to see in the latter the evolutionary product of a mixture of laguido-amazonid in which, judging by certain somatological indications, the first of these elements would have predominated. But the characteristics of both races do not coincide either.

In a brief allusion. Imbelloni mentions the Guayakí as a southern fraction of the Tupi-Guarani family. This does not prevent him from recognizing that the tribe is "surely allogenic" and was "guaranized in recent times". This verification leads us to discard from the outset the thesis according to which it would be a precursor of the Guarani or one of their prctoid residues. Maynthusen, who lived for many years among the Guayakí, recognizes that they are, from the somatic point of view, very different from the Guarani, without ceasing to associate them with the Guarani. Cadogan, who holds the same opinion, relies only on the cultural data of the problem: "Both the language and the fundamental elements of the Guayakí mythology (are) indisputably of Guarani origin". But we will see later that Imbelloni was right on this point and that it is undoubtedly an acquired culture.

Juste, who, after boldly rejecting the division of the human species into Caucasoid, Mongoloid and Negroid races, suggests that the small stature of the Guayakí has no racial significance whatsoever, since "neither does a natural pygmoid group exist for us, but simply a "pygmoid canon" which we consider to be the result of adaptation to the jungle environment. This fact appears in several races and localities of the intertropical zone". Without going back to what

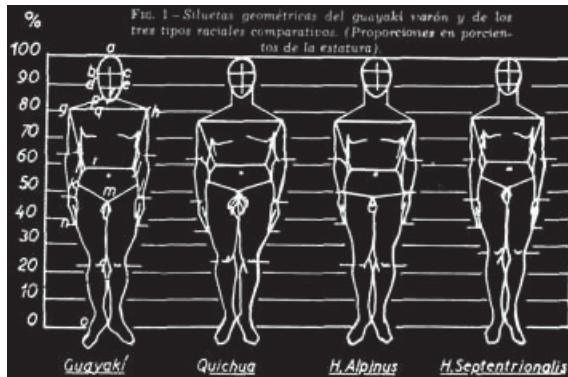
If we know about the true Negroid pygmies, it is enough to recall that they are characterized not only by a stature of less than 150 cm, but also by a long series of phylogenetic differential traits. Adaptation to the environment does not create pygmies: otherwise, all blacks in African forests would be pygmies. But adverse living conditions do cause certain races to degenerate into aberrant forms. What we find, in South America, are populations suffering the variable consequences of dwarfism. We will see that this is the case of the Guayakis.

At the beginning of our search; we had no solid basis: only partial and debatable data and contradictory theories without much foundation. Even the skin color of the Guayakis gave rise to divergent opinions. Of the five known groups of the race in question - three to five hundred individuals, but there must be other as yet undetected bands - four are characterized by a pale white color, while the fifth is brown. Yaj Bertoni wanted to see in such a contrasting coloration the proof of a double racial origin and, for him, the brunettes would have constituted the basis of a later evolution. Cadogan accepts the thesis of the strong pigmentation of the proto-Guarani. The white color within the race would be due to a crossbreeding with Caaiguá women. Thus, the Guayakí "would not only have been able to totally assimilate the white Caaiguáes so highly valued by him.

P. Lozano and other chroniclers, but also produced a preponderance of their physical characteristics in some bands...". In other words, Cadogan imagines the "whitening" of a colored race by hybridization with exogenous subjects. Such an explanation is inadmissible from the biological point of view, since such a mixture, even if followed by a long endogamic process, could only have produced a mestizo group of individuals more or less gray, or at most white. On the other hand, the description that Lozano gives us of them proves, without any doubt, that the Caaiguáes were the direct ancestors of the Guayakí: mere problem of denomination. Finally, we know that the dark complexion and the mongoloid facies of the members of one of the groups come from a recent mestization with seven extremely dark matacos, who escaped, in 1907, from the Argentine reduction of Santa Ana and joined a band of white Guayakíes that could not have comprised more than thirty individuals.

Our working hypothesis, according to which the allogenic race in question was descended from the white population of pre-Columbian Peru, that is, from the Danes of Tiahuanacu, was undoubtedly much more satisfactory than such a jumble of confusing assertions. But its accuracy had to be demonstrated.

This is what we did. Initially, we thought that our study would be easy. In 1959, in fact, the Paraguayan authorities had succeeded in reducing two Guayakí groups, a white and a brown one -in total about sixty individuals-, and settling them in the Arroyo Morotí Camp, near the village of San Juan Nepomuceno. Therefore, the ethnologists who were interested in the problem had been able to work without major difficulties. When our team from the Instituto de Ciencia del Hombre, from Buenos Aires, arrived in Paraguay, a violent flu epidemic had just killed half of the members of the colony and the survivors had been transferred further north, to Cerro Morotí, nine kilometers inside the uncontrolled territory. The government in Asunción thus wanted to avoid, as far as possible, contact with the Paraguayan population of jungle-dwelling people who could survive the bite of a viper, but not the more benign "civilized" virus against which they are not immunized. He also sought to use the already reduced group to attract the gangs that roamed the region. He had already succeeded, in January 1970, when our search began: thirty Guayakis had just joined the primitive colony. Sixty would follow in February 1971. In the meantime, the problem, for our team - led by Lie. Pedro E. Rivero, was to reach Cerro Morotí. Despite the advice of the Paraguayan military authorities - and thanks to their support - the objective was achieved. We were thus able to carry out a satisfactory anthropological study that covered twenty-eight adult individuals - twenty males and eight females - for each of whom we established a basic record that was later completed by means of anthropometric photos. This allowed us to design the geometric silhouette of the type guayakí (cf. Fig. 1) compared with the silhouettes, drawn by the same procedure, of the *Homo europaeus septentrionalis* (Nordic Aryan), of the *Homo europaeus alpinus* (Alpine Aryan) and of the Quichua Indian of the Andean Altiplano, according to the measurements of Nicola Pende (18), for the European types, and those of Ferris (17), for the Peruvian type. On the other hand, we took twenty-eight hair samples. "



It is not our intention to impose on our readers thirty pages of numbers that specialists will find in the report published by our Institute. We will limit ourselves, therefore, to summarize here its essential data. From the morphological point of view, the male Guayakí has six fundamental characteristics: small stature (1.57 m on average); very large head, long, narrow and sunken in the shoulders to the point of hiding the neck, from the front; very developed and very wide trunk, with a relatively thin waist, and exceptional thoracic capacity; abnormally developed genital apparatus, with a long penis that hangs, in resting position, below the scrotum; short limbs; slender legs and, in appearance, long by reason of the height of the bacía. The guayakí thus gives the impression of having a composite biotype: short above the waist, long below. It has the characteristic silhouette of a dwarf that would have acquired in width what it would have lost in height. His horizontal structure, his short, slightly bowed outward legs (as opposed to those of a horseman) and his feet turned inward give him, when he walks, an ape-like appearance. However, if we compare his silhouette with those we use as reference elements, we will see that he is much closer to the Nordic Aryan type than to the Alpine and Quichua types. Except on one point: his thorax is that of a mountain respiratory, according to Sigaud's classification. Let us add that he has elongated muscles, an extraordinary physical strength - his Mbyáes neighbors are unable to assemble his bow - and an uncommon agility.

Morphological measurements reveal no difference between white and brown guaiacs. The same is true for the shape of the face: no trace of prognathism; a broad, wide and almost straight forehead, with, in some, an evident degenerative macrocephaly; an Aryan-type mouth in 60% of the subjects; a slightly aquiline nose, with a thin septum, when not

The eyes are straight, of Aryan type in 27% of the cases, slightly oval in 54% of the individuals considered, and oval, of Amerindian type, in the others, but always devoid of the Mongolian plica. The cheekbones are only frankly protruding in one case out of five.

Let us complete this analysis by pointing out that the Achés laugh very easily, and therefore, unlike the Amerindians, not only have a strong tendency to externalize their joy, but also have the facial muscles that allow them to do so. In short, the face of the male Guayakí has mestizo characteristics, but with a clear predominance of Aryan physiognomic features.

This conclusion is reinforced by an extremely variable cephalometric index, i.e. measured in vivo, whose average is, in males, 81.4 (maximum, 86.7; minimum, 76.7) and, in females, 82.8 (maximum, 86.1; minimum, 78.3). Thus, race oscillates between mesocephaly in males and sub-brachycephaly in females. In reality, the variations just noted are much more important than these statistical values. In fact, they can only be the consequence of a recent interbreeding of two racial groups, one dolichocephalic, the other brachycephalic. Now, the Indians, Guarani and others, of Paraguay and its surroundings are strongly brachycephalic. Therefore, the primitive race of the Guayakis had a pronounced dolichocephaly." On the other hand, if miscegenation were ancient, the process of homogenization, especially rapid in such reduced endogamous groups, would have concentrated the individual indices and these would deviate very little from the average.

It is evidently in the analytical colorimetric field of the skin that the difference between whites and browns is most noticeable. The former, in fact, are as pale as Nordic Europeans and some women have, without being ill, the pinkish complexion that is pointed out, in anthropometric works, as a characteristic of those with constipation. The latter, on the contrary, have a skin that covers various shades of brown, from light to dark. The same is true of the eyes, light brown in whites and dark brown in brunettes. All have hair ranging from light to dark brown, often with reddish highlights.

Male Guayakí have abundant hair, but, in most cases, the forehead is very clear and receding hairline is often observed as a result of baldness. In the group studied, half of the males showed a sometimes very pronounced occipital baldness. This never occurs in Amerindians. Two of them had wavy hair, of the type

European. The analysis of the twenty-eight samples taken, made by the Laboratory of Pathological Anatomy (Chair of Legal Medicine) of the Faculty of Medicine of the University of Buenos Aires, established that all the hairs offered an ovoid section that approaches the rounded one without ever reaching it. This is a characteristic of the white races. Amerindians, like all Mongoloids, have a rounded section hair.

Finally, all male Guayakis have an abundant beard that covers the chin, the upper lip and the cheeks, without continuity with the hair. Normally, they shave it with a reed instrument, but the roots of the hairs are well visible. The wizard of the camp wore a full beard. Now then: Amerindians are generally hairless and only the elders of some races have a poor beard, of the Mongoloid type, which never covers but the chin. The body hair is more variable than the beard in the subjects we studied. It is always abundant on the pubis, but often sparse in the armpits. It is only noticeable on the trunk of a little more than half of the subjects. Almost all the white male Guayakis, more than half of the brown Guayakis and almost half of the women have hair on their limbs, a phenomenon unknown among Amerindians. Even stranger is the fact that many males have abundant tufts of hair on their ears and noses.

Plate I shows us the portrait, which appears in the gallery of the Department of Indigenous Affairs of Asuncion, of a typical white guayakí: mesocephalic and maybe even dolichocephalic, clear forehead, pronounced baldness, beard, elongated face, straight eyes. In **Plate II** appears another white guayakí, covered with medicinal paint: you will notice the horsey face, the protruding chin, the megalcephalic forehead and the extremely developed penis, especially for being a sick man. **Plate III** reproduces a photograph of a Guayakí with a distinctly Aryan appearance. The pale white color of the skin, the wavy hair, the clear forehead, the straight eyes, although narrowed by the sun, are striking. The only thing the Amerindian remembers is the slightly flattened nose of the subject, who could walk in any region of Europe without looking strange. In the woman of **Plate IV**, the European type breasts are striking, especially the pink color of the nipple and the aureole, which the Indian women have black. On the other hand, the features of the face are much more mongoloid than in the males, a phenomenon that can be seen in all the mestizo groups of South America.

Two more points of unequal importance. The first, hematological and serological analysis, was not addressed by us. On the one hand, there were indeed serious studies in this field. On the other hand, the value of this technique in terms of the

racial classification is highly debatable. Some anthropologists are in the habit of going further than the data obtained thanks to it allow them to do. Underneath the statistical averages, ethnic particularities that do not fit into schemes that are still too simplistic are concealed. The correlations between serological and morphological factors are completely ignored and there is no clinical research on the physiological modifications caused by the degradations of the race, with or without miscegenation. Finally, the supposed hematological homogeneity of Amerindians is too often generalized. Most of them belong to group O, but one finds, for example, in the blood and in the purebred blackfeet "some of the highest frequencies of A known anywhere in the world" and the distribution of the types, A, B and O among the non-miscegenated Eskimos is analogous to that which can be observed among the Europeans.

We will not go into the details of overly complex analyses here. Let us limit ourselves to say that the Guayakis belong to group O, like most Amerindians, but that they differ from them in all other serological factors. Such are the results obtained by Saguier Negrete on seventy samples, by Brown and Gajdusek, on an equal number of subjects, and by Matson and his collaborators on fifty-one. The latter conclude that the Guayakis "indeed resemble Europeans more closely" than Amerindians. From this point of view, the absence of the Diego factor in all subjects is of particular importance, since it appears in 20% of the Guarani around them. Brown and Gajdusek do not fail, therefore, to assert, very unwisely, that the Guayakis are pure and homogeneous Amerindians, especially because of their group O blood. If we were seeking to prove a theory and not to analyze a problem, it would be easy for us to reply that this very fact proves that our "white Indians" are descended from the Normans, since 75% of the latter, in France, also have O blood.

The second point that remains to be mentioned is much more important. It concerns the analysis of dermatoglyphs. Human fingerprints do indeed have epidermal ridges that can take the form of arches, loops or whorls, and the proportion of these three figures varies with race. In Europeans, the loops dominate with respect to the whorls by 2.24 to 1, on average. In Amerindians, this same ratio is 1.16 to 1. We carried out twenty-two complete dactyloscopic surveys of Guayakis (two hundred and twenty fingerprints) and the analysis made by the Faculty of Medicine of Buenos Aires gave us a ratio of 2.66 to 1 between presillas and whorls. This totally excludes the Guayakis from the Amerindian race and places them, on the contrary, not only in the Aryan race, which has the highest index of the great race, but also in the Aryan race, which has the highest index of the great race of the Amerindians.

white, but also in the Nordic sub-race whose index is the highest of the Aryan race. We find, in fact, in the contemporary Danes, a ratio of 2.23 to 1 and in the Norwegians, more pure, a ratio of 2.64 to 1, identical to the one we found in the Guayakis.

These, on the other hand, differ from both Europeans and Amerindians by a considerable percentage of bows: 18.6 % versus 0 to 12 % - Danes, 5.7 %; Norwegians, 7.4 % - and 2 to 8 %, respectively. A comparable proportion of bows is found only in some African Pygmies and in Bushmen. The phenomenon is in no way linked to pygmoidism: it does not occur in either the Kivu Pygmies or the Bakolas, nor in the negritos of Asia, while the Bushmen, in whom it is noted, are not pygmies. Perhaps this is the consequence of a process of regressive degeneration. We may even wonder if the small races with a high percentage of arches of Central Africa are really pygmies, and not simply dwarfs like the Guayakis and the Bushmen. But this is only a hypothesis.

Thus formulated without indexes or elements of comparison, the partial anthropological data we have just mentioned may seem somewhat disjointed. We are therefore allowed to reproduce here the general conclusions of our complete report:

1. The Guayakí belong to a dolichocephalic white race, of Nordic appearance, slightly mixed with Amerindian elements. This is evidenced by the color of the skin, eyes and hair, the particularities of the hair system (beard, baldness and ovoid section of the hair), the dermatoglyphs, the cephalic conformation and the fundamental physiognomic features.
2. The crossbreeding with Amerindian elements is recent. This is evidenced by the great variability of the cephalometric index.
3. The Guayakí are biologically degenerate. This is evidenced by the disproportion between their large head and highly developed genital apparatus, on the one hand, and their short limbs and small stature, on the other. The dimensions of the head and, especially, the height of the face correspond to individuals of very tall stature.
4. The Guayakí were, primitively, longilinear. This is evidenced by the apparent height and slenderness of their legs.

5. The Guayakí lived for a long time in the Andean Altiplano. This is evidenced by the brevilinear characteristics of the trunk, the great development of the thorax and the high thoracic capacity.

In summary: the Guayakí are the descendants of a human group of white race and longilinear biotype -like the *Homo europaeus septentrionalis*- that lived, for centuries, in the Altiplano where it produced the widening of the trunk. Subsequently, this group descended to the tropical or subtropical jungle where it underwent a degenerative process that caused a reduction in stature, with all the characteristics of pathological dwarfism. Later, he interbred with Amerindian women - probably Guarani - who brought him mongoloid genes. This last process is very recent -two or three generations-, since the homogeneity of the two contributions -white and yellow- is far from having been reached in the white groups. In the same period of time, one group became more markedly mestizo by incorporating some Indians belonging to a particularly dark race.

These conclusions solidly supported our primitive working hypothesis. The Guayaquians, of white race and Nordic characteristics, mestization apart, came from the Altiplano where lived, until the end of the XIII century, the descendants of the Danes who had arrived from Mexico two hundred and fifty years before. Everything allowed to suppose, therefore, a direct filiation between one and the other. But concrete proofs were lacking.

2. A degenerate people

Biological degeneration has had very serious demographic and social consequences for the Guayakis. For reasons that are still a scientific mystery, three times fewer women than men are born among them: the same phenomenon that occurs in Tibet and among the Waikaes, a tribe of "white Indians" of the Amazon. This was not always the case. The Guayakí retain the memory of a distant past in which their families were polygamous, i.e. they responded to the biosocial norms of warrior peoples. The excess of male births was already evident, however, in the 18th century. Lozano wrote in fact, at that time: "They usually make war among themselves to steal women, since the number of males is much higher than that of females, which is rare in America".

This imbalance between the sexes has had a twofold consequence. First, the birth rate is very low, which, added to living conditions, has led to a very low birth rate.

exceptionally harsh and to war, is leading the race towards its demise. Secondly, the polyandrous family has taken hold. Each woman lives with two or three men: a main husband and one or two secondary husbands. Hence an extreme relaxation of customs; the secondary husband is usually a "legitimized" lover. The woman, of course, does not rule within the group, but she is its most important element, the one who cannot easily be replaced. On the one hand, she tends to consider herself the factor of continuity of the family and to change her husbands according to her fantasy or her interest. Children, on the other hand, have two or three "carnal" fathers, plus their mother's successive husbands. Within a gang of thirty or sixty individuals, they are practically everybody's children. Thus, we are very close to the state of promiscuity. Finally, the family dependence of the male on the female undermines male authority. If the natural order does not govern in the family, it is difficult for it to do so in the tribe. Nomadic life contributes to social instability. A warrior or hunter imposes himself by his exploits and everyone submits to his authority. But he grows old, and the time is approaching when he will become a hindrance to his own people and will have to be abandoned to the Urubu. Long before this day, however, a younger chief has arisen and taken the place of the old one, just as a young husband displaces an old husband.

Let us add to these factors of disorder the nomadism itself. It will then be easy to understand why a Guayakí band is more like a pack of wolves than a human community. Here again, the situation is relatively recent. Until the 17th century, the Guayakí lived in a sedentary state. They hunted, of course, and fought among themselves and with their neighbors, the Mbyá-Guarani. But they had their villages and cultivated corn. Lozano points this out even in the 18th century, when the process of degeneration was already well underway. Why this change of lifestyle? Why did these hunter-gatherer farmers become hunter-gatherers? Because of their spirit of independence. In 1628, in fact, the Jesuits evacuated the Guayrá (cf. map, at the end of the volume) and settled the neophytes, as they said, that they brought from there between the Paraná and the Paraguay, on the one hand, and in the current Argentine provinces of Misiones and Corrientes, on the other. They reinforced the existing reductions in these regions, but also founded new establishments. And they located one of the latter in San Joaquín, about 20 km from the large Guayakí village of Cerro Morotí. We will return to this point.

Why settle in this way in the middle of uncontrolled territory? To control it, of course! The Jesuits had tried to create an empire in the Guayrá and had had to give up their project, yielding to Portuguese pressure. They no longer had

other solution than to conquer the virgin forest of Paraguay proper, as far away as possible from the Spanish authorities. Speaking of the Guayrá, Father de Charlevoix does not disguise at all this tendency to make a tent apart: "At the time when Fathers Cataldino and Maceta moved away from the Spanish cities to find fewer obstacles in the conversion of the Indians...".

For the Guayakíes, the threat was serious. In San Joaquín there was no mere group of farmers, but a well-trained militia with firearms brought from the Guayrá. Someday, they would have to submit, as the Guarani had submitted, and accept the slave-like paternalism of the Jesuits. The Guayakíes did not have the capacity for acceptance of the Indians. They preferred to abandon their homes and their fields and to throw themselves into the jungle. The nomadic life they adopted was not, at that time, as hard as it is today. It was certainly necessary to renounce to live under a roof and even to wear clothes. But there was no lack of hunting. And, above all, the inhabitants of the jungle were free. Free, at night, to sing in chorus and to tirelessly repeat the stories of the past. Free, this or that day of each year, to go to some holy place where the bands gathered to celebrate, as in the past, the cult of the Sun.

This primitive life, in a certain paradisiacal way, could not last. The Jesuits had left in the 19th century, but the European and mestizo population was constantly increasing. The estancias and obrajes were advancing further and further into the jungle. Groups of berú - as the Guayakíes call the Paraguayan whites and mestizos - armed to the teeth, plundered the game reserves whose fauna they destroyed without regard for any species. Every summer, the nomads, who until then had lived comfortably on game and wild honey, began to experience hunger. They had to eat the pulp of the pindó palm tree, and even the larvae of a large coleopteran that lives in rotten wood. They saw, however, very close, unknown animals that did not even have a name in their language, and this corn whose memory they kept. Hunger gives bad advice. The Guayakí began to cut the throats of cows and horses, which they hacked to pieces with their stone axes, and to plunder the fields of the Berú.

They were not very understanding when it came to the fruits of their labor. From time to time, they organized punitive expeditions, taking prisoners - usually children - who they turned into real slaves. Not without losses, on the other hand, for the Guayakí bow is a fearsome weapon. It was war, and it is still war today. But when such a conflict pits sedentary people against nomads, the former always win in the long run. It was for this reason that, on a certain day in 1959, a first group of Guayakis submitted.

In the meantime, the race had continued to degenerate at an accelerated pace. What had become of those Danish soldiers who had taken refuge in the jungle around 1290? What had become of those organized farmers of the 16th century? Wild beasts, or little less. The Guayakis walked incessantly, totally naked, and slept in the open, around a fire, without even a roof of leaves to protect them from the rain, every night in a different place. They had not planted anything for a long time. They no longer knew how to make anything, except their bows, their arrows, their axes, and those strange wax-coated baskets in which they carried their honey. They had not entirely forgotten the art of pottery, but they had less and less opportunity to practice it. On the other hand, they lacked women: why not steal some from the Mbyáes, their Guaraní neighbors, as they stole cows from the Paraguayans? But the woman, even as a captive, brings with her blood her customs and her language. Already forgotten, the Guayakí traditions were becoming more and more Guaraní and, in the faces of the children, the stigmata of mestization began to appear. Everything was changing, except hunger, which had long since led certain bands to become cannibals.

Anthropophagy is a widespread custom on the South American continent. It is found in two well differentiated forms. The Indians who practice exocannibalism - this was the case of most of the Guaraní - eat their prisoners of war that they roast as game, on the grill. It is at the same time a ritual of revenge and a pleasant complement of feeding. The endocannibalism is presented under very different aspects. It consists of absorbing with some alcoholic drink or even with pure water, the bones reduced to dust of the member of the tribe that has just died and that, previously, has been incinerated. In the first case, the anthropophagy is mainly alimentary although certain ethnologists want to see in it, also, a kind of "communion" by means of which one incorporates the vital power of the victim. In the second case, it constitutes a rite of protection against the telluric soul of the death that resides in the bones and that is eliminated by consuming them. Very rarely the two forms coexist in the same tribe.

Also in this field the Guayakí differ from the Amerindians. Most of them, because some bands do not know cannibalism, eat with as much satisfaction their enemies as their own dead, all their dead. They roast the corpse or, if it is a very small child, they make a stew out of it. In both cases, the meat is consumed in its entirety, except for the sex of the women, which is buried. The bones, and especially the skull, are broken with a bow and then abandoned, which is also done by the non-anthropophagous Guayakí, who leave the body to decompose beforehand. The breaking of the skull takes away from

the living, whom it threatens, the soul of the dead, which, freed, flees into the jungle. Cannibalism itself, therefore, is independent of the funeral ritual, even if it accompanies it. Which allows us to suppose that it was born as a consequence of hunger. The disgust that provokes in us the idea of eating human flesh is only the product of certain sensibility that the circumstances, and we have recent examples, can very well annul. In the Guayakis, anthropophagy is only a secondary aspect of the process of degeneration that they have been suffering in an increasingly hostile environment.

Is the historical reality of this process sufficiently established? Would it not be possible, despite Lozano's testimony, that our "white Indians" were simply primitive, in the full sense of the word, backward? No, and Fierre Clastres has proved it. This ethnologist tells us, in fact, that the Guayakis have, in their language, to designate the corn they do not cultivate, a word (*waté*) distinct from the Guarani term (*avatif*), while they have none for the manioc they know, however, since they steal it in the fields of the Paraguayans. Then, they used to cultivate corn, but not manioc, unless they had forgotten the word for this tuber.

Another even more striking fact, according to Clastres. The Guayakí call the metal containers they steal from the Paraguayans *jaka*. However, there is a very similar term in the Guarani language, *ajaká*, which designates a large basket used to transport corn cobs and cassava roots. The word *guayakí* does not constitute a recent borrowing, since the Guarani use, to name the metallic containers, the Castilian word *lata*, which the Guayakí do not know. These had, therefore, in their dialect a term that corresponded to a basketwork container, of agricultural use, that they no longer used but of which they had conserved a vague memory and that they applied to the cans that they obtained of the *berú*. The fact that the word is more or less the same as in Guarani is by no means the result of a recent transfer - if it were, the Guayakí would say: *lata* - but simply the origin of the language they speak: a Guarani dialect or, at least - the opinion of linguists is not unanimous - a strongly Guarani dialect.

There is no doubt about it. The Guayakis are not primitives, but degenerates. We will give more tangible proof of this. But we must mention here, in support of this thesis, the extraordinary capacity of readaptation of the individuals of their race who, for one reason or another, escape from the jungle environment. They quickly become not only tireless workers, which is certainly not the case with the Indians, but also exceptionally skilled craftsmen.

We saw them, in Cerro Morotí, build themselves forest houses that are more than simple cabins and, for example, carve with a machete, and this is not really the appropriate instrument, perfectly shaped axe handles that seemed to come out of a machine. There are, for the rest, in Paraguay, many guayakíes whose origin nobody suspects. Taken from their bands as a result of punitive expeditions, they were raised on ranches; then, as adults, they have simply melted into the population. A little girl, kidnapped in the jungle at the age of four by a Frenchman and adopted by him, studied in Argentina and Europe. Today, she is a doctor in anthropology.

3. The blond dwarf of the Guayakí mythology

It is not our purpose here to expound the beliefs of the Guayakí. They only differ from those of their Guaraní neighbors by their extreme simplicity: we were going to say their extreme purity. Our First Father, the Lightning Thunder, came out of the original darkness and, without approaching his wife, by the sole effect of his word, engendered the creator god who made light spring from his breast and, then, formed the world with his own substance. But, to this common background, there are added, in the Guayakí, two myths that, for different reasons, are of special interest to us.

The first is that of the two elves. One of them is dark brown, maybe black. He is Baion, the evil genius, the master of the night, who has the moon enclosed in a huge earthen cauldron. The other, Jacarendy, is a dwarf with white skin and blond hair. He carries a small bow and arrows and whistles incessantly, like the andyrá, one of the Thunder-Lightning birds, which accompanies him in all his travels. He is the master of the bees and hides their honeycombs. He is not bad, but he likes to make jokes. A womanizer, his wife beats him to punish him. As we can see, it is a personification of the two races in presence. The Amerindians, brown, are bad because they are the enemy. The Guayakis, whites, have nothing but kind defects and God protects them. What deserves reflection is the fact that Jacarendy is not only white, like the Acnes of today, but also blond. It must be admitted, then, that the ancestors of the Guayakis were white.

Since we are talking about goblins, let us open a parenthesis to mention Japery, the master of the water, who has the bad habit of hitting the guayakíes with a stick that they call wyrá paén, but of which they are incapable of giving the least description, for the simple reason that the instrument only exists for them.

on a mythological level. Clastres, to whom we owe this verification, was very surprised, then, to hear the Achés call the machetes he gave them paénlos. He deduced that they must have had, in another epoch, wooden swords like those that the Guarani, who used them to execute their prisoners, called in the same way. What makes us doubt the validity of this explanation is that the Guayakí, when they speak of the Japery stick, do not say paén, but wyrá paén, that is to say "wooden paén". This suggests that they have a vague recollection of paén made, like machetes, with another material that could only be metallic. Nothing more natural than to be, as we believe, the descendants of the Danes of Tiahuanacu.

This hypothesis, the Guayakí myth of the origins does not contradict it in any way, despite what it seems at first glance: "The first grandparents of the Guayakí came out of the depths of the earth, scratching the walls of the cliff, like an armadillo, to get out. The path that allowed the first grandparents of the Guayakí to emerge from the depths of the earth was a beautiful watercourse. The first grandparents had stinky armpits, very dark skin, no bows, no arrows, no tembetá, they were empty-handed". Cadogan, to whom we owe this text, deduces from the myth in question that the ancestors of the Achés were dark-skinned. But he also tells us that the word guayakí broa, dark, black, also means dirty, and it seems that this last sense is the correct one: the ancestors of the guayakies, when they managed to escape by following a watercourse, were naked and filthy to the point of having a bad smell. Moreover, we wonder if the expression "depths of the earth" does not come from an error of translation and if it is not, in fact, the "depths of the mountain", that is to say of the Andes, where the Danes who took refuge in the jungle came from. For, in Guarani, earth (yuy) and mountain (yvyty) have the same root, and the same must be true in the Guayakí dialect.

The other myth that interests us here is only one aspect, insignificant at first sight, of the belief in immortality. The guayakí has two souls that arise, and perhaps are born, at the moment of death: a telluric soul that becomes a ghost and is dangerous for the living; a celestial soul that transforms itself into a harendy, a Flaming Being, and that goes up to join the Sun in the Invisible Forest that constitutes Paradise. The latter, however, only manages to leave the earth thanks to a somewhat surprising procedure. She makes a large clay urn which she fills with ashes and in which the "birds of the soul" come to rest. At the moment of rising towards the Invisible Forest, she buries her urn between the roots of a tree and the birds take flight with it.

Pierre Clastres (2e) to whom we must know this "very strange belief", as he himself says, gives us an explanation of it that does not satisfy us at all:

"It is thus very surprising to note that the Aché do exactly on the level of the myth what the Guarani really do: for, without any doubt, the marmita of the soul is nothing but the great funeral urn of the Guarani.... The 'mitema' of the funerary urn of the soul is (therefore) the memory of an ancient burial ritual followed by the Guayakí at a time when, as farmers and then half sedentary, they were able to manufacture, like the Guarani, the large urns destined to receive the dead. The fact that the technique of manufacturing large urns has deteriorated as a result of the abandonment of agriculture and permanent nomadism, thus condemning the ritual and the instrument it entailed to disappear, does not seem at all surprising to us: what is strange, on the contrary, is that the Guayakí still know how to make pottery".

This hypothesis is difficult to admit, since no Guayakí cemeteries have ever been found and everything suggests that, before eating their dead, the Achés cremated or buried them, as some of their bands still do, returning carefully, once the body had decomposed, to break the bones, as required by the liberation of the soul or, rather, of the souls. We think, for our part, that there is another explanation, as we shall see in the next chapter.

4. The runoid drawings of the Guayakis

If it is already surprising, as Clastres says, that the Guayakí, nomadic hunter-gatherers, make pottery, it is even stranger that they use musical instruments. These, apart from bone whistles that respond to other needs, are of two types: Pan flutes, made of bone or cane, whose tubes are covered at the base, and a kind of guitar with three strings, without a handle, made of a hollowed out piece of wood and covered with a slat with a rectangular hole. The first of these instruments is very widespread among the Indians of the Andean Altiplano. It is supposed, but without the slightest proof, that the second is a recent imitation of the guitar itself.

We were preparing our first expedition to the Guayakí territory when our attention was drawn to the photographs illustrating an article recently published by a specialized magazine in Buenos Aires. They had been taken by three

or four years earlier at the Arroyo Morotí camp. One of them represented an Aché "guitar".



The thing itself was of little interest to us. But the instrument bore drawings as little Amerindian as possible: "figures which, we believe, could be considered symbolic," wrote Tomasini, author of the article.

It was an understatement to say the least, for the drawings in question had all the appearances of runes.

In the framework of our working hypothesis, this almost seemed too cute! We were certainly not unaware of the extent to which the extreme geometric simplicity of Scandinavian characters makes easy coincidences merely coincidental. One such sign, however, seemed to rule out any such eventuality. Very complicated, it was the exact reproduction of a "secret rune" found in the Kingigtorsuaq inscription, in Greenland, and probably representing the number 10 C).

Our first expedition was to provide us, in this field, with a complementary piece: a fragment of pottery of Amerindian manufacture, on the inside of which (cf. Fig. 2) were engraved, very superficially, in addition to a rather complex geometric drawing, ten signs of which nine were perfectly traced runes that were easy for us to transliterate: NUIH.H LGEAM. The other, represented by a dot in our transcription, is doubtful: deformed rune, inverted rune, or a Latin u whose use was common, especially in Britain and Ireland, at the end of the runic era. The penultimate sign, ea, belongs, moreover, to the Anglo-Saxon futhorc and not to the Scandinavian futhark (cf. Fig. 4). The Paraguayan NCO, head of the camp, had not even shown us the piece, discovered by chance, in his hut, by a member of our expedition. Of course, he had never heard of runic writing. He explained that the pottery shard had been unearthed nearby and that a Guayakí woman had engraved on it some of the traditional signs of the tribe. The inscription was indeed very recent. It seemed to be confirmed,

Thus, the Guayakis used medieval runic characters as decorative elements - not as letters, since they are totally illiterate.

The woman who had engraved the inscription could not be identified. The author of the drawings of the musical instrument had died of influenza in Arroyo Morotí. We were pointed, however, to two men in the camp who still knew how to draw tribal symbols. Lie. Rivero asked them to do it for us and they consented, laughing loudly.



They were first given sheets of paper and a ballpoint pen, and then, without hesitation, they began to "write" at full speed. The result was surprising: complicated linear arabesques which, if they had been shown to us without indicating their origin, would have made us think of some unknown cursive writing. It is true that these two "white Indians" had lived in the camp for ten years and must have often seen handwritten texts. A second attempt, on boards, with charcoal, yielded, on the part of one of the Guayakis - the other had given up - two totally different series. Their separate signs were not runes, to be sure, but neither were they just any scribbles. In our opinion, these illiterates preserve a graphic tradition, although they have forgotten its meaning.

Third attempt: "Benigno" - these cannibals were given Spanish names - was given a fragment of pottery we had just unearthed and a pointed bush knife. Our guayakí set to work with extreme speed. The result was, in a few minutes, a chaotic inscription (cf. Fig. 3) in which some runes stand out, especially some U's, I's and S's. The text, of course, has no phonetic continuity. But, in the authentically runic inscriptions, the repetitions indicate, as a rule, magical incantation. People in desperate straits claiming, by all means at their disposal, as they were allowed to do, as we shall see in the following chapter, the ideographic value of the runes, cattle (llamas), freshness and sunshine? The season of the

The rainy season, which is also the hottest season, makes survival difficult in the Paraguayan jungle for the nomadic Guayakí. Have today's Guayakí, who have lost their culture and most of their traditions, preserved in their memory some of the characters that, for their ancestors, symbolically expressed prayer? Or did the signs traced by "Benigno" just by chance resemble runes? Soon we were going to have to discard this second explanation.

5. Germans in reduction

When the German magazine of Buenos Aires, La Plata Rllf, kindly reviewed our study on the Guayakies, it spontaneously titled its article: Bei den "Schrumpfgermanen" Paraguays . Some "Germans in reduction". This was exactly what it was, miscegenation aside. One of the most complete analyses of physical anthropology ever carried out in South America showed, in fact, that the Achés belong to the Aryan race and still have the characteristics of degenerate Nordic people, except for their thorax, widened by the stay of their ancestors in the Andean Altiplano.

We had good reasons to think that the "whitish people of the plains" descended from the Danish Vikings who arrived in Mexico in the 10th century and in Peru in the 11th century. Six hundred years in the tropical jungle amply explained their physical degeneration and the cultural regression pointed out by an ethnologist of the stature of Clastres.

Confirmed on the anthropological level, our hypothesis had been reinforced by the runoid inscriptions, meaningless to their authors, it seemed, that some Achés still know how to paint and engrave. It would be really a strange coincidence that these illiterate savages had totally reinvented signs that corresponded so well to the origin that their physical appearance allowed to attribute to them.

II The hiding place of the runes

1. The buried "treasure"

In July 1970, we went to Asunción to present our Preliminary Report on the racial origin of the Guayakí to the Paraguayan authorities and the press. We took advantage of the trip to go to Cerro Morotí, and Colonel Infanzón, director of the Department of Indigenous Affairs, had the courtesy to accompany us, Professor Pedro Eduardo Rivero and us. It was not at all about tourism.

We wanted not only to observe visually these "white Indians", each of whom we knew, literally, from our anthropological study, centimeter by centimeter, but also to complete the pilosity analysis, some of the results of which we were not fully satisfied with. We also wished to recover the engraved ceramic fragment, of which we only had photographs. In the previous month of January, in fact, a very serious incident had forced our collaborators and the police officer assigned to the Mission to leave the camp unexpectedly, earlier than they had thought.

The camp chief was unable to lay his hand on the piece in question - he would meet him later and give it to us in November - but he brought us three pieces of baked earth on two of which we could see, at first glance, painted inscriptions. He explained that these fragments had been found, a few days earlier, on the edge of the village where the Guayakí were clearing a piece of jungle to plant corn. They had appeared among the roots of a trunk that had just been uprooted.

The previous fragment had nothing to attract our attention. It was a piece from the neck of a vase, with a rather fine digit-thumb modeling, and similar pieces can be found almost everywhere in Paraguay, where ceramics have been manufactured for millennia. The three fragments recently unearthed were different. We asked innumerable questions and were answered that, according to the Indian and mestizo inhabitants of the region, there had been, four hundred years before, at the site of the camp, an important Spanish village, which had been destroyed and that the jungle had not been slow to reconquer its rights.

This did not stand up to the slightest analysis. In the 16th century, there were only a few hundred Europeans in Paraguay, almost all of them settled in Asunción. And, for sure, not a single one was to be found in an area that, even today, is uncontrolled. On the other hand,

a colonial village would have left some vestiges, if not the foundations of houses.

A quick research in the surroundings and, later, an in íbris study in Asunción and in Buenos Aires allowed us to see more clearly. There had never been, by the way, any Spanish village in Cerro Morotí. But perhaps there was an important Guayakí village, which was to be confirmed by the stone portulano found later (cf. Chap. IV). The very name of the area, prior to the installation of the present camp, seemed to indicate it. Cerro is a Spanish word, but morotí means "white" in Guaraní. However, it never snows in the Sierra de Caaguazú, although the nights are very cold throughout the year, and the soil is red, while the Mbyá Indians who live in the region are dark brown. The Guayakies represented the only possible white element. It is because of them, be it said in parenthesis, that the place where the first camp was located has been called, since time immemorial, Arroyo Morotí, Arroyo Blanco.

The exceptional importance of the fragments brought back in September led us to mount another expedition. We considered it highly improbable, in fact, that the extraction of a root would have brought up three pieces of pottery with no others remaining. Three, this was too many, or too few. The Guayakis, naturally, never work for nothing. As soon as they had finished their task, they had closed the hole and tamped the soil to plant their corn. This, we had been able to verify. So we had to do some digging.

In November 1970, two of our collaborators left for Cerro Morotí. Unfortunately, their time and means were very limited. They did not, however, fail to obtain an extraordinary result. First of all, they had the hole left by the famous root reopened and, in the earth thus extracted, fragments of pottery appeared, so covered with colored clay that only with great attention could they be distinguished from simple lumps. Then, in the place of the excavation, they opened a trench two meters deep, and some other pieces of pottery still appeared, up to 70 cm from the ground. Systematic probes were then carried out, which immediately bore fruit.

At the edge of the trench, right next to the primitive hole, there was a trunk of lapacho, a typical tree of the tropical rainforest: ten meters high, but only fifteen centimeters in diameter. Behind - with respect to the excavation - the part of the trunk that, curiously, extended underground (cf. [Plate V](#)), our collaborators slowly broke off, by spoon and by hand, an urn flattened by the roots that surrounded it. It had retained its shape, more or less, but its dimensions had been reduced, for its fragments were

overlapped in part. In the interior, and this was the greatest surprise, other fragments appeared that did not belong to it, some of which, we were soon to learn, bore inscriptions of the greatest importance.

The pieces found in the primitive shaft -144 fragments- came from six or seven vessels: three or four medium-sized urns, made of thick ochre earth with digit-thumb modeling; an urn of the same characteristics, but of thick black earth; a globular vessel of reduced dimensions, made of fine yellow ceramic, with digit-unguicular modeling; and a small urn, of brick color, of semi-fine earth decorated with unguicular incisions. None of these vessels could be reconstituted. Perhaps earth displacements over time, and certainly the work of the Guayakí had dispersed numerous fragments. On the other hand, we were able to reconstruct in its entirety (cf. Plate VI) the urn found by our collaborators.

It is a vessel of the type that archaeologists persist in calling "funerary urns", even though they are no more than simple pots. It is of zonary form, that is to say, divided by a horizontal edge in the middle, and of medium dimensions: 31 cm of height, 37 cm of maximum diameter and 31 cm of diameter of mouth. Its manufacture, by a spiral impeller, is coarse. Fired in the open air, its earth is of a pale ochre color. Irregular digit-pulgar modeling with four rows of runoid signs on the neck, which will be discussed later. In all its aspects, the workmanship is of a very low level. Like the previous ones, this vessel could be attributed, from this point of view, to any Amerindian tribe of the region.

How can we explain the existence and characteristics of this strange site? To do so, it is necessary, we believe, to go back to the time - the beginning of the 17th century - when the Guayakíes, harassed, as we have already seen, by the Guaraní militias of the Jesuit Missions, and in particular that of San Joaquín, at some 20 km, they had to abandon the village of Cerro Morotí, where they lived in a sedentary state, to adopt a nomadic life. When they left for the jungle, perhaps in the face of an immediate threat, it was obviously impossible for them to take anything with them except the bare essentials: their weapons. They probably intended to return once the storm had passed. They had to simply abandon their huts and the few artifacts they could contain. But they possessed treasures that they could not dream of abandoning to the enemy: pieces of vessels, covered with inscriptions that came from their ancestors. Perhaps they no longer understood their meaning. But they had an almost religious respect for them. It was impossible to take these fragile fragments with them. The only solution was to bury them in a hiding place, as they did, perhaps, at the same time, but they could not know it, their cousins on the island.

The Easter Islanders enclosed their rongo-rongo - engraved wooden tablets - in "family caves" with carefully concealed entrances.

If our explanation is accurate, and we see no other, the Guayakí placed their treasures in crude urns like those they made for domestic use, imitating Indian techniques. Then, they buried their improvised "strong-boxes" in the high part of the Cerro, out of reach of the floods: where we found our urn. Perhaps they would have grouped several of these containers, duly filled, in the same cache. What leaves us to suppose is that fragments of inscribed pottery, unearthed with the root that is at the origin of our discovery, appeared in the middle of pieces of urns of the same make as "ours". Many others will have disappeared at the same time as the missing fragments of "strongboxes".

The urn of the treasure gives us, be it said between parentheses, an explanation of the "marmite of the soul", this incomprehensible myth that is only found among the Guayakí and which we recounted in Chapter I. When leaving their village, the descendants of the Danes of Tiahuanacu had buried inscriptions that symbolized for them the soul of their ancestors, the soul of the race, and this tragic gesture had marked them deeply. They gradually forgot the historical fact. But they kept the memory of a relationship between the Guayakí soul and a buried urn that the jungle had covered, an urn imprisoned by the roots of a tree.

It is not our purpose here to make a detailed analysis of the thirty-three fragments contained in the treasure urn. The Instituto de Ciencia del Hombre (Institute of Science of Man), of Buenos Aires, presented it in a report destined to specialists. Let us limit ourselves to say that the pieces are extremely heterogeneous: of thick earth and fine paste; ocher, black, brown, grayish, grayish; with gray-beige or whitish engobe or without it; smooth and with striations, unguicular incisions and strings of runoid signs with digit-pulgar modeling and incisions. Some come from fountains, dishes, vases. The origin of the others is impossible to determine. These thirty-three fragments, to which must be added the three unearthed by the Guayakí, have only one thing in common: despite their very unequal technical level, they are of a much higher workmanship than the vessel that contained them. This is not surprising, since we know that, from a cultural point of view, the Guayakí are in clear regression. The abandonment of Cerro Morotí and its other villages did not mark the beginning of their decline. It was, visibly, only a stage. Nothing more natural, then, that they considered, at that time, a treasure, ceramic fragments that came from their more civilized ancestors that they were already incapable of imitating. All the more so because

that some of these fragments bore mysterious inscriptions. All of them, perhaps, in the beginning, since some, badly protected after the breakage of the urn-safe, must have been washed by rainwater that penetrated the earth, which seems to be indicated by the traces of painted or engraved drawings that can be seen on many pieces.

Inscriptions aside, all the fragments in question could be attributed to the Amerindian tribes of the region. Some respond to the characteristics of classic Guaraní pottery, at least as it is manifested in the Río de la Plata basin, from Paraguay to the gates of Buenos Aires. Let us point out, however, that neither the sources nor the dishes seem to have been known in the area before the Conquest.

The fragments, with digit-thumb and unguicular decoration, which present rows of runoid signs are common to the Guaraní and other Indians of the area. But only of the area. To the north of Paraguay, the Guaraní and other tribes have never done anything similar. Not even the Arawaks of the Amazon, excellent potters, however. We have, therefore, the right to think, at least by way of hypothesis, that the ancestors of the Guayakí, who came from the Andean Altiplano, were the ones who introduced in their sphere of influence certain forms, certain techniques and certain motifs of decoration that the Indians imitated, even after the descendants of their civilizators had forgotten them. On the contrary, the inscriptions and mythological drawings only had meaning for their authors and there was no reason for illiterate Indians to copy them. And, once their exact meaning was lost, they only retained a historical - and perhaps religious - value for the heirs of those who had drawn them.

We are going to analyze the inscriptions found in some of the fragments that we have just described briefly. We will not take into account either the isolated letters or the rows of runic signs that we have pointed out. The letters of the runic alphabet, in fact (cf. Fig. 4), have a geometric form, usually very simple, which may well reproduce a crack or a scratch. The authenticity of certain characters engraved on this or that of our fragments leaves little room for doubt, and the nature of the modeled or serially engraved motifs borders on evidence. However, we prefer, perhaps out of an excess of prudence, to leave one or the other aside in order to deal exclusively with the indisputable.



One last fundamental point remains: is it certain that the urn belongs to the Guayakí and its contents to the ancestors of our "white Indians"?

Even if there was, at another time, a village of Guayakíes in Cerro Morotí, is it not possible that others, before their arrival or after their departure, occupied the place? Can we not suppose, likewise, that the Guayakíes stole or found the contents of the cache? We have three good reasons to exclude these hypotheses and any others of the same kind. The first is not conclusive, but it has a real value: the black fragments are exclusively characteristic of the Guayakí pottery. The second, which does not eliminate the possibility of an external contribution, is logical, but we know that logic is far from accounting for all human acts: the Guayakí would not have buried - or even preserved - pieces of vessels without any practical use if they had not had a special value for them. The third reason is decisive.

In the "urn-strong box" we found, in the middle of the ceramic fragments that it contained, a piece of stone axe that constitutes a true signature. The Guayakis, in fact, use, to make their war and work axes, an extremely ingenious technique, which the Mayas seem to have known, very different from that used by most Amerindians. They do not tie the cutting stone to the end of a forked or split stick: they insert it into an incision they make in the trunk of a young tree. As it heals, the wood closes around the foreign body, which can no longer be removed.

It only remains to cut the trunk, at the required height, above and below the stone and to carve it into the shape of a handle. Some Indian tribes of the region resort to the same procedure, perhaps by imitation. But the Guayakí axes are easily recognized by the almond-shaped cut of their stone. Undoubtedly, the piece found in the urn belongs to one of them. But not from our time.

All ethnologists who have described contemporary Guayakí axes agree on the nature of the material used to cut the stone: a dark gray diorite whose disbasic granulation is always respected, even on the edge. Thus the axe with which the Guayakí chief of Cerro Morotí gave us and the one in the collections of the Museum of the Botanical Garden of Asunción. The stone of the urn, on the other hand, is carved in hematite. On the other hand, the work is much finer. The contemporary axe stones are rough, as we have already said. That of the "treasure", on the contrary, is so polished that it seems vitrified. Therefore, it belongs to a much more advanced craft culture than that of today's Guayakis. It is worth saying, since it is a degenerate people, much older.

2. General characteristics of the inscriptions

So that the interpretation that we are going to give of the inscriptions found on the ceramic fragments of our urn-safe is understandable, we want to recall here what the runes are. This is the name given to the writing characters used by the Germanic peoples from the 3rd century B.C., and probably much earlier, up to the 13th century A.D. and even later. Three main runic alphabets are known, designated by their first six letters: the old futhark of 24 signs, used until the 5th century, the Anglo-Saxon futhorc of 28, then 33, signs, adaptation of the previous one to the old English, used, as far as is known, from the 6th to the 11th century, and the new futhark, or young-Danish futhark, of 16 signs, after the 8th century. This last one knew some variants, either by conservation

of archaic runes, either by creation of new runes, as in the futhark "dotted" of 28 signs that appeared in the tenth century. Figure 4 shows the four systems just mentioned, all of which are necessary for our analysis.

As in our alphabet, each rune represents one or more sounds. The phonetic precision of each system is therefore proportional to the number of signs it contains.

In Scandinavia, it decreased markedly with the adoption of the new futhark in which, for example, the second sign can represent the sounds u, ü, o and ó indifferently. This sometimes makes transliteration extremely difficult. In any case, the runic systems constitute what we have no choice but to call, at the expense of etymology, alphabets or, if one prefers, variants of an alphabet. The Germanic peoples used the runes as we use the Greek or Latin letters. But they also gave them another use.

Each sign of the futhark or futhorc has, in fact, an aerophonic name, that is to say that it begins with the sound that the rune represents. It is not a special term, as in Greek, for example, but a word of the language used. Thus the runic f is called faihu in Gothic and fehu in Norwegian, in both cases with the same meaning: woman. In Old English, on the other hand, the letter in question is called feoh, cattle and, by extension, money, goods. But, on the other hand, in the Scandinavian languages, whether Old English has influenced them or, on the contrary, owes them the word, f is sometimes called fauhu, winner. To facilitate their analysis, runologists have systematized the names of the runes in a "common Germanic", somewhat arbitrary, it is true, but comfortable. We ourselves will use their forms.

The consequence of this very special way of designating the runes is that each sign, regardless of the sound it has in writing, has in itself one or more meanings. It therefore constitutes an ideogram. Certain groups of runes have a phonetic character: they can be read and understood in the same way as the words of a sentence written with the Latin alphabet. Others, more rare, have an ideographic meaning and, to understand them, it is necessary to give each sign, as in Chinese, its conceptual meaning. Let us add that this or that rune is also susceptible of a symbolic interpretation (the rune of death, the rune of fidelity, etc.), but this is a use later than the epoch that interests us.

The inscriptions contained in the Cerro Morotí urn belong to the first two genres. One of them is undoubtedly phonetic. Others are

ideographic. One of the latter has victoriously resisted any attempt at interpretation. It should be noted, on the other hand, the strange fact that the runic signs of our graphemes belong to several systems, with a predominance of futhorc, and that characters of different origin are mixed in the same group. At first glance, these aberrant peculiarities are surprising and intriguing. However, they are explained within the framework of our study.

We know, in fact, that the Danes of Tiahuanacu had arrived in America around the year 967, that is to say at the time when the "dotted" runes were beginning to mix with the new futhark. The old one, although eliminated at the beginning of the ninth century, had not disappeared without trace and some of its signs appear in much later inscriptions. As for the dominant presence of Anglo-Saxon futhorc characters, it can mean only one thing: Ullman's expedition, although composed of Danes from Schieswig and some Germans, had not started from the Scandinavian peninsula but from the British Danelaw or Ireland. This makes the outline of their itinerary as we reconstituted it in our previous work very clear.

To all these causes of confusion must be added the weight of circumstances to which are due, as we will see, the deformation of some characters and the presence of non-runic signs. In the first place, the Vikings of Tiahuanacu, at the time of the destruction of their empire, around 1290, had been isolated from their homeland for more than three hundred years and the sporadic contacts - only one, around 1250, is known to us - could not have helped them much to preserve a graphic rigor that these warriors and sailors perhaps did not even have when they left Europe.

On the other hand, it would not be impossible that, although they continued to use the Norrish language - the old Scandinavian language - among themselves, they would have used its phonetic system to transcribe the indigenous dialects, which would have forced them to invent new letters to express the Quichua and Aymara sounds that had no equivalents in the Nordic languages. Finally, Inca traditions teach us that the use of writing was forbidden, with the most severe penalties, the day after the defeat of the Island of the Sun and that an amanta - a wise man - who had invented, a little later, a new alphabet died at the stake.

Let us add to all this that the ancestors of the Guayakí were certainly not cultured men. We will see, later and in chapter V, that spelling was not their forte.

Let us point out, however, that the refugees from Paraguay had left the Altiplano or its slopes immediately after the last battle. The prohibition, therefore, had not reached them. This explains why they kept their writing while it disappeared in Peru.

3. A date and a geographical symbol

Side a of fragment CM-15 (cf. Fig. 5) found in the treasure urn confirms exactly our chronology. The date 1305 can be seen on it. The figures "in scimitar" have the form given to them in Europe after the Arabs had introduced them in the 10th century and the 5, which has the appearance of our 4, is characteristic of the period.

This guarantees, on the other hand, the value of 3, which could be taken today for a 5. The presence of this date and others that we will mention in chapter V confirms, on the other hand, the European contact of 1250. The so-called Arabic numerals were introduced very early in Scandinavia and especially in Denmark where the great port of Hedeby - a large number of Arabic coins of the time were found in its area - actively traded with the Middle East. But, in the year 967, the Christian calendar was not yet in use there. The fragment in question also confirms the Peruvian origin of the ancestors of our "white Indians". We find, in fact, near the date, the image of a llama (cf. Plate VII).



This animal was unknown in Paraguay. Only after the Conquest was an attempt made to introduce it there. Unsuccessfully, moreover, because the species could not withstand the tropical climate. It only thrived in the heights of the Andes Mountains. The artist who engraved the animal - for he was a true artist - came, therefore, from the Altiplano. Side b -the interior of the plate- of the same fragment (cf. Fig. 6) offers a strange chaos of dubious signs, traced with gray ink, or gray lap

over time, under an irregular grid, in blue ink, which we eliminated from our drawing because it did not have the slightest alphabetical appearance.

One can vaguely identify, from left to right and from bottom to top, the runes Kaunaz, Reido, Isa, Uruz, Isa, Solewu composed and Uruz-Wunjo coupled, which does not make any coherent sense, neither in alphabetical reading nor in ideographic interpretation. The large contorted V on the left does not represent anything. Is it a mere scribble? What would let you believe it is the inclination of the signs.



One never finds, in fact, in the Germanic texts, runes that are not straight, except, of course, in the cyclic inscriptions where the perpendicular to the soul of the curve replaces the vertical. This is not the case. It is not excluded, however, the possibility that this set is related to a new alphabet, of runic origin but adapted to some indigenous dialect. What supports this hypothesis is the notorious similarity of the "text" with an inscription (cf. Fig. 3) drawn in front of us by a "white Indian" who had not seen, of course -as neither had we at that time- the CM-15 fragment.

The three signs at the upper right, perpendicular to the rest of the inscription, appear to be of a completely different nature. They are traced with brown paint and well drawn. The first is close to a Latin V, a letter that had been introduced into the Anglo-Saxon futhorc long before the Norman Conquest. The second is a correct Uruz. The third, on the contrary, is highly fanciful, although it somewhat recalls the Fehu of the futhorc as we find it in the Cotton Domitianus manuscript. Three isolated signs cannot have but an ideographic meaning. We would thus have: voluptuousness, virility, cattle. Understandable desires on the part of Danes of Tiahuanacu lost in the jungle,

The Altiplano was the main source of food for them, and their descendants were threatened and deprived of everything, especially the llamas -their livestock- which were the main source of food for them on the Altiplano.

But, as in the case of all ideographic interpretations, it is only a hypothesis, disturbing but doubtful, especially if one takes into account the strange drawing of signs whose very reading is uncertain.

4. From Denmark to Easter Island

Like the previous one, and perhaps even more so, fragment CM-4 (cf. Fig. 7) is of paramount importance for our study. Not only, in fact, does it constitute an indisputable proof of the Scandinavian origin of the Guayakí, but it also gives us the solution to one of the most exciting anthropological problems of our time.

What first attracts our attention, in this complex set, are the two Trees of Life, traced in blue ink, which are located separately, at right angles, one on the upper left and the other on the right, almost horizontal. Their nature leaves no room for doubt, since both bear, on the higher branch, the eagle which, at the top of the Yggdrasill Ash Tree of Scandinavian mythology, represents the Valhól, abode of the Champions, and, at the top of the Tree of the World, or Tree of Life, of the Nahua and Maya, symbolizes the Sun with which the warriors fallen on the battlefield are to be united after their death. At the foot of the tree on the right, just below the two large letters in the center, we see the World Serpent, so often reproduced on the stelae and monuments of the Viking period.



Along the partially engraved trunk of the tree on the left, we find two groups of signs.

The one on the right is very confusing and defies any attempt at interpretation. The one on the left (cf. Fig. 8), on the other hand, composed of four engraved signs, is crystal clear. One could see in it an ideogram: Laughed, Isa, Wunjo on bird. Transposing, we have: light trip of voluptuousness on bird. In other words, dream of voluptuousness. This interpretation does not satisfy us.

The group is located, in fact, at the foot of the Tree of Life, in the place of the Kingdom of the Dead from which, by the way, any voluptuous dream is excluded.

On the other hand, if we discard any preconceived ideas, we will have no difficulty in reading the three letters that dominate the bird:



RIP, acronym of the Requiescant in Pace of the Catholic cemeteries. Now: we know that the Danes of the Altiplano had received, in the middle of the 13th century, a Christian contribution deep enough to have left traces in the monuments of Tiahuanacu. If there was, in 1290, on the shore of Lake Titicaca, a Catholic church under construction, the copy, which the Bolivians call to this day "El Fraile", of the statue of an unidentified apostle of the cathedral of Amiens and a frieze representing, in the so-called "Puerta del Sol", the apocalyptic scene of the Adoration of the Lamb, as it appears in the tympanum of the same building, if, on the other hand, Latin roots had passed from the particular language - Danish - of the Incas to the Quichua, it is not surprising to find a Latin acronym in one of the fragments of our urn-safe. This is a debatable interpretation, but we believe it to be correct.

If so, the bird is a dove, symbol of the saved soul. There is, however, an apparent difficulty. The first two signs may be either runic or Latin. The third, on the other hand, is either a Wunjo of the old futhark or a Thurisaz (or Thurs) of the new. It closely resembles, however, the Latin P, to the extent that contemporary Icelanders, who have retained the runic Thurs in the middle of the Latin alphabet they employ, use it in place of the p, which they do not have, when typing in English or French. Our engraver, more accustomed to runes than to Latin characters, could very well have done the same. All the more so since, in the new futhark, the body of the Thurs was indifferently rounded or triangular.

Between the World Serpent and the foot of the tree on the right, slightly above it, there is a group of aligned signs, engraved and colored with blue ink, which is easy to transliterate: INGUKZ. This word offers some particularities. First of all, the mixture of alphabets. The first letter -i- is common to all runic systems. The second -ng- and the fifth -z- belong to the dotted futhark. The third -u-, to the new futhark. The fourth -k-, otherwise misdirected, which is frequent in runic inscriptions, appears in the latter two systems. On the other hand, the fifth sign undoubtedly constitutes the mark of the genitive, since

Inguk is a Viking name. But, then, we should find an s and not a z. This is simply a spelling mistake that we will find again in the inscriptions of Yvyty-ruzú (cf. Chap. V). The group means, therefore, "of Inguk", without knowing if it represents the signature of the author or the name of a dead person.

The signs at the top of the fragment, to the left, and to the right of the name Inguk are doubtful. As for the two large letters in the center, Uruz and Reido, they are only visible, otherwise clearly paler than the terracotta of the fragment, under a violent light. Others follow whose traces are guessed, but they are too blurred to be identifiable.

There remain the three large drawings traced in blue ink, lower right, and the two or three smaller signs above the last one.

These are obviously not phonetic characters, but stylized figures. The top one, on the left, and the third of the lower row are impeccable. The first two of this row have a less precise outline, as the ink seems to have weakened the terracotta, which has faded somewhat, but we were able to reproduce them perfectly well. The fourth, located at the break in the piece, is more difficult to define and there is still some room for doubt.



Fig. 9 – Izquierda: signos pictográficos del Fragmento C.M-4; derecha: signos rongo-rongo de la isla de Pascua.

Except for the last one, which seems to represent a horseman, these figures do not belong to Scandinavian iconography or to any other European iconography. Nor do we find anything similar in Peruvian art. On the contrary, if we consider the rongo-rongo of Easter Island, those wooden tablets on which the white and blond ancestors of its present inhabitants, or rather some of them, drew strings of ideographic signs whose meaning we do not yet know, we will certainly have no difficulty in recognizing in them figures absolutely identical to those that constitute the object of our analysis (cf. Fig. 9).

Moreover, the first drawing of our series, the one above, is a bird-man, a characteristic symbol of Rapa Nui, unmistakable. We thus provide the first material proof of Thor Heyerdahl's theory that Easter Island was partially populated by a group of men from Titicaca, survivors of the battle of the Island of the Sun, who had embarked in Puerto Viejo, in present-day Ecuador, on rafts that, dragged by the sea currents, had taken them to Polynesia. Heyerdahl does not specify the origin of the fugitives. He even explicitly excludes, in a few words, the possibility that they were Vikings. In doing so, he relies on an erroneous chronology that he believed he could establish from the data

indigenous genealogies. It seems that these were misunderstood, because Francis Mazière, whose wife, Tahitian, speaks Polynesian, arrived, on the contrary, on the basis of the insular traditions, at the same date as us. Let us recall here that there is a certain similarity between the ideograms of the rongfo-rongo and those that appear in the kellka "rezapaliche" of Titicaca, parchments on which the first Spanish missionaries had written a catechism with a writing system well before the Conquest and whose first traces are found in Kivik, in Sweden. We now know that this system, in 1290, included ideograms identical to those preserved on Easter Island until the arrival of the Europeans.

5. The call to Odin

Fragment CM-5 (cf. Fig. 10) bears an inscription carefully drawn in brown (perhaps primitively colored) ink. It is composed of six aligned runes, plus two indefinable signs. The first two runes, very pale (bracketed in our reproduction), are somewhat dubious. The fourth, easily identifiable, is poorly traced or, perhaps, partially erased.

The transliteration gives: UFKOUE, which does not seem to make sense, even taking into account the suspicious letters. On the contrary, the ideographic interpretation offers us, always with the reservations already formulated, a satisfactory translation.



The signs Uruz, Fehu, Kaunaz, Odala, Uruz and Éhwaz can, in fact, be transposed as follows: man, woman, boldness, Odin, man and horse. We would thus have: A man and a woman bold (met) the messenger of Odin. The man-horse is, in fact, in Scandinavian mythology, the man of the wild hunt, the messenger. Or, better still, because of the situation in which the Danes found themselves lost in the tropical forest: A bold man and a bold woman (call) Odin's messenger.



In other words, they ask God for help.

This last interpretation - a prayer - is reinforced, to some extent, by the inscription on the CM- fragment (cf. Fig. 11). It is, this time, a monogram composed of four letters, the last two linked, which have all the characteristics of classical runic ideograms. These letters are: Uruz, Solewu and, coupled, Wunjo, Hagalaz. That is to say: uro (symbol of strength and virility), Sun, voluptuousness and birth. Hence the following interpretation: virile strength of the Sun (danos) at the same time voluptuousness and offspring.

This inscription must be much later than the preceding one and date from a time when the degenerate ancestors of the contemporary Guayaquíes already lacked women, a phenomenon that Father Lozano pointed out: the XVIII century and that probably had begun to manifest itself long before the abandonment, around 1628, of the village of Cerro Morotí. The descendants of the Vikings of Tiahuanacu no longer asked for help. But they did pray to the Sun-God for the future of their race.



We cannot separate from these ejaculatory prayers another ideogram (cf. Fig. 12) that, however, does not come from Cerro Moroti. We found it on an axe stone that Dr. Ramiro Domínguez, director of the Municipal Museum of Villarica, found in the course of superficial excavations carried out by him in the site of the Posta de Cerro Polilla (cf. Chap. V). The inscription, traced in brown ink, very close to the edge of the weapon, is very pale, but easy to read under a strong light. Unfortunately, it is not possible to date it.

All we can say is that the stone, which was given to us, has the same shape as the one found in the treasure urn, but is much larger, and that it is made of a granite different from the material used by contemporary Guayakis. Its inscription, on the other hand, is more faded than that of the CM-1 fragment whose ink seems to have been the same. But we do not know at what time the urn was broken and to what extent, subsequently, the pieces it contained were reached by the seeping water. All we can say, therefore, is that the axe stone in question is very old. Its text will confirm this.

The monogram, as clear as the average runic ideograms we know, is composed of the runes Odala-Uruz superimposed, Wunjo and Hagalaz-Solewu coupled. It is worth to say: Odin-virile strength, voluptuousness, births-Sun. Which translates to: Odin-virile strength, (danos) voluptuousness and male births. Therefore, the lack of women was not yet apparent at the time this prayer was written, which indicates a date well before the beginning of the seventeenth century.

Let us note, with the reservations already formulated, that in the fragments that have runoid sign yarns of digit-thumb or unguicular modeling, we believe we see mainly Solewu and Uruz that could well express an enchanting call to the Sun-God and to the virile force that is his creative incarnation. In the four circular rows of the neck of the urn-strong box, we also see the signs: Odala (Odin or inheritance), Reido (journey), Fehu (woman or cattle, goods), Kaunaz (ship or audacity), Thurisaz (giant in the futhark, thorn in the futhorc), Wunjo (voluptuousness) and Inguz (ancestral lineage). But, given the time, these can only be mere reminiscences devoid of meaning.

6. Definitive tests

The material extracted, under the control of the Paraguayan military authorities, from the Escondrijo de las Runas no longer leaves any doubt as to what it was not,

until then, but a theory, solidly grounded, to be sure, but based on the mere convergence of evidence of which each one, or nearly so, was subject to caution if considered in isolation. From the analysis and synthesis of data belonging to as different domains as possible. It appeared that Vikings had settled in South America in the eleventh century and that their empire had been destroyed around 1290. Our anthropological study of the Guayakis had shown, moreover, that these "white Indians" were in fact the descendants, degenerated and recently slightly mixed, of Europeans of Nordic race who had previously lived for a long time on the Altiplano. Now, our excavations allowed us to find runic inscriptions belonging to the ancestors of our cannibals, and one of them bears, in addition to the drawing of a flame, the date 1305. We could not ask for more.

The interpretation of runic ideograms is always difficult to make. Those that we have just translated, including one that does not come from the Urn of the Treasure, express, however, too well the disorientation of the "Men of Tiahuanacu" lost in the tropical forest for us not to accept, with the reservations that prudence imposes, a meaning that coincides perfectly with history. All the more so since the CM-4 fragment - a true "Rosetta Stone", in its own way - undoubtedly confirms its origin, since it contains a Viking name, Inguk, written in alphabetical signs. Even more: this piece shows us that the author of the inscription - then the human group to which he belonged - was steeped in Scandinavian mythology, but, if our interpretation of the acronym RIP is accurate, at least superficially Christianized. It also allows us, thanks to the rongo- rongo signs found in it, to provide proof that the whites of Easter Island had come, they too, from Tiahuanacu and were therefore Danish.

The mixture, in the inscriptions, of letters coming from different runic systems - the old futhark, the new futhark, the dotted futhark and the Anglo-Saxon futhorc - allows us, on the one hand, to confirm the time of the arrival of the Vikings in America, on the other hand, to specify the itinerary of their journey; finally, to reinforce the evidence we already had of their later contacts with Europe. Only in the 10th century, in fact, the Danes could use indifferently the letters of the old futhark and those of the futhorc, and this only in their colonies of Great Britain and Ireland. The dotted futhark, on the other hand, was born later: it did not yet exist - or, at any rate, it was just beginning to be used in Denmark - when Ullman and his men landed in Mexico, before moving on to Peru. Its use in our inscriptions, together with the Christian elements that, manifested in

Tiahuanacu, seem to be represented in one of the pieces from Cerro Morotí, poses a problem of special importance.

III The white apostle

1. An invention of the Jesuits?

The surprising thing, in the conclusions to which our first two chapters led us, is that a group of Tiahuanacu Men had considered it opportune to take refuge in the Paraguayan jungle, then so inhospitable and so little made for them. Why, while they were at it, had they not stayed in the Beni of present-day Bolivia, at the foot of the Andes, where the di agüitas of Cari had not gone to look for the Danes who had retreated in the region and where Alcide d'Orbigny, at the beginning of the XIX century, could still find and study their descendants, or even in the seductive Santa Cruz of today where the Guarayos live, who seem to have the same origin? Logic, by the way, does not always inspire fugitives.

But Cerro Morotí is 1,600 km as the crow flies from Lake Titicaca' and one could not get there without having had time to reflect. There remains a double possibility: 'that the ancestors of the Guayakí followed a known path; or that they were surprised by the defeat of the island of the Sun while they were garrisoned in one of the marks of the empire.

In the 13th century, there was a road that went from the Altiplano to the Atlantic Ocean, passing through Paraguay, as we will see in the next chapter. This fact alone makes plausible, and even probable, the presence, in the region we are interested in, of permanent forts where soldiers lived with their families. Perhaps, even, and the discovery in Cerro Morotí of runic inscriptions that are difficult to attribute to foot soldiers tends to confirm it, the two hypotheses are jointly valid. In this case, some refugees from Tiahuanacu would have retreated to the strongholds of Paraguay where they would have settled and would have degenerated, unless they had continued their journey to the Atlantic and gone to sea.

That there were, before the Spanish and Portuguese Conquest, whites in Paraguay, in the Guayrá (cf. Map, at the end of the volume) and in various parts of the

Brazil, as witnessed by the Jesuits who evangelized the region in the 16th and 17th centuries.

XVII and turned it into an empire: the famous Missions. The first priests of the Society who penetrated the virgin forest that then stretched from Asunción to the Atlantic, were extremely surprised to hear the Indians talk about them, and even more so when they realized that they were Christians who had left some traces of their faith in the indigenous beliefs. The simplest thing, in this regard, is to quote Fr. de Charlevoix who summarizes perfectly the accounts contained in the *Cartas Annuas*, the reports sent each year to Rome by the Jesuits of Paraguay, and in particular the letter of Fr.

"This nation, writes Father de Charlevoix, is very superstitious. An ancient tradition says that the Apostle St. Thomas preached the Gospel in their country (the country of the Mañacicas. N. of A.), or sent there some of his disciples; what is certain is that, in the coarse fables and monstrous dogmas of which their Religion is composed, many traces of Christianity are discovered. It seems above all, if what is said be true, that they have a slight idea of a God made Man for the salvation of the Human Race; For one of their Traditions is that a woman endowed with perfect beauty conceived, without ever having lived with a man, a very beautiful child, who, having reached the age of manhood, performed many wonders, raised the dead, made the lame walk, restored sight to the blind and, having one day gathered a People, rose in the air, transformed into this Sun that illuminates us. If there were not, say the Maponos, so great a distance between him and us, we could distinguish all the features of his face.

"These Indians greatly honor the Demons, who are made to appear to them, they say, in the most frightening forms. They acknowledge a great number of Gods, among whom they distinguish three who are superior to the others and form a Trinity composed of the Father, the Son, and the Spirit. They give the Father two names: Omequaturiqui and Uragosorisi; they call the Son, Urasana and the Spirit, Urapo. It is the Father's wife, called Quipoci, who without ceasing to be a virgin became the mother of Urasana. The Father, they also say, speaks with a loud and distinct voice; the Son speaks from the nose; and the voice of the Spirit, if it is not thunder, comes very close to it. Sometimes Quipoci makes himself seen, resplendent with light; the Father is the God of Justice and punishes the wicked; the Son, his Mother and the Spirit act as intercessors for the guilty; these three Gods also bear a collective name, which is Tiniamacas."

To this summary let us add, according to Fr. Guevara, a mention of the Flood, common, in its essence, to all Amerindian peoples, or almost common: "The generation of

the Guarani was not extinguished by the waters of the universal flood... because Tamandaré, the most ancient prophet of the nation... had advance news of the future flood... and he repaired himself from the floods with some families on the eminence of a very high palm tree, which was loaded with fruit, and supplied him with food".

As for what Charlevoix, in the language of his time, calls "coarse fables" and "monstrous dogmas," it contains, alongside the beliefs that constitute the common background of the Tupi-Guarani religion, pagan elements that are strangely close to Germanic mythology and must be traced back to the pre-Christian period of the Danish presence. Guevara tells us, for example, with respect to the Mocovies, established to the west of Asunción: "We know from their traditions by which their souls ascended to heaven. The Mocobís (sic) feigned a tree, which in their language they call nalliagdigua, so tall that it reached from the earth to heaven. Through it, from branch to branch, gaining ever greater elevation, the souls went up to fish in a river and very large lagoons that abounded with fish of great bounty". This is exactly the Scandinavian myth of the Yggdrasill ash tree, transposed to a fishing village. Nor does it lack a version of the end of the world - partial, here, it is true - that recalls the exploits of the wolf Fénrir and those of the Monster of the Earth of the Nahua: the soul of an old woman that nobody had helped to fish became a capivara - a capybara, a water mouse the size of a wild pig - and gnawed the Tree of the World until it collapsed, causing irreparable damage to the entire Mocoví nation. For the Mbyáe of eastern Paraguay, the universe rests in five Pindó palm trees. A sixth stands in the center of the Earth, where the Father of the Race - the Father Sun - was engendered on the banks of the spring where the Creator and his wife had satisfied their thirst. It sounds like a story from the Edda.

Much rarer is a phrase of Guevara's that contains, although incomprehensible, a disturbing indication:

"The Mocovies, to the cabrillas, that is, to their Gdoapidalgate, whom they venerated as creator and father, never sang adulatory songs to him; content with celebrating their discovery with noise and shouting". Truly, one wonders what this creator of cabrillas could mean. Perhaps the good father has misunderstood what the natives told him. But the name of the supreme god of the Mocovies, Gdoapidagalte - and this name has no meaning in Guaraní - begins with two syllables, gdo (which strangely resembles goat in old Scandinavian). Even more curiously, this unusual animal is mentioned, in 1555, in the first *Relación de los Augustinos sobre sus misiones peruanas de Guamachuco*, north of Lima and east of Trujillo, which tells how,

according to local mythology, "Ataguru created his servants Sugad-cabre and Ucioz-gabrad (and) together with these to Guamansuri (whom he sent) to the province of Guamachuco, (where), when he arrived, he found there Christians, who in the language of Guamachuco are called Guachemines, and that he came very poor among them". Cabra is a Castilian word and the absence of a capital letter seems to indicate that it was not a personal name. Gabrad seems to be nothing more than an accidental deformation of the previous word, badly copied or badly read.

All this seems somewhat incoherent, probably because we do not know what significance the mysterious goats in question might have had. Perhaps we should look for the solution to the problem in Scandinavian mythology. For Thor usually rode in a chariot drawn by two goats. He did so, especially with Lóki of Utgard, his most famous journey to the Land of the Giants.

Let us return to St. Thomas: did the Jesuits invent this story? We do not believe so, and we even find, in one of his texts, convincing proof of their good faith. In a Carta annua of 1614, Father Diego de Torres, Provincial of the Society, related, in effect, that the holy Apostle had arrived, from Brazil, to the Guayrá by the Tibagipa River. This watercourse exists, but it is simply called Tibagí. Pa is a Guarani suffix meaning "all, whole". Then, the informant of Fr. de Torres, who probably did not yet master Guarani in all its nuances, had limited himself to transcribing what the Indians had told him. He had been told "Tibagipa" and repeated "Tibagipa" without understanding that the word meant: "the whole Tibagipa", from its source to its mouth.

The Fathers, moreover, at first received with the greatest reserve the stories of the natives. Charlevoix, as we have already seen, doubts the preaching of St. Thomas: "this nation is very superstitious...what is certain is that (one discovers in their religion) many traces of Christianity...". But Charlevoix was writing in Paris, without ever having set foot on Paraguayan soil. It is more interesting to quote Fr. Lozano, who knew the country and its inhabitants very well: "...it cannot be said that it is a certain thing in which there can be no room for falsehood, because there are no monuments of that time to testify to it; but it is undeniable that the constant and uniform tradition of different peoples of this new world, the signs and vestiges and the name of the apostle known since time immemorial by them, make this coming very probable, without being able to be denied without some note of capriciousness or recklessness".

Cataldino, one of the first missionaries to relate the indigenous traditions concerning the White Apostle, never did so except with extreme prudence:

"...peculiarities which, it is true, I admired greatly when I heard them..."

I would not have given credence to them, or at least I would have had a strong suspicion that it was the lightness of the Indians, if they had not told me this long before it happened, having it as an ancient tradition of their past". The good father shows, moreover, an innocence that reinforces, if not his capacity for judgment, at least his good faith as a storyteller. Among those "peculiarities" that the Indians had told him "before they happened", he mentions the fact that the Indians would be concentrated in villages that "would have a Spaniard as their captain"....

On the other hand, the superiors of our missionary were less prudent and less naive. Father Diego de Torres, the recipient of the letter we have just quoted, wrote calmly the following year, from Cordoba, in present-day Argentina, where he resided, in one of his Letters Annuities: "It is a fact that the Apostle St. Thomas has walked through all the regions of Peru. It is even more admirable that this saint has visited this last corner of the world and this remote province, preparing the ground for the greatest benefit that God had to do to these Indians through our fathers".

These few quotations, and we could multiply them without adding anything to them, sufficiently clarify the problem. The fathers that the Society sent to the Missions were neither wise men, nor philosophers, nor even theologians, but men of action and organizers. They had the faith of the charcoal burner, solid and without nuances. When they arrived in Paraguay, they thought they would find savages possessed by the Devil. What a surprise when these idol worshippers, cannibals and polygamists, to top it all, told them that a Christian preacher, in other times, had traveled the region, had left them prophecies that were coming true and had spoken to them of a Trinitarian God whose Son, redeemer of the human race, had been born of a virgin! The Indians, we have no doubt, had certainly embellished their traditions somewhat. But they could not have invented everything, especially since the same stories were heard, from Bahia to Peru - not to mention Mexico - among peoples who, at least at the time of the Jesuit evangelization, did not have the slightest contact with each other.

There must have been, therefore, some truth in the origin of traditions that were too similar to have arisen spontaneously. But this something was then, and to this day, perfectly inexplicable. It could, at least, be used ad majorem Dei gloriam. It was enough to give the unknown Preacher the name of Apostle and to affirm plainly and simply as an indisputable fact, not without embellishing it with evangelical miracles - the lame, the blind, the resurrected - his passage through Paraguay. The Provincial Fathers and their superiors took care of the matter. Perhaps in this way they helped the Christianization of the Indians.

But, surely, they were responsible for the incredulity with which Americanists, with very few exceptions, have always received testimonies nevertheless worthy of faith. Thus, for example, Jiménez de la Espada, a conscientious historian to whom we owe the publication of numerous chronicles of the times of the Conquest. He refuses any analysis of the accounts given by the missionaries. For him, the mention of the Apostle St. Thomas is inseparable from the indigenous tradition as told by the Jesuits. And since the presence of the Apostle in America is inadmissible, there is no choice but to reject the whole. Nothing could be more wrong.

2. Pay Zumé, the White Apostle of Guayrá and Paraguay

Of course, the indigenous traditions had never spoken of St. Thomas, but of a personage of priestly appearance and behavior that the Guarani called Pay Zumé, Pay (or, more correctly, pa'i) in their language, means soothsayer, priest, father in the ecclesiastical sense of the word, and is applied, since the Conquest, to Catholic priests as, in the still pagan tribes, to sorcerers. From the name Zumé, whose probable origin we will see later, the Jesuits made Turné and then Tomé. Now then: in Spanish, Santo Tomé is often said by Santo Tomás. The onomastic falsification is flagrant. It is proved by the fact that Father de Charlevoix, who writes in French, does not hesitate, in spite of his prudence, to turn the final e into an a. Pay Zumé or Turné thus becomes Pay Zuma or Tuma. Hence Thomas, the only French form of the Apostle's name! This cannot be a transcription or typographical error, since this substitution is found nowhere else in the works of the good father.

Let us leave these unpleasant procedures. For us, they are of no importance, since our search, by the way, will not lead us to the discovery of the Apostle of the East Indies. Let us return to the accounts of the missionaries and see what they bring us. To better follow the itinerary of the saintly man, arriving at Guayrá "by the sea of Brazil", let us begin with those that refer to the Portuguese lands, whose southeastern border was located, in the 16th century, north of the Paranapanema River (cf. Map at the end of the volume).

It was Fr. de Nóbrega, the first Provincial of the Society of Jesus in Brazil, who, in a letter dated 1549 in Sao Salvador da Bahia de Todos os Santos, a city better known today as Bahia, although its official name has not changed, tells us for the first time about the passage of Pay

Zumé in northern Paraguay. It is already about the character that we will meet again throughout our study: a white thaumaturgist priest who, with a group of disciples, preached to the Indians "the faith of Heaven", as Charlevoix says, and the rules of Christian morality, not without adding some practical advice on the cultivation of cassava and on how to make tapioca with this tuber.

What is of special interest to us are the geographical points where Nóbrega and other Jesuits after him found, in the indigenous traditions, traces of the Apostle. These points are three: Bahia, where Pay Zumé landed in Brazil for the first time; Cabo Frio, 200 km as the crow flies north of Rio de Janeiro and 240 km south of the cape still called Sao Tomé today; the island of Santos, in the bay where the port of the same name is located and where, in the 16th century, the captaincy of St. Vincent was located. In the Bay of All Saints, when Zumé was being pursued by enemies who tried to kill him, a 2.5 km long sand road, which the Indians called Maraipé, or White Man's Road, miraculously emerged from the waters.

Perhaps it is appropriate to add to this enumeration another point of the Brazilian coast, further north: the mouth of the Amazon, river that the Danes of Tiahuanacu used, as we saw in *The Great Voyage of the Sun God*. Father Nicolas du Toict, better known by the Hispanicized name of Nicolas del Techo, tells in fact that Brazilian settlers of the frontier, traffickers of Indian slaves who had come to the new Guarani villages to venere - to fornicate -, had penetrated with difficulty, and not without considerable danger, to the Marañon River - this was, at that time, the name given to the Amazon - and had found that the Indians of the region preserved, by tradition, the memory of St. Thomas.

The mention of Cabo Frio as a stopover for Pay Zumé acquires a very special importance if we compare it with the Guarani myth of the origins, as related by Father Guevara, whom we must quote in extenso: "According to the very ancient tradition that ran in his time among the Guarani Indians, they said that two brothers with their families, from the sea, arrived embarked at Cabo Frio, and then to Brazil. Everywhere they looked for other men to keep them company. But the mountains, jungles and campaigns were inhabited only by wild beasts, tigers and lions. With this they persuaded themselves to be the only inhabitants of the land, and resolved to erect cities for their abode, the first, they said, in the whole country."

"In such a brotherly society and fruitful alliance, each and everyone enjoying the fruit of his useful work, they lived for many years, and the number of families increased considerably. But from the multitude originated disturbances, dissensions, civil wars and division.... In order not to be consumed with weapons, the families were divided. Tupi, as the eldest, remained in Brazil, with the possession of the land he already occupied, and Guarani, as the youngest with all his descendants withdrew to the great Rio de la Plata, and fixing his abode to the south, became the progenitor of a very large nation, which eventually spread along the banks of the river, and the most Mediterranean of the country, to Chile, Peru and Quito.

It is evident that the memory of an arrival by sea, and precisely at Cabo Frio, cannot refer to the ancestors of the Guarani themselves or of any other Amerindians. It can only refer to whites who landed in Brazil, found in the region only "wild beasts", that is to say, no civilized people, and built cities - the Guarani knew only the villages of cabanas - to disperse later, as a result of intestine quarrels, throughout South America. The statement that a fraction of the newcomers had gone from the Rio de la Plata to "Chile, Peru and Quito" would suffice to show that they were undoubtedly whites. For the Guarani have never occupied those regions, while the itinerary Cabo Frio-Paraguay-Peru-Ecuador was on the contrary, as we shall see, that of Pay Zumé and his companions.

What matters, for the moment, is to note that, in Brazil, the Apostle limited himself to making landfall at various points along the coast, without ever penetrating the interior. Moreover, if he had come from Europe and his ship had left the Equatorial Current at the southernmost point of its curve (cf. Fig. 13), he would have reached the north of Brazil. Let us note, finally, a strange coincidence to which we will return in Chapter VI: in 1504, the Dieppense captain Paulmier de Gonneville, returning from an expedition that had taken him to the coast of Santa Catalina, off the Guayrá, stopped in the country of the Tupinambás - whose coastal center was, precisely, Cabo Frio - and in Bahia. Was it by chance, or did he have geographical data known to the Normans? And we can ask ourselves the same question about another Dieppense captain, Jean Cousin, who would have reached the mouth of the Amazon in 1488.

In any case, Pay Zumé did not stop in Brazil. He only followed its coasts, from stopover to stopover. The same did not happen in the Guayrá, that is to say in the region, located to the east of present-day Paraguay, where the Jesuits later established flourishing reductions that they had to abandon at the beginning of the 17th century,

under the pressure of the Portuguese bandeirantes who transformed it into what is today the Brazilian state of Paraná.



The first testimony we have about the stay of the Apostle in Guayrá, much earlier than the letter of Fr. de Nóbrega, we owe, not to a Jesuit, which contributes to discard any idea of a plain and simple invention on the part of the fathers of the Society, but to Father Bernaldo de Armentía, Franciscan commissary of the Province of Jesus, in Paraguay. It dates from 1538 and we find it in a letter addressed to Juan Bernal Díaz Lugo, oidor of the Council of the Indies. It does not refer to Pay Zumé, but directly to Santo Tomé and one of his disciples, an Indian named Etiguará who preached "at distances of two hundred leagues" - some 1100 km - and who, long before the Spaniards had been heard of, announced the arrival of "brothers of Santo Tomás" who would baptize the Indians. Without omitting, of course, to condemn polygamy and consanguineous marriages, nor to teach them "songs that they keep and sing to this day". On the contrary, it is the name of Pay Zumé that appears in a royal document of 1546, also prior to the first Jesuit letter, which relates a highly significant anecdote. To go to Asunción, Father Bernaldo de Armentía had joined the expedition of the Adelantado of the Río de la Plata, Don Alvar Núñez Cabeza de Vaca, of which we will speak at length in Chapter IV. At one point in the crossing of the Guayrá, the leader of the column "dexó-recagados trexe xpianos (Christians) y murieron dos dellos y los demás escaparon diciendo que eran hijos...".

of Pay Zumé, who is the Commissioner Fray Bernaldo de Armenia (Armentía), a friar of the order of St. Francis".

Therefore, recently converted Indians called a Catholic religious man "Pay Zumé". Exactly as the Nahua gave the Spanish chaplains, at the time of the conquest, the name of popes that did not belong to their language, but came, on the contrary, from the Irish monks who had evangelized Mexico five centuries earlier.

Giuseppe Cataldino - an Italian - provides us with much more abundant information and his letters to the Provincials of the Society of Jesus constitute unquestionably, as Lozano says, "the purest source of news".

It is worth quoting at length from his 1613 letter to Father Diego de Torres: "These Indians had told me many things from the beginning about the glorious Apostle Saint Thomas, whom they call Pay Zumé, and I have not written them before, to certify myself more and find out the truth. They say, then, the elderly Indians and principal chiefs, that they hold as very certain, by traditions derived from fathers and sons, that the glorified Saint Thomas the Apostle came to their lands from Azia to the sea of Brazil and.... he told his ancestors many things to come, and among them the following: that priests were to enter their lands and that some would enter only in passing to return later; but that other priests who would enter: "with crosses in their hands, those would be their true father and would always be with them and would teach them how to save themselves and serve God.... He also told them that when these priests entered these lands, they would love each other very much and the wars that they continually waged against each other would cease. That then they would not have each one but only one woman, with whom the said fathers would marry them... that they would not have Indian women in their house to serve them and they would bring bells; that they would use all the foods that they have, but they would not drink their wines...".

Cataldino brings us, in the same letter, important geographical data regarding the itinerary, which we will reconstitute in the next chapter, of Pay Zumé through the Guay; "... crossing the Tibaxiva river... which was then full of Indians, he went through those Indians of the Campo del Huybay river, and from there he crossed to the Piquirí river, where they do not know where he went". Diego de Torres, Provincial of the Society, writes more correctly, in his annual letter of April 1614, "Tibagipa river": we have already seen that the exact name of this watercourse is Tibagí. As for Huybay, this is the Spanish phonetic transcription of the name which, on current maps, is spelled Ivaí. Lozano, on the other hand, specifies that the saintly man went from the Pequirí to the Iguazú. Lo

that confirm both the route that Pay Zumé traveled in the Guayrá, as we will see, and the itinerary he followed in Paraguay itself.

When Father Ruiz de Montoya entered Tayatí, in the Guayrá, in 1624, the Indians of the region received him effusively. The traditional prophecy about the return of the priests "obliged them to give us such an extraordinary welcome", he says. Everything, however, in Pay Zumé's predictions, should not have pleased the Guarani. Especially the one that referred to obligatory monogamy. In fact, they gave the missionaries the nickname they already applied to their saintly predecessor: Pay Abaré. E. P. Ruiz de Montoya explains that abaré -avaré, according to modern spelling- means Homo segregatus a venere, chaste man. This is a euphemistic translation. For Pay Abaré means very accurately, except for respect, Padre Marica. Montoya was not unaware of this, since he recognized that "the Magicians and sorcerers, who commonly contradict the Gospel, by opprobrium call us abaré". And he explains why: "The virtue of virginity, chastity and celibacy, they ignored it in such a way that they considered it as unhappiness, and as a very great happiness to abound in women, and to have many children, many maids, and family". The good father adds, not without reason, that the fact that the Indians gave Pay Zumé the nickname of Pay Abaré is proof that he was a Christian priest. Never had the "old men, the Magicians and sorcerers"... "who usurped the word Pay" would never have done the same with abaré, an insulting word if there was one.

This nickname helps to explain why the missionary was not a great success among the Guarani. Later, they embellished their memory of him. But at the time of his preaching, they did a thousand and one things to him and tried more than once to "asaete him", as Father de Nóbrega recounts in his letter of 1552. Later on, the Jesuits will insist much less on this kind of episode....

3. Thunupa, the White Apostle of Peru

Possibly mistreated once again, Pay Zumé disappeared one fine day from Paraguay. He will reappear, under the name of Thunupa, in Peru. We will study in the following chapter the path he followed to get there. Suffice it to say, for the moment, that he is found again - always according to the chronicles - in the current Bolivian provinces of Tarija and Santa Cruz. Dr. Francisco de Alfaro, quoted by Father Lozano, writes: "When I was visiting the Governorate of Santa Cruz de la Sierra, I learned that there was news in all that land of a Saint called Pay Tumé, who had come from the Paraguayan side, and that

had come from very far away, so that I understood that he had come from Brazil through Paraguay to those lands of Santa Cruz".

Ramos specifies: "What I have heard from curious people about this glorious saint, whose name is still unknown, is that he came to these lands of the Piru, through Brazil, Paraguay and Tucuman. But Father Lozano excludes his passage through the latter province, which then included the current territories of the Argentinean Ñoroeste, from Cordoba to the Bolivian border. Fr. Antonio de la Calancha, an Augustinian from Peru, has the apostle arrive in Tarija at the same time through Tucumán and through

Chile. We will see later that he was wrong about this last itinerary. All this, moreover, is very confusing. Not so, far from it, the Peruvian tradition.

It is undoubtedly the same personage who, having arrived from Santa Cruz, appeared in the Altiplano where, already in the first years of the Conquest, the chroniclers collected the indigenous traditions that mentioned him. However, he was not called Pay Zumé, although the Augustinians, following the example of the Jesuits, did not take long to identify him with Saint Thomas and to attribute to him the name of Turné. Fr. de la Calancha gives us a highly comical example of the efforts made in this sense: "In all the provinces, past Brazil, where they called him Tomé, from Paraguay to

Tarija... they called him Turné and Tunurne, as we will see". In reality, we will not see anything, since the chronicler does not return on the subject. On the other hand, he explains the philological origin of the name Tunupa: "A person of all religious authority, of letters, knowledgeable in the language of the Indians, among whom he has lived for nearly fifty years, says: that the Indians corrupting the name of Thomas, or taking advantage of letters of his name using them to pronounce the U for the O, named him Tunupa and the second Taapac by contraction, as the Sacred Scripture uses in several places....; leaving Saray without a letter and Abraam adding one, God changed the meaning of their names from humble to majestic. To St. John he took the name that had three or four letters and formed for him another name of greater loftiness, called Ioannes and called him Bonaerges... and thus it is reasonable to say that calling our Apostle and disciple by these two names was to use some pronunciation of his name to give them names of divine authority, when theirs (which these saints could have declared to the Indians) were humble names and of no majesty". Generously, Father de la Calancha attributes his own work to God.... All the Peruvian chroniclers, moreover, did not act in the same way.

In this way, far from it, and, as in Paraguay, there was no lack of skeptics among them. Sarmiento de Gamboa, for example, treats very badly the Aymara myth of the creation of the world by a white God: "This ridiculous fable of these barbarians", he says. Cieza de León goes to see the statue of a temple of Cacha of which "the Spaniards publish and affirm that it could be some apostle", even assuring that he has a rosary in his hands, "which is mockery, if I did not have blind eyes.... If this or the other was one of the glorious apostles who in the time of their preaching passed through these parts, God Almighty knows, I do not know... I believe that until our times the word of the Holy Gospel was neither seen nor heard". And Fr. Ramos, who always speaks of a saint but is very careful never to give him a Christian name, does not hesitate - we will give an example of this later - to reproduce several opinions contrary to his own theory.

Be that as it may, it is a fact that no one, in the ancient empire of the Incas, had ever spoken of Turné. In citing indigenous traditions, the chroniclers mention the "saint by many names: Tunupa, Tonapa, Taapac, Tarapac, Viracochapacha, Arunau, and others. But it is the first one that comes back most frequently. Pachacuti Yamqui Sacamayhua, converted by baptism into Juan de Santa Cruz, gives it, however, a somewhat different spelling from that found in the writings of the Spaniards. This Hispanicized Indian was a very cultured man and had a thorough command of Quichua and Aymara, the two indigenous languages of the Altiplano, and therefore had a better knowledge of the local traditions than anyone else. Now, he writes Thunupa. The combination of the letters t and h does not exist in Spanish. Adding an h -always an aspirated, Quichua letter- to the t of Tunupa can only have the purpose and result of achieving the equivalent of the English th - or Norwegian- whose sound appears in the language of Peru.

Well: the word *thuí* has a precise meaning, but not in Quichua: in Danish. It means priest, guess what, superior of a religious order. And **Gnupa** (pronounced **fi**) is one of the most common names in medieval Scandinavia. From *Thuí Gnupa* to *Thunupa*, there is only one step, especially considering the closed speech of the Altiplano Indians. And *Thunupa* is then linked to *Zumé*, since the pronunciation of the z is close, in some regions of Spain, to that of the English th.

No one is more suspicious than we are of philological interpretations, and even of philological "evidence". We must recognize, however, that there is nothing surprising in the fact that, in a Danish colony, a priest bears the title of *Thuí*, nor is there anything strange in his being called *Gnupa*, whether it is his real name or the name given to him, in their language, by the Men of *Tiahuanacu*. *Salcamayhua* is in charge of dissipating our last reservations. Precise, indeed,

that the Apostle was called Thunupa Vihinquirá and Thunupa Varivilica. Quira, in Quichua (kira, according to the current orthography) means "son", in the broad sense of the term, "descendant". And vihink, if one takes into account the double fact that the h is aspirated, in Quichua, and that the k and the g are confused, is really very similar to vihink. Priest Gnupa, son of Viking: impossible to demand a clearer definition! As for Varivilica, we have the impression that Salcamayhua took El Píreo for a man, as La Fontaine says. This word comes, in fact, from two Scandinavian words: vari, warrior, from which came the name of the famous Varangians, the Viking conquerors of Russia, and that of Varinga, the mythical hero of the Maoris, and virk, fortress, which gave vilka (huilka, according to the current spelling), in Quichua. Then, Thunupa Varivilica means, by the play of the Saxon genitive, something like Protective Fortress of the Priest Gnupa, the place of retreat that much needed, as we shall see, the holy man.

Are we sure that Thunupa was a priest, and a Christian priest? On this point, there is not the slightest hint of doubt in the minds of the chroniclers, even when they refuse to identify him with Saint Thomas, like Cieza de Leon, even when they do not hesitate, like Father Ramos, to cite the adverse opinion of this or that religious who does not want to see in him but a sorcerer "contrary to the Saint... just as Saint Peter had Simon the Magician as his opposite and emulator", according to the words of Bernabe Sedeño, priest and beneficiary of Carabuco. Thunupa traveled the country incessantly and everywhere he preached "the law of God" and taught the Indians, to whom he spoke "lovingly and with great gentleness", the love of neighbor and charity, reproached them for their vices and exhorted them to have only one woman. Everywhere he attacked the cult of the Sun and destroyed the idols. Everywhere, too, he cured the sick, restored sight to the blind, expelled the demons (C10), caused the fire of heaven to fall on the wicked, so violent that the burnt stones became as light as cork (r>1r14). It is likely that all this has been somewhat "updated" by the Indians and by the missionaries. Even stripped of any "apostolic" or other fantasy, the image of Thunupa remains, in any case, that of a Christian preacher.

The same is true of his physical appearance. All the chroniclers that mention him describe him as a thin man, of tall stature, white, blue-eyed and bearded Oliva specifies that he had wavy hair; Ramos, citing the testimony of Archbishop Toribio Alfonso Mogrovejo, that his beard was red-haired. According to Betanzos, he wore his hair short, with a crown in the manner of the priests, while Salcamayhua attributes to him a long gray hair and presents him as an old man. Sometimes he wore a "vestidura" or a tunic with a belt that "gave him even

The latter specifies that he was dressed "almost like the Indians" - Salcamayhua, Betanzos - in white; at other times he was dressed "almost like the Indians - Ramos - or wore a purple shirt and a crimson blanket - Oliva -, which must have given him a somewhat episcopal appearance. Sometimes he carries in his hand a breviary -Salcamayhua, Betanzos- and a staff or staff -Salcamayhua, Ramos-. He always has an authoritative and venerable appearance.

The few divergences that stand out from these descriptions, which are essentially in agreement, could be attributed to a tradition that has been distorted, depending on the religion, by a long oral transmission, or also to circumstances of time and place. Nothing, by the way, forbids to think that Thunupa could have changed his clothes and let his hair grow.

And it is logical that he has aged. A doubt remains, however: was he a single character, or several? The chronicles give us the answer: "He went north... along the mountain road, and was never seen again", writes Cieza de León.

The Indians "say that, after some time had passed, they returned to see another man similar to the one mentioned above, whose name they do not tell". E. P. Ramos, who recounts at length, not without contradictions, the travels of the apostle, does not dare to define the itinerary of his preaching and believes that the events he describes "may well have happened at different times". Father de la Calancha, more precise, mentions "two preachers", the Master, Thunupa, and the Disciple, Taapac, whom the Indians called the son of the first, which "in the strength of their language does not mean son begotten, but adopted son". Betanzos, on the other hand, commissioned by Viceroy Antonio de Mendoza to study the question, speaks, already in 1551, that is to say less than twenty years after the beginning of the Conquest, of the viracochas, in plural, and relates that their chief, Con Ticsi Viracocha, had sent two of them to the interior of the country, one to the North and the other to the South, while he himself went to Cuzco.

Here, however, a new problem arises. Betanzos, in effect, refers to the Aymara myth of the creation of the world by the White God whom he mentions with the barely deformed Danish name given to him by the Quichuas: Huirakocha -which the Spaniards wrote Viracocha-, from hvitr, white, and goth, god. We saw in The Great Voyage of the Sun-God that this myth rested on the historical tradition of the arrival to the Altiplano of a group of Vikings that civilized the region, and that myth and tradition were not always well separated in the mind of the Indians. The same confusion prevails with regard to Thunupa. For there is no doubt that it is he whom Betanzos describes to us with the name of Con Ticsi Viracocha, that is, the White God: "He was a tall man with a tall body and had a white garment.

that gave him up to his feet, and that this vestment was tight and that he had short hair and a crown made on his head like a priest and that he walked uncovered and that he carried in his hands a certain thing that seems to them today like these breviaries that the priests carried in their hands". This same confusion, we pointed it out in another place regarding Quetzalcoatl, the White God of the Nahuas, that the tradition presents us sometimes as a warrior, other times as a priest, while the two characters are perfectly differentiated among the Mayas.

Later, when the testimonies have multiplied, the distinction will be easier to make. Father de la Cala cha, in 1636, is categorical in this respect: Thunupa did not bear the name "of Viracocha, as Father Fr. Gregorio García claims, that this was given to the first one who after the Flood came from the Septentrión to populate this New World with others who accompanied him; and as time went by they worshipped him as God". The perfect clarification. We are faced with two groups of characters: on the one hand, the pagan Vikings who arrived from the North, by sea, in the 11th century and whose chief, Huirakocha,

The Christian priest Thunupa and his disciples who reach the Altiplano through Brazil, Paraguay and Santa Cruz, without excluding, moreover, several different arrivals, staggered in time, of Christian priests, unified and mythologized, the indigenous traditions, with the name of one of them.

The only thing we are sure of, for the moment, is that one such arrival took place in the 13th century, as we established in our previous work. Salcamayhua confirms this when he tells us that Thunupa, during one of his preaching tours, arrived one day at the village of Apo Tampu (or Pakkari-Tampu). The local chief, father of the future Manko Kápak, the first Inca emperor, received him in a friendly manner, but not the population. The traveler was hosted in his house by the chief in question, to whom he gave a piece of his staff and thanks to whose influence he managed to make himself heard. Manko marched on the

Cuzco around the year 1300. The meeting between his father and Gnupa could not have taken place, therefore, but in the second half of the 13th century, before 1290, the date of the defeat of the Danes on the island of the Sun.

The hypothesis that several arrivals of Catholic priests have, over time, more or less unified under a single name should not surprise us, because the group of Huirakocha is not the only one mentioned in terms of the pagan period, although almost no one speaks of it. We owe, in fact, to Cieza

de León gave a very strange but extremely revealing account of the disembarkation at Santa Elena Point, near Puerto Viejo, in present-day Ecuador - the same place where the Men of Tiahuanacu landed after the defeat of 1290 - of giants who, at an undetermined time, devastated the region: "They tell the natives, by relation that they heard from their fathers, which they had and had from very far back, that there came by the sea in some rafts of reeds in the manner of large boats some (very) big men...". There follows a horrifying description of these giants - "the vulgar... always magnify things more than they were", clarifies Cieza- who plundered the goods of the Indians, stole their women because they did not bring any with them, but also dug very deep wells and "killed a lot of fish in the sea with their nets and devices".

Whether these giants indulged in sodomy "because they lacked women and the natural ones did not fit them because of their greatness, or because it was a vice used among them and the fire of heaven punished them, all this is of little interest to us: history is never benevolent towards the enemy. But a fundamental point attracts our attention: the strange characteristics of the boats that the giants crewed, rafts of reeds were shaped like big boats. Never any people, whatever Thor Heyerdahl says, used in the sea boats of this type that were used in the Nile, millennia ago, and in Lake Titicaca where they can still be seen today. They are really rafts, since they are made of bundles of reeds tied together, without caulking. But they are shaped like boats. Even more: with their elongated bow and stern and their square sail, they resemble drakkars from a distance. The Indians only knew the flat log rafts and reed boats of the Titicaca. The boats of the giants had the same shape as the latter: they deduced from this that they were made of the same material and built according to the same technique. It seems that the giants in question were nothing more than Vikings.

Naventura de Salinas y Cordova, secretary, in the XVII century, of the Viceroy of Peru, who mentions "the abominations of certain Giants that by the coast came narrow". Already in the 16th century, Father Miguel Cabello de Balboa had collected among the Indians of Chile a nation that contained the same geographical reference. But they were not giants, but white men of priestly appearance who came "from towards the strait which we call Magellan".

Priests or giants, who could be those sailors who, before the 16th century, sailed up the Pacific coast from the extreme south and landed in Chile and Ecuador? To answer this question, it is enough to take a look at Martín's map

Waidseemüller (cf. Fig. 3), which shows that the exact contour of South America was known in Europe at the end of the 15th century or at the latest in the first two or three years of the 16th century. The data used to trace it could only have come from Europeans who had completely traversed the coasts of the part of the continent that it reproduces and, therefore, had passed through the Strait of Magellan or rounded Cape Horn. Now then: the only Europeans who knew the region were the Danes of Tiahuanacu. '

All this has distanced us somewhat from Thunupa - from Father Gnupa - and his apostolate on the Altiplano. We saw elsewhere that his preaching had been successful, since Tiahuanacu, at the time of its capture by the Diaguita of Cari, was Christian and that the return, with the Incas, to the cult of the Sun did not eliminate all traces of Catholicism. However, in Peru as in Paraguay, the missionary suffered innumerable persecutions by the Indians and, perhaps, also by his pagan compatriots. In Cacha, they tried to stone him in Yamquisupa, he was brutally expelled, as well as in Pucará; in Carapucu (Carabuco), where he had baptized the daughter of Makuri, the bloodthirsty prince who had unified the country, he was thrown into prison and condemned to a cruel death; in Sicasica, they set fire to the "bed of esparto grass" in which he slept. Each time, he escaped thanks to a miracle. One day, however, he ventured as far as the island of the Sun, and the end came. The Indians - or the Danes? - impaled him and then placed his body on a raft that "they threw into the great lagoon of Titicaca". A miraculous wind pushed the boat to the shore of Cachamarca, which opened up to let it pass through what has since become the Desaguadero River. The raft "sailed as far as the Aullagas, where the waters sink through the bowels of the earth". Oliva gives us a somewhat different version of the same event: the killers embarked with the body that they intended to abandon on a desert island, but their boat capsized in the middle of the lake and disappeared forever.

Martyrdom, as always, bore fruit. Christianity did not die with its preacher, far from it, as we know. Even in the times of the Incas, when the cult of the Sun had been imposed again, the memory of Thunupa continued to be kept. The fifth Inca emperor, Kápak Yupanki, sent an expedition to Titicaca to fetch water from the lake to baptize his son Inka Roka during the ceremonies of the feast of Thunupa, a feast that the chronicles only mention on this occasion. The water "that had been touched" by Thunupa was poured into a golden recipient located in the middle of the Huacay-Pata plaza, in Cuzco, where he was honored. The house that had

our apostle at the foot of a small hill, near the river that is found when entering Jauja on the road to Cuzco, was preserved by order of the emperor.

Outside of Peru, we only find a vague tradition related by Father de la Calancha according to an account of the Mercedarian Andrés de Lara on the affairs of Chile: the old Indians told that, according to their ancestors, a man had arrived in the region "dressed in the costume worn by the natives of Peru, with a blanket, shirt and long hair, and having preached to them, he had left...". Therefore, it is not by going to Peru that Pay Zumé passed through Chile, as P. de la Calancha writes elsewhere, but, on the contrary, from Peru.

4. The "footprints of the Apostle

We have left for the end of this chapter an important aspect of the problem that interests us: that of the footprints that the Indians showed to the Spanish and Portuguese missionaries as proof of their affirmations, not without explaining them with some legend. According to their traditions, in fact, the feet of the apostle - and sometimes of his disciples - had been engraved in the stone, either in the place where the holy man had miraculously stopped enemies who were persecuting him, or in some high rock where he used to preach. (Cf. [Plate VIII](#)).

Nóbrega and Lozano have already pointed out this curious phenomenon in Brazil. On the coast of the Bahia de Todos os Santos (Bahia), in Itapuá, numerous footprints were found, all of which were directed towards the sea. "Footprints" of the same kind also abounded at Cabo Frio and in the countryside of Paraíba, in the vicinity, probably on the banks of the river of the same name which passes about 60 km northwest of the place in question, where they were accompanied by letters, carved in the stone, whose meaning was unknown. Ruiz de Montoya adds that at the end of the beach of Santos where Pay Zumé disembarked, in front of the bar of San Vicente, one could see the footprints he left on a high rock, a quarter of a league from the town. Lozano specifies that they were not engraved, but painted.

Near the sources of the Pequirí, in the Guayrá, says Father Cataldino, according to indigenous traditions - but only the western part of the course of this river was known at that time, whose sources the maps placed much further west than they are in reality - footprints were also seen: four, with soles and toes, adds Father del Techo. Let us also mention, according to Fr. Lozano, the traces left by Pay Zumé on the banks of the Iguazú, in the place where he had reclined "to recreate a little - his weary limbs". In the surroundings of

Ruiz de Montoya tells us, on the top of a rock, two human footprints were in the stone and the one of the left foot preceded the other. Lozano describes the megalithic monument on top of which these traces could be seen as follows: "In the pago de Tacumbú, distant about one league from

Asunción, is the stone that according to ancient and immemorial tradition of all the natives served as pulpit to the prodigious master of these regions ... It rises three states high, but it is not a single piece, but stones superimposed one on the other and shod with other thin stones... The upper stone is the largest of all and so capable that ten people have been able to fit; its flat surface, and on it are deeply imprinted the two footprints with sandals of the holy apostle, looking towards the Paraguay river, which falls towards the north side.... ... there is no doubt that these marks could have been artificially feigned by the strange hardness of the stone; because it is such, that when some of our Jesuits who went up in the year 1700 to observe and venerate that prodigy wanted to remove some dust, they dented three well tempered axes, without printing in the place of the footprints the slightest sign".

To the accounts of Ruiz de Montoya and Lozano, and the testimony of Dr. Lorenzo de Mendoza, bishop of Asuncion, mentioned by the latter, the critics did not fail to oppose an expert opinion faithfully reproduced by P. Jose Quiroga. Three geographers, frigate captain Manuel Flores, naval lieutenant Atanasio Baranda, frigate lieutenant Alonso Pacheco, had heard about the footprints of the Apostle Saint Thomas and wanted to find out if they were really footprints. They went to see and, on their return, they affirmed that the traces "had no resemblance of having been footprints of a man".

Two facts stand out from this examination: that the Tacumbú monument still existed, with its "footprints", in 1753, the date of the survey; and that the "footprints" in question did not in any way come from human feet. As for this last point, we would have suspected...

Lozano, that going up the Paraguay River from Asuncion, one found beyond the Tapetí River, at 21° 50' South Latitude, a row of rocks over which a current of extreme violence generally passed. When the waters went down, however, the footprints of a man were discovered, engraved on one of the stones. The Indians attributed them to Pay Zumé.

Apart from the engraved imprints, the chroniclers of Paraguay point out a grotto that tradition linked to the white apostle. It is still well known today and is located in Paraguari, 100 kilometers from Asunción. According to several

The cave was called "Gruta del Apostol Santo Tomás" (St. Thomas Apostle's Cave), according to testimonies, including that of Julio Ramón César, an engineer officer who spent eighteen years in the country as a member of the Border Commission. There was nothing special about it, even at that time, except that the sun entered through a skylight. It was believed to have an altar with its lecterns and candlesticks, all made of a single stone, a sacristy and a pulpit where the Apostle preached. "Almost an oblique rhomboid, says César, is the figure that this cave gives at its base.... Its sky... is covered by two disformed stones, one of which is more than 10 rods long, its width being introduced by the sides that form the collateral sides. These are of an enormous stone of the same hill, which I suppose to be mineral, but flat and smooth as the most lucid room could be made.... (The) sunlight... enters through an opening that falls on the right side, over the door or entrance of the cave, whose light can only be perceived inside the room.... The large stones of this hill are baroque, which perpendicularly fall one on top of the other, sitting horizontally, and of great volume, whose joints are barely perceptible".

This grotto was, evidently, a place of worship and the detail of the sunbeam seems to indicate that it was a solar cult, then previous or, at least, foreign to Pay Zumé. The description suggests a subway bipod dolmen. Perhaps the fact does not lack some relation with the temple, of which Lozano speaks to us and, that rose in the hill of Nautinguí, near the Mountain range of Yvytyrembá. In this Sancta Sanctorum, according to the own terms of the chronicler, the Indians venerated the bones of a certain Urubolí or Urubumorotín: White Crow, in Guaraní.

It goes without saying that, in Paraguay as elsewhere, crows and, in particular, the urubú - a species widespread throughout South America - are black.

Who could this White Raven⁷ be, then, a pagan priest of white race? A companion of Pay Zumé, a European like him?

There is no mention, as far as we know, but a single material trace of the apostle's passage through the province of Santa Cruz.

In Peru, on the other hand, the traces reappear, numerous, according to the testimony of Father Ramos. They are found in Calango, in the valley of Cañeque; in Collanc de Lampa; in San Antonio de Conilap, Department of Chillaos; in the province of Chachapoyas (Alto Amazonas) and on the island of the Sun, in the middle of the Titicaca. Everywhere, these footprints are deeply marked in the rock.

One of them, that of Calango, is known to us thanks to P. de la Calancha who transcribes two descriptions of the stone on which it is traced. The first one is

is due to Fray Raimundo Hurtada, doctrinant of the town, who writes: "...a very large rock more than twelve feet long, in a hillside loft on some platforms like large stair steps next to the old church and old house of the fathers; in this white rock very smooth and polished, different from the others that are over there, that when the sun or the moon gives it glimpses as if it were silver, there is an imprint of 14 points in it sunk as if it were of soft wax, and on one side many letters in lines".

The other testimony is more precise. It is contained in the report sent in 1625 to Archbishop Gonzalo de Ocampo by Licenciado Duarte Fernández, visitor of Calargo: "Next to where the old church was, there is the stone of which the traditions say so many antiquities. It is of a shining blue and white marble; it is twelve and a quarter rods raised by a head; six and a half rods long and four and a half wide; it is figured and printed a plant of a left foot of more than twelve points and above some signs or letters to XX, as I will put in the figure; below are some circles and others like keys; the Indians did not want to say its origin. It was cacique in Calango D. Juan Pachao and this and another old Indian declared and after some diligences they confessed to be tradition of their ancestors that in the general language (the Quichua. N. of the A.) this stone was called Coyilor Sayona, that means: stone where the star stood; and in the maternal language it was called among those of the partiality Yumisca Lantacaura, that means the garment or skin of the star".

Father de la Calancha - who, for his part, writes Cantaucaro - specifies that the Indians said that the star was the vestment of the Saint. He is scandalized by the fact that the Visitor had "a mark so worthy of veneration" chopped off under the pretext that the Indians worshipped it, when the cross that had been placed on it would have sufficed to banish all idolatry. And, more importantly for us, it reproduces the drawing that the iconoclast had incorporated into his report (Cf. Fig. 14).



Fig. 14- El "cartel de señalización" de Calango, según el P. de la Calancha.

Let us note at once that it is not at all an incoherent set of indigenous-style rock engravings, but a carefully composed picture in the form of an ancient French coat of arms about 75 cm high. We see in its center the print in question, with two signs, one on each side, which may be keys as Fernandez thinks, or also the lowercase Latin letters d and b; below, three concentric circles and an anchor; and above, eleven or twelve letters. The first two may be runic and the penultimate of the first row undoubtedly belongs to the Scandinavian alphabet. But the two signs that dominate the print are lowercase Latin x's, as clear as possible, while the two J C groups and the J-C group suggest - but nothing more - the idea of Latin monograms symbolizing Jesus Christ. In any case, the whole is meaningless to us. But it is linked, without any doubt, to the Danes of Tiáhuacu - the Indians of the Inca period did not know the anchor - and most probably to Father Gnupa: the mixture of Latin and runic letters, on the one hand, and the medieval and, more especially, French form of the shield seem to indicate it.

What would represent those footprints, all similar - always marked on a rock well in sight, except in the case of the Paraguay River, and, when there are two, one in front of the other - that are found, not only in the itinerary of Father Gnupa, but also in the marks of the Tiahuanacu empire: in the Cundinamarca plateau (Kondanemarka, the Royal Danish Mark, in Norrés), in Itoco,

Tocoreguá and Ubeque, according to Father Lozano, and in Chile, twenty-six leagues from Santiago, according to Father Andrés Lara, quoted by Father de la Calancha?

Nothing could be easier than to answer this question and Jiménez de la Espada, who is very fond of the myth of St. Thomas, does so without realizing it when he says that the Scandinavians used signs of this type to indicate, on the roads, the direction to follow. Nothing could be more accurate. One or two standing plants engraved or painted on a well visible rock were, for the Vikings, the equivalent of the arrows of our road signs. It is not surprising, then, that traces of this kind, sometimes accompanied by conventional signs incomprehensible to us, have been found in the places where Pay Zumé had passed. He had not left them: he had followed them. Nothing strange either, therefore, in that they have been found elsewhere and even in Mexico.

Ramos (47) brings more material evidence of Thunupa's preaching in Peru. The first is the famous Carabuco Cross. In the second half of the sixteenth century, shortly after the Spaniards had occupied the region, Fr. Sarmiento, priest of the Indian village of that name - more correctly, Carapuku - received information that an ancient cross was buried in the vicinity, on the shores of Lake Titicaca. In the course of a fight between two rival tribes, the Urinsayas and the Anansayas, the latter had violently reproached their enemies for having once stoned a saint and tried to burn a cross he carried. But they, the Anansayas, had collected and hidden it. Some young men hurried to warn the priest. According to another version, the priest found out from his sacristan who had obtained the tip from a woman "during a party and drunkenness". Or also from an Indian who was waiting for a reward.

Whatever it was, Father Sarmiento ordered excavations in the indicated place and discovered, in effect, a wooden cross about six feet long that bore two copper nails and a ring of the same metal. The bishop of Charcas, Alonso Ramírez de Vergara, investigated the matter. The result of the investigation must have been satisfactory, for he ordered the construction of a chapel and authorized the veneration of the cross. Moreover, he continued with the excavations in the place where it had been unearthed and a third copper nail was found, which was taken to Charcas. Between times, tongues had been loosened and the Indians had no longer hesitated to tell what tradition had taught them: a holy man had brought the cross and planted it on the top of a hill that the Indians used for pagan sacrifices. When the Spaniards arrived, observing that the Spaniards were erecting crosses everywhere as symbols of their takeover of the

country, they had knocked down theirs and tried to destroy it. But it had resisted the fire and in vain they had tried to sink it in the lake: no matter how much they had loaded it with stones, it had always returned to the surface. So they had decided to bury it.

Salcamayhua is even more precise: the holy man who appeared one day on the Altiplano carrying a cross that he had carved in the Andes of Carabaya - east of Titicaca - was none other than Thunupa. And Father del Techo adds that no one had ever seen, in Peru or in the adjacent regions, a material similar to that of which the cross was made and that Father Ruiz de Montoya supposed that it had come from Brazil, where there are trees of this species, through the Guayrá and Paraguay.

Is it necessary to suspect, also here, some "holy" mystification, although, for once, it could not be attributed to the Jesuits? Bandelier, who studied the problem in depth, even going to Carabuco in 1897, rightly notes that the indigenous traditions related to the cross and related not only by priests, but also by laymen like Simón Pérez de Torres and Christóbal de Jaque de los Ríos de Mancaned, could not have been invented, since they were harmful to the Indians. Father Uría also describes two very primitive paintings that decorated the Carabuco chapel and showed that the woman from whom Father Sarmiento's sacristan had received the first information must have been subjected to torment in order to reveal where the cross was buried.

A curious detail that is not without interest: when arriving at Carabuco, Thunupa not only carried a cross, but also "a small chest that, according to certain traditions, was buried in one of the hills of Carabuco", says Father Ramos whose incomprehension demonstrates good faith. For this "small chest" could only be a medieval breviary with a metal clasp, like the one Betanzos puts in the hands of Viracocha -whom he confuses, as we have already seen, with the Christian preacher of the 13th century- and like the one carried by the "Friar" of Tiahuanacu (^, a statue that only by indications of Father Gnupa or one of his companions could have been sculpted by the Indians.

The other proof that Father Ramos brings us is even more interesting. It is about "a tunic, apparently seamless, of iridescent color, and in two sandals ojotas* of fourteen points and very exquisite that dragged the ashes of the volcano of Arequipa to the port of Quilca".

* A type of Peruvian espadrilles.

Fifty years later, Fr. del Techo adds a significant detail when he mentions a

"vestem inconsutilem incognitae materiae Ínter deflagrantis montis

cineres inventam": "a seamless tunic, made of an unknown material, found in the ashes of a volcano". A seamless tunic, iridescent and incombustible, made of an unknown material in pre-Columbian South America, there is only one object that meets this definition; the coat of mail that constituted the essential part of the combat clothing of the Normans, but that the Vikings did not know and that the Spaniards, who wore breastplate, no longer used for a long time at the time of the Conquest. The one mentioned by the chroniclers - and it is difficult for them to have invented it, since they clearly do not know what they are talking about - must not have belonged to Father Gnupa, although there was no lack of priests in the Middle Ages who practiced the craft of arms. But it had surely come with him.

5. The Christianization of Tiahuanacu

The analysis of the indigenous traditions collected by the chroniclers and missionaries gives us the explanation of the presence, in pre-Columbian South America, of a Christian element and confirms the date of its contribution. The coincidence of certain sculptures of Tiahuanacu and some images, in the medieval sense of the term, of the cathedral of Amiens had led us to the conclusion that a link between Europe and the Altiplano had taken place in the middle of the 13th century. We now know that it existed. We even have some precise information about the person who made it.

The Thuí Gnupa, as the Danes of Titicaca called him, Father Gnupa, was a Catholic priest - probably a religious man, judging by the word used to name him and by the cut of his hair - who landed at San Vicente and, preaching along the way, followed an itinerary through the Guayrá and Paraguay, duly marked in the Scandinavian manner, which led him to Tiahuanacu. On his journey, he encountered serious resistance: neither the pagan descendants of the Vikings nor the indigenous people could willingly accept dogmas and, above all, customs that contradicted their beliefs and disrupted their way of life. Judging by the results, however, he succeeded, despite the difficulties, in imposing himself on the Altiplano.

Father Gnupa did not come alone: the traditions mention his disciples on several occasions. Perhaps, perhaps, they have even grouped under the name of a single personage, converted into myth, several different and even successive preachers. One of them, in any case, arrived in Peru in the second half of the

XIIIth century, after the construction of the central gate of the cathedral of Amiens: the father of Manko' Kápak knew him, and this is enough to prove it.

The data at our disposal allow us to go even further. Indeed, it is very difficult to suppose that Father Gnupa came by chance, or by sailing aimlessly, to South America. If so, Martin Waídseemüller's map would remain unexplainable, as would the Ovrehogdal Tapestry with its flames. Therefore, it is logical to think that it was the Vikings of Tiahuanacu who at some point made contact with Europe.

Was there one or several trips? We do not know. But we do know that the path followed by our missionary through the Guayrá and Paraguay had not been traced by him and, moreover, was intended to allow access to the ocean from Tiahuanacu rather than to Tiahuanacu from the ocean, since the "indicator arrows" of his signaling -the engraved or painted footprints-, at several points along the coast, were directed towards the sea.

1. The Tiahuanacu Empire

We only have very little information about the territories dominated by the Atumuruna, the Danes whose religious and probably political center was in Tiahuanacu. This gap stems from the systematic deformation that the Incas had imposed on history. They wanted to make their subjects forget the defeat of the island of the Sun and the destruction of the empire of their ancestors. Everything should have begun the day that, around 1300, the survivors of the great battle, refugees in the mountains, had retaken Cuzco and, within the framework of the new empire, had taken the Andean populations out of chaos and barbarism.

It was this official history that reached the ears of the Spanish chroniclers through the amanta, the sages of the Inca world, and which the mestizo chroniclers, especially Gareilaso, contributed mightily to disseminate. They certainly remembered the deified whites from whom the Incas descended, but the traditions that referred to them were imprecise. Only with Manko Kápak did history acquire consistency.

The pre-Inca ruins give us, however, some valuable information from the geographical point of view. Outside of the coastal zone, all those we know of, for there must be many others, are located, with one exception, south of Cuzco, that is, in the part of present-day Bolivia where the Aymara, or Collas, lived and continue to live. As for the rest, Sarmiento de Gamboa tells us

speaks, without specifying its chronology, of a Colla kingdom whose ruler, Chauchi Capac, ruled over a territory that extended from 100 km south of Cuzco to Arequipa and Atacama, in northern Chile, and, to the east, to the mountains overlooking the Moxos. We do not know who Chauchi was, but his title", Kápak, is Scandinavian (from the Norrish kappi, brave man, hero, champion, knight) and is the same that the Inca emperors would bear. It was also called, on the other hand, Colla Capac -something like Prince of the Collas- and it was perhaps the local chief that the Vikings subordinated. But the empire of Tiahuanacu extended far beyond the Colla kingdom, which probably served as a base for later conquests. The fact that the city of Cuzco, in Quichua territory, belonged to him would suffice to prove it.

Aymara traditions confirm this expansion, from Colombia to Chile, but are highly suspect.

The Inca historians had long since conscientiously removed them when the Spanish chroniclers relieved them and it is on the accounts of the latter that the contemporary Bolivian authors (°5'66) who mention them rely, even when they claim to have collected them from the mouths of indigenous people who, in any case, could only have repeated distorted versions. Let us note, however, with the reservations of the case, that the Mallku (king) Takuilla would have arrived, with his armies, up to the north of Ecuador and, in Colombia, up to the border of the present Venezuela, while, in the south, he would have reached Coquimbo, in Chile. On the other hand, he would have penetrated the plains of the Amazon and Paraguay, and to him we owe the name of Tumuk-Humak given to a mountainous massif of the Brazilian plateau, 300 km, as the crow flies, north of the mouths of the Amazon and 200 km from the sea. That's a lot for a single monarch. But it could well be a mythical attribution of the conquests actually carried out, with Aymara troops, by the Men of Titicaca. We know, on the other hand, that the Danes controlled the Chimú empire and the kingdom of Quito that they had founded. Surely there were at least contacts between Tiahuanacu and these two centers and perhaps some political unity.

What allows to suppose that this one existed is that the Incas, once reinstated in Cuzco, applied themselves to reconquer, one after another, the lost provinces. Manko Kápak, their first sovereign, did not go very far, but advanced some fifty kilometers in all directions and, according to Garcilaso, did so along the Royal Roads that led, respectively, to the four regions of the empire: the Chinchasuyu, to the north; the Kollasuyu, to the south; the Antisuyu, to the east, and the Kontisuyu, to the west. The text, always very precise, of the mestizo chronicler leaves no doubt in this regard. Manko in no way traced these routes:

"...he ordered to populate on both sides of the royal road of Antisuyu thirteen towns...". And he uses exactly the same words for the other directions.

It seems, then, that the Royal Roads existed even before the Inca conquest, facilitating it. Two hundred years after the advent of Manko Kápak, the Inca empire extended from the plateau of Kondanemarka (Cundinamarca, according to the Spanish transcription), in present-day Colombia, north to the Maulli River (today, Maule), 260 km south of Valparaíso, about 2000 km from the current border between Peru and Chile. It was limited, to the west, by the Pacific and included, to the east, the Tucumán, that is to say, all the northwest of present-day Argentina up to Córdoba, and the present-day Bolivian provinces of Beni, Santa Cruz and Tarija.

This last region is of special interest to us, since it was through it, as we have already seen, that Pay Zumé reached the Altiplano.

Now then: Yupanki, the sovereign who conquered it, did not embark on an adventure. He knew very well where he was going, thanks, Garcilaso tells us, to "a certain relationship" that his ancestors and he himself had had and according to which there were immense, populated and uninhabited lands in the area. Regarding this expedition, however, our chronicler who, at that time, could not know the South American geography, at least outside Peru, makes a very serious mistake, but easy to correct. In fact, he confuses Santa Cruz, then called Province of the Moxos, with the territory of the musus (or mosos, since, in Quichua, the o and the u constitute a single vowel). He tells us that, to reach this region, Yupanki followed the course of a great river whose source is to the east of Cuzco, the Amarumayu.

"Where this river flows into the North Sea (the Atlantic. N. of A.)," writes Garcilaso, "I would not know. But, by its greatness and the course it follows towards the Levant, I suspect that it is one of the great ones that (form) the Rio de la Plata." We know, we, that the Amarumayu - today, the Madre de Dios - is a tributary of the Beni, a tributary of the Madeira that flows into the Amazon east of Manaus. The region that the emperor Yupanki could reach by the Amarumayu is, therefore, the Beni and not the Moxos Province, located further south.

And neither the territory of the musus -or of Moso- which has nothing to do with the latter, as evidenced by the account that Garcilaso himself gives us of the expedition.

The region, says the chronicler, was covered with mountains and swamps. It could only be penetrated by river. Hence, Yupanki had a great deal of the

of trees in the area. "I do not know their Indian name," Garcilaso adds, "but the Spaniards call them fig trees, not because they bear figs, which they do not, but because they are as light as fig trees, and even lighter." With those trunks, the emperor ordered to build, which required two years, rafts capable of carrying thirty, forty or fifty men, plus the supply placed, in the center of each boat on a slightly raised platform. The "fleet", with ten thousand men, descended the river to the province of Musu.

Here, the chronicler shows an extraordinary prudence and feels insecure: "it is said that" Musu was located two hundred leagues (1100 km) from Cuzco and "it is said that" the river was, in that place, six leagues (33 km) wide and that the rafts needed two days to cross it. The distance, otherwise doubtful even for those who give it to us, means nothing. If we apply it to an itinerary that follows the Amarumayu, it takes us far beyond this river and the Beni, far down the course of the Madeira. But none of these watercourses comes even close to 33 km wide. In South America, only the Amazon reaches, before its mouth, dimensions of this order. Now then: about 200 leagues north of Cuzco, we find the Marañón, that is to say the Upper Amazon, which has, in Iquitos, if not 33 km, at least a good dozen and even more. The Royal Road reaches it, in Jaen and there are Inca ruins in the region, and even pre-Inca ruins such as those of the city discovered in 1954, near Chachapoyas, by the von Hagen expedition.

On the other hand, the *Ochroma Lagopus*, or *Ochroma piscatoria*, the tree that provides balsa wood, does not grow in southern Peru. It is only found in the extreme north and, above all, in Ecuador. This explains why Garcilaso, whose mother tongue was Quichua but who had spent all his youth in Cuzco, a southern city, did not know its indigenous name. There is not the slightest doubt, therefore, that it was by the Amazon that Yupanki tried, vainly, moreover, to reach the province of Musu. But, by taking this route, he was once again following in the footsteps of his ancestors. The inscriptions on the Painted Stone, among others, prove that the Vikings frequented the region. We may even wonder if, in 1290, they did not have some establishments there which, cut off from their base, survived for some time, totally isolated. According to Colonel Fawcett, who does not give his references, the indigenous traditions of Bolivia indicate that the Musus, at the time of the great invasions, were surrounded by their most savage vassal tribes, with orders to kill whoever tried to penetrate their territory. Perhaps, on the other hand, it is not mere coincidence that the name musu (or moso)

applied to a region where land and water are never strictly separated, is so similar to mose, Danish for swamp.

Garcilaso's error is but a reflection of the implausible confusion in which the Spaniards of the time of the Conquest found themselves when it came to the legendary lands whose memory remained with the name of El Dorado, which is but the name of one of them. In 1535, as soon as he arrived in Peru, Hernando Pizarro sent Pedro de Candia to look for the Kingdom of Ambaya and the capital, Manoa, of the Great Paytiti, emperor of the Musus; then Pedro Anzures, in 1539; finally his own brother, Gonzalo, and Orellana, in 1541. All these expeditions headed for the Amazon, which Orellana was the first to cross, by the river, from part to part. But they found nothing resembling the Land of Gold they were looking for. It seems that one of the origins of the myth of El Dorado was a religious ceremony of the Indians of Guatavitá, in Colombia, in the course of which, every year, the local prince, covered with gold dust, bathed in the neighboring lake in homage to the Sun-God. However, it was by a Tupinambá tribe - Tupi-Guarani - who, in 1539, after crossing the Amazon at its widest width in search of the land of the "Great Ancestor", arrived in Peru that the Spaniards received confirmation of the city of the golden palaces. They deduced that it was in the eastern jungles from which the Indians had come, while the Indians had in fact set out on their extraordinary march westward to reach it.

In Paraguay, the Conquistadors gathered more detailed traditions. The Indians told them that to the west, beyond the Chaco, was the empire of the Great Moxo (Mojo, according to the current Spanish spelling), the Candiré whose capital was located on an island, in the middle of an immense lake. In Puerto de los Reyes, on the Upper Paraguay, Hernando de Ribera heard of "cities with stone houses populated by clothed people", located to the northwest, that is to say exactly in Peru, on the shores of a very large lake. "All the people of these towns were farmers... who raised a lot of very large flocks of sheep with which they used in their rozas and labranzas and loaded them". Llamas, evidently, which would be enough to identify Peru. The capital of the island, whose temples and palaces were covered with gold, Barco de Centenera describes it to us abundantly, in 1602, with the palace of the Great Moxo, the fountain and its four thick golden pipes, the image of the Sun, of gold, and that of the Moon, of silver, etcetera.

Now then: beyond the Chaco was, in fact, the province of the Moxos, today Santa Cruz, from which the name of the fabulous sovereign seems to come from. But it would be in vain to look there for the lake and its island. The Spaniards did not take long to realize it. The mysterious empire then moved

towards the Upper Paraguay, north of Puerto de los Reyes and south of the Xarayes Lagoon - in reality an immense swamp of the current Brazilian Mato Grosso - in which both Paraguay and the Amazon would have been born. The island was located south of the lagoon and the Jesuit cartographers gave it the name given to it by the Indians: Paradise Island. But it was never found outside the maps of the time.

At first glance, this obstinacy in error is all the less understandable since the Indians of Paraguay specified that the island in question was populated by earwigs. Now then: it is known that the Incas, that is to say the members of the white aristocracy of Peru, had the strange custom of stretching their ears to their shoulders by inserting in their lobe a heavy gold or stone ring which they called ringrim (from ring, ring, hoop, in Danish). The Spaniards, who were not unaware of it since they already occupied Peru, assumed that the island of Paradise was populated by Incas who had taken refuge there at the time of the Conquest.

Why didn't they think of Lake Titicaca and the Island of the Sun? The answer to this question is very simple: the lake was only discovered around 1540, after the great expeditions in the jungles of the Northeast. On the other hand, it was believed then, as we have already seen, that the Rio de la Plata and the Amazon were born of the same great lake located between the respective basins of the two rivers, somewhere in the direction where Guatavitá and also the empire of the Musus to which they belonged, perhaps the "lost cities" that, since then, have been sought in vain. Spontaneously, the different stories gradually merged into a single myth: that of the island of the golden palaces, in the middle of the Dorado lake.

If we have related here, briefly, this fable that cost the Spaniards so many lives and so much effort, it is because it will serve to show that there was, at a certain moment, a certain contact between Paraguay and pre-Inca Peru. Not only, in fact, the Guarani of the early sixteenth century could describe, in its smallest details, the religious and political center of the empire of Tiahuanacu - and not Cuzco, capital of the Inca empire - and give of its inhabitants, the Orejones, a description impossible to invent, but they also called their sovereign "Gran Paytiti" (Great Paytiti). Pay, we already know, means priest, in Guarani, and Titi seems to be a variant of Ticci or Ticsi: otherwise, a closer form of Ti, root of Tiwaz, name of the Father of Heaven in ancient Germanic, than that found in Kon Ticsi Huirakocha, the White God of the Inca religion. A more primitive form, too, probably, since it is it that appears in the name of the sacred lake of the Men of Tiahuanacu, Titicaca* and in that of

-a pre-Inca dynasty that the Aymara traditions of the Kollasuyu have preserved for us, that of the Mallku Titi. Perhaps Thor Heyerdahl is mistaken when he sees in

Titi, as in Tiki, a Polynesian deformation of Ticsi. On the contrary, it seems that Titi is the original form - a repetition, in the Amerindian way, of the Germanic Ti - from which the Inca Ticsi and the Oceanic Tiki originated.

*** And also, perhaps, in that of the capital of the Viking empire. In a personal communication, Professor Hermann Munk suggests, in fact, for Tiahuanacu, the following etymology: Ti, in a form derived from aunt, to lead, and vangr, residence, in Norrish. Tiahuanacu would mean thus: Residence 'of God and, more ' exactly, of the Sun-conducting God.**

Whatever it was, and this is what interests us here, it was known in Paraguay, before the Conquest, the existence of the empire of Tiahuanacu and its orejones, although the Incas had not passed Santa Cruz. Then, the Danes of the Altiplano frequented the region, as the adventures of Gnupa have already shown us. It remains to be seen whether these were only sporadic contacts or whether Paraguay and the Guayrá constituted a mark of the empire.

2. The Inca road network

The territory of the Incas was crisscrossed by the Royal Roads, which together - the Kapak Ñan - covered some 16,000 km. The core of this network consisted of two parallel routes, linked by numerous transverse roads. One of these routes, 4,056 km long, ran along the coast from Tumbes, in northern Peru, to Talca, in Chile. The other, of 5231-km, started from Quito, followed the Altiplano line of the Andes Cordillera, sometimes at an altitude of over 5000 m, to Lake Titicaca, around which it split, then the Desaguadero River to Lake Poopó, whose eastern shore it bordered, It then bent eastward to reach Potosi and Tarija, continued southward through Jujuy, La Rioja and San Juan and then westward to Mendoza, entered the Cordillera through the Puente del Inca and joined the coastal route in Santiago de Chile.

The Inca Royal Road, which has often and rightly been compared to the Roman road, was normally 15 to 25 Danish feet (4.40 to 7.33 m) wide, except for certain strategically important stretches, for example between Huanaco and Chachapoyas, where it reached 50 feet (14.65 m), and the secondary mountain routes, which sometimes did not exceed one meter. Bordered by walls, paved in the soft earth sections, carved in the rock, often in stairs, in the mountain, with tunnels -one of which, the Apurimac, is 230 m long-, and embanked in the swampy areas, it was so solidly built that the von Hagen expedition, in 1952-54, was able to follow it, by truck or on horseback, in almost all its Peruvian route, despite the state of abandonment in which it has been since the Conquest. In all its extension, there was, from distance to distance - from 2.5 to 4 km - a post where two chasquis - two runners - were always ready to carry a message to the next station, at 20 km per hour, and, every 6 to 25 km according to the difficulties of the road,

a tampu, an inn where travelers and their llama herds could spend the night. Everything leads to suppose that the Incas had limited themselves to restore, not without extending it, a previous road network, due to the Danes of Tiahuanacu. The von Hagen expedition discovered, in the Paracas Peninsula, northwest of lea, the trace of a 3 m wide road that led from the coastal route to the caves where the blond mummies of the Titicaca Men were found and that seemed much older than the Camino Real. Luis de Monzon, corregidor of Huamanga (today, Ayacucho), in central Peru, wrote in 1586 that the old Indians said that, according to their ancestral traditions, the Viracochas, long before the Incas, had the Indians build roads as wide as a street, lined with walls and provided with houses in the stages.

From the two main routes, a number of roads branched off to the east, which are of special interest to us. From Quito, one went towards the Kondanemarka plateau; from Huancabamba, another reached, in Jaen, as we have already seen, the Upper Amazon; a third plunged, in Chachapoyas, into the Amazon jungle, near a pre-Inca city; From Cuzco came the Machu-Picchu route and the Antisuyu Road, strangely interrupted at Pisac, some 60 km from the capital, beyond which was Vilcabamba, where the Inca took refuge, whom the Spaniards had named emperor under the name of Manko Kápak II, but who had not ceased to revolt against the invaders: A fortress that was never found again; from Ayavire, finally, halfway between Cuzco and Lake Titicaca, a last one penetrated the Sierra de Carabaya that dominates the plains of Santa Cruz, but its two branches did not go further than Macusani, on one side, and Sandía, on the other, in the middle of the mountains. Nothing more normal, because the Incas, except when their fluvial expedition against the Antis, never went further. They had even built, on this border, to defend themselves from Guarani incursions, a line of fortresses that the Spaniards discovered in the 16th century and of which some remains still survive.

The von Hagen expedition found, however, in this region, as well as beyond Machu-Picchu, numerous traces of 5 m wide roads leading into the virgin forest. There were others. Colonel Fawcett, who traveled through the area four times between 1906 and 1913, reports the existence, in the Bolivian province of Caupolicán, of a paved road 10 feet wide (about 3 m) that went from Carabaya to the edge of the Beni River, in the Mojos plain.

3. The "fluffy roads".

The Inca road network is certainly not the only one we know of in South America. If we move, in fact, from Peru to the Guarani territories, we will find roads of a different kind, but no less man-made. Let us reproduce here what the Paraguayan historian and anthropologist Moisés Bertoni says in this regard:

"The Guarani had great means of communication that allowed them to easily keep abreast of what was happening in the different regions of the vast area they occupied. "The system was very easy and ingenious. They would open a picada in the bush and, after cleaning it with a certain neatness, they would sow it from stretch to stretch with seeds of two or three species of graminaceae, one especially whose shoots spread with extreme ease, and plants that were born soon covered the ground completely and could prevent the growth of trees and weeds, which otherwise would have hidden the picada. These well-chosen grasses had the specialty of having glutinous or silky seeds, in such a way that they spontaneously stuck to the feet and legs of the travelers. It was enough to plant them or sow them at great distances, from league to league, for example, so that after a short time, perhaps one or two years, the road would be covered by a carpet that prevented the growth of bushes and other weeds that could have obstructed it.

"Due to this procedure, the Guarani peoples were able to open truly amazing communication routes. One of these routes passed from the Guaira to the coast of Brazil; another left from the coast of Santa Catalina and reached the Iguazú jump; another from the Iguazú jump passed to the region of the Guaira; a continuation of the same, from the Iguazú jump, reached Pareja, to go to the Sierra del Tapé, where there was another confederate nation; from the Sierra de los Tapes it continued to the coast of the sea, like another that probably left from the Isla de los Patos. From Pareja, there was another route that probably reached near Asuncion, probably through Lambaree, the center of the Carios. Finally, another road, from Pareja or Iguazú, left in a northeastern direction, went to visit the Tobatines and, through the territory of the Tarumaes, probably put the Itatines in communication with the rest of the confederation. These roads had centers where they crossed, in a well chosen place, as the summit of a hill, or a grotto, any place where the correspondences could be deposited. For example, to use a case that has remained until the last centuries, the mail that came down from the Guaira or Matto Grosso had no need to carry the correspondence to the Alto Uruguay, but left them in a place halfway and the mail that came from the south by the Alto Paraná picked them up from a well known islet called Pareja, and there he left the mail that he brought from the south". Pareja, in Guaraní -Parehá, according to modern orthography- means post and post office.

The first problem that arises is to know if this network, about which Bertoni gives us only very general indications of which we will specify some later, really came from the Guarani. We can doubt it, for three reasons. In the first place, as the Paraguayan historian Cardozo says very well, these, "at the time of the conquest, had not yet emerged from the Neolithic Age: their customs, their tools, their social organization were marked by the characteristics of that age of humanity.

"In spite of the fact that their language already had words designating gold (cuarepotyú), silver (cuarepotyfin), copper (cuarepotypé) and iron (cuarepoty), there is no memory in any document of that time that any metal instrument was found in their possession. Their tools were of stone." Which, in parenthesis, indicates that the Guarani knew the metals that they did not work, after they were in contact with a people that did, it is worth saying, since it was the only one, with that of the Altiplano.

It would be very surprising indeed if Neolithic tribes had invented the ingenious means, described by Bertoni, of constructing permanent roads with little effort. It would be even stranger if they had experienced the need for such extensive communication routes. Primitives tend rather to isolate themselves from always dangerous neighbors. It is highly improbable, moreover, that the Guarani ever formed a confederation. Everything we know about them, and even the name they gave themselves - Guarani means warrior - indicates that their tribes assiduously cultivated the art of war. This is our second reason to doubt that such a complex road network can be attributed to them. Cataldino tells us that the Indians never used the main road that went from the Atlantic coast to the mouth of the Iguazú, "undoubtedly in reverence of the sacred plants that trod it," he adds.

P. Lozano. Most probably because it is an "official" Cancino reserved, previously, to the Vikings and their couriers.

These first two reasons are debatable. The third, on the other hand, is definitive. For there to be posts, mail and correspondence that can be left in an agreed place, the use of some form of writing is indispensable. Now then: the Guarani had none, neither alphabetic, nor ideographic, nor even mnemonic. Therefore, if not the roads, at least the post had been created by another people who had some means of thought transmission. The network of grassy trails that covered Paraguay proper, the Guayrá and the current Brazilian states of the South must therefore have been built by a civilized people.

The two main roads of this network (cf. Map, at the end of the volume) went from the Atlantic coast, through the Guayrá, to the confluence of the Iguazú and the Paraná, that is to say to the famous waterfalls. We have, as far as the first one is concerned, some precise data. It was, in fact, according to the Jesuit chroniclers, the one who had taken

Pay Zumé to reach Paraguay and the indigenous traditions remembered it; not to mention, to this day, the toponymy. The Jesuits, moreover, had found some of its stretches described in the Amine Letters summarized by Fr. Lozano: "Through this province (that of Tayaoba, in the Guayrá) runs the road named by the Guarani Peabirú and by the Spaniards of Santo Tomé, which is the one brought by the most glorious apostle for more than 200 leagues, from the captaincy of San Vicente, in Brazil, and it is eight spans wide, in which space only a very small grass grows, which distinguishes it from all the others on the sides, which due to the fertility grows to half a rod, and although the straw is parched, the fields are burned, the grass of this road never rises higher.

And further on: "Finally, where you see very clear signs of the coming and preaching of St. Tome to America, is in the government of Paraguay, where I infer that he was the apostle who announced the doctrine of heaven to the Guarani nation and many of its neighbors. These signs are so clear that in the opinion of the authors of the *Ymago primi saeculi*, lib. 1, chap. 2, in *Annuis litteris Paraguariae 1626 and 1627*, fol. 109, they do not admit of any doubt. The first is the famous road, called Santo Tome, which runs very often from Brazil to the province of Tayaoba, located in the Guayrá, which touches the said government. It is eight spans wide, in which space only a very small grass is born, being so that on both sides, it grows very high, and even when the fields are parched, the straw is burned and grows again, and grows very vicious due to the humidity of the soil, fostered by the very hot sun, the one on the said road is always born and grows in the same way".

No one, moreover, has ever doubted the existence of this path. Jimenez de la Espada, even he, an outspoken opponent of the traditions collected by the Jesuits, does not hesitate to give us, in this regard, a testimony all the more precious because it comes from a skeptic: "I have seen and traveled in my travels through the American jungles, not one, but many places similar to the one described by that missionary" (Fr. Ruiz de Montoya). Therefore, in the 19th century, there were still roads of the type described in the *Cartas Annuas*.

According to the geographical indications given by the latter regarding Pay Zumé's itinerary, this trail, which the Indians called Peabirú, "Muffled Road" in Guarani, left San Vicente, in the Gulf of Santos, and headed towards the town that still today bears the unpleasant name of Avaré (the unpleasant nickname of Father Gnupa), 270 km away as the crow flies, to the northwest. From there, it turned west and then northwest, passed through the present-day towns of Ourinhos, where it crossed the Paranapané (today, Paranapanema), Cambaré and Procópio, crossed the Tibagí River, reached Londrina and, through Apucarana, after crossing the Huybay (today Ivai), the village that is still called Peabirú today. It then continued south-southwest to the mouth of the Iguazu. That is, as the crow flies, a distance of 1000 km. The

P. Lozano speaks of "more than 200 leagues", that is to say, more than 1100 km, which is "more than 200 leagues".

coincides perfectly. This road is so logical that it is today, roughly speaking, the one that follows, up to Maringá, the Santos-Guayrá railroad. If it is true that footprints were found in the Paraíba valley, the road in question must have extended northward to the present port of Sao João da Barra, about 30 km from Cape Santo Tomé.

Fr. Ruiz de Montoya had established a detailed map of the Peabirú which, unfortunately, was lost. Antonio de Pinelo mentions it in his work *El Parayso en el Nuevo Mundo*, written in 1636, which Jiménez de la Espada quotes: "Father Ruiz de Montoya coming to this Court brought a map of all of them (the missions), well delineated, pointing out in it this remarkable road. Later, in the book that he brought to light; he explained this tradition better".

The Spiritual Conquest is from 1639. The map in question was, therefore, prior to this date.

The other road left from the coast, north of the island of Santa Catalina and" in a northwesterly direction, reached the Iguazú. This is the route followed by Alejo García, a Portuguese in the service of Spain, during the famous expedition of 1521-26 that took him to Potosí, in Peru (now Bolivia), and Alvar Nunez Cabeza de Vaca, governor of the Río de la Plata, who, in 1541, took it to Asunción to take office.

Regarding this part of Alejo García's itinerary, we only have some general indications. We know very well, on the other hand, the route followed by Núñez Cabeza de Vaca, thanks to the travel accounts left by the governor and his secretary, Pedro (or Pero) Hernández.

Santa Catalina Island was already populated, at that time, not only by Guarani Indians, but also by the shipwrecked members of the Solís expedition (Alejo García had been one of them) who had been joined by some compatriots. It was an obligatory stopover for ships going to the Río de la Plata. Núñez Cabeza de Vaca disembarked in the place and sent one of his lieutenants, Pedro Dorantes, with some arquebusiers, to recognize the "road to the mainland" that should lead him to Asunción.

Dorantes returned three and a half months later. He had reached the Itabuco River, to the north of the island, and had found a path there, accessible to the infantry and "less tiring" for the cavalry. With 250 men and thirty horses, Núñez Cabeza de Vaca disembarked north of the Itabuco. The column passed successively through the villages of the caciques Cipopay, Añanirí and Tocaguazú. It reached the sources of the Iguazú and, then, the Tibaxiva (Tibagí) and the Tacuarí, on whose banks it found the village of the cacique Abangoby, and, a few days later, it entered the village of Tocanguir where the pilot took the altitude: 24° 30' South Latitude.

It then reached the sources of the Piquirí (Pequirí) and, later, the Iguazú, which it bordered up to the Paraná (see map at the end of the volume).

This road later became a classic for the Spaniards who used it, even after the second foundation of Buenos Aires, to go from the Atlantic to Paraguay and Peru. Thus, Viceroy García de Mendoza authorized its use, by ordinance of 1592 (71), to go to Spain through Paraguay. In 1607, Hernando Arias de Saavedra, governor of the Río de la Plata, recommended to the King of Spain the settlement of the provinces of Santa Catalina and Santa Cruz, a "very short route... to take the silver from Potosí". He added, in another letter of the same year, that by adopting this road "great expenses would be saved.... (since) from Potosí the most that can be done is with wagons".

These two roads, the northern one - the Peabirú - and the southern one, preferred by the Spaniards because, contrary to the first one, it did not cross Portuguese territory, we know them, therefore, in their main lines by precise testimonies. We know, however, much more, we are going to see, thanks to our discovery of a pre-Columbian map - more exactly, a portulano - regarding the road that led from the mouth of the Iguazú to Paraguá, the current Asunción. But, before addressing this point, we must point out that the choice of the Gulf of Santos and the island of Santa Catalina as gateways to the Guayrá was perfectly logical. On the one hand, they were well sheltered roadsteads; on the other hand, the excellent bay of Paraguá, later used by the Spanish and Portuguese, is surrounded by the mountains of the Sierra de Curitiba, which would have posed difficult problems for the pre-Columbian "Vialidad".

It should also be noted that the two routes in question were certainly not the only ones that crossed the Guayrá. We know, for example, that Hernando de Salazar, in 1552, and Hernando de Trejo, in 1555, on their journey from Santa Catalina to Asunción, abandoned the route followed by Núñez Cabeza de Vaca on the banks of the Ivai and went down the river to the Paraná.

It seems that the Indians were not unaware of this itinerary. Guarani mythology has indeed preserved the memory of the Lost Paradise, of a "Land without Evil": an island where the "House of our Grandmother" is located and a lake to which the "Path of the Gods" leads, located sometimes beyond the seas, sometimes to the west, that is to say in Peru, where the great migrations of the early sixteenth century went to look for them. This geographical contradiction is understandable if we consider that the Vikings, who arrived from the east, had settled to the west of the Guarani territories and that the Indians were perfectly aware of the existence of the civilized peoples of the Altiplano and, in particular, as indicated by the mention of a lake and an island, that of Tiahuanacu. It was from the Indians of the island of Santa Catalina that Alejo Garcia heard of Potosí and its silver mines, and it was on the coast that he was shown the way to follow. Or one of the paths: perhaps it is not by chance, in fact, that Ivai, the name of the

water course through which Salazar and Trejo descended and near which the village of Peabirú is located, means "River of Paradise". Now then: the island of Paradise was for the Spaniards, as we have already seen, one of the endorsements of El Dorado.

4. The stone portulan of Yvytyruzú

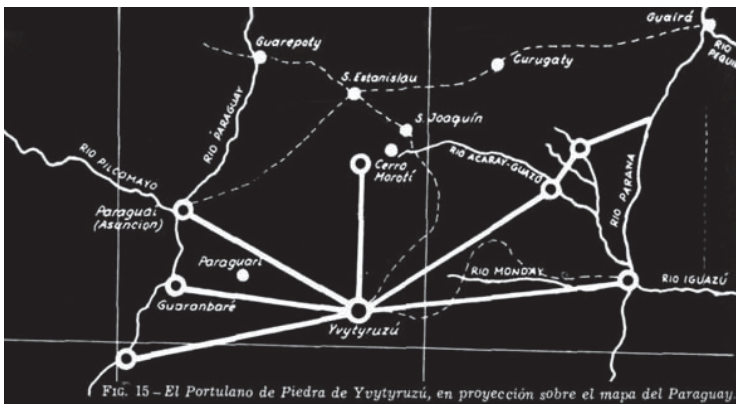
We were able to identify, about 20 km from Villarica, in Paraguay, one of those crossroads, one of those Parehí mentioned by Bertoni. We are going to dedicate our next chapter to it, in which we will see that the mythical "Guarani Confederation" had nothing to do with it. But we cannot wait to talk about the map we found there.

On a wall covered with petroglyphs that constitutes the "signpost" of the crossroads in question there is, in fact, a drawing engraved in the rock to which it is not easy, at first sight, to attribute an acceptable meaning. It is a geometrical set constituted by a central circle from which six straight lines are detached that finish circles of variable dimensions, besides an additional circle that duplicates one of the previous ones and from which an endless line departs. Two of these straight lines, almost vertical, extend each other, with a slight angular distortion. The other four fan out to the left of the previous ones (cf. [Plate IX and Fig. 15](#)). At first, one could think of a planetary system, but this hypothesis does not stand up to the slightest analysis, since the petroglyph in question does not correspond either to the reality of the cosmos as we know it, or to the image that pre-Copernican astronomers, whether ignorant or wise, could make of the sky. In other words, the figure does not look like anything. Yes: it looks like a portulan.

It is not our purpose to summarize here the history of cartography. But we must remember that in Greek and Roman antiquity, apart from geographical maps of the type of those of Marino of Tyre and Ptolemy, "road maps" were used, which were limited to indicating, in a straight line, the stages and the main features of the country. Those of Rome were often somewhat more complex and represented, always in the form of straight lines, the changes of direction and the ramifications of the famous roads. The system was applied, in the Middle Ages - and perhaps not for the first time - to maritime maps. Hence the portulan, or "course map", the oldest known example of which is found in the *Historia ecclesiastica* of Adam of Bremen, dating from the 10th century. Directions and distances - the latter calculated in days of navigation - are indicated by straight lines starting from a center. The Incas, unlike the Aztecs who used classical maps, used the same procedure to locate, with respect to Cuzco, the four provinces of their empire.

We thought then that the mysterious petroglyph could well be a terrestrial portulan or, if you prefer, a "signpost", like those found today at the crossroads of our highways, with, in addition, a linear representation of distances. A first attempt to apply the figure on a map of Paraguay, with its center in Yvytyruzú, did not give any coherent result.

We then remembered that the fact of placing the north at the top of the map is no more than a convention; that the Chinese and, in imitation of them, many European cartographers of the sixteenth century placed the south in that place and the Aztecs, the east. Here, we realized immediately that the engraver of the portulan had proceeded like the latter.



Applied correctly on the map (cf. Fig. 15), our stone portulano indicates, from east to west: Paraná's confluence, the Mondaí, on its right bank (province of Paraguay), and the Iguazú, on its left bank (southern boundary of the province of Guayrá); an unidentified place, on the southern branch, which rises at Cerro Morotí, of Acaray-Guazú, tributary of the Paraná; Cerro Morotí; Paraguairí, the present Asunción, at the confluence of the Paraguay and Pilcomayo rivers, near which was the pyramid -or dolmen- of Tacumbú and its "footprints of Pay Zumé"; the village of Guarambaré, on the Paraguay; finally an unidentified point on that river, 50 km as the crow flies south of Asunción. If we take into account the turns imposed by terrain features, the relative distances are correct. The directions are indicated as an approximation that the Spanish maps of the 18th century did not have. And the corresponding roads - "natural roads", says the map of the Argentine Military Geographic Institute - still exist today, at least to a large extent.

It is clear from our discovery that Yvytyru was, in an undetermined epoch - for the moment - previous to the Conquest, a road junction - a Parcha - of Peabirú. Located in the geographic center of the Paraguayan East, at equal distance from the two great rivers that surround it on three of its sides, its portulano indicated the route of the Guayrá and the Atlantic, that of Cerro Morotí that must have been then an important village, and that of Asunción, the starting point of the roads that led to Peru.

Yvytyruzú, moreover, did not lose its role in the epic of the Conquest, which confirms the fact that the Spaniards limited themselves to using a pre-existing road network. Días de Guzmán, when describing the itinerary of Alvar Núñez Cabeza de Vaca, specifies that the governor, starting from the mouth of the Iguazú, "with the turn of the West, by a river called the Monday; and, arrived at the region of the Sierra de Ihtirucu...". This was the normal route to reach Asunción from the Guayra."

5. The gold and silver roads

It was not by chance, evidently, that the Spaniards established in Paraguaí, from which they made Asunción the capital of the governorship of the Plata that extended to the south, up to Buenos Aires and, to the east, up to the Atlantic. Paraguaí was, in fact, before the Conquest, the most important center of communication in eastern South America, from where they departed, as we have just seen, the road that, through Yvytyruzú, went towards the coast that reached two points, easily accessible by land, where the ships of the high seas found a safe harbor; the Gulf of Santos and the island of Santa Catalina; the (road?) that bordered the Paraguay River, particularly to the (north?) and the one that followed the course of the Pilcomayo - still exists in part - and reached Potosí and, beyond, Lake Titicaca, at a point very close to a town that, by a remarkable coincidence, is called Guaki or Guayki. Not to mention the river that flowed south into the Rio de la Plata and allowed, to the north, to reach the Xarayes, in today's Matto Grosso. This last detail is of special importance for us, since it was through the north that the routes that the Spaniards followed to go from Paraguay and, therefore, from the Atlantic to Peru passed.

The first expedition was that of Alejo García who, leaving Santa Catalina with four companions, recruited 2000 Indians in the region of Paraguaí and took them "to the western part to discover and reconnoiter those lands, from where they brought many valuable clothes and metal things, for the use of war and peace".

This veritable army climbed along the Paraguay River to a promontory - the Sugar Loaf - overlooking the river at a place that would later be called San

Fernando, a few leagues south of Santa María de la Candelaria. From there, crossing the province of Santa Cruz, they reached the foothills of the Andes and entered Inca territory as far as Tomina and Tarabuco. But the charcas, vassals of the Incas, rejected them. Garcia had to turn back. He and his Spanish companions were killed in Paraguay by the Indians.

The second expedition had no better luck. Pedro de Mendoza, who had just founded Buenos Aires for the second time, sent, in 1536, his Alguacil Mayor, Juan de Ayolas, on a reconnaissance mission to the north. This one, with about 170 men, went up the Paraná and, then, by the Paraguay until Candelaria where he found an Indian, former slave of Alejo García, who promised to take him to the Sierra de la Plata, that is to say to Potosí. With 137 men, the Alguacil Mayor set out across the Chaco. He reached Upper Peru, gathered a considerable booty of gold and silver, but stumbled upon fortresses - probably those that the Incas had built after Alejo Garcia's raid - and, attacked by the Indians, disappeared forever.

In 1539, General Domingo de Irala left in search of Ayolas and, with 280 Spaniards and a strong party of Indian auxiliaries, entered the Chaco through San Sebastian, eight leagues before reaching Candelaria. Let us quote here the anonymous report of one of the members of the expedition: "The first day that we left we found the good road and another day we found the good road flooded and bad road, so much so that there were many days that we did not find enxuta land to be able to rest (because of) the waters that rained every day". Therefore, it was a path that the summer rains - the expedition had taken place in February - had made impassable. Irala had to turn back, not without having learned, from the Indians of the region, what had been the fate of Ayolas.

The fourth expedition, under the orders of Governor Alvar Núñez Cabeza de Vaca himself, followed, in 1549, a different itinerary that shows us another route. It went up the Paraguay to the place where it founded Puerto de los Reyes and then penetrated the jungle to the west along a path that was to lead to the Sierra de la Plata. But his supplies ran out in a few weeks and, without any means of renewing them, Núñez had to retreat and return to Asunción.

The route of the Xarayes was still valid and the Guarani knew it perfectly well, because more than once, in the course of the previous hundred years, they had used it to attack the empire of the Incas. Nufrio de Chaves verified it, in the place, in 1559: an Indian indicated him the way followed by the Guarani until the Guapay river, that is to say until the doors of the present city of Santa Cruz.

To the three roads just mentioned, the Pilcomayo, the Candelaria (or San Fernando) and Puerto de los Reyes roads, must be added the following

the Guarepotí (now Rosario) of which there is still a stretch of about 150 km (93 miles).

6. The Danish toponymy of Paraguay and Guayrá

The historical presence of the Vikings in Paraguay and the Guayrá finds confirmation in a document of great importance: a map of which we reproduce (cf. Fig. 16) the part that interests us and which was sent to Rome by Father Diego de Torres, Provincial of the Society of Jesus, with his Carta Annuá of May 17, 1609. It is undoubtedly a compilation of data from various sources, as evidenced by the Portuguese spelling -Taquari- of the name of the Tacuarí River, a tributary of the Paranapané.

There are good reasons to think that some of them came from Father Cataldino, Italian explorer and colonizer of the Guayrá, mentioned at length in Chapter III. We note, in fact, that the Marañon - the Upper Amazon - bears, on this map, the name of the first Spanish navigator, Orellanada, who traveled it, but that this name is written Oregliana, in the Italian way.



In this document, we see the mythical Lake Xarayes, where the Madeira, the collector of the Peruvian rivers, flows into, and where the Paraguay and Paraguay rivers originate, as the supposed center of the entire South American hydrographic

system.

Amazon. The Guayrá is still poorly known: the Jesuits have barely begun to explore it with the purpose of installing future reductions, which they will do a few years later. Only three of the four main watercourses that originate in the province and flow into the Paraná can be seen: the Paranapané, which appears under the name of Toeanguazú, the Pequirí, very small, which seems to indicate that it was only known in terms of the villages of Ciudad Real and Guayrá, located at its mouth, and the town of Pequirí, at its presumed source, and the Iguazú. The Ivaí, whose importance we have pointed out above, is missing.

In accordance with the custom of the time, the cartographer mentioned the general geographical indications in Latin. The place, watercourse and tribal names are in Spanish or in an approximate Guarani (for example, Igzú for Iguazú). But there are four exceptions that are only understandable in the context of our study.

The first is the word Weibingo, which appears just above the Paraguay River, at its intersection with the Tropic of Capricorn, that is, approximately at the mouth of the Ypané River. This word does not belong to any of the three languages of the map. But it does have a very clear meaning in Danish. Indeed, it is composed of vej, road, and vink, sign, or vinkel, angle. These last two words, moreover, have the same root. Let us point out that, at that time, b and v were constantly written one for the other and that, in late runic writing, k and g were expressed with the same character. Finally, the w, to represent the first v sound should not surprise us. There were, at that time, several Austrian Jesuits in the province of the Río de la Plata. Probably one of them collaborated in the making of the map. We have, then: Camino Sign or Camino Angle: the place where the road from Peru turns, in effect, from north to west.

The second word is found to the south of the Parana-pané (here, Tocanguazú) and to the west of its tributary the Taquarí. In that place, we note two names. One of them, Abangobi, is a badly spelled Guarani word and means "Multitude of Indians", from hovi, to pile up, and Indian aua. In the transcriptions of the time, the aspirated h was generally written g. The other word, Tocanguzir, is Danish. It comes from toga, genitive plural of tog, expedition - the n is evidently phonetic, as in Abangobi - and husir, nominative plural of hus, house. It means, therefore, "Houses of the Expeditions". The form of these two words together would be enough to exclude any possibility that it is modern Danish. By the 17th century, the declensions had long since disappeared. Tocahusir, therefore, is indisputably a Norrish word. Let us mention that Weibingo, Tocanguzir and Abangobi are accompanied by the same sign: a small circle that is not found anywhere else on the map and that symbolizes, therefore, something different from everything else. Unfortunately, we do not know what for sure. At best we can guess that they are villages. The sign representing the Spanish villas is

It consists, in fact, of an identical circle and the two bell towers of a church that surround and dominate it.

We have some good reasons to think that our cartographer made a mistake when he placed Abcmgobi and Tocanguzir near the Paranapané, in a region that he knew very badly, since he places the Taquarí river to the west of the Tibagí when it is, in fact, to the east. Now then: it happens that Tocanguzir appears -ortographed as Tocangusir- in the travel report of Alvar Núñez Cabeza de Vaca. It would be, as we have already seen, the name of a cacique whose tribe was established ten days' march from the Tacuarí River where, indeed, in the direction of the Pequirí, the map bears the inscription. To confuse a tribe, its chief and its village, this is not surprising on the part of a recently disembarked Spaniard who was ignorant of all Guarani and was accustomed to seeing the nobles of Europe use land names. The same phenomenon occurs when Cabeza de Vaca mentions the cacique Tocanguazú (his secretary, Pedro Hernández, writes: Tocaguazú), found between Santa Catalina and the sources of the Iguazú. Strange thing, the Jesuit cartographer makes Tocanguazú the name of Paranapané. For those who look at an accurate map (cf. Map at the end of the volume), the explanation for this double error is very simple: there are, in the Guayrá, two Tacuarí rivers. One is a tributary of the Paranapa-nema and the other a tributary of the Tibagí. Núñez Cabeza de Vaca was referring to the latter. But the author of the 1609 map confused it with the former. Hence a northward shift that also explains the name of Tocanguazú wrongly attributed to the Paranapanema.

Nunez Cabeza de Vaca found Tocanguazu, or Tocaguazu, as we have already seen, before reaching the sources of the Iguazu. The cartographer should, therefore, have placed this word to the east of Abangobi and Tocanguzir. But why give this name to a river? Simply because it resembled Iguazu and that a watercourse thus named must have been in the region, whereas the real Iguazu was much farther south.

Guazú, in Guarani, means "big" and is abundant in the topography of the area. Iguazú means "Big Water" or "Big River". But the first two syllables of Tocaguazú have no meaning in the local language: they constitute, as we have already seen, the plural genitive of a Danish word. It is probable, therefore, that the word belongs to the Viking toponymy. This is indeed the case.

However, guazú is not Danish. The explanation is stranger: it is the deformation by the Guarani of a Quichua term: huasi, house, which, in turn, constitutes a deformation, by the Indians of the Altiplano, of the Danish hus. Tocaguazú comes from Tocahuasi which comes from Togahusir that we have already encountered. The same name, with two different forms, one of which is directly Norresa while the other shows the successive influence of Quichua and Guarani, is thus found twice in the Jesuit map.

It is in the area of the real Iguazú that the fourth Danish word on the map in question appears, even clearer than the previous ones. We find it in the angle formed by the rivers Pequirí and Iguazú, without any sign that justifies its presence: Storting, "Great Assembly", which comes from the Norwegian stor, big, and thing, assembly. The sound th does not exist in Guarani, the language in which the term reached the cartographer's ears. Note that the Norwegian Parliament is still called Storting today.



Fig. 17 – El globo terráqueo de Vulpus (1542). Detalle.

Everything leads us to suppose, therefore, that "Tocaguazú" and "Tocanguzir" constituted, primitively, stage lodges, similar to the Inca and pre-Inca *tampu*, located on the Viking route that went from Santa Catalina to the mouth of the Iguazú, near which there was a meeting place, and, beyond, through Yvytyruzú, to Paraguái (Asunción) and, by three or four converging itineraries, to Peru.

Thus the network of the "Caminos Mullidos" was connected with the Royal Roads of the Tiahuanacu empire, of which it was but an extension towards the Atlantic. The construction, by the way, was different, as was the nature of the terrain. In the rainforest, a paved road would have been quickly destroyed by the thrust of the roots. Thanks to their ingenious technique, the Danes had been able to solve, in Paraguay and Guayrá, a difficult problem that did not arise on the Altiplano.

Did the authors of the 1609 map realize the origin of the toponyms they had surveyed? It seems not, since the *Annuos Letters* do not allude to them at all. In Europe, on the other hand, some knew very well what to expect in this respect. On the globe constructed by Vulpus in 1542 (cf. Fig. 17), the coast of Santa Catalina bears the revealing name of *Costa Doñeo*, which means very precisely, in the Latin of the time, *Costa Danesa*.

7. Access to the Atlantic

The reconstruction, as we have just done, of the road network that linked Tiahuanacu with the Atlantic coast confirms what we said in the previous chapter: Father Gnupa followed, when he traveled to the Altiplano, a permanent and busy road that, by the way, was not the only one. Arriving in Peru through Venezuela and Colombia, the Danes had not been slow in establishing a more comfortable means of communication with the Atlantic and, through the Atlantic, with Europe from where they came. The Amazon, by the way, was usable, and they used it. But the climate must have made navigation on this equatorial river very difficult. From the south, the route was longer, but more pleasant. Safer, too, probably. The Spaniards adopted it, later, for the same reasons.

V. The Viking post of Yvytyruzú

1. Protective wasps

About 12 km as the crow flies to the east of Villarica, in the Paraguayan Oriente, and 20 km or more from this city by a lousy dirt road, is the Sierra de Yvytyruzú, a small mountain massif of about 4 km by 2.5. It has the shape of a crescent and its northern and southern points are oriented to the east. In the center of the opening they draw is located a large rock about 30 m high, called Cerro Polilla or Cerro Pelado, which is a kind of outpost of the whole.

The block, elongated, has two walls: one, to the west, looks towards the Sierra; the other, to the east, dominates of a hundred meters the plain that surrounds it and that circumscribes, to the south, the Sierra Monte Rosario and, to the east and northeast, the Mountain range of Caaguazú. The two walls are joined by a small tunnel that opens at the bottom of a natural grotto located to the west. At the top of the rock, you can see a kind of altar carved, by man's hand, in the stone. The western wall of the block, the interior of the grotto and the two sides of the eastern exit of the tunnel are covered with drawings and inscriptions.

Cerro Polilla and its "paintings", as the few inhabitants of the area say, were certainly not discovered by us, although we were the first to study them seriously. The Spaniards of the time of the Conquest must have known them, since the route that, from the Atlantic, led to Asunción passed, as we have already seen, through Yvytyruzú. Colonel Fawcett mentions, by reference, in his travel notes of 1910, the inscriptions, written in an unknown language, whose existence was pointed out to him near Villa Real: simple slip of the tongue, since there is no city with this name in Paraguay. But, at that time, the area had long since become a Guayakí hunting ground, accessible only to heavily armed expeditions. It has not been more than forty years since it has been possible to cross it again without danger, at least when the chronic floods of the rainy season do not isolate it. Nothing, however, has been published about the drawings and inscriptions on the rock, except, in the newspaper La Tribuna de Asunción, a brief article by Dr. Ramiro Domínguez that speaks of Guaraní symbols and Latin characters. Its author was kind enough to show us some photographs of the Cerro and what we saw in them made us doubt about their interpretation. It was worth going there and taking a closer look.

A first expedition to Yvytyruzú only gave us insufficient, though striking, results. Indeed, we encountered an unforeseen and unpredictable obstacle: the rock is home to hundreds of thousands of huge red wasps, extremely dangerous and very aggressive. For this reason, only a few quick photos could be taken.

of the exterior walls. Their revelation revealed, to our great surprise, two drakkars, impossible to confuse - there are four, in fact - that remained invisible to the naked eye, and some fifteen barely legible but indisputably runic inscriptions.

So we had to take up the matter again, equipped with more sophisticated equipment than the common camera that had been used. But how to solve the problem of the wasps? We did not want, in any way, to take the responsibility of destroying them with some fumigation: it is thanks to them that the site has remained protected from graffiti with which children, lovers and tourists would not have failed to cover the inscriptions.

Our collaborators from the Instituto de Ciencia del Hombre tried to work with beekeepers' suits: the gloves and the mask were a considerable hindrance and the canvas jacket did not always resist the sting of the insects. They ended up finding, in Asunción, a fumigant product designed to numb the bees and, thanks to its use, they were able to carry out the survey, not only outside, but also in the grotto that had to be previously cleaned with machetes, because innumerable nests filled it almost completely. They did this with gloves, masks and padded jackets of the Paraguayan army.

with 45° in the shade, since the gas had not penetrated all the rock's fractures.



18-El chasqui (correo) de la gruta de Cerro Polilla.

Even before the photographic work was finished, we had no doubt: Cerro Polilla had been a Viking post. There was no trace of the lodge that must have been there: the jungle had probably covered its ruins. But the rock was intact and, in the ceiling of the grotto, a drawing as clear as possible (cf. fig. 18) indicated its main destination: a chasqui.

stylized, a corridor in everything similar to those used by the Incas in their Royal Roads.

The drawing, more German than Scandinavian, is curiously reminiscent of the characters that appear in the Germanic iconography of the Middle Ages. This is not surprising, since we know that the Danes of Tiahuanacu came from the Schieswig and that Germans were part of the group that arrived in America in the 10th century.

2. The signaling panel

The first thing that stands out in Cerro Polilla is, on the western wall, a large triangle 15 m base by 15 m high, approximately, that stands out for its whiteness in the dark background of the rock.

Its color comes from a kind of engobe about half a centimeter thick, of which we do not know if it is natural or artificial. Up to a height of about 5 m, the triangle is covered with drawings and signs, black because they are engraved in the stone, which form a coherent whole. The stone portcullis of which we spoke in the previous chapter (cf. [Plate IX](#) and fig. and to which we will not return; below and to the right, a series of linear drawings that mean nothing to us; lower and slightly to the left, a cross 75 cm high; to its right, what appears to be a stylized tree with, at its top, a kind of nest, followed by a confusing set of signs, some of which resemble discontinuous runic characters in the middle of which stands out the representation of a stele - similar to those found both in Tiahuanacu and in Ireland - with a human face traced with signs of runic appearance; above, what appears to be an erect serpent, which are followed by large runic characters whose whole has no meaning for us. Finally, above, another serpent, lying down, and some large signs that could be runes (cf. [Lamps X and XI](#)).

Except for the cross, which we are going to talk about, only the tree and the serpents tell us something. They make us think of the Tree of Life, with its eagle's nest, and the World Serpent, which are common to Scandinavian and Mesoamerican mythology. However, the Guayakí to whom these drawings were shown had no hesitation. For them -several were questioned separately-, they were cartographic symbols: the "tree" represented a main road crossed by five secondary roads; the "serpents", winding roads. The stone portulan, and this fully confirmed our interpretation, was a map indicating the direction of villages or hunting grounds, represented by circles of varying dimensions, and the distance, in days of walking, from the center.

They named, in their language, each of the signs submitted to them and many others of the same nature. Moreover, they taught, in the jungle to our collaborators, those same drawings engraved by them on trees.

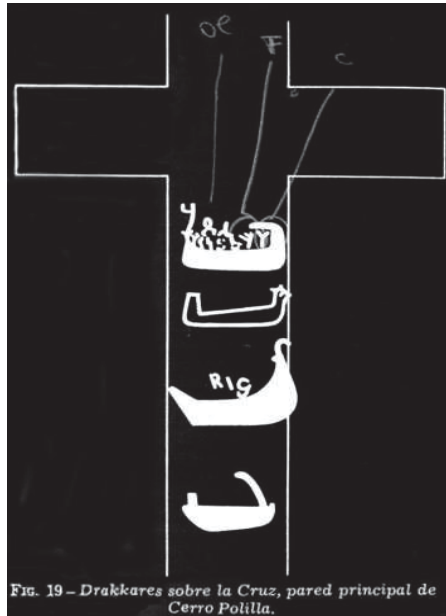
There was no doubt about it: the main wall of Cerro Polilla was the signpost of the Posta. And if our "white Indians" still knew and used the geographical symbols on it, that was further confirmation of their origin. If we had been able to take some Guayakis to Cerro Polilla, perhaps they would have been able to interpret, on the ground, the indications on the panel. But it was not feasible, unfortunately.

Even without them, we would probably have at least a partial explanation if we could decipher three large, extremely strange inscriptions on the main wall, one of thirty-seven signs, another of sixty-eight and the third of twenty-six (the first one is seen in the upper right, in the upper photo of Plate X). These characters, traced with a kind of blackish tar that, with time, has run all over the place, have lost the rigor of their outline. As far as we have been able to reproduce them, these signs almost all have the appearance of runes, but most of them are crazy runes. It is impossible to transliterate them, let alone translate them as a whole. We will find later other forms of the same graphic degeneration.

3. Drakkares on the cross

The signs on the main wall, which we have just described briefly, do not give us any certainty as to their origin and we could think, if there were only them, that they were drawn, fifty years ago or more, by Guayakis. Not so, by the way, as to the large engraved cross that accompanies them.

At first glance, only the black background of the rock can be distinguished. But the innumerable photographs that were taken, with all possible lighting, with or without flash, produced drawings and inscriptions of great interest. Strangely enough, but perfectly explicable, we thus obtained two totally different pictures, which indicates a superimposition of images that must belong to different periods.



In one of these paintings (cf. fig. 19), four drakkars are impeccably traced in black ink, the second of which is reduced to a silhouette. The first and the third are overlaid by runic characters that could be partially revealed. The three-letter word next to the third is easy to transliterate (rij) and to translate: it means "wealth" in Norwegian. The inscription accompanying the first is less clear. It is composed of three lines of one word each. The first, almost completely erased, has not been deciphered. The second contains only two letters, ók, meaning "and". The third is partially doubtful. It reads, in fact, by transliteration, ais.-fk. The two middle characters are not identifiable. All that can be said is that this inscription recalls one of the names of the fifth rune of the ancient futhark, aizirk, silver coin. Such an assimilation can only be accepted as a working hypothesis and with the necessary reservations, but it is very logical, since it confirms and clarifies the word "wealth" of the previous vessel.

It remains to be seen what drakkars came to Cerro Polilla, about 800 km away, as the crow flies, from the sea. Did they remember the ship or ships used by Fr. Gnupa and his people to come from Europe? The cross makes such a hypothesis highly probable, but why show them loaded with riches? Are we to suppose that these vessels, and perhaps many others before them, had brought to Europe cargoes of silver extracted from the

Potosi mines? Such an eventuality cannot be ruled out a priori. Apart from the drakkars, this first image of the Cerro Polilla cross contains about fifteen inscriptions of four to twelve characters, almost all of which are perfect runes. However, none of these words has been translated so far. Perhaps they are cryptographic inscriptions, as there are so many in Scandinavia, or the use of some special runic alphabet, invented to write Quichua, Aymara or Guarani.

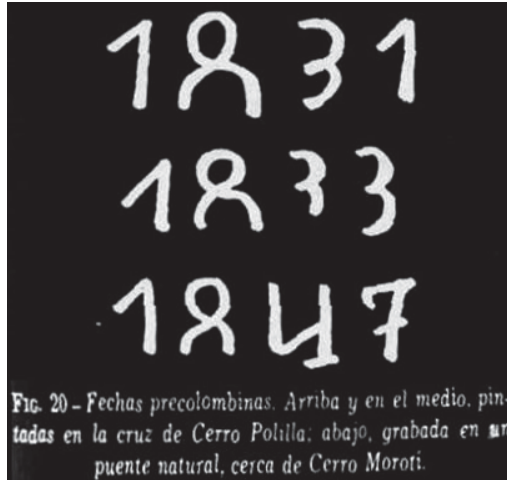


FIG. 20 - Fechas precolombinas. Arriba y en el medio, pintadas en la cruz de Cerro Polilla; abajo, grabada en un puente natural, cerca de Cerro Morotí.

To this description, let us add two dates (cf. fig. 20) one of which - 1431 - is impeccable, while another, placed above the inscription of the first drakkar and which should be read, in all probability, 1433, contains a somewhat uncertain number. The fact that these dates appear in the same photo as the ships does not necessarily mean that they were drawn at the same time as they were. Were the descendants of the Tiahuanacu Danes still using drakkars in the 15th century? This is highly improbable.

Let us point out that an even more recent date was found in the region. At 14 km from the Guayakí village of Cerro Morotí, our collaborators discovered, in fact, under the arch of a natural bridge, an inscription made of degenerated runes in which one can clearly read (cf. fig. 20) 1457. Interesting details: the 7, in everything similar to ours, has for its time an archaic form corresponding to the 10th century, that is to say to the time of Ullman's departure from Europe (').

4. The image of the Sun God

The second layer of 'inscriptions on the cross -second in the framework of our exposition, since it was not possible for us to establish a chronological order- is as important as the first, and perhaps more so. We see in it, in fact, the image of a Viking (cf. Plate XII), bearded and covered with the helmet of Odin. This personage is seated in a hieratic attitude, with his hands resting on his knees. The features of the face are clearly Nordic, but he has the abnormally developed thorax of the inhabitants of the Altiplano -and of the present-day Guayakis-. He is dressed in a tunic -or a coat of mail- with a protective ponytail.

To his left, we see a vague object that it would be imprudent to try to identify here; above, to the right, a human being curled up whose body is presented in profile and face, from the front and two other faces without a body. Who is this warrior, God or lord? His helmet will allow us to answer the question. Indeed, we can easily decipher on it the front of a runic inscription that, judging from the perspective of the drawing of the letters, surrounds it: Wunjo, Fehu, Ehwa, Solewu and Ansuz. An illegible character follows. The transliteration gives vfa, which does not seem to make sense, even admitting that the o is the last letter of a word most of which remains hidden. On the other hand, the ideographic transcription -voluptuousness, riches, horse, Sun, Ase- is understandable.

By the play of the Saxon genitive, the Sun-Ase group - it is known that the Aces constitute the main family of the Scandinavian Gods - evidently means Sun-God: the God who drives the Sun. On the other hand, the "God of the horse", the God who is usually represented on horseback, is Odin. Therefore, the three characters in question mean:

Odin, Sun-God.

It would be less easy to explain the presence of the first two letters, Wunjo (voluptuousness) and Fehu (riches), which have only very distant relations with Odin, if the image of the Sun-God did not bear, in overprint, the line of perfectly decipherable runic characters reproduced in Figure 21. Its transliteration gives sakhoberg, i.e., taking into account the haplography - deletion of a repeated letter - normal in runic writing, sakh ob berg: literally, "the thing on top of the mountain". The word thing has evidently, here, a" mere indefinite sense. Hence the translation: That which (was) above the mountain.

The Sun-God resided, in fact, as we already know, in Tiahuanacu, in the Altiplano of the Andes, and to his memory were linked, for the Danish refugees in the Paraguayan jungle, voluptuousness and abundance, that is to say, an easy and pleasant material life.



The inscription, written in ancient futhark, like the one on the helmet, is of the most classical type, without fantasy or anomaly of any kind. The 'abnormal' upward extension of the right shaft of the first letter is probably the consequence of the superimposition of characters belonging to different layers of signs.

It is otherwise of no importance whatsoever. In the upper part of the cross, in the place where the crucifixes bear the inscription INRI, we find a group of characters (cf. fig. 22), drawn in a semicircle, which have no alphabetical meaning but constitute an ideographic group whose meaning, very clear, seems to be related to the arrival of Father Gnupa. We have, in fact, from left to right, Laguz and Thurisaz linked (stormy atmosphere), Perthá (jungle), Solewu (Sun), a sign that is not runic but represents the third quarter of the Moon, Fehu (goods) and Odala (inheritance). What it gives: In the sweltering jungle, the Sun and the tide (bring us back) the goods of our inheritance.

Father Gnupa, in fact, had come from the east, like the Sun, and by the sea.

5. Explicit geographical indications

To the right of the large white triangle of the main wall, the rock has regained its natural color. On its edge, in addition to an indecipherable inscription - there are everywhere on the western wall of Parcha - there are two Celtic crosses (cf. [Plate XIII](#)), one of which is inscribed, not in a circle, as usual, but in a square with rounded corners.

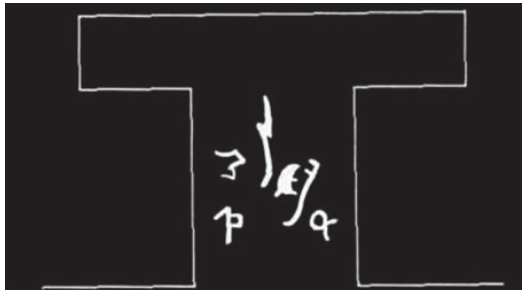


FIG. 22 - La inscripción ideográfica de la cruz de Cerro Polilla.



FIG. 23 - La gran inscripción rúnica grabada de Cerro Polilla.

Immediately after, to the right -always from the observer's point of view-, there is an inscription (cf. fig. 23) made of large letters engraved in the rock. It can be read with the naked eye and is easy to read, even though a criminal found nothing better than to go over its characters with a metal point, not without retouching them to give them the Latin form that was supposed to correspond to them. Fortunately, the new, superficial tracing did not damage the primitive, deeply marked one.

The inscription is divided into two unequal parts by a natural fissure in the rock. On the left, we see, in three lines, seven signs, four of which are incomprehensible. The first two are linked runes that are probably unknown ideographic symbols.

The other two, whose transliteration gives *uü* are meaningless. The last three, on the contrary, seem to say *ote* (*otte*), "eight" in Norrish.

The first of the two lines on the right-hand side is easy to transliterate, which we do by separating the words: *soth ruitha hrukk*. It follows a sign that is not a runic character and replaces the *o* that should complete the word *hrukka*, "little saw". The *th* of *ruitha* is partially erased, as is the second shaft of the *h* of *hrukka*. In spite of these insignificant anomalies, easy to correct, the meaning is very clear: Beyond the little red saw.

Let us note that the mountains and hills of the region have, in fact, vegetation aside, a beautiful red color.

The second line of the inscription is partially erased. We can only transliterate its first word: soth, "beyond". There follow two characters of which only indecipherable traces remain, and then the two letters r and f..

The geographical symbols of the Parehá were thus accompanied by inscriptions written in the purest Norrés. The one we have just translated is relatively recent. Its runes belong, in fact, to the new futhark and one even notes, for some of them - the t of the third line on the left and the f of the second on the right - a clear Latin influence in their form.

Still further to the right, we find a second inscription of the same type (cf. fig. 24), but traced in ink and not engraved. It seems even more recent than the previous one, for, despite the presence of the o and the ü of the old futhark, we note in it twice the late Danish m, not to speak of the ü, otherwise curiously inverted, of the dotted futhark. The t, th and .f have a Latin form. At the end d-q the first of these two lines contains a sign similar, though even more fanciful, to the one we found in the same place in the previous inscription.



This suggests that it is a geographical symbol, perhaps a directional sign. At the end of the second line, there is another sign that is no less incomprehensible, unless it is a stylized hand showing north. All the letters are clearly drawn, except for the fourth letter of the first line, whose lower part of the first shaft is erased.

The transliteration leaves no room for hesitation: tühthof om vríth rimi. In tühthof (actually, tothho-f, since the same letter expresses indifferently the sounds U and o, and dothhof in standard spelling), the repetition of the h is only the artificial result of the transposition of the runic thurisaz into th. The translation of the Norwegian text does not pose a problem: Cemetery near (or: in) the tormented saw.

6. An extraordinary masterpiece

If there were still the slightest doubt as to the race of the Titicaca Men, an examination of the grotto adjacent to the wall we have just studied would suffice to dispel it. In fact, it shows a carved sky with, in addition to some secondary motifs, four radiant suns -or four stars- that can in no way be compared with the products of the Neolithic art of America or Europe. The partial photograph that we reproduce here (cf. [Plate XIV](#)) shows the extraordinary talent and technique of an artist who, clearly, could only belong to a white people of high cultural level and high times. We say: to a white people, because the dynamism of the drawing is foreign to all the known, eminently static manifestations of Amerindian art.

Sf For their part, the walls of the grotto are literally covered with runic inscriptions of various styles that seem to indicate a long process of graphic degeneration. The most numerous, consisting of several dozen lines each, are formed by letters, regularly traced with ink, which are classic runes, despite some fanciful deformations which, moreover, may come from an imperfect survey. For, except for a few fragments, these lines are almost completely erased and are more guessed at than seen (cf. [Plate XV](#) and fig. 25). Perhaps it would be possible to transcribe them by reviving the ink by some chemical process. But, to do so, it would be indispensable to have means that we do not have at the moment. This is to be regretted, since such long texts must constitute real stories.



FIG. 25 - Ejemplo de inscripción rúnica de estilo clásico, gruta de Cerro Polilla.



FIG. 26 - Ejemplo de inscripción runoide degenerada, gruta de Cerro Polilla.



FIG. 27 - Ejemplo de inscripción runoide degenerada, entrada de la gruta de Cerro Polilla.

On a lower graphic level, we find painted (cf. fig. 26) or engraved (cf. fig. 27) inscriptions, for us devoid of any meaning, whose extravagant characters are still runes, but so deformed that they are often unrecognizable. To this same style belongs the inscription of 1457 mentioned above. On a lower level appear, traced with brown paint, some isolated words (cf. [Plate XV](#), above right) and some monograms (cf. fig. 28) in which a runic inspiration can still be recognized, but nothing more. They are, of course, totally incomprehensible. Finally, as a last stage in this process of degeneration, let us still point out an inscription of origin clearly from the entrance of the grotto. Under one of the few contemporary souvenirs that the wasps have tolerated, one can read, in fact, the Norwegian word storm (transliteration: sturm), that is to say: Tempest.

Here, the spelling, although very legible, is distinctly decadent. The s, strangely horizontal, and the t have a Latin form and the u takes on the appearance of a Greek pi. This, together with the use of the dotted futhark m, indicates a late style.



FIG. 28 – Monogramas de inspiración rúnica, cielo raso de la gruta de Cerro Polilla.



FIG. 29 – Graffite rúnico, salida oriental del túnel de Cerro Polilla.

In Cerro Polilla we find, therefore, correct runic inscriptions, written with characters of the old futhark brought to America, in the 10th century, by the ancestors of the Viking Fas of Tiahuanacu, and others, more modern, written with a new futhark sometimes somewhat Latinized and mixed with characters of the dotted futhark, which must come from the reestablished contact with Europe in the 13th century.



FIG. 30 – Graffite rúnico, pared principal de Cerro Polilla.

After the destruction of the Tiahuanacu empire, the Danish refugees in the Paraguayan jungle continued to employ - and maintain - the Mule Roads and their Pacha, and we find traces of them in Yvytyruzú. But, in the conditions of

The difficult lives that the environment imposed on them, these men, whose cultural level, moreover, we do not know, could not preserve the heritage of their ancestors. The runic writing slowly degenerated to end up as a mere set of symbolic signs, some of which are still used by contemporary Guayakis. The incomprehensible inscription under the bridge that our collaborators discovered in the surroundings of Cerro Morotí shows us that, in 1457, the whites of Paraguay were still using the Christian calendar brought to them by Father Gnupa. Therefore, they had not become savages, despite their decadence, when, 45 years later, the Normans began - or returned - to frequent the shores of the Guayrá.

VI The country of Gnupa

1. The heirs of the Vikings

Where did this mysterious personage come from, whom the South American Danes knew by the name of Gnupa - Father Gnupa - and whose itinerary we reconstitute, from the Atlantic coast to the shores of Lake Titicaca? The ruins of Tiahuanacu give us, in this respect, a precise indication, since we find in them sculpted motifs of the cathedral of Amiens. Gnupa came from the Picardy capital whose natural port was Dieppe, in Normandy, less than 100 km away. However, the Dieppenses of the Middle Ages were already frequenting the American coasts.

By settling definitively on Frankish soil, the Danish and Norwegian Vikings of the jari Hrólfr, who became Duke Rolon, had become tame but certainly had not given up great adventures, as was proved, less than a hundred years later, by the conquest of England, the former Danish possession which they wrested from the Saxons, and, soon after, that of Sicily where they founded a kingdom. Although they had quickly become Frenchified, they had not lost all contact with their country of origin. These warriors were also merchants and their ships regularly frequented the ports of Scandinavia. There, they could not fail to hear of Greenland, Pharkland and Vinland where the Norwegians had established, in the tenth century, permanent colonies with which they maintained, until the fourteenth century, continuous relations.

We know from the sagas that, in 1285, the two brothers Adalbrand and Thorvaid, Icelandic priests, discovered the "New Land" - Njyaland - which the king of

Norway Eirik, in 1290, commissioned a certain Rólf to explore, which he must have done since when he died, five years later, he had been nicknamed Landa Rólf, Rólf of the Countries, Rólf the Explorer. The Annals of Skálholt tell us that, in 1347, then in the middle of the fourteenth century, "there came also a ship from Greenland, less large than the ships that make the voyage from Iceland; which moored in the outer Straumfjord; which had no anchor and carried seventeen men who had gone to Markiandia but, afterwards, had been thrown here (in Iceland) into the garret." In 1354 King Magnus ordered Poul Knudsson to mount an expedition to find the survivors of the Greenlandic settlements in Vinland, and everything seems to indicate that the Scandinavians reached the Great Lakes region, although some, fewer and fewer, it is true, still doubt it.

As far as Green-earth is concerned, we know that the episcopal see of Gardar was abandoned in 1342 by its last resident incumbent. The sacking of Eystrabygd by the English shows that a part of the population, back to paganism if we are to believe Gissie Odsson, Bishop of Skálholdt in the 18th century, was still living on the island in 1418. And later still, since in 1431 Eric of Pomerania, king of the Scandinavian Union, strongly protested to the envoys of the king of England against the clandestine trade and piracy in which the English were engaged in the Norwegian colonies of Iceland, Greenland, Shetland and Oreadas, and "in the other islands belonging to Norway".

He obtained satisfaction, at least on paper. By the treaty of 1432, Henry VI undertook to compensate the victims and to forbid his subjects, on pain of death, except in case of shipwreck, to establish any contact with the Norwegian colonies, a prohibition renewed by the treaties of 1444 and 1449.

It is not surprising, then, that Sebastian Cabot, when exploring the coasts of North America in 1496 in the service of England, and in recognizing Terra Nova, limited himself to translating its Norwegian name. Regarding this voyage, Chancellor Bacon writes, moreover, loyally, that "the memory was preserved of some lands previously discovered towards the northwest and considered as islands, which belonged, however, in reality, to the continent of North America". Evidently, the "other islands" of King Eirik. And, in particular, the one that the Italian geographer Andrea Bianco makes appear 'in his chart of 1436, in the place of Newfoundland, with the name - or the indication - of Stocafixa, clear deformation of Stockfisch, dried cod erTT^T.Ós Germanic languages.

The Normans, by the way, were no worse informed than the English and even less well informed than the Italians. Long before Columbus they frequented the banks of Newfoundland assiduously, as did the Bretons, the Gascons and the Basques.

The archives of Honfleur, in Normandy, and Saint-Malo, in Brittany, prove that important fishing fleets went there every year in the middle of the 15th century. The

Terra Nova, moreover, was so well known that when, after Columbus' first voyage, the Portuguese claimed that João Vaz Cortereal had discovered the New World, in 1463, during an expedition to the Bacalaus, nobody even disputed the fact: whether or not Cortereal had gone to Newfoundland, in any case he had not discovered anything, since everybody had been going there for centuries. Everyone, but especially the Bretons and the Normans. This is proven by a letter from Queen Joan of Castile which reproduces the authorization given, in 1511, by her father Ferdinand of Aragon to the Catalan Juan 'cfe "7^ram'onte "to discover and find a land called Newfoundland". The King imposed the exclusive embarkation of "natives of these Treinos", except for two pilots who had to be "Bretons or of some other nation that had been there".

He was going to Newfoundland, in fact, let's repeat, for a long time. In 1539, the Dieppense captain Jean Parmentier wrote the oldest description of Franciscana, discovered fifteen years earlier by Verazzano, a land "called Norumbega by its inhabitants". The map, otherwise very inaccurate, designed by Gastaldi to illustrate the story shows us the Terra di Norumbega as an island that extended from Cape Breton to an arm of the sea that also bathed New France and must be the Kennebek joined to the river of the Chaudière. This "island" corresponds very exactly to Acadia (New Brunswick and Nova Scotia) and to the southern part of the North American state of Maine, located to the west of the Kennebek.

On Gastaldi's map, several names are noted. From east to west of the Bretons (today Cape Canseau), Port du Refuge, Port-Réal and Le Paradis, on the coast, in front of Briso Island, Flora, more or less in the middle of the coast of Norumbega, finally Angoulesme, near the western border of the territory. On the Vulpius globe (cf. Fig. 17), dating from 1542, we find, around the 43rd or 44th degree of North Latitude, the even more significant name of Normanvilla.

Norumbega, Angoulesme, Normanvilla These are rather strange names, if one thinks that neither the French nor anyone else, in the first half of the 16th century, had yet officially colonized - or explored - Acadia. Norumbega is irresistibly reminiscent of Noroenbygd, the country of the Norwegians, or Norwegians. Angoulesme is the name of a French city. As for Normanvilla, the word may be an Italian deformation of Normannavirk - but this one would have given rather Normannavilla or Normavilla -, and would come then from the Scandinavian settlers of Markiandia, or Normanville, and would constitute one more proof of the presence of the Normans, in the Middle Ages, in that Terra Nova which included, not only the island which has preserved this name, but also Norumbega and Gaspesia. In parenthesis, it was certainly not without some good reasons that the first French city founded in Canada was named Montréal, in homage, not to the King, as one might suppose, but to the capital of the Norman kingdom of Sicily, Montreale, and[^] this in spite of the fact that Jacques Cartier was a Breton.

The chronicles of the time of the French conquest are, moreover, full of strange accounts confirming the existence, before Columbus, of European colonies in Canada. In 1541, for example, Jean Alphonse, the pilot who accompanied Roberval on his voyage to New France, relates that he explored Norombega as far as the bay, situated at 42 degrees North Latitude, which separates it from Florida - probably the bay of Long-Island - and that, in the country, "the people speak many words approaching Latin and worship the sun and are beautiful people and the men, tall". In 1607, Champlain found a wooden cross in the French Bay, or Bay of Fundy, on the northern coast of Acadia.

It was very old and was all covered with moss and almost all rotten. The natives of Cape Breton and those of the Saint-Jean River made the sign of the cross. The Akkadians mentioned the Flood and a Trinity, one of whose persons, whom they called Messou (Mesu), redeemer like the Messiah, had a mother who, says Father Théodat, "seems to represent in some way the mother of Our Lord Jesus Christ".

They gave the Sun God the names of Jesus, Kesús, Kisús and Gischí, according to the tribe. Even in the XVIIIth century, the Alleluia was heard in their songs. In this field, of course, missionaries can, in all good faith, not be very objective. But it is significant, all the same, that serious people of the time, laymen and clerics - Champlain, Lescarbot, Nicolas Denys, Bishop de Saint-Vallier, Father Le Clerq - came to the conclusion that Christianity had already been preached in the country before the arrival of the French.

This European presence must have left anthropological traces. Without returning to the "white Eskimos" of Labrador, let us mention the case of the Sagamo (chieftain) of the Souriquois of Nova Scotia, Membertou, whose name, if we amputate his last vowels, has a clear Germanic consonance: "He was bearded like a Frenchman... which is so rare among the peoples of America that, had he not been born before the arrival of the French in his country, there would have been no doubt that European blood was mixed in his veins with American blood". Perhaps it was not by mere chance, moreover, that the indigenous Micmacs and Abenakis of Acadia maintained excellent relations with the French, to the point that the latter frequently intermarried, without any repugnance, with Indians. Was it a mixed population? Probably.

2. The secret geography of America

If the Normans, and others, frequented the American coasts before Columbus, how is it possible that we have no direct evidence of this? There are several reasons. In the first place, overseas trade in the Middle Ages, including fishing, was practiced by close guilds, in tight competition,

who jealously guarded 'the secret of his discoveries. Later, the sovereigns of the great rival maritime powers, Spain and Portugal, punished with death the disclosure of the maps designed by the cosmographers in their service.

At the time of Columbus, moreover, and, later, at the time of the lawsuit brought by the Admiral's heirs to the Crown of Castile, the Marrano bankers who had financed his expeditions were very determined to keep the commercial benefits of the Discovery for themselves and knew how to exert effective pressure on the indiscreet.

Finally, the famous bull of Alexander VI Borgia who, in 1494, had divided the new lands between Portugal and Castile forced the French to the greatest prudence, for temporal power and spiritual power collaborated closely to impose the clauses of this "testament of Adam" that Francis I, ironically requested to be taught.

Martin Waldseemüller's map (cf. Fig. 31) shows that, at the beginning of the 16th century, not only the autonomy of a North America, reduced to Scandinavian Vinland, which official geographers were obstinate, until 1569, to present as the extension of East Asia, but also, with astonishing accuracy, the outline of South America, was perfectly known.



FIG. 31 - Mapa de Martin Waldseemüller (1507). Detalle.

This map, published in 1507 and engraved on twelve 45.5 by 67 cm boards that had required years of preparation and printing, predates Magellan's voyage (1520) and even Balboa's arrival on the Pacific coast of Central America. It assumes knowledge that, as we already know, could only have been acquired by the Vikings of Tiahuanacu.

"With the elements known in 1507, writes the Jesuit scholar William Furlong, it was not possible to know the configuration of South America, and it was general persuasion that it was nothing but the eastern coasts of Asia, and yet there was one who, in that year of 1507, in a single large map gave us a double drawing of our continent, in its entirety: North, South, East and West, and separated it from Asia and baptized it with the name of America." The date of 1507 is undoubtedly authentic, since Glazebrook, in 1510, Stobnic, in 1512, and Apianus, in 1520, took up, without mentioning the author, the two maps in question.

"Neither Waïdseemüller nor his collaborators at Saint-Dié could have had the necessary science to get the image of South America right, adds Father Furlong. There was not and could not have been science or erudition: there was only intuition and inspiration". It would be better to say clairvoyance, in a field in which parapsychology does not point out any case. We confess that this kind of explanation does not satisfy us at all and that we are convinced that Waïdseemüller had at his disposal secret data that, perhaps, the monastery of Saint-Dié probably kept with great care. For the fact that the famous map was published in 1507 in no way means that its author had just received the necessary elements to design it. It is much more probable that Canon Gaultier Lud, who directed the famous Gymnasium Vosgiano in the monastery, with the protection of Renato II of Vaudemont, Duke of Lorraine and Bar, heir by his mother, Yolanda of Anjou, daughter of King Renato, of the titles of King of Jerusalem and King of Sicily, only decided to use them once the printing press indispensable for a great diffusion of the work had been set up, that is to say in 1500. It was in this year, moreover, that Martin Waitzeemüller or, as he preferred to spell his name, Waïdseemüller, or also Martinus Hylacomylus, joined the gymnasium.

The incredible accuracy of the map, or rather of the two maps of South America contained in the *Uniüersaiis cosmographya* of the Gimnasio Vosgiano was scientifically established by the geographer Alfredo Rodríguez Gaitero.

That of the smaller one that we reproduce is obvious. Not so for the other, in which the continent appears as narrow and deformed, because the planisphere was designed in globular projection. However, the figures speak for themselves. Let us compare, with Rodríguez Gaitero, the dimensions represented in the two maps with those we know today (in kilometers):

Latitude	Large map	Small map	Current map
09	3.777	2.999	3.333
10?	4.666	2.555	4.666
20'?	2.555	3.111	3.333
309	1.999	2.777	2.277
409	1.444	1.666	1.055

If we take into account the enormous difficulty that the calculation of longitudes offered at that time, due to the imprecision of the instruments used and the impossibility of synchronizing the clocks exactly to the distance, we will have to admit that Waïdseemüller's maps are perfect. Especially the large one, of course, since the small one is no more than a sketch, although it attracts more than the other, precisely for this reason, the attention of the layman. Between the large map and the current map, the values are identical at the 10th degree and the error never exceeds, at the other latitudes, 12%. Which is less than the distortions that are common, in the maps of the time, for Europe and Asia. And this when the immediately preceding maps - those of Juan de la Cosa, in 1500; of King-Hamy, Kunstmann II, Pesaro, Caverio and Cantino, in 1502; of Maiollo, in 1504; and of Conterino-Roselli, in 1506 - only show of South America the vague outline of the eastern coast, from Panama to the Rio de la Plata, not without errors, and sometimes - King-Hamy and Kunstmann II - with blanks.

It is useless to add that the data used by Waïdseemüller could not have come from Amerigo Vespucci who would only have reached, in 1501 - and the very existence of this voyage seems very unlikely - 50° South Latitude. If our Hylacomylus added to the title of his work *segundum Ptholomaei traditionem e Americi Vespucci aUorumque lustrationes*, "according to the tradition of Ptolemy and the voyages of Americius Vespucci and others", it is simply because the Gymnasium had just received, from the hands of Duke Renato, a copy in French of Vespucci's *Lettera*, which, translated into Latin, was incorporated into the *Cosmographiae introductio* that accompanied the atlas, and because its author defined in it, for the first time, the new lands as a fourth continent. And nothing more.



Strangely enough, in 1513 Waidseemüller brutally reversed himself and published a new map (cf. Fig. 32) on which, of South America, only the eastern coasts of northern Brazil, otherwise very inaccurate and imprecise, are shown. Evidently, some influences had manifested themselves.

Two years later, the Nuremberg cartographer John W. Schoner designed a globe (cf. Fig. 33) where North America was not shown, which is strange, since John Ruysch's map, added to the 1508 Roman edition of Ptolemy's Geography, showed the "Gruenlant", Terra Nova and the Baccalaurae as completely separated from insular America, i.e. from Terra Sanctae Crucis, the future Brazil, and joined to northern Asia.

On the contrary, the southern part of the continent, easy to recognize but imperfect, was separated by a strait from a land of Fire, called Brasilie Regio, which was confused with Antarctica. However, in 1515, Magellan had not yet discovered the "pass". Schóner had, therefore, a secret source of information, and perhaps it is not abusive to suppose that it was the same as that of Waidseemüller.

Schöner was a disciple and friend of another famous cartographer of Nurembergo, the Chevalier Behaim, who, in the service of the king of Portugal, often called himself Martin of Bohemia. This was not entirely fanciful, since he was descended from an ancient Bohemian family. In 1492, Behaim spent some time in his hometown, at the home of his cousin Senator Miguel Behaim, and designed a world map that he wanted to leave "as a souvenir to his homeland" before returning to the Azores where he lived at the home of his father-in-law, Knight lobst van Hürter, governor of the island of Fayal. This distinctly archaic globe is based on the traditional data of Marino of Tyre and Ptolemy from the Middle Ages. America does not appear on it.



FIG. 33 – El mapa de Juan W. Schöner (detalle), publicado en 1515, antes del viaje de Magallanes.

There are good reasons, however, to believe that Martin Behaim had access to the sources that Waidsseemüller and Schöner must have used, well before their work. It was commonly said, at that time, that it was he who had indicated to Columbus, not only the route to follow to reach Asia, but also the existence of an unknown continent. And that he was also the one who had shown Magellan, on a globe, the strait that bears the latter's name today but which, in the sixteenth century,

was usually called *Fretum Bohemicum*, not without suggesting that it would have been fair to designate the entire continent with the name of Bohemia. William Postel did not hesitate to write in his *Cosmographia*: "Ad 54 grad. (lat. mer.) ubi est Martini Bohemi fraetum a Magaglianeso alis nuncupatum." That Columbus knew Behaim, there is not much doubt about it. Both lived in Lisbon from 1482 to 1484, the one a cartographer, the other the king's geographer. They had, moreover, common relations. Behaim was part, with two physicians of John II, Master Rodrigo and the Jew Master Josef, of the Board of Mathematicians commissioned by the sovereign to find the means of navigating by the height of the sun, and it was at that time that he invented an astrolabe of a new type. Now then: these two physicians were appointed by Diego de Ortiz, Bishop of Ceuta, to examine Columbus' project concerning a voyage to Cipango (Japan). Moreover, Columbus' father-in-law, Bartolomé Muñiz Perestrello, was governor of Porto Santo, while the Knight von Hüter, Behaim's father-in-law, as we have already said, held the same position in Fayal, one of the Azores islands.

The problem is to know, on the one hand, if Behaim knew of the existence of the new world and, on the other hand, in case of a positive answer, if he had discussed the matter with Columbus. The fact that he had not made America appear on his globe would only be natural: the king's secret forbade him to do so.

As far as Magallanes is concerned, it seems that the matter is clear. We have, in fact, two concordant testimonies. On the one hand, the Portuguese defector, while presenting his project to the Spanish Court in Valladolid, showed Juan Rodriguez de Fonseca, Bishop of Burgos, a map of the world in which the area of the strait was shown in white. He explained to the king's ministers - probably Cardinal Ximénez and Bishop de Gébres - that he had seen the strait "in a marine chart constructed by Martín de Bohemia, Portuguese, a native of the island of Fayal, a cosmographer of great reputation". The mistake made as to Behaim's nationality was a common one.

All this is nothing compared to the testimony of Antonio Pigafetta, Knight of Rhodes, attached to the Apostolic Legation in Spain, who accompanied Magellan and Elcano on their famous round-the-world voyage. We find it in the Diary that he sent, upon his return, to Pope Clement VII and to the Grand Master of Rhodes, the Norman Philippe de Villiers de l'Isle Adam: "On October 21 we found a strait, to which we gave the name of the eleven thousand virgins, because it was the day consecrated to them. Without the knowledge of our captain, this strait could not have been entered because we all thought it was closed; but our captain had been informed that he had to pass through a singularly hidden strait, having seen it in a chart preserved in the treasury of the King of Portugal and drawn by an excellent cosmographer, Martin of Bohemia". Let us note that Pigafetta had behaved, in the difficult hours of the expedition, as a loyal friend of Magellan and that he cannot be suspected of wanting to diminish the merit of his leader.

Alexander von Humboldt⁶ tried to explain the mystery by the clandestine expeditions of the Portuguese in South America, which undoubtedly took place. We know this, in particular, from Ruysch who wrote as a legend of the *Terra Sanctae Crucis*, poorly designed and separated from the Yucatan by a free passage: "Nautae lusitani partem hanc terrae hujus observarunt et usque ad elevationem poli antarctici 50 gradum pervenerunt, nondum tamen ad ejus finem austrinum". The Portuguese had not gone beyond 50° South Latitude. The Spaniards, for their part, in 1508, the date of the map in question, had not gone farther than Cape St. Augustine (8° 20'). Juan Díaz de Solís and Vicente Yáñez Pinzón were only to reach 40° South Latitude many years later. On the other hand, no clandestine voyage that would have taken place between Alvares Cabral's expedition in 1500 and the publication of Ruysch's map in 1508 would explain Columbus' earlier certainty, not to mention that the authors mentioned by Ruysch would not have reached the Strait of Magellan. If Behaim, then, as is probable, knew of the existence of the New World and of the southern passage, it could only have been on the basis of other information, probably gathered in Germany.

3. The brazilwood trade

Yes, according to Martin Behaim, there was contact between Portugal, the point of departure of Columbus and Magellan, and the homeland of Waidseemüller, the closest collaboration linked, at that time, Dieppenses and Castilians, whose ships were mutually exempted from certain duties. Pilots and interpreters were often exchanged. Moreover, did not the Norman Robert de Braquemont become a Castilian admiral and John de Bethencourt become king of the Canary Islands, dependent on Castile? Perhaps the political and financial support that Columbus found in Spain was due in part to the fact that the existence of America, whose southern coasts the Normans had frequented since the mid-nineteenth century, that is, since the time of Father Gnupe's landing on the Guayrá, was well known there: we can prove it.

At the same time as spices, the Arabs imported from Insulindia and Malabar, since the 9th century, a colored wood whose extracts were used to dye fabrics: *bakkam*, a word from which the Italians made *Bresill*, *brasilly*, *braxilis*, *braxilis*, *verzino* or, in Latin, *bresillum* and *verzinum*. These were *sapang* (*caesalpinia sapan*), *candana* (*pterocarpus shtalinus*) and other colored dye woods. The Catalans, who served as intermediaries between Italy and Castile, called it *brasil*. To them we owe the second documented mention of the product: in 1252, in the Customs Tariff of Collioure, in "Roussillon, conques de brasil, laca and grana. The conque was, it seems, crushed wood or wood paste; lacquer requires no explanation; grana was applied to a complex extract taken from *coccus polonicus*, *coccus lac* and *croton lacciferum*. The first mention comes from the Customs Tariff of Ferrara which, in 1193, makes

The grana di brasil is to be found next to pepper, sugar and saffron. The Modena Tariff includes, in 1376, the soma di braxiis, i.e. "flour", "powder". The Arabs, whose ships were not able to carry trunks, sold to the Italians, together with the spices, tincture extracts made in the countries of origin, of great value with small volume.

In France, on the other hand, it is boxwood logs that are found from the 13th century onwards: "Coopers can make barrels from tamarisk and boxwood", says Estienne Boileau's Book of **Boxwood** in the time of King St. Louis. And he adds: "No cabinetmaker can put with boxwood any other wood that is not more expensive than boxwood, namely.... brésil and cypress". At the end of the 13th century, boxwood is mentioned as an imported item in the Droitures, consternes et appartenances de **la uiscomté de l'eau**, de Rúan. In 1387, the Custom of Harfleur fixed the duties on this product at four and a half denarii per hundred pounds. In 1396, the Customs of Dieppe charged "for the carche de brasil VIII denarii, for the fardo III denarii". It is thus demonstrated that the brazil entered France through the ports of Normandy.

It was no longer a matter of extracts, but of trunks. When, after the "Discovery" of America, brazil arrived directly in Portugal and Spain, "pau brazil" or "paio brasil" would be carefully specified.

Where did the Normans get these logs? They certainly did not go to look for them in Asia: their expeditions on the coasts of Africa did not go beyond the Zaire River (the Congo) where they had a factory called "Little Dieppe". They did not buy them from the Arabs, since they only imported extracts. The conclusion is that they must have found a new source of supply. However, outside South Asia, the colored dye wood is only found in Central America and Brazil: a variety of sapang, caesaipinia brasiliensis.

In fact, from 1350, in addition to the "well known" islands, as the Florentine geographer Toscanelli wrote in 1474 to his colleague Canon Martinez, then in the service of Portugal, the Florentine geographer Antilla, San Brandan and Manos de Satan, and even the "recently discovered" island, which the map of the Genoese Bedrazio significantly calls Danmar in 1436, a new island of special interest to us, began to appear on the maps of the Atlantic. The Portulano Mediceano calls it, in 1351, Brazil;

Pizigano, in 1367, Bracir; the Catalan Map, in 1375, and the Portulan of Macia de Villadeste, Brazil; the Portulan of the Library of Dijon, in 1428, and the maps of Bianco, in 1436, and of Fra Mauro, in 1457, Berzil. Its location in the ocean is extremely variable and we find the island both west of Ireland and in the archipelago of the Azores, both at the height of the West Indies and Pernambuco. Nothing could be more natural: the Normans had not been able to disguise by

The existence of the new land - and all new lands were "islands" at that time - where they went to look for the brazilwood, but they jealously guarded the secret of its location. Let us note here that Pizigano mentioned, in his map, that the name Bracir had been given by them to the island in question.

Where was the land of Brazil really located? Gonneville, of whom we will speak again, specifies it in 1503: in the "country of the West Indies, where for years those of Dieppe and Saint-Malo and other Normans have been going to look for wood to dye red, cottons, monkeys and parrots and other merchandise". All these products could only be found at the same time in the region that the Portuguese, who discovered it in 1500 but did not take possession of it until many years later, called Terra Sanctae Crucis but that the French always designated with the name of Brazil.

4. Dieppenses expeditions to Brazil

We would know much more about the Norman expeditions in America if an English bombardment had not burned, in 1694, three centuries of archives of the Admiralty and the City of Dieppe. Desmarquets' account of Jean Cousin's voyage is, however, too precise, even if many errors of detail are noted in the work that contains it, to have been simply invented. As for Gonneville's later voyage, it is supported by indisputable documents. And this is the most important for us.

Soldier and merchant, Jean Cousin was a leading figure in Dieppe at the end of the 15th century. He had been seen fighting victoriously against the English as captain of an artillery merchant ship, and no one was unaware of his numerous voyages along the coasts of Africa. It was therefore not surprising that strong merchants of his native city offered him, in 1488, to take command of an expedition destined to overtake the Portuguese on the East Indies route.

Cousin set out that same year. The Dieppenses knew very well that, in order to reach the African coast without running the risk of running aground, it was necessary to rise offshore to the height of the point one wished to reach. Since it was a question, this time, of going much further south than usual, our captain proceeded further west than usual.

At the height of the Azores, his ship was swept by a very violent sea current - evidently the North-Equatorial - which carried him westward, to an unknown land - this, at least, says Desmarquets - near the mouth of a great river that could only be the Amazon. Cousin did not

He had neither the means nor, probably, the purpose of founding an establishment. He therefore re-embarked, sailed southeast, reached southern Africa off Cape Agulhas, sailed northward along the coasts of the Congo and Guinea, where he traded his goods, and finally returned to Dieppe.

A strange fact that we have already pointed out before, after many: Cousin had hired as second a Castilian named Pingon (sic). He had to regret it, for the individual in question tried, otherwise in vain, to revolt the crew. Exonerated by the Admiralty Council of Dieppe, Pingon' disappeared. There is a strong probability that it is Alonso Pinzon, Columbus' lieutenant a few years later. We know, in fact, that the Admiral often consulted the latter and did not hesitate to visit him on board his ship. Everything seems to indicate that the captain of La Pinta knew the course to follow. He insisted on several occasions, and rightly so, that the flotilla should sail southwest, which he finally succeeded in doing. When the crews threatened to mutiny, it was he who restored the courage of the sailors.

But, as soon as he reached the Caribbean Sea, he simply abandoned Columbus and went out to "discover" on his own, as undisciplined as Jean Cousin's Pincon. Perhaps it was no mere coincidence that, in 1499, Vicente Yáñez Pinzón, Alonso's nephew, mounted an expedition to America at his own expense and reached precisely the point that Jean Cousin had probably reached, between Recife and the Amazon.

It remains to be known whether the Dieppense captain had really arrived by chance, not only in Brazil, but also in one of the two coastal regions frequented by the Danes of Tiahuanacu. What raises the doubt in this respect is Gonneville's voyage, which, contrary to the previous one, is indisputable.

In 1503, Captain Paulmier de Gonneville left Honfleur and reached without difficulty, after a stopover in Lisbon and the Cape Verde Islands, the Brazilian coast towards which he was heading, at Cape St. Augustine. There he was surprised by a violent storm that tossed him for several weeks between South America and the Cape of Good Hope (Cape of Storms) and then threw him westward to an unknown land, "beyond the southern tropics", where he spent six months.

We have the original report of Gonneville, preserved in the Library of the Arsenal, in Paris: "Declaration of the voyage of Captain Gonneville and some companions in the Indies, and searches made in said voyage, presented to justice by the captain and his said companions, as required by the people of the King our Lord and they were intimidated". This is a judicial document submitted by Gonneville to the Admiralty at the request of the King's Procurator, on July 19, 1505, due to the attack of his ship by two pirate vessels and the loss, in

the shipwreck that resulted from the combat, from its logbook. Nothing more authentic, therefore.

The expedition had been financed by Dieppe bourgeois. A 120-ton *Espoir*, loaded with barter goods (cloth, axes, mirrors, knives, hoes, glass beads, etc.), set sail on June 23, 1503, with sixty crew members and reached the American continent between 33° and 22° degrees South Latitude, that is, along the coasts bordering the current Brazilian states of Rio Grande do Sul, Santa Catalina and Sao Paulo. More precisely: on the coasts of the Guayrá. After exploring the country, an *Espoir* entered a large river that was "almost like the Orne River".

The inhabitants of the region, Carijós of the Guarani race, welcomed the Normans in a friendly manner. The country, fertile and fairly well cultivated, was not very populated. The Indians, sedentary, lived in villages of thirty to forty cabins. They lived on hunting, fishing and "some vegetables and roots". Gonneville got along very well with the paramount chief of the region, Arosca, a man of sixty years of age "of grave bearing and medium height, plump and with a kindly look". He distributed gifts and took possession of the territory by erecting a thirty-five foot cross bearing, on one side, a Latin inscription with the date and, on the other, the names of Pope Alexander VI, King Louis XII, the admiral, the captain, the shipowners and the crew of the *Espoir*.

It seems that the country and its inhabitants pleased Gonneville and his men, for they took longer than the caulking of the ship required. Only six months after her arrival *L'Espoir* put to sea. It carried a precious cargo of local goods and, more importantly, Arosca's fifteen-year-old son Essomericq and his servant Namoa. The vessel struggled painfully against the then unknown sea currents of the South Atlantic. Scurvy broke out on board and Namoa died from it. Very ill, Essomericq was christened Binot. He was cured. Gonneville called at the country of the Tupinambáes, on the coasts of the present states of Rio de Janeiro and Espiritu Santo. The Indians had already seen Europeans, "as could be seen by the merchandise of Christianity that the Indians had". Perhaps they even had reason to complain about them, for they attacked the crew of *L'Espoir*, killing two men and wounding four. After a new stopover in the Gulf of Bahia, the ship resumed its course, sighted the island. Fernando de Noronha, crossed the Sargasso Sea, which frightened the sailors, and then reached the Azores, Ireland and Jersey. Along Dieppe, two pirate ships attacked him and, despite a good defense, forced him to run aground.

The ship and its cargo were lost, then, a few miles from the port and Gonneville, although he was not to blame, found no more commanders to mount a second expedition. This prevented him from meeting Arosca, to whom he had promised to bring back his son. But he gave the young man a careful education, he

He married, in 1521, his daughter Suzana and bequeathed to her, at his death, part of his estate, with the obligation for him and his male descendants to use the name and arms of the Gonnevilles.

In this account, two facts stand out. In the first place, our captain, who is on his way to Brazil, lands "by chance" on the coast of the Guayrá and, on his return, stops at the same points as Father Gnupa on his arrival. Likewise, before him, Dieppenses fishermen, no less "by chance", had taken the road to Norombega, in Markiandia, and Jean Cousin, also "by chance", had reached the mouth of the Amazon. If the Normans had had accurate maps of America as they knew it- 'the Vikings, they would have been attracted very exactly by those three points. Secondly, Gonneville, a nobleman proud of his name and his coat of arms, marries his daughter to one of those Indians whom, in 1518, other Dieppenses, probably relatives of his, Prosper and Mathieu Paulmier , describe in these unflattering terms: "They are dark-colored, have thick lips; their face is furrowed with stigmata; it would seem that livid veins, which start from the ear and reach the chin, design their jaws. They never have beards on their faces or elsewhere, no hair on their bodies, except for their hair and eyebrows...".

This alliance, which is very real, is nevertheless highly improbable. But there is still more. The son of Essomericq and Suzana, Binot Paulmier de Gonneville, took the habit and became a canon of the cathedral of St. Peter of Lisieux.

However, at that time, the Church did not ordain mestizos. And there remains the name of the son-in-law and adopted son of Gonneville, Essomericq, so little Guarani, in which it is not very difficult to recognize the Scandinavian Erik...

We have the right, then, to wonder if the inhabitants of the Guayrá coast were really Indians and if they were not, in fact, descendants, already partially degenerated, but still pure, of the Danes of Tiahuanacu. It was not so long ago that the whites of Yvytyruzú were still drawing runes.

Gonneville's expedition was certainly not the only one of its kind. At the beginning of the 16th century, two shipowners from Dieppo, the Ango brothers, organized a regular service with Brazil and fiercely vied with the Portuguese for the Papagayo Country. Not only the Dieppenses, by the way. Under Francis I, real merchant fleets went to Brazil also from Honfleur, Rouen and, later, Le Havre. This at least until 1555, date in which Villegaignon founded in the bay of Rio de Janeiro, by order of Admiral de Coligny, his ephemeral France Antarctica.

These expeditions owed much of their success to the excellent relations that the Normans maintained with the Indians who, on the contrary, hated the Portuguese. Villegaignon himself received, right up to the last moment, the support of the

of the natives of Rio. "Between the Brazilians and the French," writes Gravier (81), "the best intermediaries were the Norman interpreters. They were daring adventurers, who did not hesitate to settle among the Brazilian tribes, learned their language, conformed to their customs and lived their life.... Their bravery aroused admiration among the Brazilians, who also loved them for their ability, their understanding and the ease with which they conformed to the national customs and spoke their language.... A great part of them not only adopted the language and customs of their adopted country, but they even forgot their origin to the point of renouncing their religion and taking part in the most horrendous feasts of cannibalism".

This rapid and complete assimilation of Normans into the life and mentality of the Indians helps us to understand, in parenthesis, how the descendants of the Danes of Tiahuanacu have become, in the jungle, the present-day Guayakis. There is still more. Forty-six years before the arrival of Gonneville, there were still whites in the Guayrá who knew how to write with runes and, therefore, probably, they still spoke Norrés or, at least, a derivative of Norrés. Now then: in the Middle Ages, Normandy and Denmark had regular commercial exchanges. Danish ships regularly frequented the ports of Normandy and Norman ships those of Denmark. There must have been no shortage of sailors capable of mumbling Norrish. We can thus understand how and why the Norman interpreters understood the natives so well and so easily, or at least some of them, especially in the Guayrá.

We have a complementary proof that the relations between Normandy and Brazil were extremely close at the beginning of the 16th century thanks to a booklet of the time that describes the feast organized, in Rouen, on the occasion of the Joyeuse Entrée of Henry II and Catherine de Medici. An Indian village was built in a forest whose trees had been filled with monkeys and parrots. Fifty tupinambás of the tribe of the tabagerres, under the orders of their morbichá - correctly, mburuvichá - (chieftain) simulated a combat. They were joined by two hundred and fifty interpreters and sailors who had lived in Brazil. That is, three hundred men "naked, tanned and bristling, without covering in any way the part that nature commands". Since Puritanism had not yet corrupted minds, in the mid-sixteenth century, the Court, and especially the Queen, showed a "cheerful and laughing face" at the spectacle.

The Saint-Jacques church, in Dieppe, still shows us a frieze dating from 1525 to 1530 and representing men, plants and animals that belonged to the lands then frequented by the Normans. In the midst of blacks and Asians, seven Brazilian Indians, five men, a woman and a child, totally naked but wearing feathers or leaves, can be seen. Thus the stone preserves the memory of the maritime epic of the Normans in South America where they had returned following the traces of their ancestors. From it also remains a contribution

The French language, in which a large number of Guarani words enter directly, without passing through Portuguese or Spanish: tapir, sagouin, ara, acajou, manioc, and a hundred others.

5. Father Gnupa, Norman

The existence of the American continent was therefore known at the beginning of the 16th century, and much earlier. The two major maritime powers of the time, Spain and Portugal, possessed - and kept secret with the utmost care - precise data about a world that was not as new as it was proclaimed after 1492. But the bulk of that data did not come from the Castilian and Lusitanian seafarers. They had received it, the former from Normandy, the latter from Germany.

Martin Waidseemüller's map, which is evidently not the product of divination, nor even of partial indications that the chance of storms might have provided, but of scientific surveys carried out by wise geographers, shows that elements were preserved in Germany that had not been made public and that the same cartographer who dared to divulge them hastened to cover them up shortly afterwards. The Normans, for their part, had been using their knowledge for a long time, both to go fishing for cod in Newfoundland and Acadia - they were not the only ones - and to go in search of the palo brasil in the Amazon region.

From whom could this information have come? As far as North America is concerned, there is no doubt: the Icelandic colonies of Vinland had long been in close contact with Scandinavia, as maps show, but the problem arises as to the southern part of the continent. But the problem arises with regard to the southern part of the continent: had European expeditions reached it in the Middle Ages, sailing around it? There is not the slightest trace of this, and the ships available at the time do not allow us to seriously consider this possibility. On the contrary, we know that a group of Vikings had settled, in the 11th century, in the Andean Altiplano and had conquered, in South America, an immense empire whose road network extended, to the east, to the Atlantic. We have proof that, around 1250, a contact had been established between the Danes of Tiahuanacu and their cousins from Normandy. It was at that time, in fact, that the Brazilian wood appeared in Rouen, Harfleur and Dieppe. And it was also at that time that architectural elements from Amiens appeared on the shores of Lake Titicaca.

Everything suggests that the initiative for this contact came from the Vikings, who were not unaware of their origin or of the itinerary that their tenth century ancestors had followed from Schieswig to Mexico, passing through England and Ireland, as was the case in the United Kingdom.

the runic inscriptions that we have found, and then to Peru. Otherwise, we would have to admit the intervention of chance. In any case, indigenous traditions tell us of a Catholic priest - perhaps neither the first nor the last - whom the Tiahuanacu Danes called Father Gnupa and who had arrived on the Altiplano in the second half of the 13th century, after following one of the roads - the Peabirú - that crossed the Guayrá and Paraguay, from San Vicente.

Accompanied by disciples and, probably, as the discovery in Peru of a coat of mail seems to indicate, by a military escort, this religious had arrived in Santos by sea and we know of his Brazilian stopovers that the Dieppense Gonnevill, one hundred and fifty years later, was not unaware of. Had he brought with him an architect and an image maker, or was he himself one and the other? All we can say is that at least one of the members of the group he led came from Normandy and had worked on the construction of the cathedral of Amiens. The Ovrehogdal tapestry and its flames show, it is true, that the Tiahuanacu Vikings had not omitted, on their return to Europe, to visit their native land. But it was to Normandy, and not to Scandinavia, that they brought their knowledge of South America, and it was from Normandy that it passed, by Salüt-Dié, to West Germany. In the contrary case, the Brazilian stick would have appeared in Hamburg and not in Rouen. Everything seems to indicate, then, that Father Gnupa was a Norman.

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