

Jacques de Mahieu

THE GREAT JOURNEY OF THE SUN GOD

The Vikings in Mexico and Peru (967-1532)



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PREFACE BY THE AUTHOR

Have they all gone?

The author is fully aware of the risk he runs in publishing the present work. Not only because of the *odium anthropologicum*, as ardent as the *odium theologicum*, but also because of the lack of seriousness with which the subject has often been treated before. Both the Spanish chroniclers of the early days of the Conquest and later travellers, especially of the last century, were dazzled by the vestiges of the ancient Amerindian civilisations and refused to attribute their paternity to the ancestors of the "savages" whose primitive or cruel customs they could observe. Hence a widespread tendency to seek and find similarities, not always very reliable, with known civilisations on other continents. There is an abundance of literature on the subject. The monuments of Mexico and Peru have been attributed to the Greeks, the Egyptians, the Phoenicians, the Basques, the Romans, the Tartars, the Chinese, the Japanese, the *Khmers* and other peoples.

There were not wanting, even without speaking of the Mormons, those who discovered in America traces of the ancient Hebrews, identifying with the Amazon the mysterious Ophir from whence Solomon brought timber and precious stones for the Temple of Jerusalem, and Lord Kingsborough devoted his life and fortune to demonstrate, in nine volumes, the arrival in the New World of the lost tribes of Israel. The dreamers of Atlantis and the Empire of Mu did not fail, by the way, to show how easily European or Asiatic peoples, as the case may be - and even Cro-Magnon men - had been able to reach America on foot. To such adventurous or absurd theses were added plain and simple forgeries, such as the "improved" drawings of Mexican monuments published by the supposed "Count" de Waldeck, or irresponsible assertions, such as that of a contemporary Americanist of fame, whose name we will keep silent out of charity, who mentions the presence of *amber* jewellery in Mexico, by literally translating Spanish texts which call a *topaz* by that name, without any relation to the fossil resin of the Baltic.

The author does not deny the possibility that European and Asian sailors, belonging to some of the peoples mentioned above, reached the American shores long before the Irish and Scandinavians. Firstly, because this is not the subject of his research. S e c o n d l y, because there is evidence of fortuitous contacts, voluntary or otherwise, between the two worlds. Columbus himself, when he first arrived on the island of Guadeloupe, found the remains of a European ship on a beach.

In 1721, a ship loaded with wine on its way from Tenerife to La Gomera was swept by a storm to the coast of Trinidad. In 1770, a ship loaded with wheat on its way from Lanzarote to Tenerife was taken to Venezuela. Conversely, Pomponius Mela and Pliny relate how, in 62 BC, a canoe with red men, who were given as slaves to Metellus Celer, Proconsul of Gaul, was cast off the coast of Germania. In 1153 a boat manned by "savages" arrived in Lübeck. To tell the truth, the strange thing would be that, over the centuries during the

In fact, did not Alonso de Ojeda, who was appointed governor of Venezuela in 1501, point out the presence of Englishmen in the western part of the country for some years? The above applies, of course, to the Pacific side. When Balboa first crossed Central America, he found traces of earlier raids by "captains" of unknown nationality.

In 1725, before the colonisation by Europeans of the Northwest coasts of America, the Indian Montcach-Apé reached the Pacific from French Louisiana. He heard of white men who came every year to collect timber and seize Indian slaves. He ambushed them and several foreigners were killed in the encounter. They were not Europeans: their dress was very peculiar, their weapons were heavier than Western ones, and the gunpowder they used was coarser. In the course of the 19th century, dozens of Japanese junks, some with their crews, were driven off the coast of California.

It is also said that the first Chinese immigrants who settled in Peru in the first half of the last century (19th century) were astonished to find that they understood each other perfectly well with the "Indians" of Etén, a fishing village near Lambayeque, who were physically different from the other inhabitants of the country. This is why we cannot dismiss *a priori* the account of the Chinese historian Li-Yu, which we know through the translation of Guiones, a French orientalist of the 18th century. According to the text in question, five Chinese Buddhist monks from Samarkand set sail in the Pacific in the year 458. At 12,000 *lys* from China, they found Nippon; 7,000 *lys* further north, Wen Chin, the land of the Ainos; 5,000 *lys* from it, Ta-Han, surrounded by water on three sides.

Moving 20,000 *lis* further east, they came to an immense land, Fu Sang. Li-Yu's description of it - especially as regards the people's use of cattle and draught horses - does not correspond, in fundamental points, with what we know reliably about the America of that time. But what may have been the product of oriental imagination does not entirely invalidate the testimony. For the 20,000 *lis* mentioned - 11,600 km - is very exactly the distance which, following the Kuro-Sivo sea current, separates China from California.

On the other hand, everything seems to indicate that fruitful contacts existed between Asia and America many centuries ago. Heine-Geldern's work leaves little doubt about contributions from the Cheu culture in North China between 700 and 500 BC, the Dong-Song culture in Anam between 400 BC and 100 AD, and the *Khmer* culture between 800 and 1200 AD. Even to the layman, the reproduction on pre-Hispanic Mesoamerican monuments of distinctly Asian motifs - the lotus flower, for example - is hardly refutable evidence.

The author does not, therefore, exclude journeys and incidents other than those which are the subject of his research. In the pages that follow, he confines himself to studying the white racial element in pre-Columbian America and to demonstrating that Scandinavians and Irish played a fundamental role in the development of the great Nahuatl, Mayan and Quechua cultures. Nor do his findings lead him to deny the autochthonous character of Amerindian civilisation. Indeed, it would be just as valid to deny any originality to fifth-century Greece as it is to deny the indigenous character of Amerindian civilisation. BC because of the Egyptian and other contributions on which its incomparable creative effort was based.

In the course of his research, the author carried out a mere "task of an examining magistrate". He limited himself to analysing, evaluating and ordering, on the basis of a hypothesis already suggested by Gobineau, the material collected by others, from the Spanish chroniclers of the time of the Conquest to contemporary researchers, which enabled him to reach what he considered to be definitive conclusions. However, he would like to complete his work by means of a "police investigation", *on the spot*. He is convinced, in fact, that there is, in museums and ruins, much more material evidence for his thesis - especially ruins - than is available to him. And he is determined to find it.

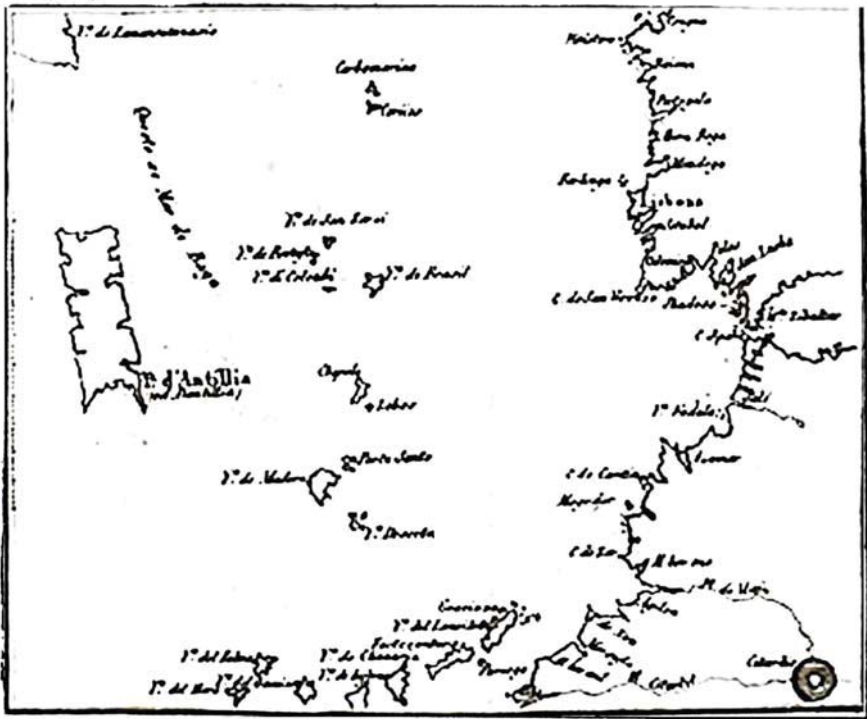


FIG. 2 – Mapa de Andrea Bianco (1436).

I. The True Discovery of America

1. Pre-Columbian Maps of America

In a manuscript of 1440, the *Tartar Relation*, which narrates a voyage through Asia in the 13th century, in addition to the Atlantic islands, the part that interests us depicts Greenland, with an exceptionally accurate layout, and, to the southwest, a huge island called Vinland, with two Latin annotations: "Discovered jointly by Bjarni and Leif" and "After a long voyage from Greenland, sailing southwards among the ice, the companions Bjarni and Leif Eiriksson discovered a new land, extremely fertile, which even had vines and which they called Vinland".

The map in question demonstrates a precise knowledge of the geography of eastern North America and could certainly not have been the fruit of either imagination or accidental travel. Figure 3 shows "Vinland Island" projected on the exact layout of North America. We were able to do this thanks to a reference point: the St. Lawrence River, whose direction and extent are indicated with the utmost accuracy. On this basis, we can note a

southward displacement of the Strait and Hudson Bay, otherwise poorly designed, as well as of Baffin Land and the part of the continent it faces and with which it incorrectly joins. Labrador misses the point off Newfoundland, which is not shown on the map. South of the St. Lawrence Vinland covers the Canadian peninsula of Acadia (New Brunswick and Nova Scotia) and all the eastern North American states from Maine to Georgia, with an average depth of 1,000 km inland. ¹

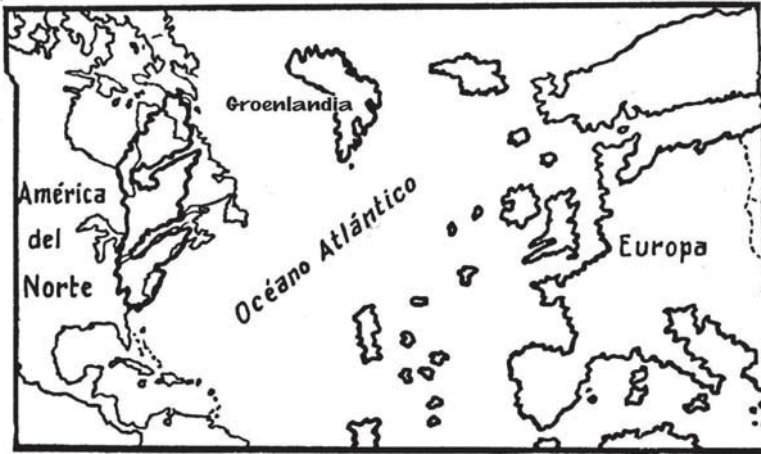


FIG. 3 – Mapa anónimo de 1440, en proyección sobre el trazado exacto de Norteamérica.

The fourth map, which we reproduce with toponymic annotations by Rudolf Cronau (Fig. 4), was drawn in 1558 by Nicolas Zeno, a descendant of the brothers Anthony and Charles Zeno, on the basis of maps and travel accounts that the former would have sent to the latter between 1390 and 1405. Nicholas recounts that he had inherited these papers when he was very young and, not attributing any importance to them, had partly destroyed them. Later, he tried to reconstitute their contents and, in particular, the map in question, with the help of pieces still in existence and his memories. We will summarise the story below.

What strikes us in Nicolas Zeno's map is the part, evidently American, that appears under the name of Engronelant. Let us note, first of all, that almost all the designations of rivers and capes have a Nordic consonance: Af, Hoen, Diaver, Hit, Feder, Diuer, U Neum, Lande and Boer, in particular. What is most significant is the resemblance of the western part of Engronelant, criss-crossed by parallel rivers, to the Labrador coast. It seems to be proven that the territory to the east - where the name is marked - corresponds to Newfoundland, enlarged and stripped of its island character. This last error explains why the rivers are represented with an inverted course, since there is no coastline where they actually flow into the ocean, replaced by a chain of mountains.

Finally, there remains the fifth map (Figure 5) which is, for us, the most important cartographic document of the series that we reproduce, as it demonstrates an almost perfect knowledge of the South American continent before the official discovery of the area. Its author,

¹ The authenticity of this map was certified in 1965 by Yale University after an exhaustive study of the document by a team of specialists.

Martin Waldseemüller designed it at the monastery of Saint-Dié in Lorraine, where it was printed in 1507. The complete *map of the world* consists of twelve sheets measuring 45.5 cm by 67 cm, and shows the whole of America twice. The northern part of the western hemisphere is reduced, in schematic form, to the lands known from previous maps. South America, on the other hand, is represented with extraordinary accuracy.



FIG. 4 – Mapa de los viajes de los hermanos Zeno (1558).

Now, in 1507 - and the map is earlier, as this is the date of distribution of a work that will obviously have taken years to produce, design and print - Balboa had not yet reached the Pacific (1513), nor had Magellan passed from one ocean to the other through the southern straits (1520), nor had Pizarro reached Peru (1532). Even the "West Indies" were still believed to be part of the Asian continent. Martin Waldseemüller had undoubtedly had access to unofficial documentation of very high scientific value and, obviously, of South American origin. The cartographic survey had been done *on the spot*, not on a chance trip, but through the long and arduous work of geographers, or at least of exceptionally well-trained seafarers. Even if it were true, and there are serious doubts about this, that Amerigo Vespucci had followed the Patagonian coasts to 50 degrees latitude in 1501, the mystery would remain as to the western layout of the map, which is even more precise than the eastern one.



FIG. 5 – *Mapa de Martin Waldseemüller (1507).*

2. Traditions and Stories Not Confirmed

It is not entirely impossible that the maps of the island series originated in the legend of the "Fortunate Isles", so widespread in the Middle Ages, which goes back to the Platonic myth of Atlantis. This explanation is, however, highly improbable.

Indeed, the philosophers of the time - for example, Saint Anselm in the *Proslogium* - mention the *Insulae Fortunatae* as a typical case of ideas with no real basis, and the geographers, in an intellectual world as small and homogeneous as that of the time, could not have been more credulous than they were. However, they did not even doubt the existence of the American lands. On the contrary, they affirmed it with absolute certainty. For example, the Florentine Toscanelli said in a letter of 1474, sent, with a map that unfortunately was lost, to the canon Fernando Martinez who was in Lisbon in the service of the king of Portugal: "*From the well-known island of Antilla to the famous island of Cipango there are ten spaces. The first is very rich in gold, pearls and precious stones, and the temples and palaces are covered there with pure gold...*". What matters here is not the distance (40 degrees) but the choice of Antilla as a point of reference by such a famous geographer. If the American islands were known, it was evidently because European navigators had reached them on successful voyages. In fact, there are medieval accounts that have come down to us that refer to events of this nature, although nothing objective has come to confirm them.

The most widespread of these is found in a manuscript from the 10th or 11th century, *Navigatio Sancti Brandani*, and narrates two voyages that the Irish monk Brandan, abbot of the monastery of Clesainfert, is said to have made across the Atlantic in the 6th century. The first expedition - in 565, according to the German geographer Martin Behaim - was undertaken with a number of monks that varies according to the accounts (seventeen in some accounts and seventy-five in others, but the latter figure may well refer to the second voyage), in search of the Land of Promise and, perhaps, of the Earthly Paradise itself. In the course of the voyage, whose itinerary D'Avezac reconstructed a few decades ago on the basis of the data provided by the account, Brandan would have discovered an island where he would have stayed for seven years. The *island of Sancti Brandani* appears in almost all medieval cartography of the Atlantic and can still be found on 18th century maps. Undoubtedly, the legend of the whale, which is told there, contributed greatly to the dissemination of the story: taking the back of an enormous "fish" for an island, Brandan would have celebrated a mass on it and then, after that, he would have been able to find the island,

A fire was lit to prepare the food, which would have caused the animal to move and rush back to the monks.

The authenticity of St. Brandan's voyages is not proven, but neither can it be dismissed out of hand. The descriptions given in the *Navigatio* of the Canaries and the Isle of Hell, with the impressive volcano Teide, and even more so of the Sargasso Sea, do not allow us to rule out the possibility that the saintly abbot reached Florida. Less reliable is the legend, recorded by Martin Behaim in his famous *Globe*, according to which "*in the year 734, when all Hispania was conquered by the heretics of Africa, the island described (the island of Antilia, called Septe Citades) was inhabited by an archbishop of Porto Portugal, with seven other bishops and other Christians, men and women, who had fled from Hispania with their livestock and all their property. In the year 1414, a ship from Hispania passed near it*". The island appears on several maps of the period under the names Sette Cidades and Siete Ciudades.

Quite different are the numerous medieval references to "the cod coast, on the meridian of Germany", the origin, according to the text quoted by Cronau, of the "savages" who arrived in Lübeck in 1153. There is no doubt that, from the early Middle Ages - and perhaps even earlier - the coastal populations of the Basque Country, Gascony, Brittany and Normandy were involved in cod fishing and salting and must therefore have gone deep into the Atlantic. We have proof of this fact, as curious as it is irrefutable: on the map of Bianco's Atlas (1436), there is an island in the place of Newfoundland with the name - or the indication - of Stocáfixa, an obvious deformation of *Stockfisch*, dried cod in all the Germanic languages.

In 1968, the Quebec expedition led by Father Levesque discovered several undoubtedly Basque furnaces on the Labrador coast, off the northwest tip of Newfoundland, but they have not been dated. Basque chroniclers of the time tell how a Navarrese, Juan de Echaide, had founded a port on the American coast, probably in Newfoundland, which his compatriots continued to frequent. This reinforces the account given by Father Las Casas, who found in Columbus' logbook - which he later destroyed with all the documents that might reveal his Jewish race - the accounts of two sailors, from Santa Maria and Murcia respectively, who, on their way to Ireland, were carried by a storm in a north-westerly direction to "the coast of Tartary".

Columbus, by the way, had no lack of information about the American lands. Apart from what we have just mentioned, it is known that he had made a voyage to "Thule" (Scandinavia, perhaps Iceland), where he had most probably heard of Vinland. But there is more. Numerous 16th century chroniclers tell the tragic story of the navigator Alonso Sanchez, a native of Niebla, province of Huelva, who was engaged in the wine trade between Spain, Madera and Britain. In the course of his last voyage, a tremendous storm had tossed him to the West, where he had sighted unknown lands. With a few survivors, he had managed to reach the Azores and then Lisbon. In Lisbon, Sanchez had gone to ask Columbus, who was a cartographer, to help him locate the "island" he had discovered on the map. The future Grand Admiral took him into his house, where he died shortly afterwards, as did his four companions in the adventure a few days later.

Perhaps the voyage of Jean Cousin from Dieppe, as chronicled in the chronicles, could be linked to Columbus at one point. This Norman captain would have set sail for the East Indies in 1488. A little north of the Equator, his ship would have been swept westwards by a violent current and would have reached the mouth of a huge river. From there he would have sailed south-east until he reached the southern tip of Africa, then followed the west coast of Africa northwards and finally returned to his homeland. If this story, which is not supported by any document because the archives of the Dieppe admiralty were burnt by the English, is true, Cousin would have discovered the mouth of the Amazon. Let us note that, twelve years later, Alvares Cabral, who was trying to sail around Africa, was thrown off the coast of Brazil. And let us also note that Cousin's lieutenant would have been a Castilian called Pinzón...

Finally, there remains, apart from the unconfirmed accounts, the strange fact mentioned by Friar Gaspar Madre de Dios who says that, in taking possession of the region of São Paulo, Brazil, in the name of the king of Portugal, Martin de Souza was powerfully helped by a fellow countryman, Joao Ramalho, married to the daughter of the chief Tebyrico. Some contemporary works indicate that the Danish naturalist Lund found in an act of May 3rd 1580, drawn up by the notary Lorenzo Vaz with the signature of several witnesses, Ramalho's will, in which he said he had been living in São Paulo for ninety years. We have not seen this document, nor do we know where it is, so we mention it with the necessary reservations. If it really exists, it means that a Portuguese had arrived in America two years before Columbus and in Brazil twelve years before Alvares Cabral.

3. Expeditions of the Welsh Prince Madoc

Between the unconfirmed accounts summarised above and the story of the colonisation of Vinland by the Scandinavians lie the expeditions of Prince Madoc, as evidenced by medieval Welsh manuscripts in the archives of the abbeys of Conway and Strat Flur, on which many medieval ballads, including that of the Welsh troubadour Meredith, are based. According to these documents, in 1168 or 1169, the date of the death of Owen Gwynedd, King of North Wales, his natural son, Madoc, decided to emigrate to the American lands he had heard about. In 1170, with a few ships, Madoc sailed around the south of Ireland and then out to sea to the west. Six days after crossing the '*dangerous garden of the sea, which no storm could destroy and which imprisoned ships*' - evidently the Sargasso Sea - the flotilla reached what was supposed to be Mobile Bay, Alabama. Madoc settled with his people in this fertile and beautiful country. After some time, leaving a hundred and fifty settlers in America, he returned to Wales, where, with his brother Rhyrid, he organised a second expedition, with ten ships and three hundred men. It appears that, having assembled, the Welsh entered the Mississippi, and then the Ohio, finally folding up on the Missouri.

The forts, which bore no resemblance to the Indian constructions of the time, that the Spanish encountered in Alabama, Georgia and Tennessee were probably the work of the Welsh. Richard Deacon, who has studied the problem in depth, recounts that in 1666 a Protestant missionary, Welsh *pastor* Morgan Jones, imprisoned by Indians in Virginia and condemned to death, began to shout in his native language. The aborigines, amazed, answered him in the same language. It even seems that one tribe in the region invoked the Great Spirit with a phrase: "*Madoc Mahe Paneta am byd*", a deformation of the Welsh: "*Madawc Mawr Penarthur am bith*", which means: "Madoc Great Spirit forever". Anthropological and linguistic traces of the Welsh settlers were thought to be found in several tribes in Virginia, Ohio and Missouri in the 17th, 18th and 19th centuries. There is considerable evidence to suggest that the direct descendants of the Madoc men were the *Mandans*, light-haired white "Indians" who died out in the middle of the last century, probably because they were easily absorbed by the Anglo-Saxon population.

4. The Scandinavian Colonisation of Greenland

Far more important than the adventures of Madoc - about whose authenticity there remains some doubt, and which in any case had no civilising effect on America - are the Viking expeditions to the Arctic in the tenth and eleventh centuries. This is not the place to describe the customs of the Scandinavian peoples who, driven by the poverty of their land, had made war a means of subsistence. Let us limit ourselves to recalling that their squadrons came to dominate all the coasts of Europe, including those of the Mediterranean, penetrating by the Elbe to Hamburg, by the Rhine to Cologne and Bonn, by the Loire to Orléans, by the Garonne to Toulouse, by the Tagus to Lisbon.

The Church played an important role in the colonisation of Greenland. The first Christian missionary, brought from Norway by Leif Eiriksson, had arrived in 999. At first, there was considerable resistance from the traditional faith and it was maintained for a century. But

Catholicism took hold rapidly in the course of the 11th century and churches, convents and schools were established everywhere.

In 1121 Rome gave the island its first bishop, followed by sixteen more, the last of whom was mentioned in 1409, although there is reason to believe that the episcopal see of Gardar was abandoned by its incumbent in 1342, by which time, according to a Latin manuscript written by Gissie Oddson, Bishop of Skálholt, in the 17th century on the basis of the town's archives, the Greenlandic population would have turned away from Christianity.

Several factors led to the total disappearance of the Scandinavian colonies in the Greenland in the 15th century. Norway became disinterested in these distant populations, even prohibiting all contact with them, and English piracy made the Nordic seas unsafe, as evidenced by the sack of Eystribyggd, in Greenland itself, in 1418. But above all, the climate changed suddenly, with huge icebergs advancing southwards and blocking the coasts, leading to famine and disease. The fate of the Greenlanders remains a mystery. Expeditions sent in later centuries by the kings of Denmark to re-establish contact with them showed that only a few groups of Eskimos remained on the island. It is highly unlikely, however, that the worst of the epidemics could have completely destroyed such a large population. It is more likely that the Greenlanders migrated to more hospitable lands. But they did not return to Europe.

The aforementioned manuscript of Bishop Gissie Oddson may well provide the key to the problem. For the text in question says that the Greenlanders "*departed from the true faith of Christianity and, forgetting all virtue and honesty, united with the Americans*". These last words are generally interpreted as referring to a rather implausible process of interbreeding with the Eskimos. If so, the half-breeds would indeed have been better adapted to the cold than the Whites and therefore would have survived the change of climate. However, the Eskimos found on the island in the 17th century and later were very few in number and, on the other hand, pure-bred.

There remains one explanation, which, as we shall see, the Scandinavians of the 15th century had in mind: that the Greenlanders, having abandoned their settlements under the pressure of the ice, had joined their compatriots in Vinland on American soil.

5. The Discovery of Vinland

In 986, the year of Erico the Red's second and final settlement in Greenland, Bjarni Herjulfson, the son of one of the recent emigrants, arrived in Iceland from Norway. On hearing of his father's departure, Bjarni decided to join him and set sail with his entire crew. They had been sailing for three days when a strong north wind came up, with a fog so thick that he lost his sense of direction. After several days without seeing the sun, the sky opened up and the travellers saw, some distance away, a rolling land covered with forests. It could not be Greenland. Following the coast with a south-westerly wind, the ship sailed for two more days and the crew found another land, also flat and wooded. Three days later, with the same wind, they reached a large island covered with mountains and icebergs, where they could see deer. The south-westerly wind pushed them out into the open sea and, in four days' sailing, they finally reached Greenland.

From the nautical indications given in the account, it seems that Bjarni Herulfson successively sighted lands that are now called New England, Acadia (Nova Scotia) and Newfoundland. Out of lack of curiosity or prudence, he did not land there. But he was able to provide the man who, according to history, was the first White man to set foot on continental American soil, with the necessary data for the real voyage of discovery.

In the year 1000, in fact, the *jarl* Leif, son of Erich the Red, bought Bjarni's ship and set sail with thirty-five men, with no other goal than to explore the new lands. He found the last of the countries sighted by Bjarni without difficulty and landed. He went to

It was a barren plain, covered with stones, ending in huge icebergs. Leif named the region *Helluland* (Stony Land). Continuing their journey south, the expedition reached the second land discovered by Bjarni, flat and covered with dunes and forests, which he called *Markland* (Land of Wood).

After four days of sailing with a favourable north-easterly wind, Leif arrived at a bay into which he sailed between an island and a promontory that turned away from the mainland in a northerly and easterly direction. Following the course of a river, the ship entered a lake, where the members of the expedition disembarked. Leif decided to spend the winter there. With his men, he built large houses on a site he called *Leifsbudir* (Leif's Houses). The new land was very fertile and the climate so mild that it would not be necessary to shelter the cattle in stables during the winter. It was so mild that one member of the expedition, a German called Tirkir in Icelandic manuscripts - probably *Tysker*, *German* in Norwegian - discovered wild grapevines, which led Leif to give the country the name *Vinland*, Land of Wine.

When spring came, the crew re-embarked and, with a cargo of timber and a large boat full of grapes, returned safely to Greenland. Where was Vinland located? Apart from somewhat imprecise nautical indications, the Icelandic accounts provide us with a piece of information that, if accurate, would be definitive. They tell us, in fact, that in Leifsbudir the shortest day of the year lasted from 8 a.m. to 3 p.m., which corresponds to 41° 24' 10" latitude, i.e. present-day Massachusetts. Some scholars have expressed doubts about the exact meaning of the words with which Saga defines the above-mentioned length of the day. We shall see, however, in Chapter VII, that archaeology confirms the above identification.

6. The Second Expedition to Vinland

In 1002, Thorvald Eiriksson, Leif's brother, set out on a second expedition to Vinland with thirty men on the same ship. He arrived without difficulty at Leifsbudir, where he spent two winters, exploring in the warmer months. Thus it was that in the summer of 1004 Thorvald reached a promontory, facing east and north, which surrounded a beautiful bay. From this peninsula, named *Kjalarnes*, Cape Keel, the expedition reached a second promontory, covered with forests, on which it was decided to establish a fixed residence. Thorvald, with all his men, went ashore, where he came upon three human beings hiding on the beach under canoes of skin or bark. They were of small stature, not Eskimos, since they used bows and slings, but probably Algonquin Indians. The Vikings applied to them, as they later did to all American Indians, the name *skraelinger* - wimps - by which they had hitherto described the Lapps. Two of the Indians were killed in the small scuffle that followed the chance encounter, but the third managed to escape. Out of prudence, Thorvald and his companions retreated to their ship, which, a few hours later, was surrounded by a large number of boats, from which the Indians shot arrows, and then fled rapidly. Thorvald had been mortally wounded. He begged his men to bury him on the spot, which they did, and then returned to Leifsbudir. In the spring of 1005, after loading the ship with wood and grapes, they returned to Greenland.

Immediately Thorstein, the third son of Erich the Red, set sail with his wife, Gudrid, and twenty-five men to search for Thorvald's body. They failed to reach Vinland and, after wandering all summer, made landfall at Lysefjord on the Greenland coast, where an epidemic killed Thorstein and many of his men. The survivors, including Gudrid, returned to Eiriksfjord, where the dead were buried.

7. The Third Expedition to Vinland

In the winter of 1006-1007, Gudrid remarried a "sea king" from one of Norway's oldest and most powerful families, Thorsfinn Kariselfni, whom she persuaded to set out on a new voyage to Vinland. The following spring, three

ships loaded with provisions and livestock, with sixty crew members and a hundred settlers, both men and women. The expedition easily found Helluland, where a large number of foxes could be seen, Markland, and finally Kjalarnes, where the Vikings landed. Two Scottish walkers, once a gift to Leif from the Norwegian king, Olaf Trygvason, made a three-day reconnaissance from there and returned with bunches of grapes and ears of wild wheat. Thorsfinn continued his voyage. He discovered an island literally covered with elders' nests, which they call Straumg, and Straumfjord the bay where it lay. Much further south, he came to a river which, coming out of a lake, ran directly into the sea, and in the estuary of which were some rather large islands. Sailing upstream, Thorsfinn reached the lake and found that the surrounding area was covered with vines and wheat. He had a farm built - in the European sense of the word - and spent there, with his people, such a mild winter - without any snowfall - that the cattle could remain in the fields all the time. The region was given the name Hape.

One day, the Indians - or Eskimos - showed up with their boats. At first, friendly relations were established. The Vikings got all the furs they wanted by bartering pieces of red cloth, milk and pieces of metal of no great value. Prudently, Thorsfinn had forbidden to give weapons in exchange for anything. He was right, for the following year, in 1009, the Indians returned in a war train. The fighting was violent. The Vikings left two dead on the battlefield and almost everyone else was wounded. The *Skraelingers* suffered heavy losses and, after an initial moment when victory seemed theirs, they hastily re-embarked. Thorsfinn realised, however, that the colonisation of Vinland was not possible without superior forces to secure peace, and he decided to return to Greenland, and then to Norway, where he arrived with such a cargo of furs and timber that no one had ever seen so much wealth combined. He also had with him his son, Snorri, born on American soil.

8. The Fourth Expedition to Vinland

Among Thorsfinn Karisefni's companions was a half-sister of Leif Eiriksson's, Freydis, who played a prominent role in the battle with the natives. Back in Greenland, this woman of exceptional mettle waited for an opportunity to organise a new expedition to Vinland, which presented itself, in 1011, when a ship belonging to two Icelanders, the brothers Helge and Finnboge, arrived in Norway. Freydis persuaded them to undertake the voyage in partnership with her, each party to take thirty men, plus any women who wished to accompany them. Leif gave the expedition the houses he had built in Vinland.

The ships arrived safely at Leifsbudir in 1012. At first, serious differences of opinion arose between the brothers and Freydis, for Freydis had not only smuggled in five more men than the agreement provided for, but had also appropriated the existing houses in the village for herself. Helde and Finnborge then built another house, further away from the sea and on the shore of a lake. But relations between the two groups remained tense.

Freydis, determined to seize the brothers' ship, set the brothers a trap which proved effective. Early one morning, she went to the house of Helge and Finnborge and pretended to negotiate with the latter for an exchange of ships, on the pretext that she had resolved to return to Greenland. She then woke her husband, Thorvard, and told him that she had been mistreated by the brothers and their men. Thorvard, outraged, rushed with his people upon his peacefully sleeping neighbours and seized them. Freydis gave the order to kill them all, and when none of Thorvard's men would execute the five women in the group, she herself, with an axe, did the job.

In 1013, the remnants of the expedition returned to Greenland with a very rich cargo. Despite the generosity with which Freydis had rewarded her companions and her threats of death if they told what had happened in Vinland, rumours reached Leif's ears and he had two of his sister's men tortured. "Not (the)

I can punish... as he deserves," said Leif, "but I am sure that his crime will be paid for by his descendants.

9. The Colonies of Vinland

The expeditions we have just described are episodes in the same "family story". The first voyage was made by Leif Eiriksson, the second by his brother Thorvald, the third by Thorsfinn Karisefni, second husband of Thorstein's wife, brother of Leif and Thorvald, and the fourth by Freydis, sister of the former. Nothing else was to be expected, for the Scandinavian sagas had no other purpose than to recount family exploits. The accounts summarised above refer exclusively to the expeditions organised by the sons of Erich the Red. They exclude neither earlier voyages to America, nor the later successful colonisation of Vinland, for which we have evidence.

Icelandic manuscripts often mention Scandinavian settlements in the New World in passing. They tell, for example, that in 1059 the Anglo-Saxon priest Ionus or John - perhaps a bishop - went to Vinland in order to preach the word of God and was martyred by the infidels. We know that the bishop of Greenland, Eirik Gnupton, on the other hand, undertook a pastoral tour of the American colonies in 1121 and brought his journey to a successful conclusion.

The information that has come down to us about later events is disjointed and sometimes vague. In 1279, Archbishop Ion sent an emissary to America to collect the tithe for the crusade that was being preached throughout Europe. In 1325, the Vatican archives still mention a tithe made of walrus skins and teeth and sold to the Flemish Jean du Pré, but we do not know for certain whether the ecclesiastical tax in question came from Vinland or simply from Greenland. Gradually contact was lost between Iceland and its western projections. We still know of a journey to Markland in 1347 by seventeen Scandinavians from Greenland to bring back lumber.

A few years later, Magnus, "king of Norway, Sweden and Scandinavia", commissioned one of the leading figures of his court, Poul Knudsson, to organise an expedition to find and help the survivors of the Greenlandic settlements: "*The men who are to go on the knorr (cargo ship) he will take from my bodyguard or choose at his discretion from the servants of other people.... We ask you to accept this order with full goodwill to the cause, inasmuch as we give it for the glory of God and the good of our soul and in honour of our predecessors who in Greenland established Christianity and sustained it until now, and we will not let it perish in our day.... Given at Bergen, on the Monday following the day of Simon and Jude, in the thirty-sixth year of our reign (1154)*".

Archaeological finds made in the US state of Minnesota and in the Canadian province of Ontario (see Chapter VII) seem to indicate that Knudsson arrived in America, sailed up the St. Lawrence to Lake Ontario, left the *knorr* at the site of the present-day city of Toronto, and then passed from lake to lake with boats capable of being carried on his shoulders, reaching the Red River. Another possible, though less likely, route would have been to enter Hudson Bay, leave the ship at the mouth of the Nelson River and sail upstream in their boats until they reached the Red River. In both cases, it would have reached the region where the town of Kensington would later be built. The runic inscription found at the latter site gives the distance from the point where the *knorr* waited as fourteen "days' journey", or 1,680 km, approximately the same distance from Kensington to Toronto, on the one hand, and from the mouth of the Nelson River, on the other.



FIG. 6 - Mapa de Sigurdur Stefannsson (1590).

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The two routes are therefore equally acceptable from this point of view. For the rest, what is important is not so much the route followed as the presence of Scandinavians in the second half of the 14th century in the Great Lakes region, a fact that is highly probable but not entirely certain, as we shall see below.

Over time, the American lands took on a legendary character and even the geographical knowledge of them became blurred. The map in Figure 6 was drawn in 1590 by the Icelandic Sigurdur Stefannsson. It is enough to compare it with those we have reproduced in previous pages to see the regression it represents, especially if we take into account the explanations given by its author about the different regions represented, which he indicates with letters:

"A. The English came to this region. It is known for its sterility, caused no doubt by the sun and the cold.

"B. Near this region is Vinland, called, from the multitude of useful things found in it, and from its fertility, Goada (the Good). Our countrymen have believed that it flows southwards into the sea, and that a strait or fjord separates it from America". (That is, from the part of America discovered by Columbus and his followers).

"C. This country is called Riselandia, or Giant Country. The inhabitants have horns and are called *skrikfinna* (fearsome Finns).

"D. This is a country further east, whose people, because of their long fingernails, are called *kiofinna* (Finns with claws).

"E. Yptunheimar, residence of the giant counter-factors. "F.

Here it is believed that there is a strait leading to Russia.

"G. Stony country, often mentioned in stories.

"H. This island, I don't know which one it is, but it is possible that it is the one found by a Venetian and which the Germans call Friesland".

Those who rely on this map to place the "Prom. Vinlandiae" in Northern Newfoundland are, by the way, somewhat unwise.

10. The Great Ireland

The Scandinavians were not the first Europeans to reach America, and their own sagas are explicit about this. The *Lennama Bok* tells how, in 963, the powerful Icelandic warlord Ari Marson unwittingly reached the New World, where he encountered white settlers:

"Ari was the son of Mar of Reikholar and Thorlatia, daughter of Hergills Herappson. This Ari was cast upon the coast of *Huitramannaland* (Land of the White Men), which others call *Ireland it Mikia* (Great Ireland). It is situated on the ocean, to the west, near the good Vinland. Ari, not being allowed to return, was detained there and baptised. This was reported by Rafn, a merchant of Limerick, who had resided many years in Limerick. And, furthermore, Thorkill Geltson, Earl of the Oreadas, claimed that Ari had been seen in Huitramannaland and, although he could not obtain permission to return, he was highly esteemed there".

More information can be gleaned from the account of the travels of Bjorn Asbrandson and Gudhieif Gudiangson. The former is a well-known figure in Scandinavian history. He fought under Palnatoke with the Joma-Viking at the Battle of Fyrisval in Sweden and earned for his bravery the title of *Breidvikinga Hape*, the Champion of Breidevik. Subsequently, he engaged in a love affair with Thurid, sister of the powerful *jarl* Snorri Godi, and the latter, at the request of Thorod, Thurid's husband, banished him in 999. Bjorn set sail in the northeast wind and was not heard of for many years.

In 1029, on a voyage from Dublin to Iceland, Gudhieif Gudiangson was tossed by a violent storm to the southwest. After many days of aimless sailing, he reached an unknown coast, where he landed with his crew. Soon the Scandinavians were surrounded by hundreds of men who chained them up and led them inland and, in a language similar to Irish, began to argue about whether to kill the foreigners or reduce them to slavery.

In the course of the discussion, a large troop of warriors approached, led by a white-bearded old man on horseback, surrounding a flag. To the great surprise of Gudhieif and his companions, the newcomer addressed them in Norwegian, asking them where they came from and what part of Iceland they were from. He asked them for news of various important people in the county, and especially of Snorri Godi, his sister ThūTid, and the latter's son Kjartan, lord of Frodo, whom everyone in Iceland considered to be the son of Bjorn Asbrandson.

After deliberating with his warriors, the old man decided to set the Icelanders free and had their ship arranged. At the time of departure, he gave Gudhieif a gold bracelet and a magnificent sword, and instructed him to give them to Thurid and Kjartan, respectively.

-And who shall I say sent them these gifts?" asked Gudhieif.

-Tell them,' said the old man, 'that they are sent by him who was a better friend of Frodo's Thuid than of his brother Godi's. But if any one should guess who has owned this bracelet and this sword, tell them that I strictly forbid any one to come looking for me. But if any one can guess who has been the owner of this bracelet and this sword, tell them that I strictly forbid any one to come in search of me, for this coast is very dangerous indeed, unless one is lucky enough to land in so good a place as you have landed in. The country is large but has few harbours, and dangers threaten foreigners everywhere.

Gudhief returned without difficulty to Ireland and, after the winter, to Iceland, where he delivered the old man's gifts. No one on the island doubted that it was the Champion of Breidevik who sent them.

The Land of the White Men is also mentioned numerous times in Icelandic sagas. The *skraelingers* of Vinland said that the inhabitants of Vinland were dressed in white and carried sticks with white ribbons in their hands. They used to sing and pray aloud. The Vikings deduced from this information that they must have been Irish, a people whose white-robed *Papar* monks had colonised Iceland in 795 and, before the arrival of the Scandinavians, populated the Oreada, Faroe and Shetland islands. The existence of Greater Ireland was no secret in the Middle Ages, and the Arabic-speaking geographer Abu Abdallah Mohamud Edrisi mentions it in his 13th century works under the identical name of Irlandeh el Kabirah.

11. The Adventures of the Brothers Zeno

To the historical documents which we have summarised in the preceding pages we must add an account of whose authenticity specialists differ and which is accompanied by the map (Fig. 4) reproduced above. The comment made with regard to the latter applies to the text: if it was invented, its author undoubtedly relied on true data from different sources, and it is the data, and not their origin, that concern us here.

According to the book published in Venice in 1558 by Nicolas Zeno, one of the author's ancestors, of the same name and surname, crossed the Strait of Gibraltar in 1380 - later studies seem to show that the departure took place in 1390 - with the purpose of visiting England. Caught in a terrible storm, the ship capsized off the coast of Frisland (i.e. the island of Faroe or Ferseyland). The crew was saved and was received in a friendly manner by the ruler of the island, the Scandinavian Zichmi, who, speaking to them in Latin, offered them to enter his service. Zeno and his men thus joined the sovereign's armada of thirteen ships, helping him to subdue nearby islands. Appointed commander of the fleet, Nicholas Zeno sent for his brother Anthony, who, after a fortunate voyage, arrived in Frislandia.

After numerous local victories, Nicholas set sail in June with three ships for Greenland, where he found a convent of the Order of Preachers and a church dedicated to St Thomas on top of a volcano. Near the monastery there was a spring of boiling water which, through underground pipes, heated the church, the convent and also small gardens that produced flowers, fruit and vegetables despite the polar temperatures. Between the monastery and the islands of Norway and Drontheim, an important trade flow was established in the summer. Ships brought in firewood, wood, textiles and domestic animals, as well as furs and, above all, dried fish, which were always plentiful due to the large concentrations of fish at the mouth of the warm water current. Fishing boats were made of fresh fish skins (evidently seals), sewn and stretched over bone frames.

It is noteworthy that the description of this convent, which could hardly have been invented by a 12th century Venetian, agrees in many parts with the account given in the 14th century by Ivar Bardsen, then vicar of the Greenlandic bishopric of Gardar: *"At the entrance (to the Ketiisfjord in the west of the island), there is a large bay into which several rivers flow, and near the bay stands a church under the patronage of the Holy Cross of the Holy Cross, which was built by the Venetians in the 12th century.*

Auroos, to whose church belongs all the land on the outskirts of the fjord... as far as Petersvig. A large uninhabited territory extends there, territory in which lies a lake 11 kilometres wide, very rich in fish, belonging to the church of Petersvig, with all the surrounding lands. Not far from the church is a large convent of canons dedicated to St. Olaf and St. Augustine. After Ketiisfjord follows Rafnsfjord, in the interior of which stands a Benedictine convent... In the fjord itself there are many scattered islets where several hot springs gush forth, which cause the temperature to rise considerably in the winter... and which are used not only for bathing, but also as a remedy for various diseases.

Nicholas Zeno could not get used to the climate of Greenland. He fell ill and, shortly after returning to Frisland, died. His brother Antonio inherited his offices and wealth, without Zichmi allowing him to return to Venice, as he needed him for an expedition to unknown lands in the West. Twenty-six years earlier, in fact, four boats of Frisland fishermen had been launched to an island, called Stotilandia - "Land before the East" - which must have been 5,000 km west of Frislandia. The crew of one of the boats, consisting of six fishermen, was seized by the Indians. Through an interpreter who had arrived on the island after a shipwreck and who spoke Latin, the local ruler offered the Scandinavians to enter his service, which they accepted. The island, smaller than Frisland, was fertile and rich. Its inhabitants were intelligent, knew some industries and grew grain. They had their own language and writing. In earlier times, they had had contact with Europeans, for there were books in Latin in the sovereign's library that no one could understand any more. They still had trade relations with Greenland, from where they imported furs and dried fish. Was Styland Newfoundland, as was said? In this case, the description was an extraordinary improvement on reality, which is not inconceivable, by the way.

The Frislanders were sent with twelve ships south to a country called Drogeo, which was extremely rich in gold. But, on their return, they fell into the hands of anthropophagi, and only one of the Europeans was saved, because he had taught the natives the art of fishing with a net. He lived thirteen years in the midst of naked savages who knew nothing of metals and were armed only with spears and bows. Further to the southwest, however, there were peoples of a certain degree of culture, who lived in cities, had temples in which they performed human sacrifices, and knew how to work gold and silver.

The poor fisherman finally managed to escape and reach Drogeo, where he set himself up as an interpreter for the ships coming from Stotiland. He made a fortune, had a boat built and returned to Frisland, where he told Zichmi about his adventures. On the basis of this story, and although the author had died three days before departure, Zichmi set sail with Antonio Zeno in search of the western lands. From a violent storm that lasted three days and sank most of the ships, the squadron found a land with a good harbour. It was the island of Icaria, whose inhabitants refused to let the new arrivals disembark. Zichmi then set sail and, after six days of sailing to the west and four to the southwest, discovered a land dominated by a volcano. There were many forests, and fish and seabirds in abundance, whose eggs were to be found everywhere. The inhabitants, who had hidden in caves at the arrival of the foreigners, were small and fearful. Zichmi christened the safest harbour in the area and decided to establish a city there. By dint of pleading, Antonio Zeno finally succeeded in getting the sovereign to allow him to return to his country, where he arrived in 1405 and died the same year.

12. Irish and Vikings at America

The above data provide evidence of knowledge of America long before Columbus. The maps reproduced here leave no room for doubt. The one in Figure 3 proves that a vast territory had been explored in North America from Hudson Bay to Georgia, with an average depth of about 1,000 km, the outline of the coast from the St. Lawrence estuary to the south being very precise, let alone that of the Hudson region. Bianco's Atlas shows not only that there remained in the 15th century the memory of lands beyond the North Atlantic, but also that fishermen

belonging to a Nordic people, or of Nordic tradition, continued to frequent the waters off Newfoundland, from where they brought *Stockfisch*, dried cod, which is confirmed by travel accounts of Norman navigators. Finally, the map in Figure 5 establishes that the outline of the South American continent was known in Europe, before the post-Columbian explorations of the Portuguese and even before Balboa's arrival in the Pacific, with a precision that implies a systematic study of its coasts by true geographers.

The accounts of the Icelandic sagas and, with varying degrees of plausibility, those of unconfirmed voyages, including that of the Zeno brothers, provide us with satisfactory explanations as to the sources of knowledge of North America. Icelandic Vikings undoubtedly reached lands that are now part of Canada and the United States, and it is highly probable that they established stable colonies there. The sagas mention, on the other hand, the existence, south of Vinland, of a territory settled by the Irish - the "Land of the White Men" - and the map in Figure 3 proves that the Vikings were familiar with the region.

No text, however, refers to South America. At most, Nicolas Zeno's Drogeo could be identified with Mexico. Clearly, the relations maintained with Europe in the Middle Ages by the seafarers of high cultural and even scientific level, whose observations made it possible to design the map in Figure 5, were a well-kept secret. We do not know at this stage who these men were. At best, we can assume that they were white men of European origin, as it is not possible that such accurate cartographic data would have reached Lorraine at that time if they had come from individuals of another race.

II. The Indians White

1. The Disappeared Colonies

The historical data presented in the previous chapter leave little doubt as to the presence in North America between the 10th and 14th centuries of colonies of European origin. The existence of flourishing Icelandic settlements in Greenland at the same time, with a large population that suddenly disappeared as a result of the change in the island's climate at the beginning of the 15th century, is absolutely indisputable. Several expeditions sent by the kings of Denmark between the 15th and 18th centuries either failed to reach their destination, such as that of the Pole John of Kolno (1476), or found only ruins, tombs with runic inscriptions and a few everyday objects. Ruins, inscriptions and utensils of pre-Columbian European origin were also found on the American continent (see Chapters V and VII), but no human assemblage identifiable as Scandinavian, Irish or Welsh.

However, even leaving aside Vinland and other regions of the continent, the Greenland colonies had a significant population that did not return to Europe and could not simply disappear. Neither were the Eskimos powerful enough to wipe them out, especially considering the solid stone constructions available to the settlers, nor could an epidemic, especially in a cold climate, kill them all. It is most likely, therefore, that the Greenlanders, no longer in contact with Europe, retreated, in the face of the advancing ice, to their colonies in good Vinland, which were at that time totally isolated in the midst of the Amerindian populations. In such conditions, it was almost impossible for them to keep their European heritage intact. But they could not, however, vanish without leaving anthropological traces, whether they adapted to a semi-savage existence by imitating, under the pressure of common living conditions, the customs of the indigenous people, or whether they interbred with the latter. This is also true, of course, for the descendants of other white settlers who eventually settled in the Americas. We will see that anthropology does indeed make it possible to detect the presence of a White element among those who formed the Amerindian tribes.

2. The White and Blond Indians: Testimonials

From the dawn of the Discovery to the present day - for the American territory has not yet been fully explored - conquerors, "travellers", as they were then called, and scientists have often been astonished to find in Amerindian tribes individuals who, in one or more of their essential anthropological characteristics, if not from every point of view, resembled Nordic Europeans. In some cases, the incidence of a process of interbreeding with post-Columbian whites could be suspected. In other cases, however, such a possibility was excluded, since the tribes in question were hitherto totally alienated from any contact with the new colonisers. We shall mention, going from North to South, the main data available to us on this subject and, for reasons which will become clear in Chapter III, we shall add to them some indications of the same nature concerning Oceania. We shall confine ourselves to following the work of Jean Poirier and Thor Heyerdahl.

The first testimonies to be cited, referring to present-day Labrador, i.e. a region to the north of Vinland proper and Markland and opposite Helluland (Newfoundland), concern "white Eskimos". Louis Jolliet, who explored the region in the 16th century, writes: "*A large number of Eskimos are found along the Labrador coast.... They are of tall stature and have white faces and bodies, and curly hair. Each has several women, very white and well-shaped: their hair reaches to the ground. They are very skilled in sewing. Like the men, they wear the skins of sea lions and have a great deal of industry in everything.*" Brouage, son-in-law and deputy of Courtemanche, Commander of the North Coast, had to deal, in the late 16th and early 17th centuries, with these "Eskimos" of such a peculiar type. He describes them as white, bearded men.

Samuel de Champlain, the great French explorer of Canada, alludes to white Indians settled, at the beginning of the 17th century, west of the Great Lakes: "*The savages with whom we had contact... told us several times that some prisoners of a hundred leagues told them that there are peoples similar to us for their whiteness and other things, having seen by them locks of hair of these peoples, which is very blond, whom they esteem very much for what they say they are like us. I can only think about this that they are a more civilised people than they are and that they say we look like them*". Stranger, on the face of it, is that "white Indians" have been found on the Pacific coast of Canada. A movement of Vinlanders overland, over a distance of some 4,000 km, is difficult to admit. But we must remember that, at the time of Scandinavian colonisation, the northern climate was much cooler than it is today, and that the northern transoceanic route must therefore have been open for several months of the year. The incredible resemblance between the large war canoes of the indigenous Northwest Indians and Viking ships reinforces the hypothesis of sea voyages from Greenland or Vinland to the Pacific.

Captain Cook, the first post-Columbian European to make contact with the *Nootka* tribes, on the ocean coast of Vancouver Island, says of these Indians: "*The whiteness of the skin seems almost equal to that of the Europeans, and rather reminds one of the pale tint which distinguishes those of our southern nations. Their children, whose skin has never been covered with paint, are also equal to ours in whiteness*". Cook later adds, speaking of the tribes of Prince William Sound, Alaska, that "*the complexion of some of the women, and of the children, is white, without any admixture of red*". Cook's testimony is confirmed by the travel account of Captain Dixon, who writes a few years later: "*As to their complexion, it is not easy to determine what colour they are; but if I may judge from the few people I saw tolerably clean, those Indians are very little darker than the Europeans in general.*" Vancouver, speaking of the Burke Channel Indians, in the same region, is even more precise: "*From the nobility of their bearing and regularity of their features, they resemble the Nordic Europeans*". He adds that, were it not for the oil and paint, "*there is good reason to believe that their colour would have been very little different from that of the European farmers who are constantly exposed to the inclemency and variations of the climate*".

Later, Scouler comes to the same conclusions concerning the *Haida* tribes of the Queen Charlotte Islands: "*Their complexion, when washed and unpainted, is as white as that of the people of southern Europe*". And Niblack, speaking of the natives of the same region, says: "*As to complexion, both sexes are strangely light-coloured. This is by no means due to interbreeding with the whites..... The Haldas are markedly lighter-skinned than the others, but even the dark tint is entirely apparent and exposure to the sun always reinforces it*". Other travellers - La Prouse, Maurel, Merares, Marchand, etc. - confirm those already mentioned and define the Indians of the Northwest coast as of pure white race.

We find a similar picture if we consider the Indian tribes of the Centre and South of the present-day United States. We have already referred, in the previous chapter, to the Mandans of the Missouri, who were studied at length in the 17th, 18th and 19th centuries by travellers (Kurz, Wied, Catlin, Hennig, La Vérendrye, etc.) who noted among them the existence of a strong minority of individuals with blond, red and brown hair, and blue and grey eyes. But this is by no means a unique case. The Kiarvas, the Kaskaia and, above all, the Lee-Panis of the Upper Missouri appeared, even in the last century, as blond-haired, blue-eyed Whites. Verrill mentions concurrent accounts by Dampire, Ringrose, Esquemeling and many other travellers.

Neither the Conquistadors nor, logically, later explorers found Europoid types among the Indians of Mexico. But local traditions explain this lacuna satisfactorily: "*On the date chiconahui tochtli (9-rabbit)*, says Prince Ixtlilxóchitl that we quote according to Goupil, *a young white boy was found on the mountain, with very beautiful blond hair. He was taken to the palace. Topilzin (the last Toltec king, with a "long beard between grey and red", according to the chronicler Father Diego Duran. N. of A.) judged this finding to be ominous, although he himself was white and bearded, and gave the order to return the child to the place where it had been found. But the child's head immediately fell into putrefaction and gave off an unbearable odour, as a result of which a plague broke out and decimated the population*". Goupil adds that a special law was then enacted, which remained in force until the arrival of the Spaniards, whereby every blond child was sacrificed at the age of five.

If we have, as far as the population of Central America is concerned, only definite but vague indications about the "white Indians" of the Isthmus of Darien, data abound as soon as we approach South America and, in the first place, the Guianas. Coudreau says of the Waiswais: "*It is the most beautiful Indian race I have ever seen. The orange-blond, blue-eyed types are not few among them.... Their skin colour is light yellow and has none of the brownish red of the other tribes*". The Dutch ethnographer De Goeje, quoted by Poirier, mentions "*greyish green eyes, with some brownish or blue*". In an unpublished memoir, also quoted by Poirier, the engineer-geographer J. Hurault writes: "*Some claim that white Indians with blue eyes have never existed.... We can make the matter a little more precise.... In the course of a mission, in 1936, we met in the tribe of the Emerillon, in the Upper Tampoc, an almost white woman, with blue eyes and black hair. We were told that this Indian had been picked up near the mouth of the Ouaqui River.... The observations we were able to make on the women found allow us to affirm that they really belong to a particular race. Their skin is white, almost milky. Their eyes are blue. Their hair is hard and black*". Also concerning Guiana, Crevaux mentions that, in the Upper Maroni, a savage tribe, the Bonis, pursued by the Dutch and the French, found a band of men collecting iguana eggs. They were of tall stature, pale complexion and blond hair and beard. They resembled the Dutch in all but their clothing. Several authors, says Poirier, noted the light eyes of wayacules and triometesems, also in the Guianas.

There is no lack of similar information about the Puinaves, Bacairis, Bororos and Nahucas of Colombia and adjacent areas, the Arawaks, Botocudos and Nambicuaras of the Amazon, and a tribe of the Envira River, also in Brazil, which Stegelmann discovered in 1903 and whose members had light red hair.

The Arawaks deserve a separate place in this enumeration, as they are referred to in a letter sent in 1502 or 1504 to the Catholic Monarchs by Angelo Trevisano, who describes them as being from

light complexion, with long hair and beards. These "white Indians" still exist in the Amazon: they are the Waikas of the island of Maracá, in the Velho Veneno river, white, with high foreheads, big eyes and long, soft, light brown hair. This is how they were seen in 1959 by Marcel Homet, whose testimony is reliable, although his theories are not. Unfortunately, we know of no serious studies on the subject.

Colonel Fawcett, who was not due to return from his last expedition in search of the "lost cities" of the Purima Mountains in Alto Xingu, had also encountered, in 1925, "white Indians" with red hair and blue eyes, and stated categorically in his travel notes: "They are not albinos". He also transcribes the account of the French director of the Santa Rosa hevea plantation on the Abuna River, a tributary of the Madeira River: in 1906, *"there were white Indians in the vicinity of the Acre River. My brother travelled upstream by canoe. One day, he was assured that there were white Indians in the vicinity. He did not believe it and laughed at these tales, but nevertheless he went ashore and noticed indisputable traces of the presence of Indians. The second true fact is that he and his people were attacked by tall, well-built and very beautiful savages, with perfectly white complexions, red hair and blue eyes. They fought like demons. Many people believe that there are no white Indians and, when shown some, maintain that they are mongrels of Spaniards and Indians. It is necessary not to have seen them to speak like that: the one who has seen them has a completely different opinion"*.

Further north, in Venezuela, the presence of a group of white motilons is reported, whose hair has the flaxen or straw colour characteristic of Scandinavian peoples. Several authors, including Thor Heyerdahl, mention a study of them by a certain Harris in 1926. Unfortunately, we have not been able to find him.

With regard to Peru, testimonies abound, starting with Pedro Pizarro, who notes that the members of the Inca aristocracy had whiter skin than the Spaniards and hair the colour of ripe wheat. Pizarro adds that the Indians considered white and blond individuals to be "sons of the gods of Heaven". The ancient documents compiled by Izaguirre mention on several occasions "these white and blond infidels", "white and blond like us".

Continuing south, we find Frazier's reference to white and blond Indians, which is confirmed by José Toribio Medina, who, quoting Molina's *Compendio de Historia Civil*, refers to a group of Indians in the province of Boroa as "white and blond without being mixed" and, according to Rosales, in *Conquista Espiritual de Chile*, to the Chonos who "were completely white and blond, (due to the) coldness of the land and the proximity of the pole". Even in Tierra del Fuego Skottsberg could note the brown hair of the Alacalufes, in contrast to the black hair of the other Fuegians, and the dark blue colour of the children's eyes.

3. The White Polynesians: Testimonies

The phenomenon we have just noted with regard to the Americas is repeated, with much greater frequency, in the Pacific islands. The subject is beyond the scope of our study, although it is closely linked to it. We shall therefore limit ourselves to a few quotations concerning discoveries and voyages in the 17th and 18th centuries. Later testimonies, with few exceptions, are suspect because of the great sexual promiscuity that prevailed among the Polynesians.

In the early years of the 17th century, Alvaro Mendaña de Neira discovered the Marquesas Islands and his pilot, Pedro Fernández de Quirós, describes the Indians as *"almost white and of a very gentle disposition, large, stocky and stout... their hair, like women, very long and loose... many of them were blond"*. Antonio de Murga, referring to the same voyage, speaks of more than "four hundred Indians (from the Solomon Islands), white and of a very gentle disposition, (with) very beautiful flowing hair, and many of them blond". Similar encounters multiplied throughout the voyage. Let us limit ourselves to mentioning an episode that took place in Taumaco (Duff Island): *"Another Indian arrived there to look with great fear at our Indians who, with no less*

They were looking carefully at him because he was so white and so reddish with beard and hair that they called him the flamingo".

In 1615 the Dutchmen Schouten and Le Maire discovered the Tuamotu, noting the presence of "totally white" natives with long yellow hair. Their compatriot Cari Frederick Behrens, Rogeeven's companion, says of the Easter Islanders: *"These islanders are generally brown like the Spaniards; however, there are some who are quite black and others who are totally white.*

Wallis, La Perouse, Philip Gonzalez, Crozet, Andia and Varela, Bonacorsi, Gayangos, Cook, Forster junior, Parkinson and many others unanimously refer to white and blond Polynesians. Bougainville states that *"the people of Tahiti are composed of two very different races of men, who, however, have the same language and seem to mingle with each other without distinction: the first, and it is the more numerous, produces men of the greatest stature: it is common to find them of six feet and above.... They differ in nothing in their features from the Europeans, and, if they were clothed... they would be as white as we are. Their hair is generally black. The second race is of mediocre stature and has frizzy, mane-hard hair. In colour and features they differ little from the mulattoes"*. The words "generally" evidently indicate the existence of the light-haired individuals that the other travellers found in Tahiti as in almost all the Polynesian islands.

4. The "White Indians": the Antis

We owe to the French naturalist Alcide d'Orbigny, who spent thirty years of his life in South America at the beginning of the 19th century, an illustrative study of the "white Indians" of the Bolivian Beni. It is not, unfortunately, a scientific work of anthropology - neither the time nor the author's specialisation allowed it - but it is a collection of observations made by a scholar in a milieu he knew in all its aspects. Hence its importance. In d'Orbigny's time, the five Antisian tribes numbered 14,557 individuals, 2,000 of whom were savages. They lived in the last foothills of the Andes, in a hot and humid tropical forest. One of them, the Yuracarés - the most interesting for us - comprised 1,337 individuals: 337 tame and 1,000 wild.

The colour of the Antis was much lighter than that of the Quichua and Aymara of the Altiplano. The Maropas and Apolistas had slightly sallow skin, with little yellow. The Yuracarés, the Mocetenes and the Tacanas were almost entirely white. Their average height ranged from 1.66 m among the Yuracarés - some were as tall as 1.76 m - to 1.64 m among the Apolistas, appreciably taller than that of the other Indians of the region. Their conformation was not disproportionate, as in the men of the Altiplano, who have a huge torso and short legs. On the contrary, they had *"beautiful forms, masculine and graceful proportions at the same time; their body is robust, somewhat elevated, similar to that of the Europeans. The best formed of all are the Yuracarés; the other nations are generally more massive.*

The Yuracaré," says d'Orbigny, "have very beautiful forms, a vigorous appearance, broad shoulders, a combo chest, a rather slender and well-muscled body. Everything about them announces strength and agility. They are straight and well planted. Their proud and arrogant air is perfectly in keeping with their character and the high idea they have of themselves. We believe them to be the best built of all the nations we have seen. The women are also very well built, stronger and stouter in proportion than the men; their limbs are full and muscular, without their forms ceasing to be graceful".

"Their face (of the Yuracarés) is almost oval, their cheekbones are not very prominent, their forehead is narrow, slightly curved, their nose is quite long, generally aquiline, neither too flat nor too wide at the base, their nostrils are not very open; their eyes are black, very small and horizontal, their ears are small, their eyebrows are narrow and arched, when they do not pull them out; their beard is straight, not very bushy, grows late and only on the chin and on the upper lip: they pluck it out. His hair is black, straight and long. His physiognomy is fine, full of

vivacity, pride, and not lacking a certain cheerful expression.... The women... can be considered beautiful".

The Yuracaré lived exclusively from hunting and a few crops grown by women. It is most likely that, in the past, warfare was their main activity. This seems to be indicated by their name, which comes from the Quichua *yurak*, white, and *kari* (or, more precisely, *k'kari*), which d'Orbigny translates as *man*, meaning, in fact, *warrior*. Purely mestizo, with a predominance of the white element, they were adapted to the free life of the jungle. One detail, mentioned by d'Orbigny, is striking. This tribe, whose craftsmanship was very poor, knew the printing press, totally ignored by the other Amerindian peoples, including their Quechua neighbours. In fact, they used carved wooden plates to colour their bark tunics, the same process used in the European Middle Ages before Gutenberg's invention.

5. The "White Indians": the Guayakis

An endangered race, the Guayakis live in the virgin subtropical forest of eastern Paraguay. According to estimates, there are between 300 and 500 of them left, divided into small groups. They walk around completely naked and feed on game, wild fruit and wild honey. Their cultural level, Neolithic, is very low, and they seem to practise a certain ritual cannibalism. The territory they occupy, or rather roam incessantly as they are nomadic, is uncontrolled and bloody clashes often occur on their poorly defined borders. The Guayakis have attracted the attention of ethnologists, and important studies have been devoted to their way of life and the Guarani dialect they speak. The same has not been true of their somatic characteristics, except for a few measurements taken from an insufficient number of subjects. The ethnologists in question could not, however, fail to mention certain physical aspects, non-existent in all Amerindian races, and in particular the white skin colour of most of them. Of the five known groups, four are composed of white Guayakis and one of brown Guayakis. There are very good reasons to believe that the latter come from the interbreeding of white Guayakis with a group of Mataco Indians who, having escaped from the Argentinian reduction of Santa Ana, took refuge in Guayakí territory at the end of the last century.

The differential characteristics of the white Guayakis led us to consider the possibility that they were descendants of Aryans of European origin. To confirm or reject this working hypothesis, the Instituto de Ciencia del Hombre, Buenos Aires, sent, at our request, in January 1970 a mission² exclusively to verify it. Most ethnologists had previously been able to work with some ease: in 1961, in fact, the Paraguayan government had succeeded in establishing a group of white Guayakis and a group of brown Guayakis at the Arroyo Morotí camp, near the village of San Juan Nepomuceno: about sixty adults in all. High mortality, due to the change of diet - manioc and maize - and contact with the local population, and also the desire to use the camp as a centre of attraction for forestry groups, recently made the survivors move further north, to the San Joaquín region, nine kilometres inside the uncontrolled zone. Despite the advice of the Paraguayan authorities - and thanks to their support - the Mission managed to reach the new camp at Cerro Morotí and carry out the planned study there. It was not without difficulty, nor without danger.

It should be noted that the study in question was carried out under excellent scientific conditions. The people of the camp, who divide their time between the village and the jungle, have regained their health, although the cassava and maize that still form the basis of their diet cause permanent intestinal bloating in their members. It has been enriched with elements from the wild groups of the region. On the other hand, all the subjects studied were pure Guayakis. Even those who came from Arroyo Morotí had come out of the forest as adults. In the wild, the Guayakis lived and still live in complete isolation,

² Composed by Professor Pedro E. Rivero and Eduardo Codina and Xavier de Mahieu.

without any contact, except for sporadic conflicts, with the Paraguayan population. No interbreeding with whites has been able to take place.

The Mission's first finding is that white Guayakis and brown Guayakis have the same somatic characteristics, except for the latter's skin colour and Mongoloid features. They are short: 1.57m on average for males (maximum 1.61m, minimum 1.49m) and 1.49m for females (maximum 1.56m, minimum 1.43m). The legs are relatively long and the trunk is extremely developed: 85 centimetres of thoracic perimeter in males, which would be equivalent to 97.5 centimetres in an individual of 1.80 metres. By way of comparison, let us note that the average for the Nordic Aryan race is 93.5 cm for individuals of the latter height. The average cephalometric index of the Guayakis is 81.4 for males (maximum 86.7, minimum 76.7) and 82.8 for females (maximum 86.1, minimum 78.3). The race ranges, therefore, between mesocephaly in males and sub-brachycephaly in females. From this point of view, it lies between the Alpine Aryans (84.3 for males and 84.2 for females) and the Nordic Aryans (79.2 and 78.3 respectively).

Male Guayakis have a genital apparatus with a conformation similar to that of the Nordic Aryans (elongated penis, in particular), which is much more developed than that of Amerindians. They have an abundant system of hair on their legs and arms and, above all, on their faces. They shave carefully, but the Mission was lucky enough to photograph a man with a splendid beard. This is not a particular case: an examination of the faces of the others shows that they were all extremely hairy. However, Indians are generally hairless and those who make an exception, almost always elderly, have only a sparse beard, and only on the chin. The Guayaki women have very hairy legs, unlike the Indian women.

In addition to this hair system, which is characteristic of the Aryan races, there is a strong tendency towards baldness in the males, a phenomenon of which the Amerindian populations are totally unaware. The skin colour of white Guayakis is not at all different from that of Europeans, and many women have the milky complexion of Nordic women. Hair colour ranges from black to light brown, often with red highlights. Eye colour ranges from black to light brown. Older individuals - but only a few - have grey or white hair and beards, which is not the case among the Indians. In general, the hair appears to be as fine as that of the Europeans, and some males have wavy hair. The analysis of the samples brought back by the Mission is still in progress at the time of writing, but the Laboratory of Pathological Anatomy of the Faculty of Medicine of the University of Buenos Aires, which has been kind enough to take charge of it, has already sent us its first results, and these are highly significant: the hairs of five samples studied have an ovoid section in the European manner and not rounded as is the case with the Indians.

Facial features offer considerable variety, apart from signs of degeneration. Some males could circulate in any region of Europe without attracting attention. Others look like Japanese of the upper ethnic stratum, as do almost all the women. Still others could pass for Polynesians. Finally, some of the elders look like Aino. These similarities are not the result of chance. Japanese, Polynesians and, to a lesser extent, Ainos have a common origin: they are the products of interbreeding between whites and Mongoloids. Let us add that the Guayakis often laugh, which, because of their facial muscles, the Indians cannot do.

The study has therefore left no doubt as to the racial origin of the Guayakis. They are whites mixed with Guarani. The mixture is recent: the lack of homogeneity in facial features and cephalometric index proves it. Who were the primitive whites? Anthropological analysis provides us with precise data on this point. The Guayakis have a composite biotype. Below the waist, they are long-limbed; above, they are brevilinear respiratory. They have the hypertrophied thorax of the Quechua and Aymara Indians of the Bolivian Altiplano, but by no means their short legs. There are, therefore, only two possibilities: either the Guayakis are brevilinear highlanders who, on the plain,

have acquired long legs; or they are long-limbed and, at high altitudes, have seen their thorax develop.

The first hypothesis is to be discarded, as the Guayakis have nothing more than the trunk that brings them closer to the Andean Indians. They are therefore descended from long-limbed whites - like the Nordic people - who have been settled for a long time on the Altiplano, where the low atmospheric pressure causes an increase in thoracic capacity. What considerably reinforces this conclusion is that the word "guayaki" is Quechua and means "whitish of the plain" (from *hualla*, whitish, and *k'ellu*, plain; the letter *elle* and the letter *ye* are pronounced in the same way; the *e* and the *i* are confused, in Quechua, into a single vowel). A more appropriate name could not have been found for the white inhabitants of the mountains, refugees in the jungle, at the foot of the Cordillera. There, in an environment and climate hostile to civilisation, these men degenerated and then, more recently, became mestizos, driven by a biological phenomenon that is also noted among the Waikas of the Amazon: the insufficient number of female births. These two negative factors explain both the short stature and the low cultural level of the Guayakis.

The Mission of the Instituto de Ciencia del Hombre de Buenos Aires has thus fully confirmed our hypothesis. Better still: it brought back a hardly refutable proof of its accuracy. One of its members discovered, in fact, in the hut of the Paraguayan chief of the camp a terracotta "tablet" covered with signs (see Fig. 7) which reminded him of something. When questioned, the "owner of the house" said that it was a fragment of pottery unearthed nearby, on which a Guayakí woman from the village had traced some of the tribe's traditional signs. However, the inscription on the 'tablet' is undoubtedly runic. Of its twelve letters, nine are runes.

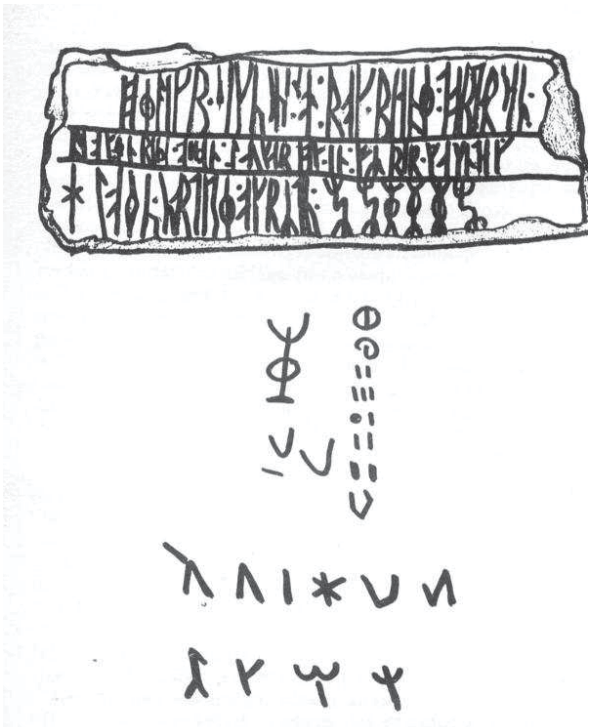


FIG. 7- Above: runic inscription from Kingiktorsoak Island, Greenland. The penultimate sign is the digit 10; in the centre, runic characters on a Guayaki musical instrument, including the same sign; below, Guayaki inscription in runic characters (Instituto de Ciencia del Hombre, Buenos Aires) perfectly drawn, and it is very easy to transpose them into Latin characters: NUIMM.IA L..IM. The remaining three, two of which are identical and which we have represented with dots in our transcription, are doubtful: deformed runes, inverted runes, or also Latin *u* and *v*.

Is fraud possible? We do not think so. The purpose of the Mission had been kept top secret. The head of the camp - a retired non-commissioned officer who, by the way, had never heard of runic writing - did not attach any importance to the "tablet" which he had neither offered for sale nor even shown. Moreover, the "Cerro Morotí Tablet" is not the only known Guayakí object of its kind. In 1965, Tomasini brought back from the Arroyo Morotí camp a photo of a musical instrument covered with runic characters (see Fig. 7) which he was unable to identify: he attributes to them a simple symbolic value. One of these characters, which is particularly complicated, is the digit 10. These white Indians, whose Quechua name means "The whitish ones of the plain" and whose biotype indicates that they are mestizos whose white ancestors lived on the Altiplano, still retain, despite their degeneration, the precise memory of an alphabet, and this alphabet is Scandinavian. This is proof of the Nordic origin of the pre-Columbian whites.

One more detail, which reinforces the above: the Guayakí chiefs wear, as a symbol of their dignity, a pointed fur cap which, as we shall see (Fig. 34), comes from the Vikings.

6. The Mummies of White "Indians" and Blondes

If we still find "white Indians" in South America today, after the process of mestization that has inevitably brought about multi-secular contact, it is only logical that traces of their purer ancestors should also be found in ancient burial sites. Unfortunately, long before archaeologists and anthropologists began to excavate for scientific purposes, the vast majority of pre-Columbian tombs had been violated by treasure hunters who cared nothing for the human remains that rested in them. In the regions colonised by the Spanish and Portuguese, there is often no guarantee that this or that skeleton of Aryan characteristics, even if found in an indigenous cemetery, does not come from some post-Conquest Blanco or mestizo. Occasionally, however, unmistakably Europoid human remains belonging to "indigenous" tribes are discovered in virtually unexplored areas. This is what happened with skeletons found in 1959 by Marcel Homet in funerary urns in the Serra do Machado, in the Amazon.

In one case, however, the situation was very different: that of hundreds of mummies discovered from the end of the last century onwards in pre-Hispanic tombs in Peru, especially those found in 1925 in caves on the Paracas peninsula, 18 km from Pisco. These mummies are not representative of the entire population, for if some were naturally preserved because of the dry climate of the region or because they were buried in the sand, most of them were embalmed and therefore belonged to members of the leading families of their time.

The mummies in question correspond to two distinct racial types. Some are undeniably Mongoloid: short stature, flattened face, brachycephalic head and bluish-black hair, and belong to individuals similar to the Indians who still populate the region. The others, on the other hand, are tall, with long faces, dolichocephalic heads and light hair, varying from brown to straw-blond through all shades of red, without artificial discolouration. Anyone who saw the mummy reproduced on Plate VII, without any indication of provenance, would not hesitate to attribute it to an Aryan woman of Nordic race. This is not a matter of mere appearances, and specialists are of the same opinion. Some thought, at first

At the time, the measurements of the face and skull could be the result of an artificial deformation such as the Peruvian Indians often produced in children, and that the colour of the hair could be the result of the action of time. These hypotheses had to be discarded.

The dolichocephalic head and elongated face are indeed found in mummies that do not show the obvious signs of artificial deformation. The hair, on the other hand, cannot have discoloured over time, since such a phenomenon would also have affected the bluish-black hair of Mongoloid individuals, which did not happen. Moreover, the hair of the white individuals differs not only in colour but also in texture: it is 30% finer and lighter than that of the Indians, when desiccation does not produce a reduction of more than 5%, and has an oval section, different, as we have seen above, from the round section of the black hair of the Amerindian Indians.

The presence in pre-Columbian Peru of Whites of Nordic biotype cannot, therefore, be doubted. The problem is to know to which period the mummies that prove it belong. As always when it comes to pre-Hispanic chronology, opinions vary by hundreds and thousands of years. Thor Heyerdahl wisely mentions that the Carbon 14 method "suggests" that the Paracas mummies date from 500 BC, with a margin of error of 200 years plus or minus. Unfortunately, the method in question is in itself very uncertain, since it is based on the hypothesis of a constant intensity of cosmic radiation over time, which not only lacks any scientific confirmation but, moreover, seems highly dubious.

On the other hand, we do not know how the carbon-14 dating of the Peruvian mummies was carried out, and it seems difficult to us that in each case the kilo of organic matter - i.e. mummy - necessary, according to the supporters of the method, to obtain a valid result has been burnt. Two possibilities, then: either the dating is as fanciful as so many others carried out on different bases, and the blond mummies may belong to descendants of the Scandinavians and Irish of Vinland and Huitramannaland, or to their immediate ancestors, of the same origins; or else Carbon-14 is right and we would have to admit a Nordic emigration, much earlier than the one indicated by history, dating back to the 12th century BC, when the Hyperboreans invaded central and southern Europe and unsuccessfully attacked Egypt under the reign of Pharaoh Menepthah of the 3rd dynasty, retreating to Palestine where the *Bible* mentions them as Philistines. The Hyperboreans came from Denmark and southern Norway, from where they had been driven out by natural cataclysms. They were exceptional seafarers and had tall ships. It would not be strange if part of them had gone west by sea.

In favour of the first hypothesis is the fact that we know, through reliable testimony, of the existence of a blond mummy belonging to an individual who lived at a much later time - which we shall specify in Chapter III - than Leif Eiriksson's voyage. The chronicler Juan Polo de Ondegardo rescued the mummies of the Inca emperors from the sacking of Cuzco by the Conquistadors. One of them had such blond hair that it almost looked white. It was that of the eighth ruler of the Inca dynasty, Huirakocha, who tradition describes as white and bearded and whose sister and wife had been called Mama Runtu - Mother Egg - "*because she was whiter in colour than all the Indians are in common*", according to Garcilaso.

7. Pre-Columbian Whites and their Descendants

We have seen, in this chapter, that both Spanish chroniclers of the Conquest and innumerable later travellers, up to the last century, pointed out the presence, among the indigenous population of the three Americas, as well as in the Polynesian islands, of individuals with anthropological traits corresponding to the great white race and, often, to the Nordic race. To these clear and precise testimonies, which often reflect the astonishment of their authors, we can add, as material proof of the presence on the New Continent of pre-Columbian white settlers, the fact that tribes of "white Indians" still exist in the Bolivian Beni, in Venezuela, in the Amazon and in Paraguay, that is to say in the whole area

The Amazon, which until very recently - and, as for the Amazon, partly until today - was unexplored, extends east of the Andes mountain range.

Of the Antis of the Beni, only mestizo individuals remain, but Alcide d'Orbigny was able to study them at the beginning of the last (19th) century. The Motilones of Venezuela were the subject of serious research at the beginning of the 20th century. The information we have on the Waikas of the Amazon is less reliable. But the Guayakis of Paraguay leave no doubt as to their ethnic affiliation and would suffice as living proof that the "white Indians" are neither the stuff of fanciful reportage nor mere folklore.

Their presence in South America can only surprise, on the other hand, those who are unaware of the existence of the hundreds of Peruvian mummies, undoubtedly pre-Inca although their dating is disputed, which display the peculiar characteristics of the Nordic race. In pre-Columbian South America, then, there were, in the midst of the majority population of Mongolian descent, groups of whites who, from the anthropological point of view, had a Nordic Aryan type. It is logical to assume, as a working hypothesis, that the cartographic data mentioned in the previous chapter came from them, or from some of them.

III. The American Adventures of Ullman and Heimlap

1. The Land of the Ancestors

The presence in the New World, before the Discovery, of white men of Nordic appearance is not only supported by the historical testimonies and anthropological evidence described in the previous chapters; it is also mentioned, in fact, in the traditions of the civilised peoples of the three Americas. The word "tradition" should not mislead us. The accounts given by educated Indians to the Spanish chroniclers immediately after the Conquest, and the texts then written, in Spanish or in local languages, by Indians who were to some extent Hispanised, did not refer to mere legends orally handed down from generation to generation, for the peoples of Mesoamerica had history books written in ideographic characters, and those of Peru had *quipus*, sets of knotted piolines, which constituted for the *amautas*, specialised in their composition and interpretation, a secure mnemonic base.

The extraordinary coincidence and intertwining of traditions belonging to peoples so different and so distant from each other - whether or not they had sporadic contact - as the Nahua and the Quechua, almost excludes the possibility that they are simply figments of the imagination or myths lacking any real foundation. Now, we know from the chroniclers and from the Conquistadors themselves that the Indians were not astonished at the arrival of the Spaniards, nor did they seriously attempt to resist them. Cortes entered Tenochtitlan (present-day Mexico City) with 400 men and Pizarro undertook the conquest of Peru with 177 officers and soldiers. Everywhere, the white, bearded newcomers were regarded as "Sons of the Sun" and were worshipped as gods.

The explanation of such an attitude is clearly set out in the speech that Montezuma made to Cortés, when he went to visit him in the palace of his father Axaiaca, which he had placed at the disposal of his guests: "... (I have) you for my kinsmen; for, according to what my father told me, who also heard it from his father, our ancestors and kings, from whom I am descended, were not natives of this land, but upstarts, who came with a great lord, and who after a little while went to his own country; and after many years, he returned for them; but they did not want to go, because they had settled here, and already had children and wives and a great deal of control in the land. He became very displeased with them, and told them on their departure that he would send his sons to govern and maintain them in peace and justice, and in the ancient laws and religion of their fathers. For this reason we have always hoped and believed that one day those from that part would come to subdue and rule us, and I think it is you, according to where you come from..."

Nor was the Inca emperor Huayna Kapak surprised when, in 1523, eight years before Pizarro's arrival, he received the news that "strange people, never seen in that land before".

-He was on a ship along the northern coast of Peru, on an expedition led by Vasco Núñez de Balboa. Dying, he gathered his sons, his captains and the indigenous chiefs who accompanied him and said to them:

"Many years ago by revelation of our Father the Sun we have it that, after twelve kings of his sons, there will come a new people, unknown in these parts, and they will win and subject to their empire all our kingdoms and many others; I suspect that they will be those we know who have walked along the coast of our sea; they will be a valiant people who in everything will give you an advantage. We also know that the number of the twelve kings is fulfilled in me. I certify you that, a few years after I have gone from you, that new people will come, and they will fulfil what Our Father the Sun has told us, and they will win our empire and be lords over it. I command you to obey them and serve them as men who will do you an advantage in everything; for their law will be better than ours, and their weapons more powerful and invincible than ours. Be at peace, for I am going to rest with my father the Sun who calls me".

This testimony is not as precise as the previous one, perhaps because of the oral transmission that brought it to the chronicler's ears; but it is nonetheless significant, for Huayna Kapak could not have expected the "new people" if his people or his lineage had not previously had any contact with them.

The so-called *Popol Vuh*, a Quiché-Maya text that will be dealt with in the next chapter, provides us with indications that uniquely clarify the previous accounts: *"What have we done, said the priests, how could we have abandoned our homeland, Tulán-Zuiva? And our gods, the ones we brought from the lands of the East, now lie among the parasites and the moss of the trees, without even a board to rest on!*

Where did the ancestors of Montezuma and the Quiché come from? The Aztec and Mayan traditions provide the answer through the complementary versions of almost all the chroniclers. They refer to the distant homeland of the Toltecs, the civilising people par excellence of Anahuac, whose action extended into the Mayan country. The Spanishised Aztec prince Ixtlilxochitl tells us of the great and opulent city of Tula, the ancient capital of the Toltecs before their arrival in Mexico. He describes its temples and pyramids dedicated to the Sun and the Moon. He mentions their religion, free of any bloody cult, and their high cultural level. A Toltec funeral dirge adds a highly significant detail, as we shall see: there was a wooden temple in Tula, a material that no Nahuatl or Mayan people ever used for the construction of their religious buildings.

Father Bernardino de Sahagún, historian of the Maya, also transcribes indigenous traditions concerning Tula, whose name, when the language is changed, takes the forms Tolán and Tulán. According to these, the sacred city was located in a veritable earthly paradise. Its rich palaces of jade and white and pink shell were surrounded by fields where ears of corn and gourds were man-sized and where cotton grew in all colours. It was "Olman's country". There was rubber and cocoa in abundance and its inhabitants wore incomparable jewellery and luxurious clothing, including rubber sandals.

Let us note at once that Sahagún's description is but that of a dreamland, such as a tropical people could imagine. What remained, for the Maya, of the Tula tradition was simply the memory, embellished by a fantasy based on lived reality, of the distant land from which had come, not their own ancestors, but those of the Toltecs. For there is no doubt that the Toltecs came to the Yucatan from the Anahuac, as they had previously come to the Mexican valleys from the North. It was thus an alien tradition, and it is not surprising that it has been profoundly modified over time.

Learning that the Toltecs, who we know entered Mexican territory in the thirteenth century, came from a distant land is certainly not without interest.

But much more important would be to establish where Tula was located. In vain has it been attempted to identify it with Teotihuacán or Xicotitlán, but these cities which the Toltecs occupied on their arrival at Anáhuac were, respectively, 50 and 100 kms. from Tenochtitlán and can hardly be considered as the capital of a distant country. The problem is thus posed, and only by deduction can we arrive at a hypothesis in this respect. The aforementioned detail of the wooden temple provides us with a precious indication. The only region where this type of religious building existed in the Middle Ages was, in fact, Scandinavia. If we consider that the town where the temple in question was located is called Tula, a word strangely similar to Thule, the primitive name for the lands of the Great North of Europe, the facts related by the chroniclers begin to make some sense. There is still more: the name of the "country of Olman" - sometimes "Oliman" or "Oloman" - from which, for the Maya, the Toltecs came. They wanted to derive Olman from *ulli* or *olli* - the u and the o are confused in American languages -, a Mayan word meaning "rubber" and which Spanish incorporated with the form *hule* and, at least in Mexico, with the same meaning.

This interpretation is not impossible, of course, but highly improbable. For, for the Maya, rubber was a commonplace product that could in no way constitute the essential characteristic of a distant and extraordinary land. It would be logical that Olman - or Ulman - in the expression used by Sahagún, would refer to the name of the country from which the newcomers came, or to the name of the chief of the latter. Ull or Ullr is, in Norse mythology, the god of hunters. *Ullman* thus means, in any of the Germanic languages, "the man of Ull", a suitable name or nickname for a Scandinavian warrior.

Let us add that the chronicles also give another name to the country of origin of the Toltecs. They call it Zuyua or Zuiva, according to the transcriptions. It is evidently the same word, written with a *u* or a *v*, but this spelling variation prevents us from knowing what its pronunciation was. In any case, the name is neither Nahuatl nor Mayan. Instead, we find possible roots in ancient Scandinavian: *sol*, sun, sun, and *huitr* - or *hvitr* -, white. The "white sun" is the sun of dawn, which appears in the East. It is perhaps not by chance, then, that Quetzalcoatl, the White God of the Nahua, has among his most common nicknames, the "Lord of the Dawn" and that Manko Kapak, the Son of the Sun, founder of the Inca empire, came, at the beginning of his enterprise, from a place called Pakkari Tampu, that is to say, Shelter of the Dawn.

Of course, such etymological arguments are extremely dubious if we take them in isolation and, at this point in our search, the reader would have every right to consider them far-fetched. But we shall see that they merely confirm evidence of a very different nature.

2. Quetzalcoatl, the White King of the Toltecs

The history of the Toltec people is very brief. It began in 856 AD, when the newcomers to the Anahuac began to build a large urban centre north of present-day Mexico City. Ten kings succeeded each other until 1174, when the Chichimecs took and burned the city. The fifth ruler, who reigned in the second half of the 10th century, is of particular interest to us: he was white and bearded and came from a distant land. The Toltecs, who called him Quetzalcoatl, considered him a god, son of the Sun. To him they owed their high culture, their religion, their laws, their calendar, and also the techniques of agriculture and the arts of metallurgy.

Quetzalcoatl had landed at Panuco on the Gulf of Mexico with a group of white, bearded warriors like himself. After climbing up to the Anahuac plateau, he had prevailed over the Toltecs and become their king. Some twenty years later, he set out with a group of his people on an expedition to the Yucatan, where he stayed for only a few years. On his return to Anahuac, he found that the white warriors he had left under the command of a lieutenant - whom the Nahua would call Tezcatlipoca and make the solar god of decay (the putrefying Sun) - had married indigenous women. Quetzalcoatl tried to

vainly trying to impose his authority. His men split into two groups. With those who remained loyal to him, the king went down to the Atlantic coast at the mouth of the Coatzacoalcos River. Here, traditions diverge. One says that he disappeared without anyone realising how he did it. Another, that he died and his body was burned. A third, that he built a "snake boat", re-embarked with his people and disappeared at sea. However, almost all accounts agree on one point: Quetzalcoatl announced that, one day, white, bearded men like him would come from the East to avenge him and rule the country.

There is no doubt about the personality of the king of the Toltecs. Quetzalcoatl was a historical personage of white race, who in little more than two decades transformed and increased, with his teaching, the culture of Anahuac. He had come from the East by sea and went East, which excludes any possibility that he was a solar myth. For, in the latter case, he would have disappeared in a westerly direction. The reason for his departure was racial: he could not bear the miscegenation of some of his companions and abandoned them to their fate in order to save the purity of blood of those who remained loyal to his lineage. His brief reign made such an impression on the natives that they incorporated him into their mythology, as we shall see in the next chapter. He had established the cult of the Sun: they regarded him as the incarnation of their new god.

What is the meaning of the name of the white king? The quetzal is a Mexican bird (*trogon splendens*) with magnificent green plumage. *Coatl* means snake. Quetzalcoatl therefore translates as serpent-bird and, less literally, as feathered serpent. This is a strange name for a king as for a god, even allowing for the fertile imagination of the Indians. And all the more so since the expression seems to have been applied not only to the white chief but, to some extent, to all outsiders and even, later, to the descendants of those who remained in Anahuac. Perhaps we may be helped to understand this by the appearance which a Viking ship might have had to the natives, with its raised, sharp prow, its great square sail, and, on its gunwales, the shields glittering in the sun. It was not without reason that the Scandinavians called their ships, smaller than their great *drakkar*, *snekkar*, snakes.

The hypothesis is reinforced by the descriptions that the chronicles give us of Quetzalcoatl. They all show him as a white man of tall stature and long beard. But unanimity stops at this physical appearance. The texts do not agree on his clothing. According to some, he wore a long white dress and, on top of it, a blanket strewn with coloured crosses, wore sandals, covered his head with a kind of mitre and held a staff in his hand. Others depict him as wearing a coat of coarse black cloth, with short, wide sleeves, and covered with a helmet decorated with snakes.



FIG. 8 - El Quetzalcóatl guerrero (dibujo de Abel Mendoza, según el Códex Borgia, in Séjourné, Laurette: El mundo de Quetzalcóatl, México, 1962); el Quetzalcóatl ascético, *id*, *ibid*.

Nor do the psycho-social definitions of the character coincide. On the one hand, Quetzalcoatl appears as a priest of austere customs. He had no wife or children and devoted himself to ascetic practices in the mountains. The religion he preached must not have been very similar to the one encountered by the Spaniards, for he strictly forbade human sacrifices.

On the other hand, Quetzalcoatl was a fearsome warrior who spared no means to achieve victory. When this antinomy became apparent,

which the Aztec iconography confirms (see Fig. 8), one has the impression of being faced with two distinct personages who overlapped over time and were confused in a generic name that expressed their common origin and left aside their respective peculiar characteristics. This is confirmed by Mayan traditions that clearly refer to two distinct White gods.

3. Itzamná and Kukulcán, the White Gods Maya

The Yucatan Maya remembered two successive arrivals of white, bearded men. The first - the Great Arrival - was that of a group led by a priest, Itzamna, who came by sea from the East. The chief had all the physical and moral characteristics of the ascetic Quetzalcoatl. He gave the people his dogmas and rites, his laws and calendar, and also writing. He taught them the medicinal virtues of plants and passed on to them the art of healing.

The second arrival, which was later - the Last Arrival - brought to the Yucatan a less numerous group, led by a white and bearded warrior, Kukulcan, who came from the West - that is to say, from Anahuac - took command of the Itzáes who had called him, and with them subdued the whole country, where he founded, on the ruins of an earlier settlement, the city of Chichén-Itzá. Thus he established peace and prosperity. But an indigenous uprising forced him to return home. It is noteworthy that the name Kukulcan is the exact translation of Quetzalcoatl: *Kukul* is the quetzal bird and *kan* means serpent. It will come as no surprise, then, to find that in Mayan traditions, although Kukulcan is always distinct, as a historical figure and as a god, from Itzamna, he sometimes takes on the characteristics of the latter. Quetzalcoatl and Kukulcan are the same person, but the former represented, for the Nahuatl, both the priest and the warrior, which the Maya continued to distinguish. Hence the stories describe Kukulcán as if he were Itzamná: ascetic, humanitarian and wearing a long white floating robe. The process of unification of the two characters was underway, but did not have time to be completed.

Confusion again appears to be total among the Tzendals of Chiapas, the Mayan-speaking people of western Yucatan. There, at an indeterminate time, a foreign civiliser arrived who brought with him, with order and peace, the calendar, writing and agricultural techniques, not to mention religious beliefs and rites. He and his companions wore long white floating robes. When his mission was over, the white god divided the region into four districts, whose government he entrusted to his subordinates, and he entered a cave, disappearing into the bowels of the earth. The name given to Kukulcan by the Tzendals is striking: Votan or Uotan, like the Germanic god Wotan, Wuotan or Voden, also known as Odin.

4. Bochica, the White God of the Muisca

With different names and less defined characteristics, the white and bearded god can be found in almost all regions of Central America. Condoy emerges from a cave among the Zoques of the coast, at the foot of the Chiapas sierras. In Guatemala, the Quichés call him Gucumatz - a translation of Kukulcán - and Ixbalanqué. The traditions of the Cuna people of Panama mention him, but without a name. Perhaps it is a mere assimilation by contact. For if it is logical that Itzamná or Quetzalcóatl travelled from the Yucatán through Chiapas and as far as Guatemala, regions with a Mayan population, it seems unlikely that he travelled further south. As for Quetzalcoatl, we know that he stayed only a few years in Central America and soon returned to Anahuac.

In any case, it was not by the Isthmus that Quetzalcoatl - and perhaps, earlier, Itzamná, about whom, however ancient, we are much less well informed - reached South America where we find him in the traditions of the Muisca or Chibchas, under the names of Bochica, Zuhé (or Sua, or Zué) and Nemterequetaba, and also with the nickname of Chimizapagua, a word which seems to mean Messenger of the Sun. For Bochica entered present-day Colombia through

Pasca, after having crossed the plains of Venezuela, where we find its memory, as in many Tupi-Guarani tribes, as far as Paraguay, with the names of Zumé, Tsuma, Temú and Turné; but nothing more than its memory, which nevertheless poses a problem, as it seems difficult that a diffusion by simple contact through the Amazonian jungle has taken place.

Bochica was a white man, with abundant hair, long beard and floating dress, in accordance with the above descriptions. He found the Muisca in an almost complete savage state. He grouped them into villages and gave them laws. Near the village of Coto, the Indians worshipped a hill from which the civilizer preached to the crowds gathered at its base.

5. Huirakocha, the White God Peruvian

Where did Bóchica go? Traditions are vague and contradictory on the subject. We have reason to suppose, however, that he embarked with his people in the Pacific, for we see the bearded whites arriving, in "wolfskin" canoes (i.e. in boats similar to the great *umiaks* of the Eskimos or the Irish *curachs*), on the coast of present-day Ecuador. As they had done when they landed in the Gulf of Mexico and as they will do in Peru, and probably for the same climatic reasons, they quickly left the torrid zone and settled on the Andean plateau, where they founded the kingdom of Kara - or Quito - which the Incas later annexed to their empire. We know nothing of their activities. All that remains is the title held by their kings: they called themselves Sciri - or Scyri. This word has no meaning in Quechua - the language of the region - but in old Scandinavian *skirr* means "pure" and *skirri*, "p u r e s t". In Christian times, *skira*, "t o purify", will take on the meaning of "to baptise" and John the Baptist will be called Skíri-Jón.

We are better informed about the next stage of our travellers' journey: the coast of Peru where the Chimú people had been settled for centuries. Miguel Cabello de Balboa, a 16th century chronicler, relates that, according to local tradition, a large fleet had come from the north under the command of a powerful chief, Naymlap, who was accompanied by eight dignitaries from his royal house. The expedition had made landfall at the mouth of the Paquisllanga River (Lambayeque). Naymlap had taken over the country and his descendants ruled it until the conquest of the region by the Inca emperor Tupak Yupanki at the end of the 15th century. We do not know for certain at what time the arrival of the fleet in question took place, but we can deduce it from the history of the Chimú, since the empire of the Great Chimú disappeared suddenly and with a change of dynasty, around the year 1000, which corresponds perfectly, as we shall see below, with Mesoamerican chronology. The tradition related by Balboa does not tell us who *Naymlap* and his companions were. But the name of the chief "coming from the North" is of inestimable value in clarifying this point, for it is undoubtedly connected with some Germanic people. *Heim* - pronounced almost like *naym* in English - means in fact, both in Old German and in Old Scandinavian, "home" or "fatherland", while *lap* is translated by "piece". *Heimlap* -Pedazo de Patria - could well have been the nickname given to the chief of a Norse colony established on American soil, or the name of this same colony, confused by indigenous tradition with that of its founder.

It is also possible that Naymlap is a deformation of Heimdallr, the warrior god of Scandinavian mythology, which calls him "Sentinel of the Gods", because he is in charge of guarding the entrance to Heaven, always sleeping with one eye open, and also "Enemy of Loki" - the evil god - because, god of fire like the latter, but of beneficial fire, he will annihilate the infernal god and be annihilated by him when the Gods fall. But his most common nickname is the "white god", which sufficiently explains why, in Indian lands, a Viking *jarl* was able to use his name. Let us note, in support of this second hypothesis, that the deformation of *dallr* into *lap* is insignificant if we consider that the word, which is difficult to pronounce, was transmitted among the Indians orally for centuries, and that we only know it through the phonetic transcription of a religious man who had, by the way, no knowledge of philology. Let us add that the god of the Chimú was called Guatán, the name

This one is very similar to Votan or Uotan, and was the god of the Tempest, like the Mesoamerican Votan and the Germanic Wotan or Odin.

We meet bearded white men again further south, on the high plateau of Peru, on the shores of Lake Titicaca, where, according to the chronicler Velasco, they had come by sea from Ecuador. Shortly after the Conquest, the Spaniards found the enormous ruins of Tiahuanacu, and the Indians claimed that they were already there when the Inca empire was founded. The monuments were not the work of the indigenous peoples but of white men who, having settled on the Isla del Sol in the middle of the lake, had gradually civilised the region. Tradition mentions them by the name of *atumuruna*, about the meaning of which Quechua scholars cannot agree. Brasseur de Bourbourg sees in this word a deformation of *hatun runa*, great men, while Vicente Fidel López translates it literally as "people of the worshippers - or priests - of Ati", i.e. of the waning moon.

The difficulty stems from the imprecision with which the chroniclers transcribed the indigenous terms, which is quite explainable, since not only was Quechua not written at the time of the Conquest, but the Latin alphabet could not faithfully express all the sounds of the language. Not to mention the muffled diction that still characterises the Indians of the Altiplano today, who pronounce all unstressed vowels more or less like the French silent "e". When it comes to the Quechua name of the White men of Tiahuanacu, we are entitled to wonder whether *atumuruna* should not actually read *atumaruna*, which means "moon-headed men", an expression equivalent to the "paleface" of the North American Indians. We have an example of confusion between the "a" and the "u" in the same word. According to Garcilaso, the Spanish called the High Priest of the Sun Vilaoma, instead of Villak Umu. And we will see later that the chroniclers indifferently give one of the Inca festivals the names Umu Raymi or Urna Raymi. In any case, the reference to the waning Moon seems unacceptable, since we know for certain that the White men of Titicaca worshipped the Sun (Inti) and the Moon (Quilla) and that Ati was for them only a secondary divinity.

As for Brasseur de Bourbourg's interpretation, it is not to be ruled out, far from it, especially if one takes into account that *hatun* seems to come from *yotun*, giant in old Scandinavian. More important than the Quechua name of the first settlers of Tiahuanacu is that of their chief, Huirakocha, which the Spaniards wrote Viracocha. In this respect, we find the most fanciful interpretations. Some translate "foam (*Huir*) of the sea (*kocha*)". The chronicler Montesinos, carried away by his abusive imagination, does not hesitate before a more biblical transposition: "spirit of the abyss". Unfortunately for him, the Inca Garcilaso, whose mother tongue was Quichua, notes that, in that language, the genitive precedes the noun it complements and, on the other hand, is more prosaic: Huirakocha would mean "sea of tallow". This is, let us admit it, a strange name for a god! Perhaps it would be opportune to look for an etymology that corresponds to the presumed language of the newcomers.

As a mere hypothesis, since in the field of philology - and we will return to the subject at the beginning of chapter V - all prudence is of little value, we will note that *huir*, or *hvit*, a word that any Altiplano Indian would pronounce *huir*, means "white" in Old Scandinavian and *god*, "god". The particular sound that the *d* has (identical to *th* in English) in that language exists in Quichua, but not in Spanish. It is normal that, in the latter language, it has become *ch*. However, Peruvian traditions do not agree any more than Mesoamerican ones on the personality and appearance of the Son of the Sun. Guerrero for some chroniclers, Betanzos, who was married to an indigenous woman and was thus in close contact with the Quechua, describes Huirakocha as a tonsured priest, white and with a beard a span long, dressed in a white cassock that fell down to his feet and carrying an object resembling a breviary. We will see later that this was not a figment of his imagination. Let us note that in Aymara, the language of the Indians of the Bolivian Altiplano, subdued by the Incas, Huirakocha's name was Hyustus, according to the Spanish transcription, and was pronounced exactly like the Latin *justus*.

The *Atumuruna* imposed their authority on the Aymara and Quechua tribes, extending their empire as far north as Cuzco. At the same time, they built the city of Tiahuanacu, which they never finished. What the Incas and later the Spaniards found was not a collection of ruined buildings, but a construction site. An indigenous chieftain from Coquimbo, Cari, actually revolted against the domination of the Whites. Defeated in successive battles, they retreated to Isla del Sol, where the last battle took place, which was also a defeat for them. Most of the men had their throats slit by the Indians. Only a few managed to escape. They travelled north and arrived at what is now Puerto Viejo, in the Ecuadorian province of Manta, where they found the special wood with which the rafts were made. And Huirakocha "walked on the sea". He did not perish on the journey. For we know of his arrival on Easter Island and in the Polynesian archipelagos, where his descendants are remembered by the name of *Arii*. There is no need to insist on this point, perfectly demonstrated by Thor Heyerdahl.

The cacique Cari, conqueror of the Whites, is still in the memory of the Bolivian Indians. He is to them what Attila was to the French, and mothers threaten their children with him, as Europeans do with the "bogeyman" or the "croquemitaine". But was the cutthroat of the *Atumuruna* really called Cari, or was he given the familiar name of some evil genie? We may wonder, for Kari, in Scandinavian mythology, is the sinister storm giant with a very bad reputation: he was called "the devourer of corpses".

6. The Incas, Sons of the Sun

The defeat and elimination of the *Atumuruna* plunged Peru into chaos. Fleeing from the invaders, the population dispersed and soon, according to the account Garcilaso gives by an uncle of his, returned to the savage state: *"The people in those times lived like wild beasts and brute animals, without religion or police, without village or house, without cultivating or sowing the land, without clothing or covering their meat, because they did not know how to work cotton or wool to make clothes. They lived two by two and three by three, as they managed to gather in the caves and crevices of rocks and caverns of the earth..."*

However, not all the Whites had disappeared. A group of "men of Titicaca", four men and four women, all brothers - that is to say, undoubtedly of the same race - had taken refuge in the mountains behind the Apurimac ravine, at the head of ten loyal tribes. Gathered in council, the four chiefs decided: *"We were born strong and wise and, aided by our peoples, we are powerful. Let us set out in search of more fertile lands than those we possess, and when we reach them, let us subjugate their inhabitants and make war on anyone who will not receive us as lords."*

Leaving the caves of Tampu Toku - the Shelter-Refuge - and after stopping for a while at Pakkari Tampu - the Shelter of the Dawn - the army set out on its march towards Cuzco, some 40 kilometres away. The Whites and their indigenous warriors made several stages of a few years, the last at Matahua, at the entrance to the Cuzco valley, and finally reconquered the city that had belonged to their ancestors, immediately building the Temple of the Sun. During the long journey, one of the Whites, Manko Kapak, had, by unknown means, rid himself of his three "brothers" and proclaimed himself king. Another version only mentions him and his wife and sister, Mama Oclo, thus simplifying the story and probably trying to cast a pall of oblivion over the group's internal rivalries. In indigenous traditions, the four white men bore the same title: *ayar*. The word, Garcilaso tells us, "has no meaning in the general language of Peru (Quichua); in the particular language of the Incas, it must have had one".

Let us note here, anticipating Chapter V, that the Scandinavian lords were called *jarl*, a term which is usually translated as "count" and whose pronunciation by a Quichua Indian would be identical, except for the augmentative *a* before it, to that of *ayar*. To this similarity is added a very serious doubt about the meaning of Kapak, the title of Manko and of all the Inca emperors, his successors. Garcilaso gives us two different interpretations, which shows his insecurity in this respect. On the one hand, he tells us that Capa Inca means "Only

Lord" (*capa* = alone) and, on the other hand, that Capac has the sense of "rich and powerful in arms". Now then: *capa* and *capac* are two forms of the same word. We may therefore wonder whether we should not look for a more satisfactory meaning in the "particular language" of the Incas. We find it in the old Scandinavian *kappi*, hero, champion, knight. The origin of the name Manko, which has no meaning in Quichua, is no less obvious. For, in old Scandinavian, *man* means "man" and *ko* seems to be an abbreviation of *konr*, "king". The founder of the Inca dynasty was thus called "king man": the man who became king.

The descendants of Manko Kapak and Mama Oclo - or more probably those of all the "men of Titicaca" - constituted an aristocratic caste: the Incas of royal blood, who married exclusively among themselves. Moreover, the members of the imperial family did so between brothers, in order to keep their "Sons of the Sun" blood pure. But where does the word *Inca*, which is neither Quichua nor Aymara, come from? The answer is easy: in Old Germanic, the ending *-ing* was used to designate members of the same lineage, as in the words Merovingian, Carolingian and Lotharingian, for example. It is not by chance or by mistake, then, that most Spanish chroniclers write *inga* instead of *inca* as we do today. The Incas were therefore the Descendants par excellence: the descendants of Manko and his "brothers".

The rulers, however, had concubines who were not all of royal blood and, on the other hand, at the beginning of the Empire, "privileged Incas" had been created among the Indian chiefs who had collaborated in the reconquest. In theory, this was a social stratum immediately below the Incas of royal blood, with whom they were not to mix. In fact, there was undoubtedly some miscegenation. The Inca emperors, as portrayed in the frescoes of the Santa Ana church in Cuzco, had a much lighter complexion than their subjects. They were not pure white, however. Among the royal mummies found by the Spaniards, the exceptions are mentioned as that of Huirakocha, with very pale blond hair, and that of his wife, "white as an egg".

7. Itinerary and Chronology

Let us now consider all the traditions we have just summarised. It is impossible to fail to see how perfectly they are interlinked. The Sun-God and his companions, white and bearded like him, land on the Atlantic coast of Mexico. With the support of the Toltecs, Quetzalcoatl established himself in Anahuac, to whose population he brought religion and culture. He organised an expedition to the Yucatán where, known as Kulkán, he undertook a similar task with the help of the Itzáes, which ended in an indigenous uprising. On his return to Anáhuac, indignant at the behaviour of the Whites he had left behind, he left the country and sailed across the Atlantic, thus eliminating any mythical interpretation of his exploits.

We find him again, like Bochica, arriving in Cundinamarca, in present-day Colombia, from the plains of Venezuela, on whose Atlantic coasts he had evidently landed. He set sail again, this time in the Pacific, in wolfskin ships, and reached Ecuador where he founded the kingdom of Quito. Continuing south, he reached the region of Arica and, like Huirakocha, climbed up to the Altiplano where he established himself on the islands and shores of Lake Titicaca and imposed his rule on the Indian populations he civilised. An Indian uprising forced him to flee, and we see him re-embark in the Pacific for a voyage that would take him to Polynesia. All that remains in Peru is a small group of whites who, after reorganising their forces, march victoriously on Cuzco and found the Inca Empire, which will last until the arrival of the Spaniards. Nothing could be more consistent, except for the above-mentioned superimposition of two white gods, which only in the Mayan country do the traditions distinguish to a certain extent, a problem to which we shall return in Chapter IV.

It remains to be seen whether the chronology allows such a unification of the various accounts. We cannot rely on the dates given by specialists: they are often highly fanciful, and it is not unusual to note serious variations of centuries, if not millennia, between two authors. Fortunately, we have two accurate and secure points of reference.

The first is the foundation by Quetzalcoatl - or, if you like, the second foundation, since the ruins of an earlier population centre already existed - of the Mayan city of Chichén Itzá. We have already seen that the Sun-God came down from the Mexican plateau about twenty years after his landing at Panuco and that he stayed only a few years in the Yucatan. Now, we know the date of his arrival at Chichén Itzá: katún 4 *Ahau* of the Mayan calendar, i.e. 987 AD. Quetzalcoatl therefore emerged from the ocean in approximately 967.

The second point of reference is hardly less precise. When the Spaniards arrived, the last Inca emperor, Huascar, had just been assassinated by his half-breed half-brother, Atahualpa. Excluding him, twelve rulers had reigned since Manko Kapak, but two of them reigned together because they were twins. At that time, a generation was equivalent to about twenty years. Thus, at the same time and in fairly similar living conditions, for the eleven kings of France who succeeded each other between Philip III, who ascended the throne in 1270, and Charles VIII, who died in 1498. The genealogy of the Aztec kings between 1375 and 1520 gives us nine sovereigns, with an average of sixteen years per reign. Now: Huayna Kapak, the emperor of the eleventh generation, died in 1525. Then Manko Kapak founded his empire around the year 1300.

We do not know, by the way, the date of Huirakocha's landing in Peru. But we can presume that it took place shortly after Quetzalcoatl's departure from Mexico, and that the journey between the mouth of the Coatzacoalcos River and the present port of Arica was relatively short. If it were otherwise, we would find traces of his sojourn along the itinerary of the White God, when we only find memories of his passage. On the other hand, the buildings at Tiahuanacu, to which we shall return in Chapter VII, show that the *Atumuruna* had settled definitively in the Titicaca area. Having left Mexico towards the end of the 10th century, the Sun-God may have moved southwards in successive stages over a period of half a century or a century. He arrived in Tiahuanacu, then, between 1050 and 1100 and had about two centuries left to create his empire and build his unfinished capital: more than was needed for the latter task, if one considers that in Europe, during the same period, Gothic cathedrals were being built.

In summary, we are in a position to draw the following chronological outline:

-967	Quetzalcoatl landed at Panuco, Gulf of Mexico.
-987	Arrival of Kukulcan in the Yucatan.
-989	Return of Quetzalcoatl to Anahuac, re-embarkation in the Gulf of Mexico and landing on the Venezuelan coast.
-1050/1100	Huirakocha landing at Arica, Peru.
-1280/90	Defeat of Huirakocha at Isla del Sol, flight and embarkation in the Pacific.
-1300	Conquest of Cuzco by Manko Kapak and foundation of the Inca empire.

8. The White Heroes Pre-Columbians

The traditions of the different peoples under consideration are thus perfectly interlinked. We are shown a group of White warriors, of a Nordic type, who land on the Mexican coast and leave something of their culture in the Anahuac, the Yucatan and adjacent areas. Nicknamed Quetzalcoatl in the Nahuatl country, Kukulcan in Mayan lands, Votan in Guatemala, Zuhé in Venezuela and Bochica in Colombia, the white chief, who was probably called Ullman, eventually became a civilising god in the indigenous memory, despite the difficulties he encountered during his stay in the various countries. How long exactly is the journey that takes the Whites to the Colombian Pacific coast, and when does Ullman die? We do not know. But tradition shows us that the Norse, under the command of a new chief, Heimlap or Heimdalr, arrived in wolfskin ships in Ecuador, where they founded the kingdom of Quito, and then in Peru, where they settled in the area of Lake Titicaca and began to build a metropolis: Tiahuanacu.

Defeated, after about two centuries, by an invasion of Chilean Indians, the Whites dispersed. Some moved north along the coast and embarked on rafts that took them to the oceanic islands. Others escaped from the Altiplano and disappeared into the Amazon rainforest, where their descendants are still to be found today. Finally, a few took refuge in the mountains from where, with the help of loyal Indians, they rebuilt their empire. Tradition allows us, thanks to the names and titles it has handed down to us, to identify the whites captained by the Sun-God. Indeed, Ullman and Heimlap or Heimdallr are Scandinavian names, and we find the same origin for the titles *sciri* (from *skirr*, pure), *ayar* (from *jarl*, count) and *inca* or *inga* (from *ing*, descendant), as well as for the nickname *Huirakocha* which comes from the old Scandinavian *hvitr*, white, and *god*, god.

However, the texts point to the earlier appearance in Mesoamerica of a White god with different characteristics - pacific and ascetic - who, in the Anahuac, is confused in memory with Quetzalcoatl and gives him a second personality incompatible with the first, but in the Maya country, under the name of Itzamná, he retains an autonomous reality. Where did Ullman and his men come from? The chronology we have established excludes any possibility of a Vincentian origin, since Leif's journey was several decades after the arrival of the Sun-God in Panuco. It can therefore only be an expedition earlier than those told in the sagas, the limited scope of which we mentioned in Chapter 1. On the contrary, Itzamná may, from the date, have come from Huitramannaland. For the Scandinavian accounts indicate that Greater Ireland already existed in the second half of the 10th century.

IV. The Sun God-

1. Two Mythologies

A grave danger lurks for those who, without a deep theological training, enter into consideration of the religious beliefs of the Amerindian peoples. We know them, in fact, almost solely through the accounts of the Spanish or Hispanicised chroniclers who confined themselves to describing to us "the idolatries" of the Nahuatl, Maya and Quechua as the Indians told them, and did so, with few exceptions among which that of *Father* Bernardino de Sahagún stands out, with little discernment and less benevolence. We ignore everything, therefore, of pre-Hispanic American theology, which is presented to us cloaked in multiple myths, often contradictory if not incoherent. Hence a twofold temptation: that of considering the indigenous relations as a collection of superstitions and magical rites, and that of introducing into the images that have come down to us theological, metaphysical and mystical elements that are alien to them. This would lead us, on the one hand, to lower the civilised peoples of pre-Columbian America to the level of the animist tribes of black Africa, or, on the other, to make of Teotihuacán a second Alexandria.

It is not very easy, for us who are used to revealed religions, to understand the meaning of a mythology and, one might almost say, its procedure. Vedism, Judaism, Christianity and Islam are based on immutable texts from which theologians rationally deduce the dogmas, like a mathematician developing a postulate, and explain them in more or less simple formulae to make them accessible to all believers, whatever their mental level. Pagan peoples, on the other hand, resorted to symbolic representations which served as a simple framework for interpretations whose degree of depth varied according to the intellectual and mystical capacity of each person. We find ourselves, then, with Germanic or Mexican mythology, for example, somewhat in the situation of someone who, in order to study Catholicism, had only cathedral sculptures, popular accounts of the life of Jesus taken from the canonical and apocryphal Gospels and cheap hagiographic books at his disposal. Such a scholar most likely came to the conclusion that Christians worshipped three main gods and a goddess, the mother of one of them, and that there were a multiplicity of secondary gods in their pantheon, some beneficent and others beneficent, some beneficent and some not.

evil spirits, who quarrelled among themselves. It would certainly be impossible for him to reconstitute, on this basis, the *Summa Theologica*, or even a school-level catechism.

The problem is complicated, for us, by the fact that all mythology belonging to the past is an incoherent complex of fables, in the proper sense of the word, which respond to juxtaposed and successive symbolisations. Not only did each tribe and even each village express a common belief in its own way, with the result that the same story comes to us in different, sometimes contradictory versions, but the mythical characters themselves often lack consistency. At a certain moment a new individuality emerges from a god, which is merely a symbolic expression of a quality or power of his "father", while, on the other hand, two gods can become "merged" without losing the different appearances by which they were previously known. This latter phenomenon is especially noticeable in Mesoamerican mythology, because of the overlap that occurred in Anahuac and the Yucatan with the arrival of both White civilisers and nomadic hunting tribes, who mixed with and often dominated peoples of ancient culture. All brought their gods with them, and these were incorporated into the pre-existing pantheon, which they enriched and substantially modified, in the framework of what we might call a syncretistic pantheism.

"What is most admirable in studying the religious system of the Aztecs," says William Prescott, *"is the dissimilarity of its various parts; some seem to be the emanation of a cultured people, and others to breathe a spirit of untamed ferocity; with which, naturally, comes the idea of attributing to it two different origins, and of supposing that the Aztecs received a meek and mild faith, into which they afterwards grafted their own.* It could also have been the other way round, with a "meek and mild" religion being grafted onto a pre-existing savage - or merely cruel - world. And there may also have been successive contributions in the opposite direction, with the ascetic White god and the warrior White god.

The "ferocity" which Prescott notes in the Nahuatl cult evidently refers, in effect, to human sacrifice. It is probable that these, which so horrified the Spaniards - as Spanish torture horrified the Indians - belonged to primitive customs of the local tribes, since tradition tells us that the ascetic Quetzalcoatl abolished them. But we cannot exclude their acceptance and regulation by the Viking Quetzalcoatl. For the Scandinavians performed human sacrifices, though not in a regular and systematic way as the Nahua did. Adam of Bremen, describing the great temple of Gamla Upsala at the time of his account (around 1070), relates that *'every nine years a festival takes place in Upsala in which all the regions of Sweden take part. Attendance is compulsory, and kings, towns and individuals send their offerings, with the exception of those who have converted to Christianity, who are obliged to pay a fine. The sacrifice performed on this occasion consists of the slaughter of nine males, whose bodies are hung in a grove near the temple...'*

A text from the year 1000, the Germanic Tietman of Merseburg, relates that every nine years, in the month of January, ninety-nine human beings were sacrificed in Lejre, Selandia (in Denmark), in full view of all. In the Nahuatl cities, too, attendance at human sacrifices was compulsory, and this coincidence in a secondary aspect of the rite powerfully strengthens the hypothesis of a regulation, by the warrior Quetzalcoatl, of earlier practices.

Apart from this duality that Prescott points out, what characterises Mexican mythology is the anthropomorphic personification of the forces of Nature, considered as emanations, hypostases or endorsements of a supreme god who both creates the world and belongs to it. This is not an original conception: we find it among the Aryan peoples and, in particular, among the Germanic peoples.

Let us try to present the basic picture of such a mythological worldview:

"At the beginning it was chaos. Everything was in suspense, everything was motionless. There was as yet no earth, no animals, no human beings. There was only, above the immense abyss of eternal night, the Father of Heaven, who lives in all time and rules his kingdom with absolute power.

"The Father of Heaven then decided to create earth and man. He united with the Mother of Heaven, or Mother Earth, who was at once his mother, his wife and his daughter, and in her he begot the creator gods. They ordered the chaos and made the earth, a sphere whose axis is the World Tree, supported at the four cardinal points by deities. Then they created the animals, and finally they set about forming man.

"Their first attempts resulted in failures. They gave life to evil giants which they had to drown in the universal Flood. They then took two pieces of wood and made with them the first human couple. Man received an immortal soul. At the top of the World Tree is the Paradise of the Warriors, where they dwell with the gods. In the depths of the underworld, an icy Hell of nine circles receives the damned souls. The world thus formed has a foreseen end, for alongside all the creator gods who lead it is the evil god who seeks to destroy it. With his acolytes, he will attack and defeat the good gods, and monsters at his command will devour the cosmos. Darkness and chaos will return. However, the Father in Heaven will resurrect his children, and everything will begin again.

Does this exposition, which we have put in inverted commas, correspond to Germanic or Mexican mythology? We have not specified it, precisely in order to leave the doubt. Well, the scheme we have just presented applies to both, and we are going to demonstrate it.

2. The Mesoamerican Cosmos

Apart from the accounts of the Spanish and Hispanicised chroniclers, the fundamental source of the data we have about the religious convictions of the Nahua and Maya is an anonymous text, the Chichicastenango Manuscript, written shortly after the Conquest, which we know under the name of *Popol Vuh*, by which it was published by Brasseur de Bourbourg. In fact, its author, a highly educated Indian recently converted to Christianity, declares in the work itself that he wanted to save, by writing it in his own language but in Latin characters, the religious and historical heritage of the Quiché-Maya people to which he belonged, "*because we no longer see the Popol Vuh... which the kings once had, for it has disappeared*". In the following chapter, we will see the meaning and origin of the title of this lost work.

The Chichicastenango Manuscript begins with a description of the cosmos before creation: "*This is the account of how everything was in suspense, everything calm, silent, everything motionless, silent, and empty the expanse of the sky. This is the first account, the first speech. There was not yet a man, not yet an animal, birds, fish, crabs, trees, stones, caves, ravines, grass and forests; only the sky existed. The face of the earth was not manifest. There was only the calm sea and the sky in its full extent. There was nothing together, nothing moving, nothing stirring, nothing rustling, nothing rattling in the sky. There was nothing standing; only the still water, the calm sea, alone and quiet. There was nothing endowed with existence. There was only immobility and silence in the darkness, in the night...*".

There was no lack of commentators to point out the resemblance of this text to the first verse of Genesis: "...the earth was nothing and void, and darkness covered the surface of the deep, while the Spirit of God hovered over the face of the waters", and to suspect that the author of the *Popol Vuh* - let us respect the custom of calling the Chichicastenango Manuscript thus - must have introduced Christian elements into his work, in order to gain the approval of the Spaniards. The hypothesis cannot be entirely ruled out, although the rest of the book makes no concession to the new faith. But the conception of original chaos, in reality very unchristian since it contradicts the dogma of creation *ex nihilo*, is not exclusive to the *Bible*. We find it in the sacred books of all the Aryan peoples. Thus the *Rig-Veda* says: "*Then there was neither being nor non-being. No universe, no atmosphere, nothing above. Nothing, nowhere, for the sake of the one who*

outside, continent or content. Death was not, nor immortality, nor the distinction between day and night. But it throbbed...".

And the Scandinavian *Voluspá*, a 9th century pre-Christian poem, which is part of the *Edda*, reads: "In the old days - nothing existed - neither sand nor sea - nor sweeping waves; - no land - no firmament - not a blade of grass; - only the open Deep".

In slightly different forms, the idea is the same in all four texts: that of chaos, that is, of disordered matter, distinct both from being, which presupposes order, and from non-being - the *nihil* of Christian theology - which would exclude all potentiality. And also in the four texts, absolute Being is present above chaos: the Heart of Heaven in the *Popol Vuh*; the Spirit of God in *Genesis*; the Father of Heaven in the *Vedas*; the Father of All in the *Edda*. Let us leave aside the Hindu and Hebraic cosmogonies to consider exclusively those that interest us here: the Mesoamerican and the Scandinavian. In both, the creation of the cosmos takes place in the same way: by the introduction of *God* into Matter. From *God* come the Creator Gods who give form to chaos. From his work the earth and the firmament arise, then the plants and the animals. The creation of man is a more difficult task. The Creators, says the *Popol Vuh*, first made a man of mud, but he lacked understanding and became wet and fell apart. They then made wooden dolls that spoke like man and populated the whole earth. But their children had no souls, and the Heart of Heaven annihilated them in a great Flood. Some survived: their descendants are the apes.

Nahuatl traditions from Michoacán and Mayan traditions from Chiapas present us with an interesting variant of this story. According to them, these first pseudo-human beings were giants. Seven of them managed to save themselves from the Flood and built - in Cholula, according to the Nahuatl tradition - a great pyramid with which they intended to climb the heavens. But *God* destroyed them with a rain of fire.

The Scandinavian cosmogony is almost identical. Out of chaos were first born the Frost Giants, headed by the hermaphrodite Ymir who had spawned them. The Gods annihilated them in a Flood from which only one managed to save himself and his family. With Ymir's body, the Creators made the Earth.

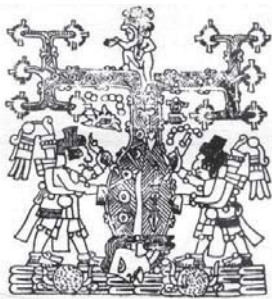


Fig. 9 - El Arbol de Vida azteca, eje del mundo (dibujo de Abel Mendoza, in *Séjourné, Laurette: Pensamiento y religión en el México antiguo, México, 1957*).

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fully confirmed by the codices. We would be in for a surprise if we had not anticipated the fact in the previous paragraph.

For both the Nahua and the Maya, the Earth was indeed round. The Greeks knew this, of course, but the European West of the Middle Ages had forgotten it. The globe has as its axis the Tree of the World, or Tree of Life (see Fig. 9), whose roots go down into the netherworld, the realm of death, and whose branches rise up to heaven. Four genies - the *bacab* of Mayan mythology: Kan, Muhuc, Ix and Canac - sustain the world.

The formation of man is also very similar in both cosmogonies. According to the *Popol Vuh*, the gods made four men from corn dough, gave them life, although limiting their wisdom, and during their sleep they made their women. For the Mixtecs of Anahuac, man came from a tree. In the *Edda*, the Creators took two pieces of wood thrown by the waves, according to one version, or two trees, according to another, and carved them into human form, giving them soul and life. The work of creation thus completed, how did the structure of the cosmos result?

As for Mesoamerica, it is not the *Popol Vuh* that we can turn to for the answer, but the accounts of the chroniclers,

at its four cardinal points. For the *Edda*, too, the cosmos is round and a tree is its axis: the *Yggdrasil* ash tree (see Fig. 10), which is also a phallic symbol, i.e. a vital symbol, and on the top of which an eagle nests. This last detail would be unimportant if we did not also often find an eagle, symbol of the Sun, at the top of the Nahuatl and Mayan World Tree.



FIG. 10 – El Fresno Yggdrasil, eje del mundo escandinavo (in *Branston, Brian, Mitología germánica, Barcelona, 1960*).

The cosmos as we know it - the fifth successive one for the peoples of Mesoamerica, and one of the nine contemporary ones for the Scandinavians - is not eternal. Just as it was born out of chaos, it will return to chaos. Instruments of the evil god, the tiger and the snake, according to the the

Mesoamerican beliefs, or the wolf Fénrir, in Norse mythology, will devour the Sun and the Moon, and all will end until a new rebirth.

3. God and Gods of Mesoamerica

The most common misconception about Mesoamerican religion is that the Nahua and Maya worshipped the Sun. In reality, they worshipped the Father of Heaven, either directly or through his differentiated personifications - his avatars, in good theological parlance - the created gods. And it was exactly the same among the Scandinavians and, generally speaking, among all "polytheistic" peoples. Of course, there must have been no lack of believers who accepted the myths in their literal sense, just as there are Christians of little religious training who do not correctly interpret the *mystery of the Trinity* or even take the various *Madonnas* for different persons. Is not myth, precisely, the imaginary representation of a complex or difficult-to-understand idea, which is thus made accessible to all?

The Mesoamericans, like the Scandinavians, believed in a supreme god, creator and preserver of the universe, a god "invisible and not palpable, as well as night and air," says Sahagún. "*The god by whom we live; the Omnipotent One who knows all our thoughts and dispenser of all graces; the one without whom man is nothing; the invisible, incorporeal god, of perfect perfection and purity, under whose wings one finds rest and safe shelter*". This Heavenly Father was not worshipped at all, because he was beyond sacrifice, inaccessible to prayer, and could not be physically represented. He was honoured in the person of the created gods, who were but diversified expressions of his absolute might. Only among the Maya does he seem to have had a name: Hunab-Ku, and even that is not very certain. The Nahua only designated him by periphrases: "He of the immediate vicinity" and "He for whom we live". This god had no statues because nobody "had known or seen him until now", as Ixtlilxóchitl says. And we only know of one temple dedicated, by King Netzahualcoyotl, to the "unknown god and creator of all things".

The need for a supreme god for pantheistic peoples is perfectly explained by Snorri Sturlusson, the Icelandic author of the prose *Edda* (1189-1241) in the preface to his work:

"The idea arose among them that there must be a ruler of the stars of the firmament, one who could order their course according to his will, and that he must be strong and have great power. And they believed this to be true: that if he ruled the most important things of Creation, he must have existed before the stars of heaven, and they understood that if he ruled the course of the heavenly bodies he must also rule the brightness of the sun, and the dew of the air, and the fruits of the earth, and all that grows upon it, and, in like manner, the winds of space and the storms of the sea. They did not yet know where his kingdom was to be found, but they believed that he ordered all things on earth and in the firmament...". A century later, the Inca Tupak Yupanki would make the same reasoning in almost the same terms, as we shall see below.

However, the Father of Heaven was more especially personified, in the eyes of the believers, in a chief god who was regarded as the head of the created gods and to whom the highest homage was paid. But this god was not necessarily the same in all ages and for all peoples of the same faith. Not only did each group, each social stratum and each community have a patron god, but they also chose the chief god according to their own convenience. Thus among the Scandinavians of our era the highest personification of the Father of Heaven was Tyr (or Tiu, or Ziu, from the Sanskrit *dyeva* which gave rise to the Greek Zeus and Theos, the Latin Jupiter, and the Old Germanic Tiwaz), while in Viking times, Odin (Odinn or Voden, in Scandinavia, Wuotan or Wodan, in Germania) had supplanted him, not without Thor disputing his rank, at least in the lower strata of the population.

The choice of Odin as the main god was perfectly logical. Avatar of the Father of Heaven, Mother Earth, Yord or Frigg, is both his wife and daughter, and even seems to be his mother, which is enough to show that the divine genealogies are purely symbolic. The Creator god is in the Open Abyss, i.e. in matter - his mother - as is normal in a pantheistic religion. But he cannot order this matter and thus give birth to the Earth.

-As Creator, Odin is the enemy of darkness, and the Sun is one of his eyes. Since his breath animates matter, he is the god of wind. He is also attributed the function of psychopomp, that is, the guide of souls.

Odin has his equivalent in Mesoamerican mythology with a principal god - in Nahuatl, *teotl*, a word similar in its common origin (*dyeva*) to the Greek *theos* - who bears among the Nahuatl the name of Ollin Tonatiuh and among the Maya that of Kinich Ahau (Lord of the Forehead of the Sun). He is the solar god par excellence, which simply means that the Sun - Our Father the Sun - is his visible representation. His Mayan name, then, poses no problem. But his Nahuatl name does. Tonatiuh has no meaning in the language of Anahuac, and both chroniclers and modern authors translate the word as "God" or "Sun", that is, for what it expresses. Ollin (the two "l"s are pronounced separately) means *movement*, and also tremor, earthquake, which has only a very distant relation to divinity. The strange thing is that the word Tonatiuh seems to be composed of the names of two Germanic gods: Thonar (Thor) and Tiu (Tyr). Given such a finding, one begins to wonder whether Ollin is not a deformation, which is, moreover, slight given the imprecision of the Spanish transcriptions - Sahagún writes Donadiu for Tonatiuh - of the name of Odin. We would thus have a triad in the Scandinavian way - Odin, Vili and Vé; Odin, Thor and Frey, etc. - as in the Mesoamerican way: the Heart of Heaven of the Quiché-Maya is triple, composed of Calculhá-Hurakán, Chipi-Calculhá and Raxa-Calculhá. It would therefore be a *sui generis* Trinity that would include Odin, the main god, god of the Sun and god of the wind; Thor, god of thunder, his son; and Tyr, god of war. Note that the Aztec sun god, Uitzilopochii - the Hummingbird Magician - unified with Ollin Tonatiuh when the nomadic hunters conquered Anahuac, is the god of war.

We could continue our comparative analysis and show how Yord finds his American equivalent in Coatlicue, Mother Earth; Loki, the evil god, in the Nahuatl Tezcatlipoca and in the Mayan Zotzilohá-Chamalacán, and so on. But, in reality, such identifications would not prove much, for any religion that personifies the forces of Nature has, in defining its gods, a limited number of possibilities. Moreover, the analogies that

we have pointed out so far - leaving aside the name of Olin Tonatiuh, which has a much greater implication - become insignificant when focusing on Quetzalcoatl.

We have already met this historical figure, king of the Toltecs in the 10th century and civiliser of the Nahuatl and Mayan peoples, in Chapter III. We saw how, displeased with the attitude of his companions, he had set sail for South America, where we were able to follow his trail. Although he physically disappeared from Anahuac and the Yucatan, Quetzalcoatl not only lingered in memories, but became a god who came to dominate the Mesoamerican pantheon. The god Quetzalcoatl, white and bearded as the man had been, loses the warrior characteristics that had belonged to one of the latter's two personalities (see Fig. 8). It is the priest and religious reformer who is projected to Heaven, and he is given a mythical biography corresponding to his new dignity and, above all, to the values he represents.

It is not easy to place Quetzalcoatl among the other Mesoamerican gods. He does not, in fact, add to the pre-existing mythology as Uitzilopochii, who found a god with whom to merge without much difficulty, could have done, but he superimposes himself on it and, to a large extent, contradicts it. He struggles with Olin Tonatiuh to displace him from his rank of chief god and succeeds in doing so, but without annulling his rival. In certain aspects, he is confused with him, since both appear as children of Coatlicue, Mother Earth, and their conception has the same very peculiar character, since it reproduces, virginity apart, the Christian mystery of the Incarnation: Coatlicue became pregnant by Tonatiuh after having hidden in her dress a white feather found in a temple, and by Quetzalcoatl, after having swallowed a precious stone. The main god, that is, the highest expression of the Father of Heaven, becomes the Creator, the god of life and, like Odin, the god of the wind through his hypostasis Ehecatl, or Hurakan, among the Maya.

This is not, however, the most important aspect of his personality: it is only the consequence of the ascendancy he acquired in the context of a world that had defeated him. What Quetzalcoatl brings to mankind is a new conception of life, and therefore of morality. He tried to replace the bloodthirsty cult of heroism with a religion of penance. With it came the associated notions of sin, remorse and forgiveness. And, as a corollary, that of redemption. The mythical life of Quetzalcoatl, traced from his real life but totally transformed, is highly illustrative in this respect. Tezcatlipoca becomes his brother, god of the Sun of the Earth - the rotting Sun - and, with his accomplices Ihuimecatl and Toltecatl - the latter name clearly referring to the participation of the Toltecs in the events that led to their chief's departure - managed to intoxicate the Priest and make him sleep with the beautiful Quetzalpetatl. When he awoke, Quetzalcoatl wept for his sin and left for the sea. On the shore, he wept again and set himself on fire. The soul of the man-god descended to the Underworld where he succeeded, not without danger and terror, in snatching from the Lord of the Kingdom of the Dead a bundle of bones of the damned. Quetzalcoatl poured over them blood taken from his virile member and, with this penance which all the gods imitated, saved Humanity.



FIG. 11 - El Quetzalcóatl guerrero (id. Fig. 8); Ódín, según una escultura escandinava (in Branston, op. cit.). Dibujo de la Señora de Rivero.

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Redemption by the blood of a god: it is impossible not to think immediately of Christ. It might also recall the myth of Bálder, the second son of Ódín, killed by the blind god Hodr tricked by Loki. -the bad god - and who, as a bleeding god and god of tears, descended to Hell from where he will return after the Fall of the Gods, redeemed by

His sufferings and the weeping of the world, in order to enter the new Heaven. This double

This comparison is not surprising: in the European Middle Ages, Jesus and Bálder often overlap and merge. Perhaps it is no mere coincidence that the original meaning of "Bálldr" is "*lord*" and that Jesus Christ is called "Our Lord". And the Nahuas usually said, when mentioning their redeeming god, "Lord Quetzalcoatl".

The characteristics of the Itzamná-Redeemer of the Maya are similar to those of the ascetic Quetzalcóatl. Kukulcan, on the other hand, retains, as a god, the configuration of the warrior Quetzalcoatl who, in the Anahuac, tends to be confused with Olin Tonatiuh, the god of war, and takes, in the iconography, the appearances of Odin (see Fig. 11).

4. The Luck of Men and Gods in Mesoamerica

Without the dual idea of sin and penance, the existence of Heaven and Hell would be meaningless. There were authors, however, who asserted that the fate of souls was, among the Nahuas and Mayans, purely statal: warriors killed in battle, women who died in childbirth and those sacrificed to the gods went to join the Sun; peasants and the drowned were received in the limbos of Tlalocan, and the rest fell into Mictlan, Hell. After Quetzalcoatl it was evidently no longer so, for Redemption cannot be conceived without sin and punishment. But the blood of the god only generalised the salvation that was already assured, individually, by the blood of warriors, of women in childbirth, and, to prove our assertion, of the victims of human sacrifice.

The chosen ones were led by Teoyaomiqui, wife of Uitzilopochii, to the House of the Sun, the Paradise of the Mesoamericans. Becoming "companions of the eagle", warrior hymns and mock combat occupied their eternity. Every day, they followed the sun to the zenith, where they were replaced by women who had died in childbirth. The peasants, with a vegetative life, without great merits or great faults, and also those killed by lightning, the drowned, the lepers and the mangy, went to a kind of earthly paradise where they found all the satisfactions they would have wished to have in life. The reprobate were cast into Mictlan, a netherworld beneath the icy, bleak steppes of the North. It was the realm of Mictlantecuhtli, the god of the dead. It was not even easy to reach. Accompanied by a psychopomp dog, the condemned wandered for four years amidst icy winds, pursued by monsters, and had finally to cross the Nine Rivers, behind which he found the rest of the Nothing. The *Popol Vuh* gives us of the Hells, the kingdom of Xibalba, a more complete but concordant description. For the Quiché-Maya, the damned passed through five dwellings where they suffered as many punishments: the Dark House, the Frozen House, the House of the Tigers, the House of the Vampires and the House of the Razors. The Book does not tell us how the journey ended, or if it ever did.

With the addition of the Tlalocán, vaguely reminiscent of Christianity, the Nahuas and Mayan conception of Heaven and Hell seems to be traced, down to the smallest detail, from Scandinavian mythology. In Asgard, the residence of the gods, located on the top of the Yggdrasil Ash, is the *Valhall*, the "Abode of the Slain", where the warriors who died heroically in combat - the Champions - are led by the *walkirias*, "selectors of those who died violently". They have the dual mission of scouring the battlefields and selecting the heroes, and of ensuring the domestic service of the *Walhala*. The Champions spend their time eating, drinking mead and fighting. Every day they go out on the manoeuvring field and fight, wounding and killing each other. But in the evening, they all regain their integrity or their lives.

The rest of the dead, the reprobate, go to *Hel*, the "Place of Concealment" located deep underground. It is a cold and misty region, divided into nine overlapping circles, growing colder and colder as one descends. It is reached by entering through a gate guarded by the dog Gármr and crossing a river of razors and sharp swords to reach the realm of the goddess Hel, where sinners - perjurers, murderers and adulterers - lead a miserable life, surrounded by snakes. In Hel is Loki, the evil god, the fallen god, whom many authors relate to Lucifer.

The damned's sojourn in Hell will not last forever. One day Loki will escape from Hel, leading them and, with the help of the giants, descendants of the family that had survived the Flood, of the wolf Fénrir and his sons and of the World Serpent, which Thor had vainly tried to catch and which Odin had cast into the sea that surrounds the earth, he will launch an assault on Asgard. *Ragnarok* will come, the doom of the Gods, for they will be defeated. The wolf Fenrir and the World Serpent, before dying in battle, will devour the Sun and the Moon. The frost will take over the world and all will be over. But Bálder, the Redeemer, will resurrect the gods and a new cosmos will be born.

The same conception of the end of the world, although we know fewer details about it, was part of Mesoamerican beliefs. Four Suns, or four Worlds, were destroyed up to our own: the Sun of Earth or Night, the Sun of Air, the Sun of Rain of Fire, and the Sun of Water. The Fifth Sun, or Sun of the Four Movements, will perish in its turn when the Monsters of Twilight rise from the depths of the West, instigated by Tezcatlipoca, the evil god, to destroy living beings, while the Monster of the Earth breaks the globe in its jaws. The human race will come to an end. But a Sixth Sun will be born: a new world in which men will be replaced by planets, i.e. by gods.

5. The Religion of the Inca Empire Inca Empire

The knowledge we have about the religious beliefs prevailing in the Inca Empire is much less than what has come down to us about Mesoamerica. Perhaps this difference is partly due to the fact that Peru had no chronicler of Sahagún's intellectual level. But, in any case, the fundamental reason lies in the simplicity and purity of a religion that was practically devoid of mythology. Such characteristics do not, however, exclude a primitive duality that was still manifest, in an attenuated form, at the time under consideration.

The oldest layer of Peruvian religion was represented by the seventy-eight gods who, in the Pantheon of Cuzco, manifested the beliefs of the peoples incorporated into the Empire. The Incas tolerated and even welcomed their idols, as did the Roman Caesars, out of political expediency. One of these gods, however, enjoyed a privileged status, and the Emperor himself sometimes condescended to hold ritual sacrifices in his great temple at Rimac. He was Pachakamak, the fire god of the Chimu, whose name means "Animator of the Earth", the immanent Creator whose work is personified to this day, among the Aymara of Bolivia, in Pachamama, Mother Earth. Pachakamak is the ordering spirit through which chaos is shaped and lasts. For *pacha* is both the earth and time. Unfortunately, we know nothing of the Peruvian cosmogony which, if it existed in distant times, would have been erased from our minds by the imperial and imperious cult of the Sun.

Our ignorance of pre-Inca theology also covers the time of the *Atumuruna*, which is quite explainable, since the "men of Tiahuanacu" almost all disappeared as a consequence of their defeat of the Island of the Sun. There was a continuity solution in the civilisation created by them, and the Inca Empire took over a simplified spiritual heritage. We know, however, that the beliefs of the Whites who landed on the coast of Peru must not have been very different from those they left behind in Mesoamerica: the Inca theology proves it.

The religion whose foundations Manko Kapak laid and which the Spaniards came to know upon their arrival, apparently boils down to bringing to human beings a Revelation and Redemption. God, invisible and all-powerful, needed no one and nothing. That is why he was not worshipped and no temples were erected to him. The temple that the Inca Huirakocha - to whom he had appeared in dreams and who had therefore adopted his name - had built, was dedicated to the "ghost" of the god. The chronicler García tells how, according to indigenous beliefs, at the time when all was night and there was as yet neither light nor day, a Lord called Contice-Viracocha (Kon-Ticsi Huirakocha) emerged from a lake in the province of Collasuyu (Titicaca) and in a moment created the Sun, the Moon, the planets and the stars. He had "no bones, no limbs, no body" and "saw much and very quickly... as the son of the Sun he claimed to be".

But Pachakamak defeated him and forced him to flee. Cursing the men who had abandoned him and turned into animals, Kon-Ticsi Huirakocha went down to the coast as far as the province of Manta and "sank into the sea with all his people"; according to García's version, or "spread his mantle over the sea and disappeared forever in the bosom of the ocean", according to Velasco. This is the exact mythical transposition of the story of Huirakocha, as we relate it, according to tradition, in Chapter III.

Huirakocha is, therefore, both the creator and the son of the Sun. As Creator, he is immaterial and all-powerful. Conversely, as Redeemer - son of his own creation - he is vulnerable and overcome by the forces of Nature. Like Quetzalcoatl, with whom he is historically confused, if not as an individual, at least as a racial group, Huirakocha makes us invincibly think of the god of Christianity, Creator and Redeemer, Father and Son of himself, immaterial and incarnate, all-powerful and crucified by the children of the Devil. We have already seen in Chapter III the origin and meaning of the name Huirakocha: "White God", in ancient Scandinavian. It will not surprise us, then, to find that Kon, in the nominative *Konr*, means "King" in the same language. As for Ticsi, a word that is usually arbitrarily translated as Creator, it is perhaps not abusive to find in it the root "Ti" from the ancient Germanic Tiwaz, the name of the Father of Heaven.

Beside such lofty theology, it is of little interest to add - and we do so only for the sake of completeness - that, in the popular cult, the Moon was a goddess, wife of the Sun; that a triad - Illapa - of "slaves of the Sun" - Lightning, Thunder and Lightning - who were not gods, was worshipped; and that the god Kanopa represented the seven known planets. More importantly, the Inca religion taught the immortality of souls and even the resurrection of bodies. The chosen ones had their destiny in Heaven, situated above the Earth, where they would lead a life of Earthly Paradise, while Hell, the domain of the demon Kupay or Supay and situated below the Earth, would receive the reprobate, who would suffer there the worst torments.

Finally, let us mention a tradition of the Flood, similar to that of Mesoamerica: the waters destroyed the first people. According to one version, seven of them survived and emerged from a cave to repopulate the world. According to another, they all perished and Huirakocha created a second Humanity. In Quito, it was believed that the Flood was the result of a battle with the Great Serpent, which spat out so much water that it flooded the world.

In short, we find in Inca theology the same elements as in Mesoamerican theology, but arranged differently and with a different relative value. In Peru, the ascetic Quetzalcoatl, "meek and mild", has overcome his defeat and, thanks to Manko Kapak, has prevailed over the "savage" residues of the indigenous cults and has erased the memory of the warrior Quetzalcoatl. The evil god and the struggle between gods have also disappeared. Only a slight remnant of theological Manichaeism remains in the battle between the god of matter, Pachakamak, and the god of the spirit, Kon-Ticsi, and this only in a myth that is geographically very localised and in the process of disappearing. There is also no god of the underworld or god of the dead. All that remains is a Satan-style demon. Everything has been simplified, purified and harmonised. A binary god - Father and Son - whose visible expression and symbol is the Sun, governs the cosmic forces and saves mankind through the Incarnation. It is still, of course, a pantheistic paganism in the Scandinavian style, but it is not difficult to recognise in it a strange contribution that we had already found, as definite but less affirmed, in the religion of Mesoamerica.

6. Christian Elements in the Religions of Mesoamerica and Peru

The strange contribution to which we have just referred is undoubtedly of Christian origin. We certainly do not want to fall into the error of those Spanish chroniclers, ridiculed by Garcilaso, who "*have made trinities... not having imagined them by the Indians*", in order to assimilate "*their idolatry to our holy religion*". It was not, however, out of a desire for syncretism - the last thing they could think of - that these chroniclers, and especially the priests among them, pointed out and even exaggerated the similarities they found between Christianity and Amerindian religions. It was not by any stretch of their imagination that they came to speak of a

preaching in America of the apostle Thomas, by phonetic analogy with one of the names - Pay Tome - of the White god. They must even have found it hard to show such intellectual loyalty, at least as far as the Nahuatl cult, whose bloodthirsty characteristics horrified them, was concerned. The evidence was undoubtedly stronger than their prejudices and sensibilities.

Nor was it out of sympathy or consideration that the Conquistadors called the Nahuatl priests *popes*. Nothing must have seemed to them more unseemly, not to say sacrilegious, than to give these ministers of the "idols", however much they might wear black cassocks with hoods "like those of the Dominicans", the title of the Supreme Pontiff of Christendom. If they did so, it was because the priests of Olin Tonatiuh and those of Quetzalcoatl designated themselves by this name. Now, in the Nahuatl language, priest is called *tlamacazqui* and, on the other hand, *pope* is not a Nahuatl word. The Indians used this word to make themselves understood by the Whites, and they succeeded, but how did they know the term, which the Spaniards did not, by the way, use to designate their chaplains; where were the simple priests called "*papas*"? In Ireland. The *popes* (*paba*, from the Latin *papa*) were the anchorite monks who populated the North Atlantic islands, including Iceland, before the Scandinavians who knew them well and called them *papar*. On the other hand, we know from the sagas that the Irish had colonised *Huitramannaland*, a land south of Vinland and only separated from Mexico by Florida, as the map in Figure 3 shows, and that its inhabitants included priests. What is implausible to them are the profound and secondary aspects of their faith that illiterate warriors, or little less, would not have known how to expound. The elements we are referring to are more tangible and can only have been provided by Christians.

Nor do we allude to the biblical-type accounts collected by chroniclers after the Conquest, which may have been the product of the syncretistic imagination of the Indians. It is worth mentioning, however, if only as a curiosity, two versions of the Flood, in which a double local and Hebraic influence is evident. In Michoacán, Tezpi and his wife were said to have escaped the Flood in a boat, taking with them birds and animals (*sic*). After a while, the Nahuatl Noah released a vulture, which remained devouring the corpses of drowned giants. Then he released a hummingbird, which returned with a branch in its beak. In Chiapas (present-day Guatemala), it was said that Votan was the grandson of the illustrious old man who saved himself and his family on a raft from the great flood in which most human beings perished. The man-god co-operated in the construction of a great building which was intended to scale the heavens. Teotl became angry. He destroyed the unfinished pyramid by fire, gave each family a different language and sent Votan to populate the country of Anahuac.

To find the Mystery of the Incarnation on the Mexican plateau is certainly more surprising, and there is no likelihood of syncretism in this case, since the myth constitutes one of the foundations of Nahuatl theogony. We have already related above how Olin Tonatiuh and Quetzalcoatl had the same mother, Coatlicue - also called Cihuacóatl, *serpent woman* - who conceived their children without male intervention, the latter by swallowing a precious stone and the former by hiding in her womb a white feather - some texts say a ball of feathers - collected from a temple she was sweeping as punishment for having plucked the forbidden rose. Coatlicue, whom the Nahua called Mother Earth and Our Lady and Mother, is thus, like the biblical Eve, the one responsible for sin - and for the pains of childbirth, with which the god punishes it - and, like the Virgin Mary, the mother of the miraculously conceived Redeemer.

Could an extremely suspicious analyst doubt the authenticity of the latter coincidences and attribute them to the cunning of the Indians, eager to ingratiate themselves with the Spanish priests? Such scepticism would not, in any case, be justified by the existence among the Nahua of four of the seven sacraments of the Catholic Church: baptism, confession, communion and marriage. Order must also have existed, since the priesthood was rigidly organised and regulated. Only confirmation, which had little liturgical significance in medieval Catholicism, and extreme unction, which is but a particular form of absolution of sins, were unknown.

The Nahuatl sacrament of baptism did not require a priest, whose intervention is not indispensable for Christian baptism either. Its minister was the midwife who, after cutting the umbilical cord, addressed this prayer to the goddess of water, Chalchiuhtlicue: "*It is now in*

your hands. Wash it (the child) and cleanse it (the child) as you know how to do. Purify it (the child) from the filth that it has taken from its parents, and the stains and filthiness, take them to the water and wash them away, and cleanse it (the child) of all filthiness that is in it. May his heart and his life be purified and cleansed, O Lady...". A few days later, in the midst of great family festivities, the baptism itself was celebrated. With wet fingers, the midwife would place a few drops of water in the mouth of the newborn: "*Here, receive. With this water you will live on earth, you will grow and become green. Through it we receive what we need to live on earth. Receive this water.*" Then he dipped the child's chest in the same way: "*This is the celestial water. This is the purest water that washes and cleanses your heart. Receive it. May it purify your heart*". Then the midwife poured a few drops on the child's head: "*May this water enter your body and live in it, this celestial water, this blue water*". Finally, she washed the whole body of the newborn: "*Wherever you are, you who could harm this child, leave him, go, get away from him, for now this child is born again, he is formed anew and given birth by our mother Chalchiuhtlicue*".

The Nahuatl sacrament of penance was received, like the *Consolamentum* of the Cathars, only once in a lifetime, and by means of auricular confession. The priest would say to the penitent: "*These are your sins, which are not only snares and nets and pits into which you have fallen, but also fierce beasts, which kill and tear apart body and soul.... Of your own free will you have defiled yourself... and now you have confessed... you have discovered and manifested all of them (sins) to Our Lord who is the emperor and purifier of all sinners... Now you have been born again, now you have begun to live again, and now Our Lord God is giving you light and a new sun.... You should do penance by working for a year or more in the house of God...*".

The Nahuatl sacrament of communion was given once a year to adolescents, who could only receive it after a year of penance. With flour ground by themselves, the priests prepared the dough from which they made the body of Uitzilopochii. The next day, a man representing Quetzalcoatl - perhaps the high priest of this god - would shoot an arrow into the heart of the host. Then, the body would be broken up. The heart was divided among the young men. *Each one ate a piece of the body of this god,*" says Sahagún, "*and those who ate were young men, and they said that it was the body of the god.*"

The marriage was performed in two different ceremonies. In the first, the bride and groom sat near the hearth and the matchmakers knotted together the young man's cloak and the young woman's blouse. They were already married, but could only consummate the marriage after four days of prayers in the bridal chamber. On the fifth day, a priest would bless their union by pouring some consecrated water over them.

We have said above that the Nahua did not know the sacrament of confirmation. This was, on the contrary, among the Maya, one of the most important rites. It was performed in the courtyard of the temple, at the corners of which sat four honourable elders, holding a rope. In the square thus formed were girls of twelve and boys of fourteen. The priest, in his white cassock and vestments, purified them with *copal* - the incense of Mesoamerica - and the young men publicly confessed their sins. Then, after due admonition, the officiant would apply "virgin water" to each one. We do not know whether this ceremony replaced baptism and confession or was in addition to them. The Mayan marriage was similar to the Nahuatl marriage and, like the Nahuatl marriage, involved a priestly blessing.

More "Christian" in its theology than the Mesoamerican religion, the Peruvian religion was less so in its ceremonies. This is probably because we only know of it in the form it took in the Inca Empire, when the Emperor, incarnation of the Sun, centralised in his person - and sometimes confused - the political and religious orders. Marriage was thus of a purely civil nature, formalised by the sovereign for members of the royal family and by the *curacas* - the indigenous lords - for the people, with the simple joining of the hands of the contracting parties. We do not know if anything similar to baptism existed in Peru. We are very well informed, on the contrary, about the communion that was part of the festivities of *Intip Raymi* and *Uma Raymi*. In the former, which Garcilaso assimilates to the Christian Easter and which took place, shortly after the latter, at the European summer solstice (i.e. at the solstice of

In the southern winter, the Virgins of the Sun, for the Incas, and "maidens" for the common people, as Garcilaso says, prepared a very large quantity of a corn dough, which was called *zancu*, and made with it round buns the size of an apple, of which two or three mouthfuls were taken at the beginning of the meal. The next day, when the sun rose, the Emperor would go to the main square of Cuzco and take two large golden cups, filled with his brew. The glass he held in his right hand, he poured it into a golden jar, which was connected by a pipe to the House of the Sun. From the glass in his left hand, the Inca would take a drink and then distribute the rest among the other Incas, giving a little to each one in a small gold or silver cup. The *curacas*, who were in another square, received the same drink, prepared by the Virgins of the Sun, but not touched by the Emperor. Nothing more similar than this rite to the Holy Supper of some Protestant churches.

On the second of the aforementioned feasts, two types of cornbread were prepared. One, kneaded as usual, was eaten with breakfast, after sunrise. The other, prepared with the blood of children between the ages of five and ten, which was extracted from the juncture of the eyebrows, men and women wiped it over their bodies and then stuck it to the doorposts of their houses. Note that the two feasts in question were the only days on which the Incas and their subjects used bread.

The chroniclers also mention the existence of public confession in Peru. But there is some doubt about its significance. While the Spaniards of the Conquest attributed a religious character to it, some authors today think that it was rather a self-criticism made before the civil authorities, which would confirm what we have said above about the secularisation of religious life in the times of the Inca empire.

Nahuatl, Mayan and Inca ceremonies were often accompanied by fasting and mortification. Quetzalcoatl himself, or rather one of the two historical figures that tradition merged with this name, led an ascetic life, flagellating himself and rising at night to pray. But Quetzalcoatl - the Lord of Penance - was "meek and mild". Not so the Nahua who had cast him out. For them, self-sacrifice had to be bloody. Quetzalcoatl "*punctured his legs and drew the blood with which he stained and bloodied the maguey tips*", which was no more than a common practice among Christian mystics, and their priests followed suit. But the faithful of Uitzilopochli, on the eve of feasts or, much more rigorously, as a penance after confession, went much further: they bled their ears and pierced their tongues with maguey thorns, passing through the hole "many thin wickers". Even worse among the Mayans, who pierced their virile member.

Fasting preceded all ceremonies. Young Mexicans aspiring to join the Order of *Eagle Knights* and *Tiger Knights*, for example, fasted for forty to sixty days. In the Mayan country, the parents of the confirmands and the officiants of the ceremony had to abstain from food and sexual relations for a certain period of time. For the feast of *Intip Raymi*, the Incas and their subjects prepared themselves with three days of rigorous fasting, during which they ate only a little raw white corn and did not sleep with their wives. These are but examples, for this kind of penance was practised on countless occasions, both in Mesoamerica and - in contrast to the bloody mortifications - in Peru.

Mortifications and fasting were part of the monastic life that the Nahuatl priests led in their convents, meeting for prayer three times during the day and once at midnight. But it is in Peru that we find the institution most similar to our religious orders, not only because of the way of life, but also and above all because of the perpetual vows. We are referring to the Virgins of the Sun, true nuns who lived in absolute enclosure in the Houses of the Chosen. Those of Cuzco, all of royal blood, were the wives of the Sun, as the Catholic nuns are the wives of Christ. In the convents scattered throughout the provinces, young women of mixed blood and even, by special favour, pure Indians were the wives of the Emperor, Son of the Sun, who took the most beautiful as concubines. Only in the latter case could the nuns break their enclosure and their vow of perpetual chastity. In the convents, the chosen nuns devoted themselves, apart from their religious duties, to spinning, weaving and sewing the clothes that the Emperor wore or gave as gifts. They also prepared the

drink and bread that the Inca used for the "Holy Supper" of the *Intip Raymi* and the *Uma Raymi*. But their main mission consisted of preserving, like the Vestals of Rome, the New Fire which, on the day of *Intip Raymi*, the priests lit with a mirror or, if the sky was cloudy, with two sticks "sweeping one into the other".

The coincidence of the dates on which the American peoples celebrated their main feasts with the liturgical calendar of the Catholic Church may simply come from a single source: the astronomical sky. It would be more difficult to explain in the same way the coincidences of meaning that are noted. We have already seen that the Inca feast of *Intip Raymi*, which Garcilaso identifies with the Christian Easter, took place shortly after the latter, in the month of June. But the ceremony of the New Fire, which was celebrated on that date, had no meaning at all at the southern winter solstice. The South American church today makes the same mistake by blessing the New Fire, symbol of the New Sun, at the Easter midnight mass, that is, at the beginning of the southern winter, for celebrating the Resurrection of the God-Man, like that of the God-Sun, makes sense in the spring, when Nature awakens and begins a new life cycle, or at the beginning of summer, but not in the autumn or at the beginning of winter, when night displaces day and the earth goes to sleep.

Primitively, *Intip Raymi* was also the Day of the Dead. The royal family visited the *huakas* where the mummies of their ancestors rested and, in each home, there were rites in homage to the Kanopa (Penate) of the house. But the Inca Yupanki moved these remembrances to the month of November-December, making them coincide, therefore, with the Christian liturgical calendar, and also with the Nahua Day of the Dead. The latter, on the other hand, celebrated Easter in their own way in May: a beautiful and educated young man, who personified the Sun, was sacrificed on the altar of Tezcatlipoca. Then a statue of Uitzilopochli was placed on the top of a pyramid: death and resurrection of the god!

We shall see in Chapter VII. that the comparisons we have just made are not the only proofs of the influence of Christianity in pre-Columbian America, for there are archaeological traces of indisputable significance. Let us limit ourselves here to mentioning, with the Spanish chroniclers, that the cross was venerated in innumerable temples in Mesoamerica and Peru, and that the Mayas of the Yucatan placed crosses on graves. In a ruin at Palenque, which is nowadays called the Temple of the Cross, the Christian symbol of redemption is sculpted in bas-relief, with a child praying at its foot. In Cozumel, a large cross, ten spans long, was venerated. And we could cite many other cases. Among others, the one told by the chronicler Zamora: according to indigenous traditions, Sua-Kon, also called Hukk- Kon, sent by Kon Ticsi Huirakocha to civilise the peoples of Northern Peru, taught them to paint crosses on their cloaks in order to live sanctified in their god.

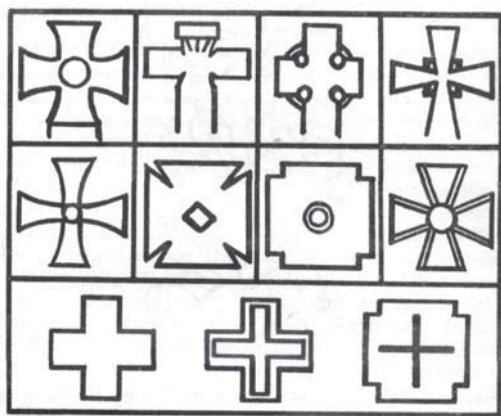


FIG. 12 – Arriba, cruces vikingas; en el centro, cruces de Quetzalcóatl; abajo, cruces de Tiahuanacu. (Dibujos de la Señora de Rivero, según fotografías de monumentos y códices).

We know, of course, that the cross predates Christianity and that, in pagan civilisations, it often symbolises the four elements, the four cardinal points and, in the form of a swastika, the Sun in movement. This is not the case, however, with purely Christian crosses such as the so-called Maltese cross, already known to the Scandinavians in the Middle Ages, which adorns many of the representations of Quetzalcoatl. It is also found also in Tiahuanacu (see Fig. 12).

The "trinities", as Garcilaso said, found in pre-Columbian America, deserve less faith than the crosses: Bochica, the

The White God of the Muisca had a single body and three heads, and statuettes of the same characteristics were found in Peru. It is very likely, however, that they have no Christian origin and merely represent some of the known triads, for example that of Lightning, Thunder and Lightning. On the contrary, Mayan iconography shows us an Itzamna (see Fig. 13) that is indisputably Christian. There is no doubt that the object in his left hand is a chalice of medieval form with, on top of it, a host, just as the priest places it during the mass at the moment of the Consecration.



FIG. 13 - Itzamná, el dios blanco barbudo, con un cáliz y una hostia. (Dibujo de Alberto Beltrán, in Hagen, Victor von: *El mundo de los Mayas, México, 1964*).

7. Norse Myths and Christian Rites

Our analyses in the present chapter confirm and considerably reinforce the data provided by the indigenous traditions. Quetzalcoatl, Itzamna and Huirakocha, historical personages, now appear as divinities, more or less confused with the gods they had brought with them from Europe. In Mesoamerica, the duality we have already noted between the warrior Quetzalcoatl (Kukulcan among the Maya) and the ascetic Quetzalcoatl (Itzamna) is made more precise by the superimposition of two theologies that are difficult to reconcile: one, pantheistic, which is confused, even in insignificant details of its mythological expression, with Scandinavian paganism; the other, with its dogma of Redemption, which manifests an unmistakably Christian spirit. The origin of the former is undoubtedly Germanic: this is proved by the name of its sun-god: Olin Tonatihu, in which the gods of the Nordic triad are unified: Odin, Thonar (Thor) and Tiu (Tyr). What is striking here is that the last two gods mentioned are listed under their German, not Scandinavian, names. This allows us to specify, as we shall see in Chapter X, the Danish origin of Ullman and his companions.

In Peru, the theology appears to us more unified and more refined: more Christian, in spite of its pantheistic background, because it lacks the dogma of the Incarnation. Kon-Ticsi-Huirakocha - the White God-King - is god and man at the same time: the eternal god who incarnates to bring order and peace to mankind. To theology is added, as a Christian contribution, the practice of sacraments - baptism, penance, communion and marriage, among the Nahua; confirmation, which includes baptism and penance, and marriage, among the Maya; communion in the Inca Empire - two of which - penance and communion - are found exclusively in Christian ritual. Let us not forget the religious festivals, especially that of *Intip Raymi*, which, with its New Fire ceremony, was celebrated, as it is still done for the present-day Christian Easter, near the southern winter solstice and not at the summer solstice, as would be logical. This contradiction can only be explained by a change of hemisphere without a change in the previously established date according to the European seasons.

Let us conclude this aside with a rather revealing historical anecdote. When, near Cuzco, the Spanish soldiers first entered the only temple dedicated to Huirakocha, they reached the central chapel and found there, instead of the gold they were looking for, the statue of a bearded and erect old man, holding in his hand a chain tied to the neck of a fabulous animal lying at his feet. They had no hesitation: it was the venerated and well-known image of St. Bartholomew.

The accounts of the Conquest allow us to identify the origin of this Christian contribution, at least as far as Mesoamerica is concerned: the *Popes*, Irish monks who, according to the Scandinavian sagas, had settled in Huitramannaland, very close to the Gulf of Mexico, we now know that they arrived in Anahuac, personified by the ascetic Quetzalcoatl, and in the Mayan country, where they were remembered by the name of Itzamná. We do not know whether the Christianised paganism of Inca Peru came from the fusion of the White groups at the time of Quetzalcoatl's departure for South America, or from a later evangelisation, already on the Altiplano, of the *Atumuruna*, whose new beliefs would have only partially survived the slaughter or flight of most of them after their defeat of the Island of the Sun.

Chap. V. Danish Language, Runic Writing

1. The American Languages

In the midst of hundreds of unformed, coarse and unstable dialects, there were - and still are - five languages in pre-Hispanic America which, because of their grammar and vocabulary, were significant vehicles of culture: Nahuatl, Mayan, Quichua, Aymara and Guarani. The latter, which was spoken from the Caribbean islands to the coast of present-day Argentina, is outside the scope of our research. The former - Aymara - had lost, several centuries before the Conquest, any possibility of development when its area was incorporated into the Inca empire, whose "general language" was Quichua, and had remained, as it still remains today, a simple means of expression for the peasants of the Bolivian Altiplano. In contrast, Nahuatl, Mayan and Quichua belonged to peoples with a high cultural level, with solid social and political structures, and were showing a vigorous dynamism at the beginning of the 16th century. Unfortunately, of the corresponding literatures, mercilessly destroyed by the Spanish missionaries, we are left with only small pieces, transcribed with the help of the inadequate Latin alphabet by well-meaning priests with little philological knowledge or by Hispanised Indians who had a better command of Latin than of their mother tongues.

Nahuatl, Mayan and Quichua are agglutinative languages, like those of the Turanian group. Although the declensions and conjugations of Quichua are close to the inflections that characterise Indo-European languages, all three are constituted with roots of immutable meaning and form, to which prefixes and suffixes are added to express all the nuances of thought. Thus, in Quichua, to quote Vicente Fidel López: "If the word chosen is *Hamuni*, *vengo*, for example, the fundamental form is *Ham*; but *Ham* does not in itself mean either *vengo* or *venida*; it simply expresses the general and abstract idea of *venir*. It is this totally impersonal part which is called the root.... After the root, we distinguish one or more syllables which are added to the primitive word and determine what is called the subject. In *Hamuni*, the second part is reduced to one syllable and comprises only one letter: U. The root was *Ham*; the subject is *Hamu*. The effect of the adjunction of this syllable is to bring the root from the abstract to the concrete state and to designate the persons or things to which the abstract idea indicated by the root applies. *Ham* expresses the general idea of coming; *hamu* expresses the concrete idea of coming. Finally, the third part consists of one or more syllables which are grouped together after the subject and serve to mark the mutual links and the relations of time, space and cause? The syllable *ni*, added to the radical *hamu*, indicates the relationship in which I am in relation to the idea of coming, and the whole is translated as *vengo*. The syllable *ri*, inserted between the subject *hamu* and the ending *ni*, indicates a further nuance and better determines the relationship in which I stand to the idea of coming: *hamurini* means I am coming back. Likewise, *hamuchini* would mean: I make come; *hamupayani*, I come often, etc. Nothing similar, therefore, to the construction of the Indo-European languages.

Of the three "political" languages of the New World, two - Mayan and Quichua - retain our attention. Indeed, a considerable number of Aryan roots have been discovered in these languages, which, for the reason given above, cannot be original, and therefore had to be

The linguistic analysis of this kind is, of course, very dangerous. We are well aware, of course, of the dangers of linguistic analyses of this kind: a "good" philologist will succeed, without much difficulty, in deriving any word from any other word, by successive substitutions, splittings, inversions and fusions of some of its letters. This is why we have only taken into consideration words that are essentially identical, leaving a transformation process, however logical it might be from a philological point of view, to a process of transformation. Even so, there is the possibility of a purely coincidental coincidence: mother is said *mama* in Quichua, in Guarani, in Chinese, in Spanish and in Congolese, which does not imply the same origin for these different languages, nor did the word in question pass from one to the other. But when two languages have hundreds of complex words in common, and not simple onomatopoeias or spontaneous sounds of the newborn, there is no prudence that can prevent us from reaching the conclusion that there was some contact between peoples who spoke them.

The fact that we are considering here only the Mayan and Quichua languages does not mean that Nahuatl and Aymara are of no interest for our research, but simply that no etymological analyses similar to the ones we are about to review have ever been carried out for them, or that, if any have been done, we are not aware of them. A few casual philological observations show that, very probably, European roots could also be found in the above-mentioned languages. For example, the Nahuatl word *lan* - and not *tlan*, as is often said - with the sense of "place", irresistibly recalls the Germanic *land*, of the same meaning, and the temptation is strong to derive the name of the village Gualilan, situated in an auriferous region, from *land*, place, and *güel*, gold in old German: "place of gold", "land of gold". And how could the similarity of *papillo* and *papalotl*, Latin for butterfly and Nahuatl for butterfly, respectively, be considered coincidental? Likewise, even the layman is struck by the Aymara words *huta*, house, when we find, with the same meaning, *Hutta* in Old High German and *hytta* in Danish, *suca*, furrow (Latin, *sulcus*, ditto) or *sataña*, to sow (Latin *satus*, sowing).

Even in indigenous languages that have disappeared, linguistic works dating from the first centuries of the Conquest allow us to find Germanic and Latin roots. Hermann Leicht points out some of them in the only Mochica vocabulary that has come down to us, established in the 17th century by the mestizo Fernando de la Carrera. Thus we find in the language of the Chimú: ANMANN-neighbour; German *Anmann*, the man next door. ENG or INGA, mother (we have already seen in chapter III that *ing*, in all Germanic languages, is a suffix which marks belonging to a lineage, i.e. descent). FEIN, to lie; Latin *fingere*, to pretend (the transformation of *fin* into *fein* occurs in French *feindre*, to pretend). JUNGEIS, animal husbandry; German *jung*, young. MOIN, me; German *mein*, mi (French, *moi*, yo, mi). PIS, bad; Latin *pejus*, bad (French, *pis*, in a worse way). SAPP, mouth; German *saufen*, to drink. TAERAEG, lazy; German *trage*, ditto. TSITSU, breast; German *Zitze*, nipple.

The study we have available on Mayan does not refer to the language of this name used in the Yucatan, but to one of its variants, Quiché, spoken by a people of Guatemala, to whom we owe the Chichicastenango Manuscript, known as *Popol Vuh*, which we analysed in the previous chapter. It was written by Abbé Etienne Brasseur de Bourbourg, who arrived in Guatemala in 1853, where he was parish priest of Rabinal, a village of 6,000 Quiché-speaking Indians, and of San Juan Sacatepequez, where a Mayan dialect very similar to Quiché, Cakchikel, was spoken. Back in Paris, Brasseur de Bourbourg published not only the so-called *Popol Vuh*, with the Quiché text and the French translation, but also - in 1863 - a *Grammaire de la Langue Quiché* which contains, in addition to philological notes, an extensive vocabulary containing some three hundred words with Danish, German, Flemish, English, French and Latin roots, not to mention a few Gaiic words, always identical or very similar to Germanic forms.

This multiplicity of sources is due to the fact that the author worked with modern dictionaries. In fact, the German, Flemish and English roots have a common origin in Old German - and the Flemish or Dutch roots are the most numerous because the language of the Netherlands has preserved the most archaic forms, as Bourbourg points out - while the French roots come from Latin or Old German. As I am not a philologist, we shall limit ourselves to reproducing, in the following paragraphs, the author's indications, choosing for each of them

group the Quiché words whose origin is most obvious to the layman. This procedure has led us to leave aside the words whose etymology Brasseur de Bourbourg gives as English, because the search for primitive Germanic roots is a task that we are not in a position to carry out. As for the few French roots, we had no difficulty in tracing them back to their original sources, and these are the ones we have indicated.

A few years after the *Grammaire de la Langue Quiché*, in 1871, the controversial Argentine historian Vicente Fidel López published in Paris a work, *Les Races Aryennes du Perou*, which was based on a similar discovery, this time with regard to Quichua. When he analysed the latter language from a philological point of view, he found in it some three hundred words with Sanskrit roots. He deduced from this, somewhat hastily, that the Quichua people were of the Aryan race. The absurdity of such a conclusion certainly does not detract from the linguistic study itself. It is, however, evidently incomplete, for the European words through which the Sanskrit roots penetrated into Quichua are missing. By considering the language as essentially Aryan, López ruled out an intermediation which, for us, is indispensable. Without being a philologist, we have found some sources. But, in this field, everything remains to be done. The indigenous traditions provide us with two precious indications of the path followed by the Indo-European roots in question. We know, in fact, on the one hand, that the high officials of Mayapan, capital of the Mayan Confederation, were recruited by means of an examination in which they had to prove their knowledge of the "language of Zuyua", and on the other hand, that the Incas - that is, the members of the white aristocracy of Peru - possessed a "particular language" which the Indians were forbidden to learn. No attempt has been made in vain to identify this language, which had disappeared by the time of the Conquest. Alcide d'Orbigny assumes that it was Aymara, which, besides being gratuitous, does not stand up to the slightest analysis, since the Aymara were a people subjugated by the Inca empire. It is hard to understand how the Sons of the Sun could have chosen the language of the vanquished as their sacred language. On the other hand, the few words of this "particular language" that we know from Garcilaso are not Aymara. And, in any case, it was not from an indigenous language that the Aryan roots of Quichua came. It is much more logical to accept as a working hypothesis that the "language of Zuyua" and the "particular language" of the Incas were the primitive - European - language of the White gods.

2. Danish Quiché Roots- Maya

We give below, according to Brasseur de Bourbourg, a list of Quiché roots and words (in capitals), with, for each one, the Danish word (in italics) from which it presumably comes. AH, (aj) caña, mazorca; *Ax*, espiga (the Quiché "h" is aspirated, like the Spanish "j"). AMAG, village; *Amt*, district. AU, to sow; *Aul*, agriculture. BA, to chew; *Bage*, to knead. BAN, to make; *Bane*, to make possible. BEY, way; *Bei*, id. BOX, to light the fire; *Bloese*, id. CAR, fish; *Karpe*, carp. ETAL, posterity, sign, exhibition, showcase; *Aet*, birth, origin, and *stald*, table, stand. HACH, to cut, to divide; *Hakke*, to axe. HAL, dry cob; *Halm*, sheaf spout. HIATZ, guest; *Giest*, guest, guest. HITZ, to hang, to hang; *Hidse*, to suspend, to hoist. HOC, to dismantle; *Hug* and *Hugge*, to cut, to prune. HUKUB, ship; *Hukert*, id. HUL, hole; *Hul*, id. HUZ, alcove; *Hus*, house. IL, guilt, evil; *Ild*, evil, bad. LAG, to join, to stick, to dwell; *Lak*, glue, lacquer, and *lag*, bed. LAM, callus, to prevent walking; *Lam*, lame, stop. LEK, to draw water from the well; *Laek-ke*, to run (water). LEM, to declare, to agree; *Lempe*, to arrange, to prepare. LITZ, malevolent; *List*, cunning. LOM, to squeeze by sucking the cheeks; *Lomme*, pocket. LUG, to clear a weed field, to tilt, bend; *Luge*, to clear a weed field, and *lude*, to tilt, bend. MATZE, to keep secret, to cover oneself; *Maske*, mask. NOH, to fill, to fill; *Nok*, enough, sufficiently. PAH, measure, measure, measure, weigh, count; *Pagt*, pact, contract. PIL, to flay, to flay, to bark, to strip; *Pille*, id. QOH, theatre mask; QOHIR, to put on the mask; QOHER, to dance with mask; *Kogler*, buffoon. RAP, scourge, whip; *Rap*, blow. RATIN, hucaran, whirlwind; *Rat* and *rattet*, wheel. RIK, to spread out, to widen, to extend, to reach; *Rigelig*, abundant, ample. TEC, to pile up, to fit one thing on top of another; *Toekke*, to cover. TEM, beam, joinery timber; *Timmer*, joinery timber. TEX, thickness; *Toet*, thick. TIX, to iron, to flatten, to sew; *Stifc*, to point, to sew. TUT, hooded cloak; *Tut*, papaline (old-fashioned, winged cap). TZAM, to lift from the ground, to hang, to catch; *Samb*, to lift from the ground, to catch.

3. Other Quiché Germanic Roots- Maya

The German roots, which we indicate with the abbreviation *Al.* in the following list, and the Flemish roots (*Fl.*) are, according to Brasseur de Bourbourg's indications, more numerous in Quiché-Mayan than the Danish roots. But, in fact, all three languages have a common origin. Just as the Flemish roots mentioned are only survivals of Old German, it is quite possible that in some words the latter language has influenced Quiché through later forms which belonged to Old Danish and which are no longer found in the modern Danish with whose dictionary Bourbourg worked.

BAZ, who, what; *Al. Was*, id. BUKU, to arch; *Al. Bogen*, bow. COC, turtle; *Fl. kog*, shell; *koker*, case. COR, corn dough; *Fl. koren*, wheat, grain. COU, strong, tough; *Fl. koen*, bold, ("oe" in Flemish is pronounced "u"). CUM, gourd, cup; *Fl. kom*, cup, baccia. CHAB, lightning, arrow; *Fl. schab*, lightning. CHAI, to mistreat, to hurt; *Fl. schaden*, to mistreat. CHAR, to split; *Fl. schqer*, scissors; *scheur*, tear. CHEK, knee; *Fl. scher*, leg bone, calf. CHIL, to strip, to peel; *Fl. schillen*, to peel, fruit skin, pod. CHIT, to spark; *Fl. schieten*, to arrow, to dart, to penetrate. CHOP, to bind, to tear to pieces; *Fl. schoppen*, to mistreat. CHUR, to cleave, to split; *Fl. scheuren*, to cleave, to tear. ER, to lift (in all Germanic languages, *er*, prefix marking upward movement). GAB, to yawn; *Fl. gapen*, id. GAIL, gall; *Al. Galle*, id. GER, to resemble, to equalize (in all Germanic languages, *ger*, prefix marking right, equality, justice). GULUL, very beautiful; *Fl. gul*, clear, frank, open, generous. HAK, morsel; *Fl. haksel*, piece, piece. HAN, when; *Al. wann*, id. HAR, until when; *Al. horren*, to wait, to delay. HEC, to despise; *Fl. hekelen*, to criticize. HEK, to hang; *Fl. haek*, hook. HEL, to draw to oneself; *Fl. halen*, to drag. HOC, dry leaf; *Al. Hocke*, sheaf. KELEY, stone; *Fl. kei*, id. KUXIH, to bite, to take a bite; *Al. kuss*, kiss. LACH, to separate, to divorce; *Al. lassen*, to abandon, to leave. LIG, to lie down; *Fl. liggen*, id. LIZ, one who does evil, the devil; *Al. listig*, cunning, evil. LOBIH, to praise; *Al. toben*, id. LOG, precious, dear, dear; *Fl. lokkaes*, bait, attractive. LU, blow, howl; *Al. Luft*, air, wind. LUTZ, byssus; *Fl. losch*, id. MACH, to beat, to work at various things; *Al. machen*, to make, and *Macht*, force. MAL, to anoint, to paint; *Fl. malen*, to paint. MICH, to lie, to deceive; *Fl. mis*, deceived, false. NABE, next, first; *Fl. naby*, near, next. NAG, to stick, to fit, to join; *Fl. nagelen*, to nail, to bind. NAKAHIH, to bring near; *fl. naken*, id. NIZ, to fart, to fart; *Fl. niezen*, to sneeze. PAN, a cover for clothing; *Fl. pan*, tile, and *pand*, store. PAP, to stuff one's mouth; *Fl. pappen*, to stuff. PI, to squeak; *Fl. piepen*, id. PIT, pith; *Fl. pit*, kernel, kernel. POGO, to sprout; *Al. Pockig*, sprout. POH, to slap; *Al. pochen*, to hit. QOT, to dig, to chisel; *Fl. kot*, hole, hole. QUIMAR, to grow grass; *Fl. kiemen*, to germinate. RATZ, to tear, to split; *Fl. ryten*, id. TER, to follow; *Fl. terug*, behind. TI, meat; *Al. Tier*, animal. TZELVACHIH, to hope; *Fl. op den zell wachten*, to wait on the threshold. TZER, to give a daze, to darken one's sight; *Fl. zeer*, pain, evil. VAC, sparrowhawk; *Fl. valk*, hawk. VOR, to bore, to pierce; *Fl. boren*, to pierce, and *vorm*, worm. VUH, book; *Al. Buch*, id. (the pronunciation is the same). XOP, to fly by jumping; *Fl. schoppen*, to swing, to kick. XVAR, sleepy; *Al. schwer*, heavy. YAN, to grunt like a pig; *Fl. yangsen*, to squeal. ZEE, oarsman, carpenter; *Al. See*, sea. ZIM, tasty dish; *Fl. ziem*, honey. ZITZ, to arbitrate, to judge; *Al. Sitz*, seat, and *sitzen*, to be seated as the judges are.

4. Quiché-Maya Latin Roots

The Latin roots found by Brasseur de Bourbourg in Quiché-Maya can obviously have the same origin as the previous ones. We indicate them in italics. BOL, plump; *Bulla*, anything rounded. BOM, good, beautiful, pingüe; *Bonus*, id. CUL, throat, neck; *Collis*, neck. CUN, secret parts of a woman; *Conus*, id. CUR, to walk crosswise from one part to another; *Curvatim*, in a curved manner. CHUB, to spit, to spit; *Escupire*, to spit. ELEZAH, to draw out, to deliver; *Eligere*, to choose. EN, root of ENAH, to keep locked up; *In*, in. EX, particle signifying past; *Ex*, id. GOL, resin, ointment; *Colla*, glue. GUZ, tasty, tasty; *Gustus*, taste. IR, particle indicating the past, and IBIR, yesterday; *Ire*, to go, to pass. LEU, to put something light on the head; *Levis*, light. LIBAH, willingly; *Libenter*, id. LIQUILA, to dissolve; *Liquidus*, liquid. MEL, soft word, of love; *Mellis*, sweet. MEXQUENA, hoe;

Machina, machine. MITZ, to throw; *Mittere*, id. MOL, to gather, to heap up; *Molis*, mass. MOR, to rough, hard, to torment; *Mors*, death, and *mordere*, to bite. MUL, once (particle to count); *Multus*, much, and *multiplicare*, to multiply. CUMULE root, to accumulate; *Cumulare*, to fill. MUT, any ground product; *Molitura*, id. Ñ O R , to understand good and evil; *Ignorare*, to ignore, and *Gnarus*, one who knows. PIM, fat; *Pinguis*, id. POPOL, communal; *Populus*, people. PUH, rottenness; *Putrefactio*, id. PUN, to put; *Ponere*, id. PUZ, mould, rotten, stinking; *Putrefactio*, rottenness. QUIT, to cut, to take away; under Latin *quittare*, id. QUM, eating gourd (a kind of cucumber); *Cumumerus*, cucumber. RAM, large piece of wood; *Rama*, branch. RARUH, to restrict as green fruit; *Rarus*, scarce, restricted. REG, to open one's eyes, to care, to be alert; *Regere*, to rule. REL, to cease to do something; RELIC, that which is left; *Relinquere*, to leave, and *reliquiae*, remains (Low Latin, *relics*). TOL, to forsake, to depopulate; *Tollere*, to carry away. TZIB, writing, and TZIBA, to write; *Scribere*, to write. TZOM, to consume; *Sumere*, id. UTUYIH, to use a tool; Low Latin, *utensilia*, tool, from *uti*, to use. VAGATIRABIC, to wander, to wander; *Vagabundus*, wanderer. VOXLINIC, to call repeatedly; *Vox*, voice, noise. YAM, already; *Jam*, id. ZEC, to find something hidden; *Secretum*, s e c r e t . ZOLIH, to turn away, to withdraw; *Solus*, alone.

The name of the *Popol Vuh*, the sacred book of the Quiché kings, is of particular interest to our research. It is in fact composed of the noun *vuh*, identical in pronunciation to the German *Buch* (but not to the Danish *bok*), and the adjective *popol*, which undoubtedly derives from the Latin *populus*, people. It was the "Book of the People", but it was held by the kings, i.e. the elite who must have mastered the "language of Zuyua", which was probably Norse with Latin inlays.

5. Scandinavian Vocabularies in Quechua

We have already seen in the previous chapters that the Inca titles were all Scandinavian. Let us recall them here: AYAR, title of the four founders of the Empire; in old Scandinavian, *jarl*, war chief, count. INKA (INGA according to Spanish transcriptions from the time of the Conquest. The letter G does not exist in Quichua); *Ing*, suffix which in all Germanic languages indicates lineage, descent. KAPAK, title of the Inca emperor; in Old Scandinavian, *kappi*, brave man, hero, champion, knight. SCYRI, title of the kings of Quito; in Old Scandinavian, *skirr*, brilliant, pure (comparative: *skirri*); *skira*, to purify, to baptise; Skiri- Jon, Saint John (in Christian times, the Baptist).

To these words already mentioned should be added: AUKI, infant, a title used by the children of the Inca until their marriage; in old Scandinavian, *Auki*, offspring. PALLAS, Inca woman. The origin of this word is more doubtful; it seems to be the Old Scandinavian *Félagæ*, wife. The *f*, which does not exist in Quichua, would have been transformed into a *p*. The *e*, long and open, would have taken on the sound of an *a*. However, all this is not at all obvious. HUIRAKOCHA, from *hvit*, white, and *god*, a primitive form of *gud*, god, whose *d*, pronounced in the Scandinavian way - like the English *th* - became *ch* in the Spanish transcription of Quichua. Likewise, as for two names of Inca emperors, which Garcilaso tells us had no meaning in the "general language" but must have had one in the "particular language" of the Peruvian aristocracy: MANKO, name of the founder of the dynasty, comes, as we have already seen, from *man*, man, man and *konr*, king. ROKA, the name of the second emperor, preceded by the Quichua adjective SINCHI, courageous, seems to come from the Scandinavian name Hrodgar, from Roger in French and Rogelio in Spanish.

There is another word, intimately linked to imperial dignity, which, according to Garcilaso, belongs to the "particular language" of the Incas: COREQUENQUE, which Vicente Fidel López spells more correctly KORAKENKE, without the substitution of a vowel changing its pronunciation appreciably. This is the name of the very rare bird that the Quichua call *alkamari* and which supplied the sovereign with the two black and white feathers that adorn his headdress. Lopez breaks the word down into *korak* and *inka*; in *korak*, a derivative of the Sanskrit *kárava*, crow, which has given *kópaki* in Greek. We have already mentioned above the Germanic origin of *inka*: *ing*. That of *korak* is no less clear. The derivatives of *kárava* sometimes lose and sometimes modify the first vowel of the Sanskrit word. Thus, in Latin, we find

corbellus, crow, and *crocire*, to caw; in French, *corailler* and *croasser*, which are synonyms: croak. However, in Danish, *cuervo* is *krage*. Since Quichua does not contain any words beginning with two distinct consonants, it is logical that a vowel was re-introduced between the *k* and the *r*. *Krage* thus became *korage* and, since there is no *g* in Quichua, *korak*. KORAKENKE thus means, in Danish, raven-inca: the raven belonging to the white aristocracy and, in particular, to the emperor.

Let us note here a detail of interest. According to Garcilaso, the *Korakenke* lived in the valley of Vilkanuta, near Cuzco. VILKA (HUILKA, according to the current spelling) means fortress and comes from the Danish *virke* which has the same meaning. As for KANUTA, the word irresistibly suggests the Spanish transcription - Canuto - of the name Knud, borne by several kings of Norway and Denmark. In the field of toponymy, everything remains to be done; however, we can mention three other Peruvian place names whose origin is obvious:

AYA VIRE, name of an important city in pre-Inca Peru. The word does not sound Quichua and its Scandinavian etymology leaves no room for doubt: *yarli*, count, and *virke*, fortress: the Count's Fortress. Let us note that, in this archaic word, *virke* had not yet taken the form it adopted in Quechua -huilka- but the same one we find in Normandy where the name of the city of Vire has the same origin.

KUNDINAMARCA (Cundinamarca, according to the Spanish transcription), the name given in Inca times - and still given today - to the Bogotá plateau; present-day Colombia, the northern limit of the Inca empire. MARKA has the same meaning in Old Scandinavian as in Quichua: that of a mark, of a frontier province. KUN or KON (remember that the *u* and the *o* are confused in Quichua) comes from *konr* - the *r* is the nominative desinence and disappears in the other cases -, a word which means "noble man", "descendant of a noble family" and, by extension, "king", later taking the forms *konungr*, in Norwegian, and *konge*, in Danish, with the latter meaning. We are left with the two syllables DINA, in which we see a deformation of DANE, after the Conquest, suggested and almost imposed on the chroniclers of the time, who were not philologists at all, by the Spanish word Dinamarca. The primitive word, KUNDANEMARCA, would therefore mean, in Danish, "King's Danish Mark".

KUSKU, the name of the capital of the Incas, which we write today as Cuzco. Garcilaso tells us that the word belonged to the "particular language" of the Incas, and means "navel, centre of the world". This is an extremely revealing fact: it is not in ancient Scandinavian that we have to look for the origin of this name, but in Finnish: *keskus*, centre, middle. The Scandinavians were well acquainted with the Finns, whom they called *Skraelingers*, a nickname they applied, as we have already seen, to the Eskimos and Amerindians. Germanic words had even been introduced into Finnish: for example, *kuningas*, king (from *konungr*) or *kaunis*, beautiful (from *skounis*). The reverse process is therefore not implausible. It is even possible that Finns were part of Ælman's expedition, as the Vikings often recruited foreign soldiers. We believe, however, that there is a more satisfactory explanation: when the *Atumuruna* conquered Peru, they gave a Finnish name to the most populated indigenous town, a bit like we call our American-style department stores "supermarkets".

6. Indo-European roots of Quechua

It is not our purpose to reproduce here the "Vocabulario Ario-Quichua" (*sic*) which occupies forty-four pages of Vicente Fidel López's work. It can only be of interest to specialists who have it at their disposal. Let us repeat, on the other hand, that it contains only indicative data and that the analysis, in terms of Old Scandinavian and Latin, of the words it includes remains to be done. Let us confine ourselves, therefore, to giving a few examples of this incomplete work. At most we will allow ourselves, in some cases, to add, in brackets, to the author's references such and such a Scandinavian or Latin word, known even to the layman that we are, which seems to us to be the direct origin of the quoted word.

AKKA, corn beer; Sanskrit, *aka*, fermented drink; Latin, *aqua*, water; Gothic *ahva*, id.; Danish *akvavit*, brandy (N.A.: the Sanskrit *aka* does not appear in any of the dictionaries we consulted). ALLPA, earth; Sanskrit, *halá*, ara (Old Scandinavian, *alpia*, mountain). AMAUTA, the astronomers of Peru; Sanskrit, *amata*, *amati*, time, year, moon (Old Scandinavian, *amala*, soothsayer). ANKA eagle, (textually, claw); Sanskrit, *nak'a*, *nak'am*, nail, claw; Latin *unguis*; German *Nagel*, claw; Danish, *negl*, claw. ANKALLINI, to complain, to cry out; Sanskrit, *ahas*, *ahatis*, pain; Zend, *azañh*, pain; Latin, *ango*, *angustus*, *anxious*. ARARIHUA, farmer, butler; Latin, *arare*, *arator*, *aratio*, *aratrum*, *arvus*, *arvum*; Gothic, *arjan*³, plough, and *aha*, *aran*, plough (Old Scandinavian, *ard*, plough). APANI, to carry, to lift; Sanskrit, *apa*; zend, *apa*; Latin, *ab*, *abs*; Gothic, *af*, out of; Old High German, *aba* (Danish, *af*, of, out of). AYMURALLU, a shed of reeds under which crops are placed; Sanskrit, *ahi*, snake, and by derivation, pliego, place, and *mur*, to surround, to clothe; Latin, *murus*, wall; Old High German, *mura*, wall. AYRI, axe; Sanskrit, *to go*, to wound, to strike; Latin, *ira*, *wrath*, anger, and *arma*, weapons. AYUNI, to commit adultery; Sanskrit, *yu*, to bring together, to unite, and *yoní*, sexual union (Latin, *jungere*, to bring together, to unite). KAKKA, mountain summit; Sanskrit, *kakút*, summit (Old Scandinavian, *har*, high; German, *hoch*, id.; Danish, *hog*, id.). KALLA, spindle; Sanskrit, *krt*, to spin, to weave (Latin, *colius*, spindle). KOLLI, hearth, ashes; Sanskrit, *culli*, hearth (Scandinavian, *kol*, coal). KUNANI, to advise, to preach; Sanskrit, *kun*, to address, to give advice (Danish, *kundgore*, to publish, to promulgate). KUS, cough; Sanskrit, *g'us*, to give a sound, to make a noise, and *kas*, to cough; Lithuanian, *koster* (Danish, *hoste*, cough). KUTANI, to grind; Sanskrit, *kut*, to divide, to break (English, *cut*). K'KAMANÍ, to create, procreate; Sanskrit, *kama*, love (Latin, *cama*, narrow bed). K'KATANI, to surround, to cover; Sanskrit, *c'ad*, to shade; Greek, *σκοτάδι*, darkness; Gothic, *skadus*, shade; English, *shade*; Lithuanian, *szétra*, tent. K'KAUNI, green leaves of corn, dried to serve as fodder; Greek, *εγκαυμα*, to burn, burning; Gothic, *hais*, torch, and *hauri*, pot; Lithuanian, *kaistu*, to be hot. K'KEA, pus, corrupted matter; Latin, *poop*; Lithuanian, *szizu*. KOCHA, sea, lake, pond (Old High German, *cocho*, boat). K'KORI, gold; Sanskrit, *hiranam*; zend, *zaranu*, gold; Gothic, *gulth*; German, *gold* (Danish, *guld*, gold). CHAKRA, farm; Sanskrit, *c'akra*, province, district; Greek, *κύκλος*, circle; Latin, *circus*, circus, and *circum*, around; Old High German, *kring*, ring (Danish, *ring*, *Kreds*, district, circle). CHAPUNI, to knead, to mould the earth; Sanskrit, *kopati*, to dig; Lithuanian, *kapas*, grave; Gothic, *ship*, plough; German, *schaffen*, to create, to mould; English, *shape*, form. CHUPE, soup; Sanskrit, *supa*, sauce (Danish, *suppe*, soup). HAKKALLU, green beak (Danish, *hakke*, to chop). HAMUNI, to come; Sanskrit, *ga*, *gam*, *hamm*, go; zend, *ga*, *gam*, go, *j'am*, come; Gothic, *chemon*, *queman*, *koman*, come. HANAK or HANAN, above (*hana pacha*, heaven); Gothic, *ana*; Slavic, *na*, towards, over, above. HARKANI, to protect, to guard; Latin, *arx*, *arca*, *arceo*. HATUN, great; Sanskrit, *att*, to surpass, surpass, excel, rise (Old Scandinavian, *yotun*, giant). HUAKU, sparrowhawk (pronounced almost VAKU); Sanskrit, *vaka*, bird, demon (Danish, *falk*, falcon). HUASI, house; Sanskrit, *vas*, to dwell (Danish, *hus*, house). HUAHUA, child; Sanskrit, *su*, to beget, *sutas*, *sunus*, son; zend, *hunu*, son; Gothic, *sunus*; Slavic, *synus*; Lithuanian, *sunus*; German, *Sohn*; English, *son*; Irish, *hua*, *ua*, son (Danish, *søn*). HUILKA, sacred person or place, priest, initiation (pronounced almost VILKA) (N.A.: in Quichua, the word is almost always used with the sense of fortress); Sanskrit, *vil*, to cover, to hide, and the suffix *ka*, mystery (Scandinavian, *virik*, fortress). MAKTA, young, sturdy, robust, handsome; Sanskrit, *mahat*, great, strong; Latin, *magnus*; Lithuanian, *maknu* (Danish, *magt*, strength, might). MARKA, tower, frontier fortress (N.A.: actually, mark, frontier province); Gothic, *mark*, frontier (Old Scandinavian, *marka*, mark). MUKA, la sariga⁴; Sanskrit, *mushas*, rat; Latin, *mus*; Slavic, *mysi*, rat, laucha (Danish, *mus*, rat). NAKKANI, to kill, to slit the throat; Sanskrit, *nac*, to disappear, to perish; Zend, *nacu*, corpse; Latin, *nex*, *necare*; Gothic, *naaus*, *navis*, death, corpse. PAKTA, caution, ruse, equality, examination; Sanskrit, *pac*, look, examine, beware (Danish, *pagt*, pact, contract). PILLU, feather, crown, garland; Sanskrit, *plu*, to fly; Latin, *pluma*, feather. PIRKA, wall, rampart; Sanskrit, *prc*, to join, bind; German, *Burg*; English, *borough*; Old German, *Pwrg* (Danish, *borg*, castle, fortress). PIRRHUA, granary; Sanskrit, *para*. RIMANI, to speak; Sanskrit, *ruh*, *ru*, to speak (Danish, *rim*, rhyme, *rimelig*, reasonable). RUMI, stone; Latin, *roma*, *ruma*, stone. TAUNA, staff, stalk; Sanskrit, *tan*, to lengthen, *tanu*, slender; Latin, *tenuis*. YSKAY, two; Sanskrit, *dva*, two; German, *zwei*; English, *two* (Danish, *to*, two).

³López's text reads *ayan*, probably due to an uncorrected typo.

⁴Translation error by López: there are no sarigas in the Altiplano. It must be some kind of rodent.

7. The Scripture

The problem of philology is closely linked to that of writing. Since we find in the pre-Columbian American languages many words of European origin, How is it possible that the Nahua, Maya and Quechua did not know phonetic writing? A simple explanation would be that the Vikings who came to America were illiterate, which was common in the European high Middle Ages, even among the lords, and that the influence of the *popes* was not deep enough or long enough to transmit such a complicated technique to the natives. But we have to dismiss it, for tradition tells us clearly that Quetzalcoatl brought writing to the Mexican peoples. It could not have been the hieroglyphs used by the Nahua and Maya at the time of the Conquest, which bear no relation to the graphic systems of the Old World. On the other hand, the Mesoamerican tradition seems to indicate vaguely that another type of writing had once been used but had subsequently been forgotten.

The Peruvians had a more precise memory. Montesinos tells us, in details that his natural incomprehension would not have allowed him to invent, how in a time of *chilhi* - a word he translates as "bad luck" - foreign tribes attacked Peru and destroyed his dynasty. *Chilhi* never meant "bad luck", but the men of Cari, who defeated the *Atumuruna*, were Chileans. It was at that time, says the chronicler, that the use of alphabetic writing was lost. The priests explained, in fact, to Topa Kauri Pachacutec, chief of the survivors of the disaster, hidden in the mountain in Tambo-Toko (Tampu-Tuku, the Shelter-Refuge) the cause of the calamities that had occurred. The prince then forbade, under the most severe penalties, the use of parchment and banana leaves to trace any characters on them. The order was so strictly enforced that the alphabet was never used again. A few years later, an *amauta* - a wise man - invented a new kind of letters, but he died on the pyre. The measure did not, of course, prevent the invaders from continuing their depredations, nor did it prevent the country from returning to the savage state from which the Incas later brought it back.

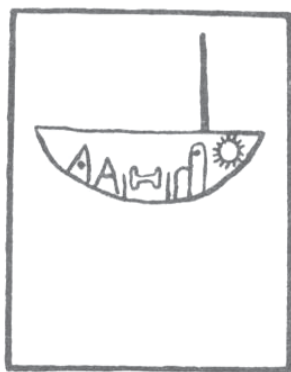


FIG. 14 - *Inscripcion del Chinkana, en la Isla del Sol.*

Was there really such a ban on alphabetical writing?

Wa

s did the priests take advantage of the prevailing situation

Did the priests take advantage of the prevailing situation to destroy, by means of a total and definitive *auto de fe*, a secular culture that threatened their power; or was writing simply lost as a consequence of the defeat and the flight of all the *Atumuruna* who knew how to use it? We do not know. But the fact remains undeniable: the Whites of the Altiplano had an alphabet that disappeared during the period of regression.

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The cultural crisis that followed the Battle of Isla del Sol.

Two Peruvian inscriptions of indisputable alphabetical character have also come down to us. The first is found on a building on the Island of the Sun in Lake Titicaca, the Chinkana, convent of the Virgins of the Sun (see Fig. 14). In it we can easily recognise some Latin characters: two A's,

an H with shortened vertical strokes and a deformed M or N.

depending on the frame. The second is found on one of the sculpted stones of Sahhuayacu, some 300 km north-east of Cuzco (see Fig. 15). To this we have to add a series of characters that adorn the costumes and dresses of high personages of the Inca Empire (see Fig. 16), as designed in the second half of the 16th century by the mestizo Felipe Guamán Poma de Ayala.

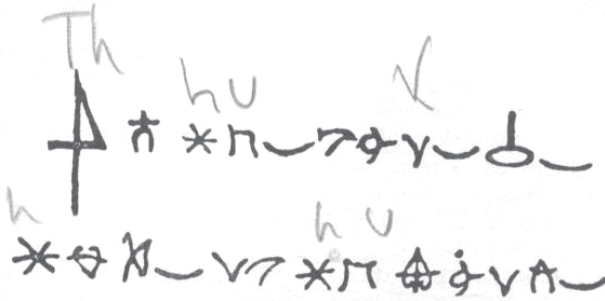


FIG. 15 – Inscrición de Sahhuayacu, Perú (in Verrill⁽¹⁴⁾).

One might suspect, in the latter case, an anachronistic transposition of post-Hispanic symbols, although it is hard to understand how the author, who tries to give, in the illustrations of his book, an exact idea of what the Inca world was like, could have fallen into such a crass error. On the other hand, the coincidences between two of these signs and the same number of characters in the Sahhuayacu inscription seem to exclude this hypothesis (see Fig. 17).



FIG. 16 – Caracteres alfabéticos como elementos de decoración de la túnica del Inca blanco y barbudo, según Guamán Poma de Ayala⁽⁴⁵⁾.

It is likely that a systematic search, which has never been carried out, would make it possible to find numerous inscriptions of the same type elsewhere in South America and Mesoamerica.

Mesoamerica numerous inscriptions of the same type. This view is supported by

opinion the existence, in the heart of the upper Amazon, of the so-called Piedra Pintada, an imposing block isolated on an immense plain, which bears has some six hundred square metres of drawings. We reproduce, according to the explorer

Marcel Homet, its most important parts. There is no shortage of alphabetical signs, some of which are

which coincide with characters from the previous inscriptions (see Figs. 18 and 19).

POMA de AYALA	PIEDRA PINTADA	SAHUYAYACU	GUAYA- KIES	RUNAS
	A	A		A (ü)
+	+			+
	σ	σ	σ	φ (m)
∞	∞ ∞			∞ (o)
	π	π	π	π (u)
γ	γ	γ	γ	γ (k)
o	o			
*	*	*	*	† (h)
4 ▷		†		† (th)
Λ			Λ	Λ (u)
	B		B	B (b)
	ψ		ψ	ψ (m)
	T			↑ (t)
	X			† (n)
	M			M (e)
	F			† (r)
	J			† (o)
	↑	↑		↑ (R)

FIG. 17 - Cuadro de coincidencias: signos sudamericanos de apariencia alfabética y runas.

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..... Group 3 reproduces the first three signs of the first one: ATE. Do these series mean anything in any European or American language? We put the problem to the philologists. But the fact that Silva Ramos did not notice the nature - or, to be more cautious, the similarity - of the signs he reproduced speaks in favour of the authenticity of his discovery. However, there is no absolute certainty in this respect and, in any case, the inscriptions are not dated.

The presence of runes in the Amazon may at first seem surprising. However, let us consider that the Vikings, when occupying Peru, necessarily reached the sea-river and that, as we know them, it would have been difficult for them to resist the temptation to follow its course. We have already pointed out, moreover, in Chapter II, the actual existence of "White Indians" in this region.

In addition to alphabetic inscriptions, another Peruvian form of writing should also attract our attention. Scrolls with Aymara texts in ideographic characters were found on the Island of the Moon (Koaty) and in Sampaya, a port on the Copacabana peninsula on Lake Titicaca: the *kellka* (see Fig. 21). These texts are pieces of catechism, written in the 17th century by missionaries with a view to evangelising the Indians, but most of their ideograms predate the Conquest by a long way. Tradition teaches us, in fact, that inscriptions in the same style were engraved on the gold and silver tablets that adorned the temples of the Sun and Moon Islands, which were stolen and melted down by the Spaniards. The missionaries took advantage of a pre-existing writing to compose their Christian Doctrine in the form of *rezapaliche*, as the Aymara call the Catholic *kellka*.

What is even more interesting is the resemblance of these signs to runic letters (see Fig. 17). It is known that the runes had a double meaning for the Nordic peoples of the early Middle Ages. On the one hand, they constituted an alphabet, derived from Greek and Latin, or vice versa, and on the other hand, each of the letters had a symbolic and even magical meaning. It is therefore not unusual to find individual runes used as decorative motifs on places and objects of worship.

We cannot fail to mention, in the same vein, the Amazonian inscriptions revealed by Bernardo da Silva Ramos and which Pierre Honoré, in a book of limited scientific character, declares to have seen in the region of Manaus (see Fig. 20). Da Silva Ramos, a very rich owner of hevea farms, of very limited culture, wanted to see in the stones found by him Phoenician inscriptions and? he translated them!

Now, the signs copied by this good man certainly do not bear much resemblance to the writing of Tyre and Sidon. They are, on the contrary, clearly runic, so much so that it is easy to read some of the series. Group 1 of the antepenultimate sign: ATEPUOPMN.

Group 3 reproduces the first three signs of



FIG. 18 - Dibujos y caracteres alfabéticos de la Piedra Pintada, Amazonas, según Marcel Homet⁽¹⁹⁾.



FIG. 19 - Dibujos, swástikas y caracteres alfabéticos de la Piedra Pintada, Amazonas, según Marcel Homet⁽¹⁹⁾.

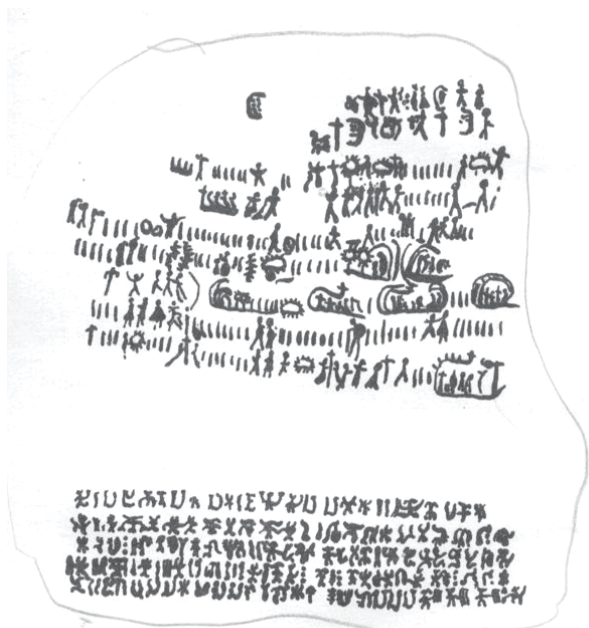


Fig. 21 – Uñ “keilka rezapaliche” del Altiplano; un rongo-rongo de la Isla de Pascua. (Ile Tiahuanacu, La Paz, 1910).

However, this ideographic writing does not originate from Peru or, if it does, it has been passed on to the Old World. It was found in a tomb in Kivik, Sweden (see Fig. 22). The *keilka* have a strange peculiarity known as *bustrophedon* (the *path of the ploughing ox*): to read it, one starts with the first line from right to left and continues with the second line from left to right, and so on.

This curious procedure is not exclusive to Peru. We find it in some ideographic catechisms written in Nahuatl shortly after the Conquest, in manuscripts of the Cuna Indians of Panama and in the *rongo-rongo*, still undeciphered texts from Easter Island, whose signs bear some resemblance to the characters of the *Keilka* and, more generally, to the symbolism and style of the sculptors of Tiahuanacu, more generally, to the symbolism and style of the sculptors of Tiahuanacu, which is not surprising, since we already know from indigenous traditions that the *Atumuruna* fled across the Pacific and reached the oceanic islands. But the oldest runic inscriptions in Scandinavia are also written in *bustrophedon*.

The Scandinavians thus brought writing to the New World, and this writing was runic, as it should be. In Mesoamerica, their stay was too brief to leave, in this field, anything but a vague memory: probably the warriors who remained in Mexico after Quetzalcoatl's departure were illiterate.

In Peru, on the other hand, the Whites used writing for about two centuries, and the runes, whose design was not fixed in the 10th century as was the Latin alphabet, evolved, to adapt to the phonetic peculiarities of the indigenous languages, until they acquired partially original forms. With the defeat of the Isle of the Sun, the secret of alphabetic writing was lost. All that remained was an ideography - perhaps of Scandinavian origin - which the *Atumuruna* probably used, as the Spaniards later did, for the instruction of the illiterate Indians.

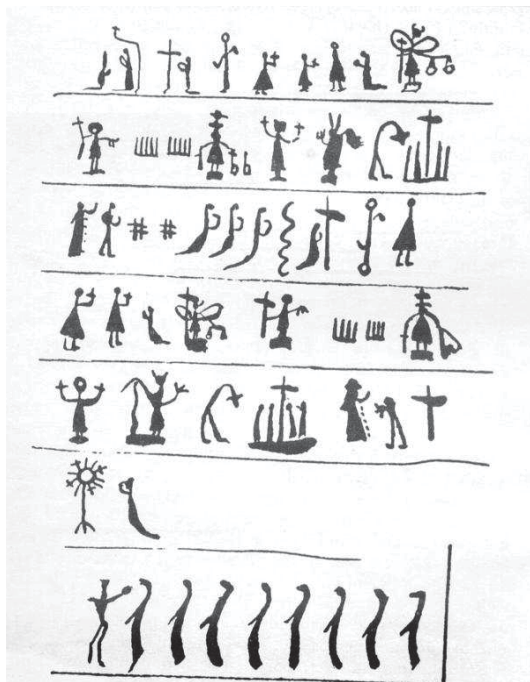


FIG. 22 - Un "kellka rezapaliche" del Altiplano (*ibid.*); una de las inscripciones de Kivik, Suecia (Dibujo de la Señora de Rivero).

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8. A Strange Mixture

The philological studies we have just reviewed show that the white men who arrived in America in the 10th century spoke Danish, German and Latin, since we find, in the two indigenous languages that were the subject of the analyses, roots and even complete words from the languages mentioned. In the 10th century, the Danes were strongly influenced by German, which is enough to explain why a group of Vikings could include German-speaking individuals. As for the Irish, although they left some Gaelic words - and this is not certain - their contribution to the American languages came mainly from Latin, the cultured and liturgical language of all medieval Christianity, and therefore from the *papar* (priests) who, as we know, arrived in Mesoamerica. Nothing proves, however, that they were the ones who introduced Latin roots, and even one of the names of Huirakocha -Justus-in Peru.

Tradition has left us a vague indication of the permanence of the "language of Zuyua" in the Mayan country, the nature of which we do not know. It is categorical, on the other hand, as regards *peak*, which, from the words we know of it, leave no room for doubt in this respect.

With the European languages came the alphabet, or rather two alphabets: the runic and the Latin alphabets. The phonetic script was lost over time, both in Mesoamerica and in Peru, and only an ideographic script survived in the latter region, which was also used in Scandinavia. There are, however, some undeciphered inscriptions and single letters used as decorative motifs. In the first case, they must be an adaptation of a European alphabet, or both, to the indigenous phonetics, and in the second case, reminiscences or characters used in a symbolic or magical sense. Almost always, in fact, the signs in question reproduce or recall Norse runes.

VI The Aryan Zodiac of the Incas

1. The Two Calendars

Of all the stars that can be observed from Earth, two stand out, not only because they are closer than the others, but also because they determine cyclical phenomena on our planet that affect our living conditions: the Moon and the Sun. The succession of phases

The moon's apparent movement corresponds to the biological rhythm of women and the movement of the tides, while the apparent displacement of the sun in the middle of the "fixed constellations" brings about changes of season and therefore of climate, with their consequences for vegetation. The lunar cycle is the easiest to understand because of its constancy and brevity. The solar cycle, which is more complex, is the most useful to define, as agricultural work depends on it. Hence, nomadic peoples and those who, being sedentary, lived in a predominantly theocratic system would have been governed by a lunar calendar, while those who had reached a higher level of civilisation or depended primarily on soil production would have measured time according to the sun. We know that in ancient Egypt the two calendars coexisted: the first, religious, and the second, civil. This is the situation that existed among the Nahua and the Maya.

It is not our purpose to analyse the chronometric systems of the Anahuac and the Yucatan: this is done in detail in classical works and in countless books of popularisation. Let us merely note that, with appreciable variations, the peoples in question used, for their religious life, a calendar of 260 days divided, among the Nahua, into thirteen lunar months and, among the Maya, into twenty groups of thirteen days. At the same time, they used for their civil life a solar year of 365 days: eighteen months of twenty days, plus the addition of five fateful days. The two systems coincided in a "long year" of 18,980 days, which corresponded to fifty-two solar years and, at the same time, to seventy-three lunar years.

At one time the Nahuatl lunar year was a part of the solar year. Later, however, the names of the thirteen moons - otherwise very relative - were lost and, as in the Mayan country, the days were numbered from one to thirteen, according to a cycle that seems to be that of the planet Venus. As for the solar calendar, it was insufficiently precise, as it did not take into account the additional six hours absorbed today by leap years. This duality of calendar may have arisen spontaneously, because the lunar system did not respond to the level of civilisation reached - or the way of life adopted - at a given time. Mesoamerican astronomers may have sought and found a more satisfactory procedure. It is also possible that the solar calendar was given to the Nahua and Maya by Quetzalcoatl, according to tradition. What reinforces this second hypothesis is that, according to the chroniclers, and especially Bishop Diego de Landa, the solar year in force at the time of the Conquest marked a reversal of an earlier division of time into periods of 365 days and six hours, divided into months of thirty days, plus the additions necessary to complete the count. Such a fact would be incomprehensible if the calendar thus deformed had been indigenous, that is to say if it had corresponded to an experienced necessity, which had certainly not disappeared. It is logical, on the contrary, if it was a system brought in from outside and artificially imposed by momentary rulers. When Quetzalcoatl was gone, his calendar gradually fell into disuse and the previous one, inaccurate but routinely applied, which had not yet had time to disappear completely from customs and even less from memories, was returned to.

If the Sun God had been established in Mesoamerica, his chronological system would undoubtedly have been generalised, even to the point of eliminating the lunar calendar. We can affirm this because it is exactly what happened in Peru.

The Inca Empire used a solar calendar with a year of 365 days and six hours, divided into twelve months of thirty days plus *epagomenal* days and, every four years, the day corresponding to the leap day. But this had not always been the case. Before a certain period, Peruvians had a lunar calendar of 348 days, divided into twelve months of twenty-nine days. Of course, an annual difference of seventeen days from the course of the Sun was intolerable. To absorb it, a cycle of sixty years, or 20,880 days, was formed, giving fifty-eight vague years of 360 days. It was enough to add one more lunar year to regularise the account. However, the gradual shift of the seasons continued to take place within the sixty-year period.

According to the chronicler Montesinos, the change in the calendar was the work of a pre-Inca ruler, Inti Kapak, who would have reigned in the 15th century BC. Lacking any critical sense, on the one hand, and stubborn, on the other hand, to trace Peruvian chronology back to the flood

biblical, Montesinos is the least reliable of the chroniclers as far as dates and names are concerned. But he can be blindly believed when he speaks of astronomy, for he shows that he understands absolutely nothing of what he relates, which, in him, is the best guarantee. Of course, there was no such Inti Kapak. The name means, in Quechua, Sun King, and evidently refers to Huirakocha, who, according to tradition, did indeed bring the calendar to South America. And the chronological change did not take place in the 15th century B.C., for at that time Huirakocha had not arrived, nor could anyone, in a people who had no written history, have referred to an event that occurred 3,000 years ago. Montesinos himself confirms our interpretation when he narrates that the descendants of Inti Kapak, defeated by an uprising, had to take refuge in the mountains, which happened, as we have already seen, to the *Atumuruna* of Tiahuanacu.

On the other hand, it is also Montesinos who relates how another supposed pre-Inca sovereign, Sinchi Apuski, "changed the name of the supreme god" calling him Huirakocha, as a complement to a modification of the calendar, which made the year begin with the winter solstice, on 23 September. We do not know if the date is correct, but it would correspond then, in the southern hemisphere, to the spring equinox, or if the mention of the astronomical period is correct, but the date would be, in this case, that of 23 June. The only thing that interests us, for the rest, is the correlation of the calendar with the appearance of the Sun God.

2. The Zodiac Inca

The transition from the lunar calendar to the solar calendar could not have taken place among peoples who showed a strong vocation for astronomy, without an in-depth study of the course of the Sun in the southern sky, that is, in relation to the "fixed constellations", especially taking into account the fact that the White God was a sailor accustomed to navigate - since neither the Scandinavians nor the Irish knew the compass - by observing the stars. The knowledge we have of the Mesoamerican peoples does not provide us, in this field, with any useful data for our search, except one which, taken in isolation, is meaningless, however strange it may be: among the Nahuatl the constellation of the Scorpion had the same name as in Europe. In Peru, on the other hand, the coincidences are so abundant that they can no longer be the result of chance. Most of the information we have about Peruvian astronomy is reduced to a nomenclature of constellations given in no particular order by *Father Acosta*, an extremely serious and reliable chronicler. Vicente Fidel López managed, on this basis, to reconstitute almost the entire Inca zodiac and to prove that it was identical to the one that came from Europe, from Asia, via Babylon, and that it served during the Middle Ages, as it still does today, for astrological divination. We cannot but follow the Argentinian philologist and historian very closely, for his work is perfect.

The zodiac is defined by the two extreme points between which the Sun oscillates during its annual course. The first, or tropic of Cancer, corresponds to the three months of the northern winter, from December to March, while the second, or tropic of Capricorn, covers the three months of the northern summer, from June to September. The two tropics are in exactly opposite positions on the zodiacal ellipse. Needless to add, although many of the Spanish chroniclers, and especially Montesinos, did not realise the phenomenon, the seasons, and therefore the angles that each of them describes on the ellipse, are reversed as one moves from the northern hemisphere to the southern hemisphere. In South America, summer is placed under the sign of Capricorn and winter under the sign of Cancer. This can be seen in the Peruvian zodiac, which places the Deer in the summer tropic and the Crab in the winter tropic. The people of the Altiplano did not know the goat and the name Capricorn was therefore untranslatable into Quichua. But they had a kind of deer, horned like the goat. Hence Capricorn became Tarukka, deer: what mattered was that it was an animal with horns. The goat, however, symbolised the boreal winter and therefore did not correspond to the inversion resulting from the change of hemisphere. Everything seems to indicate that those who brought the European zodiac to South America were aware of the difficulty. They added to Tarukka the adjective *topa*, ardent, with the double reference that the word has, in Quichua, to the summer sun and to the genesic impetus. In this way they kept the primitive sign, only slightly modified by adapting it to their

half a zoo, and at the same time signalled the change of season that had taken place. Nothing could have been more logical or clearer.

In the northern hemisphere, the name Cancer comes from the fact that the Sun, after reaching the solstitial point, begins a retrograde movement southwards. In the southern hemisphere, the same phenomenon occurs in the opposite direction: the Sun withdraws into itself in the inertia of winter. The Sun God did not have to look for a new symbol here. The *Cancer* - i.e. the crab or prawn - existed in the Pacific. It was called *Machakhuay*, the drunken wayfarer. Nor was it necessary to add to the word a qualifier expressing the characteristics of winter, for the crab, which walks sideways and with an unsteady gait, seems not only drunk but also half asleep. Vicente Fidel López notes that dictionaries translate *machak-huay* as snake, as a symbol of *amaru*, but points out that the Indians who still spoke Quichua in the last century distinguished perfectly between *amaru*, snake, *katari*, viper, and *ma-chak-huay*, the word by which they designated the other reptiles, and even the scorpion, but also the crustaceans.

Let us now see if we find the same correspondence with regard to the other signs of the zodiac. Systematising Vicente Fidel López's study, we shall do so according to the order in which we know them.

ARIES. The Old World ram did not exist in America. But it did have an equivalent in the diet of the Quechua and Aymara peoples: the llama or, as the Spaniards called it precisely for this reason, "the ram of the earth". They did not eat the meat of the male, which was tough and fetid, but only that of the female and, preferably, of the newborn *k'katu*. If contemporary dictionaries only give for this word the meaning derived from "meat market", Acosta attributes to it the meaning of lamb, ram and sheep, always referring to the llama, of course. Hence *k'katu-chillay*, one of the Peruvian constellations, means "Astro (or Constellation) of the Lamb", a name identical to that of Aries.

TAURUS. There were no cattle in pre-Hispanic Peru either, and the bull could not, therefore, be used as a symbol of the genessic ardour of the animals, which is awakened in the month of May in the northern hemisphere. But the species, here, is secondary. What matters is the male, *urku* in Quechua. And, in fact, we find *Urku-chillay*, the constellation (or the star) of the male. Unfortunately, we do not know whether the peoples of the Altiplano placed it in April-May, in the European way, as the Spaniards did when they blindly applied a liturgical calendar in South America that thus lost much of its meaning, or whether, on the contrary, they moved the sign to the period October-November to respect its meaning.

GEMINIS. Situated in the months of May and June, the sign of the Twins, represented by two young people, symbolised the equality of days and nights and, at the same time, the birth of vital warmth. *Mirku-k'koyllur* has exactly the same meaning among the Quechua: the stars of union, or rather, the united stars.

CANCER. We have already mentioned this sign when speaking of the tropics.

LEO. In Europe, the constellation of the Lion dominates the sky at the end of July, when the Sun, moving away from Cancer, resumes its course and directs its rays southwards. In Peru, the July Sun is at the bottom of the zodiac. It moves away from the darkness of the north and casts its rays towards the southern hemisphere. The Greeks, says López, spoke of Apollo's darts. The Quichuas, of the spear. *Chukin-chinka-chay* means, in effect, "turn of the spear of the hidden tiger". *Chay* is turn; *chinka*, the American jaguar that crushes itself to the ground before jumping; *chuki*, spear and, with the final *n*, the spear. The image is perfect. Note that there are no lions in South America and that the *puma*, which is sometimes called that in Spanish, is a feline more similar to the *chinka* than to the African lion.

VIRGO: In August-September, the Earth, having yielded her harvest, is still a virgin, ready to conceive again. The symbol has no meaning in the southern hemisphere, unless the Peruvians have transferred the sign to the equivalent months of February-March, which we do not know. In any case, we find in the Inca zodiac a woman: *Mama*

Hana, Mother Sky, that is to say the sky as a mother. There is not necessarily identity, but at least a strong resemblance.

LIBRA. In the northern hemisphere, the scales symbolise the autumnal equinox, i.e. the rupture, in September-October, of the balance of the hours. For southern America, the movement is reversed but shows the same growing imbalance, which the Quechua represented with the ladder, *Chakkana*, a figure even more expressive than the scales.

SCORPIO. It was, for the peoples of Antiquity and the Middle Ages, the sign of sickness, which marked, in October-November, the beginning of the cold season. The Peruvian zodiac gives us an equivalent idea with *Huakra-onkoy*, "the wounding disease". Vicente Fidel López points out that, throughout tropical South America, the beginning of spring is characterised by epidemics of fevers. This could be the explanation, supposing that the sign had occupied, in the southern zodiac, the place that corresponded to it in the northern zodiac. This would seem to be the case, for *Huakra-onkoy* must have coincided with the northward rising of the Pleiades, *Onkoy- k'koyllur* (the constellation of sickness, among other names), which never enters the zodiacal plane projection, and refer to a neighbouring constellation.

SAGITTARIUS. There is a gap here in Acosta's list. We do not know what the corresponding sign was called.

AQUARIUS. The sign symbolises the rising of rivers, caused by the melting of snow. We find it in the Peruvian zodiac with the same meaning and with greater accuracy. *Miki-k'kiray* means "time of the waters". In January-February, the snow in the high mountain range has just melted and the rivers flowing down from the mountains rise violently.

PISCES. We do not know the Quechua name of this sign. In short, the Inca zodiac has come down to us with ten signs and two gaps. Of the ten known signs, seven are practically identical to those of the European zodiac: the Lamb (Aries), the Male (Taurus), the United Stars (Gemini), the Crab (Cancer), the Turn of the Spear of the Hidden Tiger (Leo), the Deer (Capricorn) and the Moment of the Waters (Aquarius); one is very similar: Mother Sky (Virgo); and two have the same meaning but a different symbol: the Ladder (Libra) and the Hurtful Disease (Scorpio). Chance cannot explain such similarity. Undoubtedly, the European zodiac was brought to Peru, and only Europeans could have done it.

3. Solstices and Equinoxes in the Incan Zodiac

No less revealing is the division of the Inca year into four seasons defined by the solstices and equinoxes, exactly in the European manner, each with its own feast day. Montesinos relates the fact with errors that demonstrate both his ignorance of the subject and his good faith. He tells us, in fact, that the spring equinox (May) was called *Quira-toca-corca* and that of autumn (September), *Camay-tapa-corca*. However, these names have exactly the opposite meaning to the one given by the chronicler. Montesinos", says Vicente Fidel López, "places the spring equinox in May when the Quichua word he quotes says autumn. *K'hokay* means branch, side; *topa*, shadow, darkness; *korka*, section. The full expression translates as section of the dark side, autumn and not spring. *Kamay-tapa-korka* is, on the contrary, the section of the creative heat (*kamay*), spring". Montesinos evidently did not take into account the inversion of the seasons in the southern hemisphere.

Hence the four European seasons, duly inverted to correspond to the reality of the southern sky:

1. SITÚA, or *Kamay-tapa-korka*, spring, which began at the spring equinox (September) with the feast of *Umu-Raymi*, or *Uma-Raymi*, the most important of all because it celebrated the awakening of Nature. *Raymi*, Vicente Fidel López tells us, comes from the root *ra* which we find in the verb *raurani*, to flame, to send out flames. *Ray* is the infinitive of a lost verb, *rani*. The suffix *mi* is the third person of the verb *ser*. *Raymi* thus literally means *torch*. *Uma* means head. There is no need, therefore, to resort to a dangerous

poetisation, as López does when he translates *Uma-Raymi* as "the forehead or head of the Sun" and its alternative, *Umu-Raymi*, as "the holy mystery of the Sun". The Quichua anticipation of the genitive would be enough, moreover, to prohibit it. *Uma-Raymi* has, in fact, a meaning as clear as it is expressive: "the torch of the head", that is to say "of the beginning". *Umu-Raymi* - the priest's torch - is obviously the result of a mistranscription by the Spanish chroniclers, caused, as we have already mentioned, by the Quechua pronunciation. Together with the *Uma-Raymi*, the Peruvians celebrated the feast of the *Huaraka*, similar to the ceremony in which Roman youths received the toga virilis. Once they had finished their studies, the adolescents took examinations in science, grammar, gymnastics and tactics. They then faced a series of tests -after which they received the *huaraka*, the badge of virility, and the soldier's weapons.

2. Summer did not have a name, or at least we do not know any. Perhaps it was designated by the feast of *Raymi*, or *Kapak-Raymi* -Maximum Torch- or also *Kuski-Raymi* - Torch of Joy-, with which it began at the summer solstice (December): pastoral ceremonies and offering to the Sun of the first fruits.

3. ASITÚA - as opposed to Sitúa - or *K'kokay-toka-korka*, autumn, began in March with a thanksgiving feast, which marked the beginning of the distribution of community products.

4. Winter has no known name either, but the festival with which it began on the date of the solstice (June) does: *Intip-Raymi*, the Torch of the Sun. For, as among the Aryan peoples, the beginning of winter marked the start of a new agricultural cycle, with the promise of the harvest to come. The old pagan feast of the New Fire was celebrated, which the Catholic and Orthodox Churches incorporated into the Easter liturgy. The High Priest would light a piece of cotton wool, concentrating the sun's rays on it with the help of a concave metal mirror. This divine fire was transmitted to the temples where it was fed by the Virgins of the Sun.

These four festivals correspond exactly, except in one case with the reversal of the seasons, to the Nordic ritual. The ancient Scandinavians celebrated in September (autumn equinox) the feast of first fruits, with human sacrifices when the previous harvest had been bad. In December, the *yulfest*, later converted into Christmas, marked the cyclical continuity of life. It was the feast of the family, and before Christianity, the Day of the Dead. In March (spring equinox), the return of the Sun was symbolised by the blessing of the New Fire (later Easter) and the throwing of burning discs and wheels. Finally, in June (summer solstice), there was the Feast of Fire, which is still celebrated on the night of St. John's Eve. The identity could not be greater. It is even abusive, since in Peru the Feast of the New Fire took place on the same date as in Europe, when, in order to preserve its meaning, it should have been moved to December, that is, to the southern summer solstice. Let us remember that the Nahua celebrated in spring (May) the death and resurrection of the Sun (see Chapter IV), more logically than the Quechua, since they belonged to the boreal hemisphere.

4. A European Cosmography in the Southern Hemisphere

The coexistence in Mesoamerica of two calendars, lunar and solar, and the memory in Peru of the abandonment of the former for the latter, confirm the traditions according to which Quetzalcoatl and Huirakocha brought to the New World the chronometric system in force in Europe. Much more definitive, as to the origin of this knowledge, is the coincidence, noted by Vicente Fidel López, between the Inca zodiac and that which, from the East, had arrived via Greece in Western Europe where, in the Middle Ages, it had reached a great diffusion through astrology. Of the ten signs of the Inca zodiac that have come down to us, seven are practically identical to those of Europe and two have the same meaning, but with a different symbolisation, while the tenth has the same symbol and a very similar, though different, meaning.

On the other hand, in Peru the year was divided into four seasons by solstices and equinoxes, with the corresponding feast days. We have already seen in Chapter IV, and we have mentioned it again above, that the Feast of the New Fire was celebrated in June, as in Europe, when the inversion of the seasons would have required it to be celebrated in December. This shows the northern origin of the rite.

If religious festivals can have both pagan and Christian sources, since the Catholic Church merely gave new meaning to pre-existing ceremonies, the same is not true of the zodiac. The pagan Scandinavians did not know it, whereas, paradoxically, astrology had spread it among the already Christianised peoples. So did it reach the New World with the Irish who, as we know, evangelised the Nahua and Maya? It is not impossible, although we find no trace of the zodiac in Mesoamerica. If this were not the case, we would have to assume a new Christian contribution, made directly from Europe to South America.

VII Tiahuanacu, City Normanda

1. The Material Traces of Vinlandia

The Scandinavian expeditions to Vinland in the early 11th century and the subsequent establishment in the region of colonies of the same origin are of no direct interest to our study, since we already know that Ullman arrived in Mexico several decades before Leif Eiriksson's voyage. They are not, however, unimportant for us, as they demonstrate the possibility and therefore the plausibility of the Panuco landing. The Icelandic sagas are certainly reliable. But even more so are the traces left by the Vikings in North America, which archaeology has brought to our attention.

Frequently, since the middle of the last century (19th), ruins have been discovered in Canada and the United States which have been attributed to Scandinavian settlers but about which well-founded doubts have arisen. In three cases, on the other hand, the certainty is almost absolute, and we shall confine ourselves to them. The first is the discovery in Massachusetts, in the 1880s, by Professor Eben Horsford, of buildings that would correspond to Leifsbudir. To quote Cronau: "*On the banks of the Charles River, near Cambridge, not only has this man of science found the remains of two large houses built of blocks, but also those of five huts whose plan and configuration agree perfectly with those of the Norman constructions of Greenland. In the vicinity of these ancient dwellings there were three large traps for the fish which were carried there by the current during the flow of the sea and which, as the tide went out, were easily caught by the fishermen. The existence of this kind of trap is recorded in ancient traditions dealing with the Greenlandic settlers. The Greenlandic settlers, as Horsford observed, also constructed artificial channels, dykes and gathering places in the form of plateaus or terraces. In the places studied by the aforementioned scholar, some stones for counterweighting the nets were found... as well as a large stone mortar, similar to those used in ancient times in Norway to grind wheat and other grains.*"

The second undisputed ruins were discovered in 1963 by the Helge Ingstad expedition near L'Anseau-Meadow on the Northern Peninsula of Newfoundland. They consist of a Greenlandic-type house, measuring 21.3 m by 15 m, and smaller ones. Excavations have revealed a stone anvil and a piece of spinning wheel in typical Norwegian style.

The third discovery is much more impressive, but excavation work has only just begun. We owe it to *Father* René Levesque, president of the *Société d'Archéologie de la Côte Nord* in Quebec. It consists of the ruins of two villages located in Bradore Bay, off the Newfoundland peninsula: one near the present-day village of Blanc-Sablon, the other at the Pointe des Belles-Amours. In both cases, rectangular or rectangular houses were found.

The square huts, the former measuring 9 m by 6 m, are surrounded by round huts, a combination which is characteristic of Greenlandic building. At Blanc-Sablon, a grave, unfortunately looted, yielded a sewn bark envelope, delicately decorated with coloured paintings, the rim of which is of European copper. There is no doubt that Levesque's work will provide us, in the years to come, with much more abundant material. What has already been discovered is sufficient, however, to attribute the whole of Bradore Bay to a large and stable Scandinavian colony.

In addition to the ruins we have just mentioned, some objects of undoubtedly Norwegian provenance were found in the *mounds*, burial mounds which the Massachusetts Indians used, in the manner of the Scandinavians, as burial places. Let us leave the floor to Cronau again:

"I would like to draw the attention of explorers to some hitherto little known objects, which are among the treasures of the Royal Ethnographic Museum in Copenhagen.

"These are collected in the shelf or drawer marked 41, and consist of various objects of bronze, copper and silver found in Indian burials in the vicinity of Middleborough and Four Corners (Massachusetts), which have been kept in the museum since 1843.

"Among these objects we consider of the greatest scientific importance the outer layer and some pieces of a vessel made of a very thin silver sheet, some bronze and copper spoons, two bronze arrowheads and the fragments of a very particular belt.

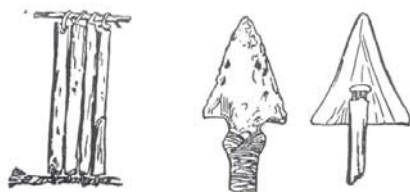
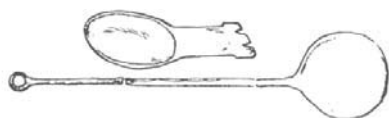


FIG. 23 - Objetos de procedencia escandinava encontrados en sepulturas indias (mounds) del Massachusetts. (Dibujos de Cronau⁽¹²⁾).

"The slightest observation is sufficient to show that the objects before us reveal that their builders possessed singular skill in the manner of working metals, and it is further observed that the bronze employed therein is beautiful and well understood alloy. The primitive inhabitants of North America and of the Atlantic coasts never knew how to melt metals, nor therefore to work them except in cold, and consequently they could not understand how to combine metals of different kinds. In addition to the above, it appears to us that the form of the spoons and arrow-heads we are dealing with differs considerably from that of Indian objects of this class.

"The primitive settlers of America, as well as the present Indians, used to fix their solid and never dented arrowheads with the help of animal sinews or nerves, so that these sinews, turning the shaft around, were wound around two prominences on it, as well as others on the upper part.

"The arrowheads referred to, which have a round hole in one half and a square hole in the other, have the aforementioned ligatures replaced by cords or woollen threads and differ in no way from both the old and the new ones.

American style. Equally striking are the shapes of the spoons, the design of which we give in an earlier engraving (cf. Fig. 23), and especially the longest, which is of copper and reminiscent of European ones, whereas among all Indian household utensils it would be extremely difficult to find one that resembles it. The eye or ring at the end of the handle seems to indicate its European origin, as it was probably intended to be hung on a nail in the wall. The inhabitants of America, both primitive and modern, were not familiar with nails, nor were they in the habit of hanging objects for their use.

"The ancient Scandinavians and the Greenlandic settlers, on the other hand, used similar spoons long before that.

"Equally curious are the fragments of a belt found on the hips of a skeleton exhumed in 1831 near Hall River. It is made of a row of cane cannons, each placed inside a copper sheath or cover and joined together, as can be seen in the engraving, by strips of leather or woollen cords.

"Our opinion is that these objects, especially the arrowheads and spoons, are undoubtedly of European origin, and that by commercial exchange or some other circumstance, which is unknown, they passed from the hands of the navigators into the possession of the Massachusetts Indians".

Many pieces of the same provenance must have been found and destroyed at times when they could not be properly valued, while others must lie, unknown, in museums and private collections. Special mention should be made of the finds made in the Great Lakes region, to which we have already referred in Chapter I, when referring to Poul Knudsson's expedition.

In 1898, Olaf Ohman, a Swedish farmer near Kensington in central Minnesota, found a stone from a poplar tree he had just uprooted, entangled in the roots of the tree.

77 centimetres long by 40 centimetres wide and 15 centimetres thick, covered with runic characters. Almost illiterate, Ohman did not understand what it was about, nor did he ever subsequently seek to take advantage of his find. He gave the slab to the village banker, who sent it to the University of Minnesota, where a specialist in Scandinavian culture, Professor O. J. Breda, had no difficulty in deciphering it almost in its entirety. Only a few characters remained incomprehensible to him, which were later identified as ciphers.

The full text of the inscription reads: *"8 Goths and 22 Norwegians on a voyage of exploration to the West of Vinland. We camped near two rocky islands, one day's distance north of this stone. And fished one day. When we returned we found 10 men bloodied and dead. AV M, deliver us from evil. We have 10 near the sea guarding our ship, 14 days' journey from this island. Year 1362".* The letters AV M were Latin and were a common abbreviation for AVE MARIA.

Professor Breda considered the stone to be a forgery, as the language and characters used were much later than those of the 11th century, the time of the travels of Leif Eiriksson and his brothers. On the contrary, they perfectly matched the language and writing of the 11th century, when Leif Eiriksson and his brothers travelled.

XIV. When the date on the inscription was deciphered, doubts about the authenticity of the inscription began to disappear, especially since the age of the tree Ohman had uprooted showed that the slab must have been there in the 1850s and 1860s, that is, at a time when there were only a few white settlers in the region, surrounded by the wild Indians of the *Sioux* tribes. The geologists also certified that the geographical description of the area, as found on the stone, was correct for the 14th century, but no longer for the 19th century, because in the meantime the lake had been transformed into a swamp and the islands had disappeared as such, a process that only a specialist could have known about.

Subsequent to the discovery of the Kensington Stone, numerous artefacts were found - carved stones used by the Vikings to moor their ships, fire-making links, battle axes, medallion spears, etc. - that some attributed to the

Scandinavian, but about whose origin there is no unanimity among scholars. In favour of their authenticity, it should be noted that they were found near the Red River and Cormorant Lake (the one with the two rocky islands) and in western Minnesota, along the route that Knudsson would have followed. In 1931, numerous medieval artefacts of undoubtedly Scandinavian provenance were found near Beardmore in the Canadian province of Ontario, but there is some suspicion that they may have been buried in recent times.

The authenticity of the Kensington Stone has become the subject of passionate controversy in which the scientific factors of the problem are, unfortunately, not the only ones at stake. It is certainly not for us to express a definitive opinion on the matter. Let us limit ourselves to saying that the positive arguments seem to us to be much stronger than the negative ones, and that the question was officially settled in favour of the former when, a few years ago, the stone was added to the collections of the National Museum of the United States, managed by the Smithsonian Institution in Washington, which indirectly reinforces the thesis of the authenticity of at least part of the artefacts found in the region.

We have somewhat departed, in the preceding paragraphs, from the problem of pre-Columbian European constructions in North America. It remains for us to mention, in this field, the well-known Newport Tower, (cf. Fig. 24), situated in the vicinity of Boston. It is a round building with a four-metre-high gateway, i.e. it was built for defensive purposes as well as a watchtower. The tower is not post-Columbian and the North American Indians never built anything like it. By contrast, we find identical constructions in Ireland and Britain - such as the Lanleff Tower in the latter country - dating from the 9th century and later. Was the Newport Tower the work of the Irish of Huitramannaland? It is not certain, as the Vikings had learned the art of circular construction in Ireland.

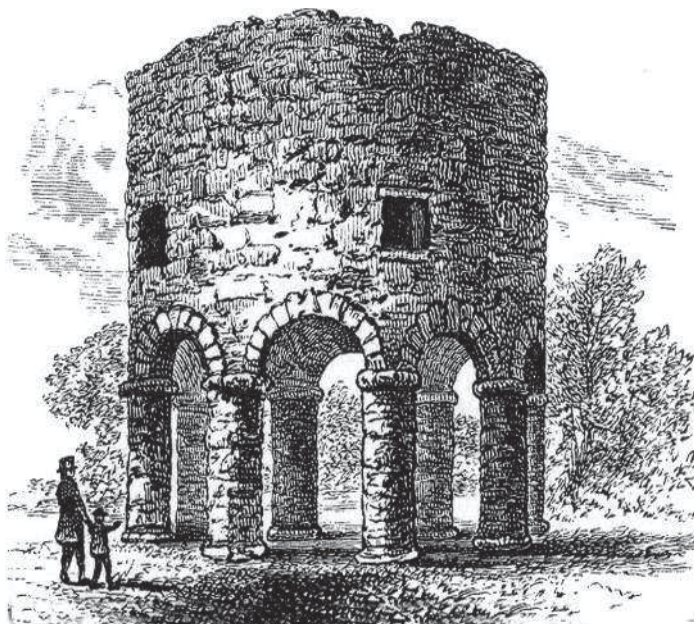


FIG. 24 – La torre de Newport, según un dibujo anónimo.

2. Men of White Race in Pre-Colombian Iconography

The archaeological material provided by Mesoamerica and South America is certainly much richer than that from the northern part of the continent. It offers us not only the remains of buildings and a few objects, but also numerous iconographic representations of white men. In presenting some of them here as examples, we shall of course, unlike Thor Heyerdahl, leave a s i d e the bearded figures with mongoloid features, which abound in Mexico and especially on the South Pacific coast. They may be mestizos, but we are not sure of this, for not all Indians are completely hairless and often grow beards with age, as is the case with Asians.

The personage depicted on Plate IX is an *eagle knight*, that is, a member of the Aztec Military Order. The first three in Figure 25 come from Chichén Itzá, in the Mayan country, and the fourth from Tiahuanacu. There is no need for lengthy disquisitions on the subject. The physiognomic features speak for themselves: they are not only bearded white men, but more precisely individuals of Nordic race.

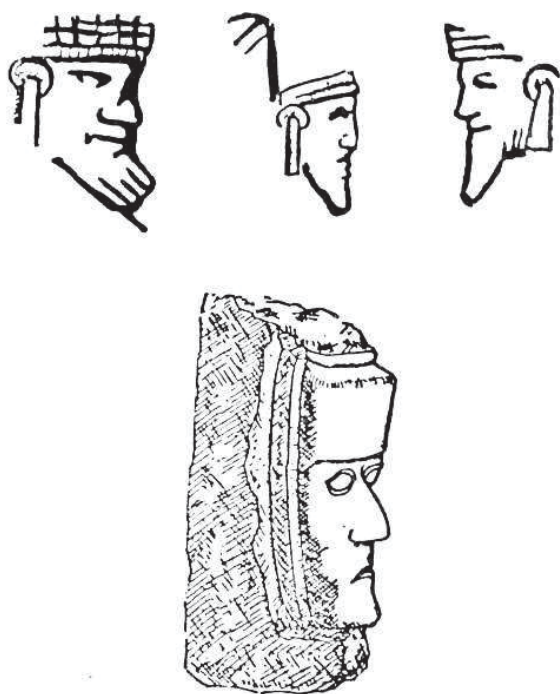


FIG. 25 – *Hombres precolombinos de raza blanca, en Chichén-Itzá y en Tiahuanacu. (Dibujos in Honoré⁽¹⁷⁾).*

The frescoes in the Temple of the Warriors at Chichén Itzá confirm the stone testimonies. The first shows a battle scene in the city between Indians and Whites, the taking of White prisoners by the Indians and also, it seems - below, on the left - by other Whites dressed in Indian costume, and the re-embarkation of the Whites in a boat in the shape of a Viking *snekkar*.

In the second plate, we see scenes of a naval combat - with another snekkar - between Indians and White and blond men. In the third, a White and blond prisoner is held by two Indians on the sacrificial stone. These frescoes probably refer to the departure - forced if our interpretation is accurate - of Quetzalcoatl from the Yucatan to Anahuac. The erect penis of the White prisoners sufficiently evidences one of the reasons for the complaint of the natives against the Vikings. For they were Vikings: not only the racial type but also the very particular shape of the ships proves it.

3. The Town planning

All Nahuatl and Maya cities were designed according to the same scheme: two cross-shaped avenues divided the agglomeration into four quarters, which formed the basis of the administrative organisation. The streets, as far as the configuration of the terrain allowed, were straight and parallel to the main arteries. Hence the "checkerboard" layout, with blocks defined by four roads, which still characterises most Latin American cities today. Cuzco was also built according to the same plan, with four quarters, although the hilly terrain did not allow for such a rigorous layout as in Mexico. Outside the Americas, the "checkerboard" building is only found as a rule in the military town planning of the Romans and, in the early Middle Ages, of the Danes. The fortress-camps of Trelleborg in Zealand, Aggersborg and Fyrkat in Jutland and Odense in Fyn were divided into barracks by two cross avenues and each barracks into blocks. If, then, American town planning was not due to chance, its origin, from the 10th century onwards, could not have been anything but Danish.

This conclusion is reinforced by the analysis of the unit of measurement used in Tiahuanacu, i.e. in an architectural ensemble which, because the indigenous people of the region had no culture, must have been designed by the *Atumuruna*: a very different case from that of Mesoamerica and the Peruvian coast, where the Whites found a highly developed architecture. Unfortunately, almost nothing remains intact in the metropolis of the Altiplano. Plundered by the Conquistadors, converted into quarries for the construction of the present church and village of Tiahuanacu, excavated by improvised or unscrupulous archaeologists and, finally, practically razed to the ground by the English engineers who used walls, pilasters and even statues as filler material for the railway, the buildings gradually disappeared and it is impossible today to take exact measurements of their badly removed remains. The difficulty was less at the beginning of the 20th century, when Arthur Posnansky surveyed the ruins. Unfortunately, accuracy was not the dominant quality of this engineer, and the measurements in his works are all approximate.

However, Posnansky thought he had found the unit of measurement used by the architects of Tiahuanacu. He found, in fact, that the falcon wall of the great temple of Kalasasaya was "almost exactly" 4.84 m, a figure which divided by three gave 161.5 cm. According to Posnansky, this would be an anthropometrical unit of measurement applied to all monuments. If this were the case, it would be unique in the world, and highly illogical. Until the definition of the metre, all peoples, in fact, used anthropometric units of measurement: foot, inch, span and fathom, for the simple reason that, primitively, measurements were taken with the help of the corresponding part of the body.

The height of a human being was never chosen as a unit, as it is inapplicable to horizontal objects. This is not to say that the measure did not exist in Tiahuanacu. But if it was used, it was by no means the basic unit. Indeed, 161.5 cms. is almost exactly equivalent to 5.5 Danish feet, and the length of the Kalasasaya falcon wall - 4.84 mts. according to Posnansky - to 16.5 Danish feet. The Danish foot is the unit of measurement - 29.3 cm - used, in particular, in the construction of the fortress-camp at Trelleborg. It is a local variant of the Roman foot - 29.57 cm - which is also found in other Danish constructions from the Viking period.

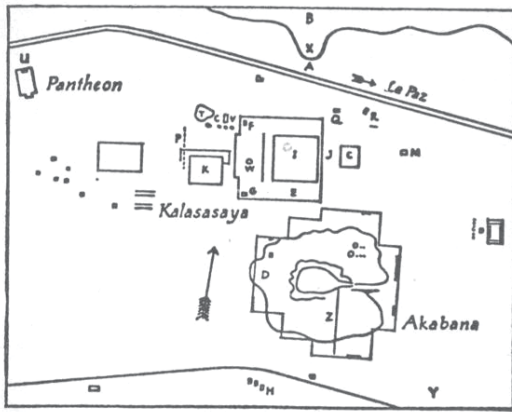


Fig. 26 - Relevamiento de las ruinas de Tiahuanacu, según Arthur Posnansky⁽⁴⁹⁾.

una legua - approximately 6,700 metres - is equivalent, with a difference of 54 centimetres, to the round number of 23,800 Danish feet.

4. Christian Monuments at Tiahuanacu

The huge buildings of Tiahuanacu were already in ruins when the Incas occupied the Lake Titicaca region. They were, however, in much better condition than they are today around 1540, when the chronicler Cieza de León was able to examine them, and even, as we have just said, at the beginning of our century (XX), when Posnansky made his survey. Two of them, the most important, retain the attention: the *Akabana*, an artificial hill surrounded by mighty retaining walls and a moat, which constituted a fortress very similar in its mode of construction to the Danevirke of Slesvig; and the *Kalasalaya*, or Great Temple of the Sun, as Posnansky calls it, of which only the foundations, the pilasters, the stairway, a monolithic gate and a statue remain today.

Let us first consider the latter. It is a 2-metre high monolith representing a human being dressed in a tunic and trousers. Posnansky, ever the fantasist, wants to see a pregnant woman on it. Common sense is much closer to reality: nobody in Bolivia calls him anything but "El Fraile". In his right hand, this character holds a cylindrical object, whose shape has been rendered imprecise by wear and tear; in his left hand, a rectangular object that has all the characteristics of a medieval breviary. Let us say more strictly that it cannot be anything else: the metal clasp is reproduced as clearly as possible, and all the details of its hinges can even be seen. This would already be a strange fact, even if the *Friar* were not a reproduction of the statue of an unidentified apostle that appears to the left - on leaving - the central door of Amiens Cathedral. The style is different, but it is indisputably the same figure, with his metal-bound book and cylindrical "handle" bouquet. What is more, as far as the *Friar's* state of preservation allows, we can even note a real similarity of physiognomic features and a perfect identity of proportions between the two square faces with their domed foreheads.

We owe this surprising revelation to Héctor Greslebin, former professor at the University of Buenos Aires. This specialist in architectural history has devoted thirty years of his life to the study of the monuments of Tiahuanacu. He has kindly authorised us to

The use of the 29.33 cm foot at Tiahuanacu is confirmed by Posnansky's other measurements. For example: outer enclosure of the Kalasalaya: 130 m, or 477 Danish feet; outer wall of the central building (the "Sanctissimum", according to Posnansky's designation): 64.5 m, or 220 Danish feet; middle wall of the same building: 50.9 m, or 173.5 Danish feet; inner wall, *ibidem*, 40.6 m, or 138.5 Danish feet. The conversion of metres into feet is not entirely accurate (e.g. 219.84 feet, not 220), but the differences are obviously due to the inaccuracy of Posnansky's measurements, which do not take centimetres into account.

The use of the Danish foot in Peru as a unit of measurement is confirmed by the fact that the

summarise here the main conclusions of the work, as yet unpublished, which he has devoted to them, and which are, in our opinion, entirely convincing. It was not the *Friary* which was the starting point of Greslebin's research, but the monolithic gate known as *the Sun Gate*, which was found, fallen and broken, in the precincts of the Kalasasaya. Let us make it clear at once that it is not a kind of triumphal arch, but really a gate in the full sense of the term. The location of the hinges can be seen, and d'Orbigny, at the beginning of the last century (19th century), was still able to observe the green traces left in the stone by the bronze. The geometric cavities on the back face show that it must have been built into a wall, and the lack of polish on the upper part seems to indicate that it must have been covered with an architrave. Above the opening is a frieze in bas-relief, consisting of a central figure and four horizontal rows of sculpted figures. Scholars have tried in vain to make sense of it. The task was certainly not an easy one. For Greslebin has established that the frieze in question represented, in the peculiar style of Tiahuanacu, the Adoration of the Lamb as it appears, according to Chapter V of the *Apocalypse*, on the tympanum of the Gothic cathedrals of the 13th century and, more especially, above the main door of the cathedral of Amiens. It is not our purpose to reproduce his demonstration here, and we are not in a position to do so. Let us limit ourselves to pointing out some of its aspects.

The central motif of the frieze is a seated anthropomorphic figure that corresponds, down to the smallest details, to the apocalyptic description of the Lamb. We note in it, in fact, the book of the seven seals (Rev. 5:1), the seven eyes (Rev. 5:6) and the living ones and elders fallen before the Lamb (Rev. 5:8). The other indications refer to the talar habit (Rev. 1:13) which the Personage wears and which are described in *Exodus* chapter 39: the two shoulder pads (Ex. 39:4), the girdle (Ex. 39:5), the breastplate (Ex. 39:5), the breastplate (Ex. 39:6), and the breastplate (Ex. 39:7). 39:5), the breastplate, square and double, trimmed with four rows of precious stones (Ex. 39:8-10), the gold chains, in the form of a cord, on the breastplate (Ex. 39:15), the two capsules of the shoulder-pieces, placed between two cords (Ex. 39:18), and the diadem (Ex. 39:30).

The forty-eight figures in the upper three courses - the same number as in Amiens and Chartres - represent the twelve apostles, the twelve prophets and the twenty-four elders crowned with gold (Rev. 4:4) and carrying golden zithers and golden bowls (Rev. 5:8). Below are noted (see Fig. 27) two angels blowing the trumpet (Rev. 7:1 and 8:7-13).



FIG. 27 - Un ángel corneta de la Puerta del Sol, según Posnansky⁽¹⁴⁹⁾.

This is a fundamental point, as this type of instrument was never used in pre-Columbian America. Note that the profile of the human-faced figures is clearly Aryan (see Fig. 28). If the *Puerta del Sol* - let us leave its name - is ornamented with a frieze whose apocalyptic motif is found sculpted on the tympanum of the great cathedrals of the European Middle Ages, it is logical to suppose that the Kalasasaya was a Christian church. This deduction did not escape Greslebin, and the technical study he made - he is an architect - of the ruins of the monument enabled him to confirm it. He was even able to model what the building would have looked like when completed. Moreover, he verified that his plan respected the Divine Proportion, that is to say the

wisest principle of Greek architecture, which was known and applied by the builders of our Gothic cathedrals. This work was made possible by a complementary discovery.

One kilometre from Tiahuanacu is a gigantic pile of stone blocks sculpted in the style of the Sun Gate, including an architrave, several monolithic gates, etc. Posnansky, carried away as usual by his oriental imagination, wanted to see in it the ruins of a Temple of the Moon. The thesis is unfounded, for neither the outline of a building nor its foundations are to be found at Puma Punku, as the Indians call the site. Greslebin was able to establish that the architectural pieces in question were intended for the Kalasasaya and that they had the necessary dimensions and shapes to complement what was already in place: foundations, pilasters, stairway and portal.



FIG. 28 - Perfil ario, común de todos los personajes de cara humana de la Puerta del Sol, según Posnansky⁽⁴⁰⁾.

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Puma Punku was nothing more than the workshop where the stone blocks used for the construction of the church of Tiahuanacu were carved and sculpted. This would be enough to rule out the hypothesis of José Imbelloni and some others, according to which the Kalasasaya would never have been anything but an alignment of standing stones. The Aymara name it bears today has this meaning, it is true, but it applies to the ruins as they are known to the natives. In *Atumuruna* times, the church must have borne, in Danish or Latin, the name of the unidentified apostle represented by the *Friar*.

This church was not finished in 1290, when the Battle of the Isle

del Sol caused the death or flight of its builders. The date of the beginning of the work, and thus of the Christianisation of the Whites on the Plateau, must be around 1250. Amiens cathedral was built between 1220 and 1288, and its central gate between 1225 and 1236.

5. The Tapestry of Ovrehogdal

The presence in pre-Columbian America of archaeological elements of clear European inspiration has its counterpart in the Scandinavian Ovrehogdal tapestry, which is generally dated to the end of the 11th century but may well be much later. This piece shows, in fact, that in Europe, in the Middle Ages, the existence of animals that only live in Peru was known.

The tapestry in question is composed of four horizontal bands and a vertical half-band, located at the lower right. The third horizontal band, counting from the top, reproduces a simple decorative drawing, but with two "Tiahuanacu crosses" (see Fig. 12). In the first band we find, in addition to two Viking ships, several deer of different sizes, one of them with large, flattened antlers that appear to be those of a North American elk. There is also a feline with high hind legs that make it difficult to identify, and a llama, a Peruvian camelid that is easy to recognise (cf. Fig. 29) because of its high neck, its small head, the geometric outline of its silhouette and its long hair, which falls to the ground like a curtain.

In the second band, the animals depicted, except for perhaps one, which could be a horse whose rider is spinning a bolas, are llamas. In the fourth, finally, we find deer, llamas, a peccary and an animal that is more difficult to define, which could well be a Peruvian bear. With the reservation required by the horse in the second band - but there is no certainty as to its identification - the part of the tapestry we have just described clearly refers to the American fauna, symbolically located by the pre-Inca crosses in the third band.



FIG. 29 - Una llama, según una pieza de orfebrería incaica, in Hagen, Victor von: *Realm of the Incas*, Nueva York, 1957.

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The vertical stripe, on the other hand, is distinctly Scandinavian. Here we see a Viking ship and two unmistakable horses with riders, as well as Christian crosses and swastika. The entire tapestry, with the exception of the decorative band, is covered with pictorial characters, whose similarity to those found on the *kellka* of the Altiplano (see Fig. 21) is obvious. The Ovrehogdal tapestry thus adds to Waidseemüller's map (Fig. 5) to prove that not only the existence of South America but also its fauna was known in medieval Europe.

6. Tangible Evidence and Definitive

Let us not return here to the archaeological data from the Scandinavian and Irish settlements in North America: they are of only indirect interest to us. Let us confine ourselves to Mesoamerica and South America. We find in them abundant and definite evidence of the presence, long before Columbus, of white men in the Anahuac, the Yucatan and the Bolivian Altiplano. We find, in fact, in these three regions, sculptures representing white and bearded individuals whose features correspond to the Nordic race. The frescoes at Chichén-Itzá show scenes of land and naval battles, including a Viking *snekkar*, depicting the defeat of the Whites, according to tradition.

In a completely different order of ideas, we can see that the "checkerboard" layout of pre-Columbian cities has only one precedent in the medieval world: the military town planning of the Danes. It will come as no surprise, then, to find that the unit of measurement for the buildings at Tiahuanacu was the Danish foot.

It is the city of the *Atumuruna*, on the other hand, that holds the biggest surprise for us. We know, thanks to the work of Professor Greslebin, that the large building usually known as Kalasasaya was a Christian church under construction. Its plan corresponded to the Divine Proportion of Greek and medieval architecture. The frieze on its main door reproduces, in a different style but down to the smallest detail, the apocalyptic scene of the Adoration of the Lamb, as it appears on the tympanum of almost all medieval churches. Finally, the statue of the "Friar" is an exact copy, style apart, of that of an unidentified apostle which adorns the central doorway of Amiens cathedral. There was therefore contact between the Danes of the Bolivian Altiplano and their compatriots in Europe in the mid-13th century. The Ovrehogdal tapestry provides further evidence for this.

VIII Who Taught it to them?

1. The Attributes of Power

The greatest surprise which the Conquistadors experienced when they penetrated inland into Mexico and Peru was to find not anthropophagous savages as in the Caribbean islands, but civilised peoples, whose cities, palaces, markets, roads, etc., equalled, if not surpassed, anything to be seen in Spain, and whose customs were as refined as those of the Europeans. There was certainly nothing to prevent the Nahua, Maya and Quechua from solving on their own, in the same way as in the Old World, problems that presented themselves on the same terms on both sides of the Atlantic. But they did not. Ethnology shows that there was no mere similarity of response to similar needs, but, in some respects, an identity of detail, which could not have been accidental.

Such is the case, in the first place, with the symbols of power. Nothing is more arbitrary, however, than the signs and insignia with which the holders of authority in any field of social activity differentiate themselves. It is not that the symbols in question are always without history: one can often find a logical origin for them, but not a necessary origin, in the full philosophical sense of the word. Why is purple the particular colour of the cardinals, princes of the Church? Because they took it from the Roman Caesars; as the latter inherited it from the Greek *Basileis*, who owed it to the Persians. But any other colour could have served the same symbolic function.



FIG. 30 – *Quetzalcoatl, con un báculo, in Soustelle, Jacques: La vie quotidienne des Aztèques, Paris, 1959.*

Call the attention then, that the Aztec emperors and Inca rulers wore purple as a distinctive sign of supreme authority, the former in their mantle of ceremonies, the latter in their headdress - a thick, multi-stranded cord, with a tassel on the forehead - which some mistook for a

a turban. It would have been more logical for the Sons of the Sun of Tenochtitlan and Cuzco to have reserved the colour yellow. It is likely that the choice of red was of Christian origin, as purple had no particular meaning for the Scandinavians, but for the Church. This interpretation is confirmed by the miter, similar, from the front, to that of the Catholic bishops, though less high, which the Aztec emperor wore as a crown, as did, moreover, his religious subordinate, the High Priest. And if the sovereigns of Mexico did not carry the golden sceptre, like the Incas, Quetzalcoatl - the ascetic - was sometimes represented with an unmistakable staff (see Fig. 30).

The throne on which the monarchs of Mexico and Peru sat, and even the litter - then in use throughout Western Europe, but, as far as we know, not in Scandinavia - which they used to travel, may have the same origin. More doubtful is the provenance of the coats of arms, which we find in both Peru and Mexico. In the European Middle Ages, the coat of arms arose from the need to distinguish, on the battlefield, knights who could not be recognised by identical armour. Subsequently, it became the symbol of a

family, a community or a dignity. Mexicans and Incas used the same procedure, and the attached reproduction (see Fig. 31) of coats of arms of both origins clearly shows that they could well be confused with European coats of arms. American coats of arms are round, like Scandinavian ones. But in the 10th century the Vikings did not usually paint symbols on their coats of arms. The Icelanders, like all Westerners, were beginning to do so.

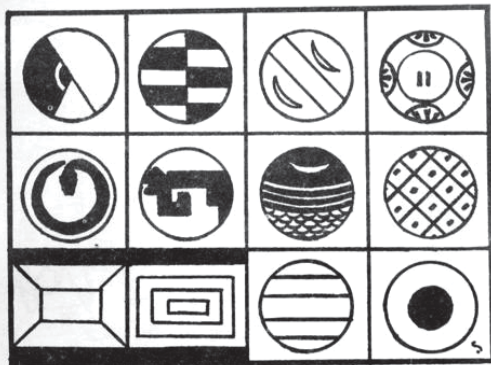


FIG. 31 – Escudos de armas, en México y en el Perú. (Dibujos de la señora de Rivero, según códices mexicanos y los grabados de Guaman Poma de Ayala⁽⁴⁵⁾).

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2. The Weapons

What a warlike people are most unlikely to abandon are the weapons to which they are accustomed, for they are the instrument of their power. The Scandinavians having imposed themselves on the Mesoamerican and Peruvian nations, we must logically find in them traces of the weaponry of their conquerors. And this is indeed the case.

The Vikings used a broadsword, spear, dart, bow and, above all, the battle-axe, which the rest of Europe had already abandoned in the 10th century. These are exactly the weapons found in Mexico and Peru, with the exception, in the latter country, of the sword, which the Inca soldiers replaced with a mass of weapons. But, in both cases, there is the axe which, in Peru, sometimes takes the form of a partesana. Let us add that, while the Mexican bow is simple, the Peruvian bow, on the other hand, is made of wood worked in the European style. Finally, let us note that the Mexican sword was made of wood, with flint or obsidian blades, and that the Nahua often used an instrument similar to the arbaleta, but larger in size, to throw the dart.

The Maya knew neither the sword nor the bow, but they did know other weapons, including the battle-axe. The latter, in Mesoamerica, was made of obsidian; in Peru, of bronze (see Fig. 33). For defence, Mexicans and Peruvians used the round shield already mentioned and wore quilted cotton tunics, with open round necks and short sleeves, like Scandinavian tunics. Headgear varied: wooden or metal helmets in Peru and padded cotton in Mexico. However, the metal helmet was not unknown in Mexico. When Prince Teutitle, an envoy of Moctezuma, arrived in the presence of Cortés, he asked to be presented with the golden helmet of a soldier, as it resembled the one worn by Quetzalcoatl. We know, on the other hand, that in the distribution of the ransom paid by the Indians of Potonchán, near Panuco, a certain Juan de Grijalba received in part "a golden cap, with two horns and black hair".



FIG. 32 - Uniformes y arcos: arquero normando del siglo XI, según el Tapiz de Bayeux (in Cronau ⁽²⁾); guerrero azteca (Códex Mendoza); arquero mexicano (pintura de Tlaxcala).

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FIG. 33 - Armas precolombinas: aztecas, mayas, incaicas. (Dibujos de Alberto Beltrán, in Hagen, Victor von: Los aztecas, hombres y tribus, México, 1964; El mundo de los Mayas, México, 1964; Realm of the Incas, Nueva York, 1957).

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The horns are of particular importance: it is known that the Viking helmet was often decorated with aurochs' antlers. Unfortunately, we do not know what the helmet the Spaniard received was like. But we have a more precise element of judgement in this respect: the portrait of Netzahualcoyotzin [in the Codex Ixtlilxóchitl], king of Texcoco in the 15th century. The good ruler, famous for his culture - he was a poet, philosopher and orator of fame - appears in what we have no choice but to call a Viking costume: short-sleeved tunic, round shield and broad sword. But most significant is his "helmet" of quilted cotton, with two "horns" made, apparently, of the same material, from which hang pompoms. What

could this headdress be anything but an almost touching imitation of the Scandinavian helmet? There were no aurochs in Mexico, of course, and no cattle of any kind. In order to resemble his "ancestors", the prince had "horns" made from stuffed cloth...

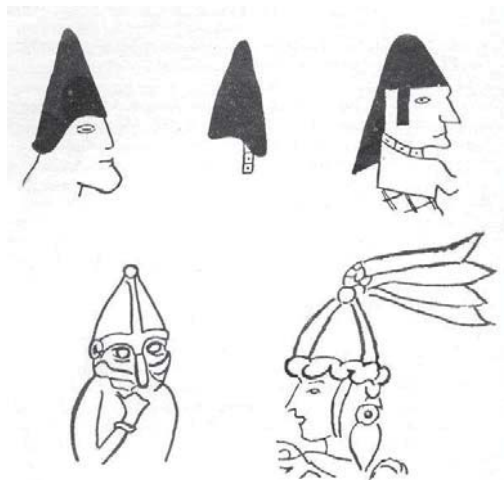


FIG. 34 - Arriba, bonete vikingo (Sigtuna); bonete azteca (Registros de Moctezuma); bonete de Tiahuanacu, según Posnansky¹⁴⁰⁰. (Dibujos de la señora de Rivero).

While we are on the subject of clothing, let us digress to refer to the pointed cap, common to the Nahua and Quechua (see Fig. 34), which has exactly the same form as that worn in Scandinavia. The same also, but with a slight variant, as that often found in Mexico in the images of Quetzalcoatl and, in the northern countries, in those of the god Frey.

Returning to the military theme, we are left with two points of interest. The first is the symbolisation of the homeland - or of the sovereign who embodied it - in both Mexico and Peru, by flags that soldiers defended at the cost of their lives and whose seizure by the enemy put an end to the combat. We even know that the Inca Roka's flag was light green and dark blue. In the Inca empire, certain units used, instead of flags, insignia similar to the Roman *labarum*.

The second point we would like to point out is the organisation of the Peruvian army into *decurias* and *centurias*, in every respect identical to that of the legions of Rome. This obviously did not come from the Vikings, but from the Incas' eagerness to rationalise. But the decimal system was specific to the Germans in Europe at that time. The other peoples of the Old Continent, who, unlike the Mesoamericans and the Peruvians, did not even know the zero, used the duodecimal calculation, as we still do to count the hours or eggs.

3. Sauna, *Quipus*, Boats, Etc.

In the civil sphere, the most defining coincidence between Scandinavia and pre-Columbian America is the sauna. Everyone knows the characteristics of this steam bath, peculiar to the countries of Northern Europe: previously heated stones are placed in an enclosed room, over which buckets of water are poured. The bather, after enduring the hot steam as long as possible, lies down in the snow or in a pool of cold water, and is whipped with a birch branch. In Mexico, every family home had its own sauna: the *temascal*. The attached drawing (see Fig. 35), taken from a pre-Conquest Nahuatl codex, shows that even the detail of the whipping was not missing. The cold bath was taken in a nearby river, always cold because of the altitude, in the Anahuac. This last particularity did not exist in the Mayan country, with its tropical climate. Hence, the local sauna - the *sampulche* - was composed of two parts: one for the steam bath, *ut supra*, and the other with a pool of cold water. The installation was therefore much more complicated. Therefore, the Mayan sauna was not a family sauna but a public sauna.

Some secondary aspects are worth mentioning here: the use of plates and spoons, but not forks - exactly as in medieval Europe -, the similarity of some musical instruments - drum, horn and, in Peru, pan flute -, the use of Roman scales in Peru and, in the same region, of the *quipu*. We have already mentioned that, in the absence of writing, the Inca peoples resorted to a very particular system of notation, which consisted of differently spaced knots on threads of different colours.

Now, the procedure was known in Scandinavia, and only in Scandinavia, where it was used, not as a substitute for writing, which certainly existed, but for divination.

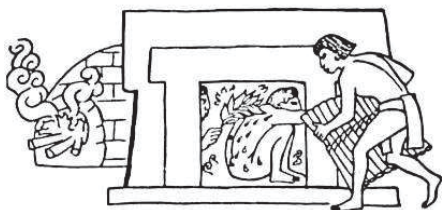


FIG. 35 – El tamascal, sauna azteca. (Dibujo de Alberto Beltrán in Hagen, Victor von: Los aztecas, hombres y tribus, México, 1964):

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We cannot leave aside some games played by the Nahuas: the *cucaña* tree and the flying carousel, which were present in all the *kermesses* of Nordic Europe, including France, until the beginning of our century (XX) and which it would not be difficult to find still there in village festivals. Even more interesting for us is the *pok-a-tok* of the Mayas, similar to basketball and, more immediately, to the ball game which the Germanic peoples called *Knattleikr*, *Soppleikr* or *Shofuleikr*, depending on the region.



FIG. 37 – Barco vikingo, motivo de una corona de oro encontrada en una sepultura precolombina de Lambayeque, Perú.

traditions and no longer sailed but on rafts, with which, it is true, they made long journeys. to Panama, not to mention the Inca Yupanki's expedition to the Galapagos Islands and perhaps beyond in the Pacific.

We say that they had lost their traditions, not only because we know that the Whites arrived in Ecuador in wolfskin boats, but also because we have iconographic evidence of the earlier existence of vessels of a distinctly Viking type (see Fig. 37). The chroniclers García, Acosta and Velasco relate that the Indians recalled voyages of their

Finally, there remains the problem of navigation. It is difficult to suppose that the arrival by sea of the great navigators who were the Vikings did not leave traces in the customs of the coastal peoples dominated by them. Indeed, the Mayas - those of Chikin Chel were known as "the lords of the sea" - built large boats, with up to forty oarsmen, some of them equipped with a lateen sail. The canoes were The canoes were usually made from a cedar trunk, but not the large ships, as we know that bitumen was used to caulk them. On the other hand, the Peruvians of the Inca period had lost their ancient

ancestors to the "islands of the west", with sea lion skin boats. This means that the Scandinavian customs lasted for a while and were only lost in the long run.

4. A Strange Parallelism

Ethnology provides us with little information, but it is extremely important for our research. The symbols of power that distinguished the Aztec and Peruvian rulers were those used in Christian countries and, in many cases, in the Church. The arms, on the other hand, resembled those of Scandinavia in both regions.

More significant, perhaps, than anything else is the existence of the sauna, both in Anahuac and in the Mayan country. But it is also extremely important to note, among other coincidences, that the Inca *quipus* were known, albeit with a different use, in Scandinavia, that the Peruvians had sailed in wolf-skin boats, and that the Mayas played the game of basketball, very similar to the *Knattieikr* of the Nordic peoples.

IX The Communal Monarchies of Mexico and Peru

1. Feudalism and Centralisation

Nothing could be closer to medieval European feudalism than the political organisation in force in Mesoamerica at the time of the Conquest. Its basic community was, in effect, the municipality, governed by a hereditary or elected lord, assisted by a Council of Elders with important powers, in the manner of the Spanish *cabildos*. Before the arrival of the Aztecs in Anahuac, the communal state was sovereign in Mexico, and remained so in the early 16th century in the Mayan country. The towns or villages each had their own rules of life and customary laws and were administered according to schemes which, while identical in terms of the broad principles of social order, varied appreciably in the nuances of their application.

Rather like Greek *poleis*, the independent municipalities lived in isolation, allied with each other or fought each other according to circumstances, creating an ever-changing chaotic picture. Each of them had natural political structures, with a strong unitary governing body: order reigned within them. But there was no sovereign authority over the various fiefdoms in the same region, and disorder, tempered only by momentary agreements, was the norm in inter-community relations.

We know from tradition that it was Quetzalcoatl who gave his laws to the Mexicans. It is not surprising, then, to see the similarity between the political organisation of Anahuac and that of the Scandinavian countries in the 10th century. None of these had yet achieved the monarchical unity of the state. All were divided into small feudal communities, in whose government inheritance and election were mixed in varying proportions. Chieftainship was passed down from father to son, but major decisions were made by the *Thing*, the assembly of the heads of noble families, gathered around the lord.

It is likely that Quetzalcoatl tried, in order to give more coherence and stability to the social order he had created, to federate the newly organised municipal communities. Evidently, he did not have time to carry out his task and, as Maurras rightly says, there is no federation without a federator. Greece was unified when Alexander came down from the mountain; France, when the Capet kings added, by war or diplomacy, province by province to their original fiefdom; Switzerland, when the old cantons allied themselves in order to resist the Austrian advance. Perhaps, without the arrival of the Spaniards, the league of Mayapán would have passed from alliance to confederation, and then from confederation to federation. We do not know. But history does teach us how the Aztecs, a warrior tribe that arrived from the North to Mexico in the 13th century,

gradually imposed their authority on the municipal communities of Anahuac, first, and later on all the provinces of what became the Nahuatl empire. What is interesting for us is that federalisation was achieved by a procedure identical to that which had been applied in Western Europe for centuries, i.e. by the establishment of bonds of vassalage. Far from destroying the defeated communities or transforming them into colonies by imposing foreign authorities and laws on them, the rulers of Tenochtitlán simply subordinated the local lords, respecting and protecting municipal privileges.

The hitherto independent prince became a *tecuhтли*, like the emperor himself and the great federal dignitaries. He paid tribute to his sovereign and gave him military aid in times of war. But, in return, imperial power backed up his authority. Of course, such a system, in Mexico as in Europe, had its drawbacks. The vassals, more powerful than before their submission but less free, were tempted to rise up against the emperor, to get rid of his authority and his impositions, or even to replace him in his role as federator. This led to frequent internecine wars, which were added to the campaigns undertaken to dominate regions that were still independent. A warlike people by origin, the Aztecs had to remain so in order to preserve and extend their power. At the same time, the government of the empire and the collection of tribute demanded an increasingly lush administration, while the wealth of Tenochtitlán, the product of tribute, and the luxury that flowed from it, led more and more of its inhabitants to engage in artistic activities.

Like the Rome of the Caesars, the capital of the Aztecs was rapidly becoming an aristocratic city populated by high civil and military officials and those who served them in one field or another. By the time of the Conquest, the Emperor no longer had much in common with the tribal chiefs who had been his ancestors. He was a demigod who claimed descent from Quetzalcoatl himself. Elected from within the imperial family by the small Senate consisting of the four chief dignitaries of the court - like the Scandinavian kings by the *Thing* - he tended more and more to turn them from co-rulers into mere functionaries. The *tecuhтли* and *calpullec* - life chiefs of neighbourhoods, elected by the inhabitants - who originally not only exercised supreme authority in their jurisdiction but also represented the population before the central power, were gradually transformed into mere delegates of the Emperor, who always had to confirm their appointment for it to be valid and who, more and more often, appointed them directly. By the early 16th century, the process of centralisation was well under way and Mexico, with its two-tier courts, its schools and colleges, its hospitals and invalid asylums, its post office, its civil registry and tax administration, already resembled the Rome of the Caesars much more than feudal Europe. Nothing like today's leveling and suffocating bureaucracy, however: the Aztec Empire would seem libertarian to the citizen of any of our contemporary nations.

We do not know what the socio-political structures of Peru were in the time of the *Atumuruna* and can only analyse those of the Inca Empire. In the Inca Empire, the original situation was very different from what we have observed in Mesoamerica. When Manko Kapak settled in Cuzco, there were no organised and prosperous municipal communities, but disintegrated populations and savage tribes. The Incas, on the other hand, were, as we shall see in the next section, a racially differentiated aristocratic minority. The creation of the Empire was, therefore, conquest and structuring rather than federalisation. Cuzco was the imperial capital before it had an empire, and the Inca was a god in his own right and almost by nature. So there was no feudalism in Peru or anything like it, but an intelligent colonial regime. The Emperor respected the customs of the subjugated peoples and confirmed the power of their chiefs. But civil, military and religious delegates of Inca blood were placed above them. Quichua was imposed as the "general language", and population groups were often moved from one region to another in such a way as to break the ethnic unity of a province of dubious allegiance and thus reduce its independence and its chances of insurrection.

2. Social Stratification

The difference between the politico-social structures of Mesoamerica and Peru stems mainly from the different constitution of the respective ruling classes. In Anahuac and Yucatan, as in early medieval Europe, the aristocracy had been slowly formed on the basis of functional selection. At first, all offices were elective and any free man could aspire to the highest social positions. Nothing could have been more natural, since they all belonged to the same or related races. The blood of Quetzalcoatl's fellow deserters, small in number, had long since been diluted by miscegenation. Gradually, however, functional specialisation had done its work, and those best suited to the various offices were, more and more frequently, the sons of the previous incumbents. This is how all hereditary aristocracies were formed without racial privilege. On the other hand, the nobles had greater opportunities to provide their children with a thorough education and adequate training. The Mexican aristocracy of the early 16th century was not closed to free men who excelled in their yajor, especially in the military field. But the nobility possessed hereditary privileges and only their sons, with one exception which we will mention later, had access to the higher schools.

The Inca aristocracy, on the other hand, differed ethnically from the populations it governed. The *orejones*, as the Spaniards called the Peruvian nobles, because of the latter's habit - like the Mayan nobles - of spreading their ears so wide that they touched their shoulders, were of a slightly mixed white race, as we have already seen. The Incas, descendants of Manko Kapak and his companions, strictly intermarried, and the imperial family, more prudent still, practised consanguineous marriage, between brothers. All the high offices of the State, the army and the Church were reserved for Whites, in Cuzco and in the provinces.

The "privileged Incas", descendants of Manko Kapak's Indian allies, whom he had ennobled, were immediately below the racial nobility, but at a great distance, and of course did not mix with it by marriage. Finally, a third aristocratic layer, that of the *curacas*, consisted of the families of the local Indian chiefs, always subordinate to an Inca. Unlike the Mesoamerican aristocracy, the Peruvian nobility did not form a class, but a caste, closed by definition. It did not owe its superiority to its functional capacity, but its capacity to its ethnic superiority. Next to a Son of the Sun, the highest of the *curacas* was no more than a villain, and there was no human reason that could oppose the order of a living god.

This caste regime explains why there were no organised estates below the three aristocratic strata or, if there were, why the chroniclers do not speak of them: Inca socialism equalised all those who did not belong to the White minority or their immediate collaborators.

In Mesoamerica, on the other hand, we find, in this field as well, a structure of classes very similar to that which existed in medieval Europe. The artisans were organised into guilds, and the merchants into guilds [guilds], each with its own freely elected authorities. True to its feudal spirit, the state only intervened to maintain order and ensure the collection of taxes. In all other matters, it left the citizens complete freedom of action. To citizens, but not to slaves. Prisoners of war or destitute people seeking protection, they were incorporated into families, like women and children, although at a lower level. They were exempt from military service, were assured means of subsistence, even in sickness and old age, and could not be sold except after three duly proven serious misdemeanours. Slavery was not hereditary and all children were born free. Nor was it a mark of infamy, a cause of shame, or a marriage impediment: marriage between a free man and a slave, and between a free woman and a slave, was common. Even slavery was not necessarily for life: one could be given as a slave for a certain period of time and the slave could buy his freedom or receive it in gratitude for services rendered. All this is explained by the fact that there were no racial differences between citizens and slaves. On

In Peru, on the other hand, slavery was unknown: all the Indians were slaves of the Sun and his Sons, the Incas.

3. The Community Organisation

The American aristocracy, or caste, performed exclusively the command functions essential to the political, military and religious leadership of the community. The principle of their action was service, and their remuneration, honours. It was, therefore, a functional layer into which one entered by personal or family merit, in Mesoamerica, and by right of race, in Peru; never by wealth, which was, on the contrary, the consequence of the function. Although the guilds of merchants were playing an increasingly important social role in Mexico and had won for their members growing privileges, including access to higher education, there was nothing anywhere resembling the capitalist bourgeoisie. In all respects, pre-Columbian society followed the norms that, at the same time, governed the European world. This is especially true with regard to land tenure. Neither in the Old Continent nor in the New was the feudal lord the owner, in today's sense of the word, of the land he administered. He had rights over them that corresponded to the needs of the functions performed. But the serf, the sharecropper or the "commoner" was also "owner" of the fields he cultivated, because he had the rights required by his tasks. Whose was, then, the absolute ownership of the soil? The question made no practical sense. But, from an almost metaphysical point of view, one could answer that it belonged to the community. In Europe, much of the land otherwise remained undivided, at the disposal of all the members of the commune, and in America much of the agricultural work was done in common.

The Aztec community was called *calpulli* and its members belonged, primitively, to the same lineage. Run by its own elected authorities - although the appointment was subject to imperial approval - the *calpulli* enjoyed complete internal autonomy, with the sole condition of paying the taxes assigned to it and contributing labour - the medieval *corvée* - to the performance of the great collective works. They had a certain amount of land, which was divided among the families. The young man who married received a plot of land sufficient to support the couple, and each child was worth an extension of land. If he died without leaving offspring or if he was expelled for a serious crime, his plot of land reverted to the community.

Family land tenure was, on the other hand, except for the location of the house, more administrative than real. In fact, the work was carried out jointly by teams of about twenty men. Those who had many children and therefore had more land at their disposal were not obliged to work more than the others. They simply received a greater quantity of produce, the fruits of their collective labour. This community organisation also existed, sometimes with slight variations, in all the provinces of the Aztec Empire and in the Mayan country. In the latter case, the variant seems to have consisted in the distribution of communal lands by the religious authorities. However, there is no certainty on this point, as we have no precise information on the subject.

The system applied in Peru was basically the same as in Mesoamerica, but strongly rationalised by the central power. There, too, the peasant community - the *ayllu* - collectively owned the land and was led by an elected chief - the *malcu* - assisted by a council of elders, or *amautas*. The male was obliged to marry and, on doing so, received from the *ayllu* to which he belonged by birth a plot of land sufficient to satisfy his needs. The distribution of the land was done again every year, with the number of plots increasing or decreasing according to the number of members in each family.

Not all arable land, however, belonged to the *ayllus*. In each region, in fact, the fields were divided into three unequal parts, in what proportions we do not know. The first belonged to the Sun, i.e. to the Church, and served, like the ecclesiastical goods of the European Middle Ages, to maintain the temples, the higher schools and the clergy. The second belonged to

The first was to work collectively the lands of the Sun, and then, also in common, the plots of the elderly, widows, orphans and soldiers in service. First of all, the lands of the Sun were worked collectively; then, also in common, the plots of land of the elderly, widows, orphans and soldiers in service; then each family worked its own plot, although there was an obligation to help each other in case of need; finally, once again collectively, the community cultivated the lands of the Inca. In other words, ecclesiastical and civil taxes were paid in labour and not, as in Mesoamerica, in produce.

On the other hand, the Compulsory Labour Service - the *mita* - was identical: each *ayllu* had to provide workers for public works, miners, shepherds and servants for the Inca and other authorities. These heavy benefits had, of course, their counterpart: social assistance, provided by the state, covered all risks. No one could live in idleness, but no one who could not work lacked the necessities. And in all the provinces, imperial warehouses full of grain and manufactured goods were able to eliminate, by free distribution, the consequences of a bad harvest or a catastrophe. Theoretically, the communal organisation which we have just briefly described may have arisen spontaneously and, like Aztec feudalism, may have been the result of social conditions similar to those prevailing in the European Middle Ages.

Another aspect of the Inca social order, however, shows an undoubtedly Scandinavian influence. To the division of the country into *ayllus*, with their ascending hierarchy, the Incas superimposed an administrative structure with a descending hierarchy. Thus, ten workers made up a *decuria* under the command of one of them, the *cancha camayoc*. Five *decurias* formed a half-centuria, with its chief; two half-centurias, a centuria; five centurias, a company; two companies, a village (one thousand workers); and ten villages, a tribe whose chief, the *hunu-curaca*, depended directly on the governor of the province, who in turn was subordinate to the viceroy in charge of one of the four quarters of the Empire.

In this pyramidal scheme, two points stand out. First, the use of the decimal system, which the early Middle Ages had replaced, as we have already seen, in western and southern Europe, by the duodecimal calculation. Secondly, the pyramidal order that was added, as an imposition of the colonial state, to the pre-existing community structures. These two particularities were to be found, in the 10th century, in the Nordic area, more precisely between the Frisian and Oeland islands, i.e. in Denmark and southern Sweden. There, the administrative unit was the circle: *Hufe* or *Bohle* in Old Germanic. One hundred circles formed a district: *Haeret* in Denmark and *Hundari* in Sweden. The Incas thus confined themselves to extending and rationalising the administrative system of their ancestors.

4. The Military Organisation and the Orders of Cavalry

The military organisation of the Inca empire was modelled on its administrative structure, for the simple reason that, apart from the emperor's *bodyguard*, the soldiers were peasants who were called to arms in the event of war, within their social framework and with their usual cadres. Thus the *decurias*, half-centurias, centurias, etc., became military units, substituting their tools of labour for arms, with the simple superimposition of Inca chiefs. Thus each Danish *Haeret* provided one or more fighters, who were organised into centurias. In Mesoamerica, on the other hand, the peasant-soldiers - to which were added, in the Mayan country, mercenary corps - were raised by *calpulli* or by village, forming units of very varied structure, as is the case in any feudal or communal regime.

What the Aztecs and the Incas had in common - but the Mayas did not - was the military institution which, despite the etymological anachronism, we should well designate by its European name of *cavalry*. Both in Anahuac and in the Peruvian Altiplano there was, in fact, a minority with military and religious training which respected a scale of values headed by heroism, honour and service and which occupied a privileged position in society. However, their organisation was not the same in both regions.

In Mexico, the Order of the *Knights of the Eagles* and *Knights of the Tigers* had a structure and role in every respect similar to those that characterised European military orders at the same time. Its members held high positions at court and in the army. But they were soldier-monks who had their own hierarchy and their own rule - not to mention special uniforms - and constituted a monolithic power factor, with great influence on the running of the Empire. Selected according to unknown rules from among the sons of aristocratic families, they were trained in monastery-fortresses very similar to the *commanderies* of the Temple and were initiated in the course of a ceremony that the chronicler Muñoz Camargo describes as follows:

"They armed themselves with many ceremonies, for before all things they were shut up forty or sixty days in a temple of their idols and fasted during this time and did not deal with people except with those who served them, and at the end of which time they were taken to the Great Temple and there they were given great doctrines of the life they were to have and keep; and before all these things they gave them vexations, with many affronting and satirical words, and they struck them with blows with great repressions and even in their own faces... During the whole time of the fast they did not wash themselves, but were all blackened in black with signs of great humility in order to conceive and obtain such a great mercy and reward, keeping watch over their weapons all the time of the fast according to their ordinances, uses and customs, so celebrated among them".

The main function of the Eagle and Tiger Knights was to engage in "*flowery warfare*", the purpose of which was to take prisoners for sacrifices. It was not a war of hatred, not even of conquest, but part of a ritual that assumed respect for the adversary and had rules that no one violated. Nothing was more alien to Mexicans than our total war. Faced with a *casus belli*, negotiations were entered into with the enemy. Successive ambassadors freely crossed the lines and tried to get the adversary to submit through polite conversations in which marks of consideration were exchanged. If the negotiations failed, the last ambassadors withdrew, but not without presenting their interlocutors with shields, swords and arrows, "*so that no one could ever say that they had been treacherously defeated*".

Strict conventions were also observed in warfare. Thus, the death or capture of the general or the taking of the flag meant the loss of a battle, and the burning of the Great Temple meant the surrender of a city. The same chivalric spirit presided over the end of the conflict. The vanquished retained their authorities, their gods and their customs. But its prince became a vassal of the victor and paid tribute to him. The Incas reserved the same treatment for the vanquished. In Peru, however, there was no equivalent of the Knights of the Eagles and Tigers, who were a differentiation within the aristocracy. The race was in fact responsible for distinguishing the Sons of the Sun, and only these received the training and passed the tests proper to the military order they constituted.

When the young Inca boys reached the age of sixteen, they were armed as knights - Garcilaso uses this expression - after six days of rigorous fasting and various athletic and warrior exercises, in which they had to demonstrate strength, endurance and, above all, bravery and self-control. At the same time, novice masters gave them lectures in which, according to the aforementioned chronicler, they reminded them of their divine ancestry and the exploits of their ancestors, "*the courage and effort they should have in wars to increase their empire, the patience and suffering in the labours to increase their empire, the patience and suffering in the labours to increase their empire, the patience and suffering in the labours to increase their empire*"; *the patience and suffering in labours to show their spirit and generosity; clemency and mercy and gentleness towards the poor and their subjects; uprightness in justice, by not consenting that wrong should be done to anyone; liberality and magnificence towards all, as sons of the Sun*". The heir to the throne was treated like the others, but with greater severity: the future emperor deserved to reign "more for his excellencies than for being his father's first-born". Having passed the examination, the young men, kneeling, received one by one, from the hand of the sovereign in person, "the insignia of knights of the royal blood". They were then dressed and armed in the manner of the Incas. Even the ceremonial resembled that used in Europe.

5. An American Medieval

Aristocratic and communitarian, the social order of the civilised peoples of the Americas essentially reproduced the structures of medieval Christianity. In both the feudal world of Mesoamerica and the colonial empire of Peru, authority and liberties complemented each other, while the chivalric values of loyalty and service flourished in the ruling classes, developed among the young nobles by means of an appropriate education. In Anahuac, a true initiatory Military Order grouped a properly selected and trained elite. In Peru, every White was a lord and every lord a knight.

Let us note that, in the tenth century, when Ullman arrived in Mexico, chivalry had not yet been given the institutions that would only come into being with the Crusades. But in the Christian West - but not in what remained of the pagan world - its spirit and some of its forms were already in force. Everything seems to indicate, therefore, that its introduction into Mesoamerica was due to the Irish and not to the Scandinavians, and that it developed later on its own impetus, acquiring structures similar to those of Europe. In Peru, things may have been different, and it may be necessary to link the ceremonial imposition of the habits and arms on the novices with the later Christian contribution noted in Chapter VII.

X The Great Journey

1. The Limits of Chance

Except for Martin Waldseemüller's map (Fig. 5), the Ovrehogdal tapestry, the Paracas mummies, whose dating is controversial, and the statue of the "Friar" of Tiahuanacu, an indisputable copy of a 13th century Norman sculpture, each of the data we analysed in the previous nine chapters may be the product of chance or, at least, of causes other than those we established.

The "white Indians" may be the descendants of some Aryan tribe that came through the Bering Strait along with the yellow wave of migration, and the survival, over millennia, of their ethnic particularities is not inconceivable if we think of diaspora Jews and gypsies. Indigenous traditions may be fantasies based on the common background of universal prehistory, or even the product of the misunderstanding and bad faith of the chroniclers who recounted them. The similarity of this or that Quiché-Maya or Quichua word with a Danish, German or Latin word may be due to mere coincidence. The coincidence between the religious beliefs of pre-Columbian peoples and Germanic mythology, on the one hand, and Christianity, on the other, may come, in the first case, from the prehistoric Asian coexistence of whites and yellows, and, in the second, from a syncretistic effort after the Conquest. The use by the Quichuas of the European zodiac may be the consequence of the same parallel interpretation of the same astronomical phenomena. The faces with Aryan features depicted on sculptures and frescoes in Mesoamerica and Peru may have been the product of the imagination of the artists who created them, and the symbols and inscriptions may have been simple decorative drawings devoid of any meaning. Finally, customs and social structures may have arisen, identically, on two continents out of identical needs.

Yes, each of these facts, taken in isolation, may be coincidental, in spite of everything. What is not possible is that peoples who received, before the Conquest, contributions of White blood, as archaeology and anthropology prove, who remember the arrival and departure of groups of white race of high cultural level, who use hundreds or thousands of words of Germanic and Latin roots, who worship gods called Thonar, Tiu, Votan, Justus and - in Danish - "the White God", as well as having, in their rituals, baptism, confirmation, confession and communion, who copy medieval European statues and monuments, who draw swastikas, Christian crosses and runes, who use the sauna and have orders of chivalry, what is not possible is that these peoples have had no contact with Europe at all.

It is not without reason that, since the Conquest, all the chroniclers and travellers who approached the problem came to the same conviction, although without agreeing, for lack of complete data, on the precise origin and chronology of the proven contributions.

2. The Neolithic Objection

Many of the authors in question stopped, however, at an apparently secondary fact: neither the Nahua, the Maya nor the Quechua were using the wheel when the Spaniards arrived. From there to deducing that they did not know it was only a step that almost all of them took carelessly. And they were wrong.

Consider the game of the Voladores, a Nahuatl public game. The tip of the pole serves as an axle for what we might well call a wheel, despite its square perimeter. It is enough to think that this artefact was necessarily assembled and disassembled with the stick lying on the ground to exclude the possibility that its inventors were incapable of conceiving the wheel itself and of applying it to any means of transport, which they did, moreover, in toys such as those exhibited in the National Museum of Anthropology in Mexico. On the other hand, a drawing from the Piedra Pintada, in the Amazon, shows (see Fig. 38) a chariot loaded with two *snekkar*, in the manner of the Vikings.



FIG. 38 – Carro de dos ruedas, cargado con dos *snekkar*. (Dibujo de la Piedra Pintada, Amazonas. Según Marcel Homet⁽¹⁹⁾).

We have already mentioned in Chapter VII how unlikely it is that the that Scandinavians settled in Peru have not tried to go down the Amazon and explore the adjacent areas.

The inscriptions on the Piedra Pintada prove that they did, and the drawing of the wagon

seems to indicate that they resorted to the usual procedure among them to move from one river to another.

Another objection of the same nature is that of the pre-Columbian American peoples' lack of knowledge of iron. Thor Heyerdahl goes even further when he claims that the Whites of Peru belonged to the Neolithic civilisation. The latter is easy to disprove. Not only did the Nahua, Maya and Quechua work gold, silver, tin and copper, but traditions tell us that the techniques of metallurgy were contributed by Quetzalcoatl, Kukulkan and Huirakocha. It is true, however, that none of the aforementioned gods knew how to work iron. Does this mean that they did not know of its existence? Certainly not. The fact that *k'kellay*, in Quechua, means *iron*, and that it is not a word with Spanish roots that could have been introduced into the language after the Conquest, will suffice as proof. Why, then, did the pre-Columbian peoples not use the wheel; why did they not work iron? The first question is easy to answer: because it would have been of no use to them. There were no draught animals, neither in Mesoamerica nor in Peru, but there was abundant and, for the Whites, free labour. Without horses, donkeys or oxen, the wheel could only be used for wheelbarrows, which were totally useless when the Indians were accustomed to carrying loads on their heads, as they still do today, four hundred years after the Conquest. As for ironworking, it requires a relatively complicated technique that warriors and sailors probably did not master. -not least the priests- who came from Europe.

3. The Polynesian Objection

What is certain is that Polynesia, whose islands were reached by the *Atumuruna* defeated at Tiahuanacu, never rose above the level of Neolithic civilisation. The Aryan-type statues of Easter Island like the *tiki* of the oceanic archipelagos were carved with stone axes.

Does this mean that the Whites who emigrated from America belonged, also, to the age

of polished stone? Not necessarily. Indeed, the fugitives from Sun Island were a warrior aristocracy, and they certainly had no desire to become artisans, even if they had mastered the techniques of metallurgy. If a few hundred career military men - and their wives - were to land on a Pacific island paradise today, they would be unlikely to become miners, smelters and blacksmiths. We even have a historical example of a complete return of Europeans - simple sailors, for the most part - to the Neolithic age: that of the mutineers on the *Bounty*, Pitcairn.

There remains a second "oceanic" objection that arises from Thor Heyerdahl's study: he believes he can establish, on the basis of indigenous chronologies, that the arrival of the Whites on the Polynesian islands took place in the year 50 AD, and therefore places the battle of Titicaca at that date. Nothing could be more fragile than such calculations. The most ancient European dynasties are incapable, despite the immemorial use of writing, of going back so far in their genealogies and, as for America, we have already seen how the chronicler Montesinos, basing himself on more or less understood indigenous accounts, did not hesitate to give us the list of the pre-Inca kings since the biblical Flood.

On the other hand, Thor Heyerdahl's Polynesian thesis is far from satisfactory. Indeed, he shows the Whites, who first arrived in the desert islands, defeated in 1100 by a second wave of migration composed of North American Indians. Yet Heyerdahl himself tells us that the descendants of the Whites - the Aarii - constituted the Polynesian aristocracy and that their ancestors were worshipped as gods. There is an obvious contradiction in this: how is it possible that the Europeans who discovered the oceanic archipelagos in the seventeenth and eighteenth centuries still found white-skinned, red-haired natives there; is it possible that the Nordic type could have remained pure, at least in a few families, for twelve or thirteen hundred years, and this on such small islands, with the climate of the South Seas? At any rate, if the Whites who populated Polynesia were really the survivors of the battle of Titicaca, they could not have landed in the year 500 for the simple reason that, at that time, they had not even reached Mexico. If, however, Thor Heyerdahl's oceanic chronology were accurate, we would then have to admit, with Jean Poirier, the hypothesis of a Norse migration prior to the one we are interested in, which would not change anything in our conclusions.

4. Who Were the Sons of the Sun?

Throughout our previous chapters and from the most diverse points of view, we have established conclusively that a double European influence manifested itself in Mesoamerica in the 10th century. The first, Christian, came from the *Papar*, Irish monks from Huitramannaland. We know nothing about it, except that it took place and left undoubted theological and linguistic traits in Mesoamerican cultures. The second, more profound, was Scandinavian. It had, however, nothing to do with the Icelandic colonies of Vinland, for it manifested itself almost half a century before Leif Eiriksson's voyage.

Where, then, did the Ullman who landed with his men in 967 on the coast of the Gulf of Mexico and the Heimlap - or Heimdallr - who, thirty or forty years later, reached the coast of Ecuador with his wolf-skinned ships, come from? Linguistics allows us to answer the question. Not only, indeed, are the Germanic roots found in Quiché-Maya and Quichua mostly Danish, but those that are not belong to Old German, as do the names of the gods Thonar, Tiu and Votan which were incorporated into Nahuatl and Mayan mythology. There is no doubt, therefore, that Ullman-Quetzalcoatl came from the southern part of Denmark, i.e. from Slesvig, where Danes and Germanic people mixed in the 10th century - and still mix today. This amply confirms the name Cundinamarca - King's Danish Mark - which the Bogotá plateau had and still has.

What route did the Irish and Danes take to reach Mexico? Both could have come from the North - the *Papars* had been established in Iceland since the 8th century - with the same itinerary followed by Leif Eiriksson some time later, subsequently crossing the

continent. It is also possible that the former reached Florida directly, taking advantage of the monsoons, and that the latter went up the St. Lawrence to the Great Lakes and down the Mississippi to the Gulf of Mexico, which is of no great interest to our search. The later voyages of Leif and his followers sufficiently prove that it was possible, with the ships then available, to reach America, and we therefore relate them in Chapter I.



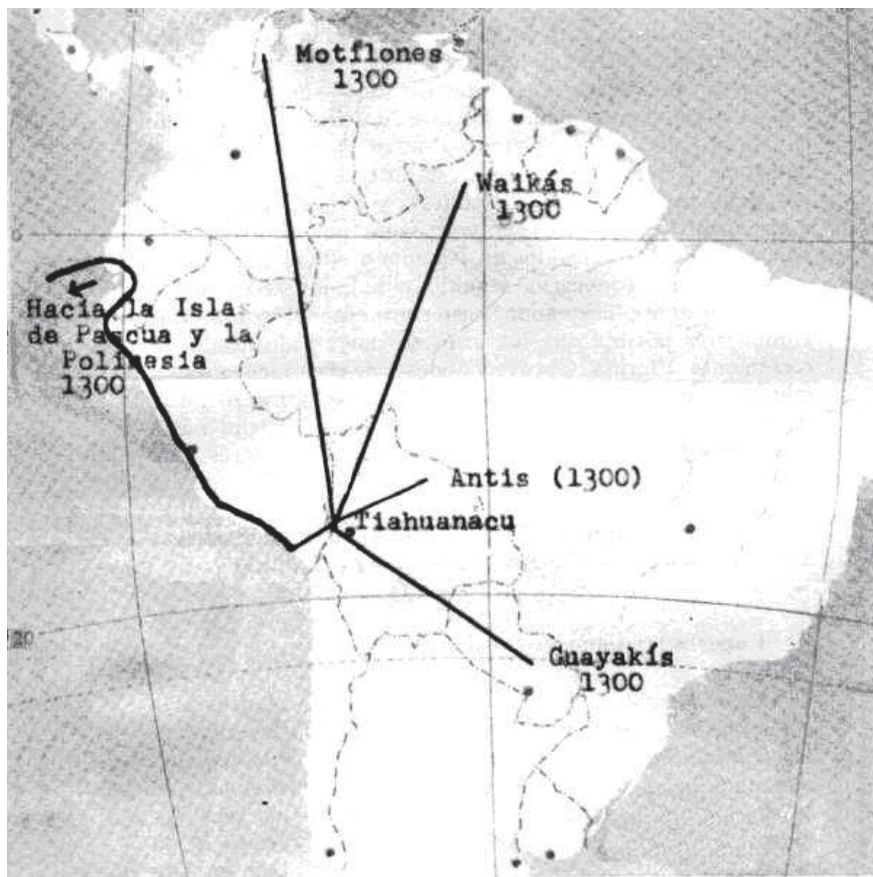


FIG. 40 – Mapa recapitulativo: dispersión de los daneses de Tiahuanacu hacia 1290.

5. The Christian Contribution Pre-Incan

Once the provenance of the pre-Columbian Whites of the New World has been established, the problem of the Christian and pagan elements found in Mesoamerican theology and that of the Latin and Germanic roots of the Quiché-Maya are solved. But a serious question remains as to Peru, where traces of the same double influence appear. Here, too, one might think of two successive immigrations and even, despite the traditional antagonism between Irish and Scandinavians, of the incorporation, out of racial solidarity, into the Danish expedition of some isolated *popes* in the Mayan country. However, such a hypothesis would not be sufficient to explain the presence at Tiahuanacu of a copy of an Apostle from Amiens and a transposition of the "Last Judgement" from the same cathedral. For the Norman models of these two sculptures date from the beginning of the 12th century. Let us admit for a moment that there was no imitation but simply a chance coincidence, or that the Irish monks brought with them to Peru images from which the *Atumuruna* and the Normans would have drawn their inspiration, independently of each other: such a concession to a

highly implausible hypothesis would still leave the problem posed by Waidseemüller's map and Ovrehogdal's tapestry unsolved. It is a fact that the layout of the eastern and western coasts of South America and the existence of animals found only in Peru were known in Europe before the voyages of Magellan and Balboa. The explanation can only be one: in the middle of the 13th century - after the construction of the cathedral of Amiens and long before the battle of the Isle of the Sun - a contact was established between the Danes of Peru and their compatriots of the Old World. At least one expedition left Tiahuanacu for Europe and returned with some Christians, including an architect: probably one of the monks who had drawn up the plans for the Gothic cathedrals of Normandy.

The fact that such a voyage is nowhere mentioned should not surprise us. Sovereigns and merchant guilds were always agreed to keep the strictest secrecy concerning maritime discoveries. The problem that arises is of a different nature: which way did the *Atumuruna* go to Europe and back?

Waldseemüller's map provides us with a first useful indication in this respect. It proves, in fact, that the Vikings had not renounced, when they settled definitively on the Altiplano, their habits of great navigators and had surveyed the entire contour of South America. Their exploration of the western coasts is logical, since they had reached Peru by way of the Pacific. On the other hand, they could not have been unaware of the existence of the Atlantic since they had crossed it, but how could they reach it from the Altiplano? In their *Cartas Annuas*, the Jesuits allude to a "Path of the Apostle", known to them through indigenous traditions, which two members of the Society had travelled in the 18th century and which had directly linked Tiahuanacu to the coast of present-day Brazil, which represents some 3,000 kms. as the crow flies. The use of such a road by the *Atumuruna* is highly improbable, as the Peruvian Vikings had no horses. On the other hand, they had at their disposal a natural means of communication whose use was much more in keeping with their customs: the Amazon. And we know, from the inscriptions they left on the Piedra Pintada, that they used it.

Everything suggests that the "Men of Titicaca" built a *drakkar* or *knorr* somewhere along the river and launched themselves into the Atlantic where it was easy for them to orient themselves by the stars, since the mouth of the Amazon is situated on the border of the northern hemisphere. The return trip was not difficult for them. Perhaps systematic research in the Amazon would enable us to solve this last problem.

P.S.

This work is in press and we can only add a few lines to it. We had acquired, in the course of our research, the certainty that, by retracing the journey of the Sun-God, we would find, in Mexico, in Peru and in the Amazon, new proofs of our theory. These complementary proofs, we have them today, material, solid, indisputable. We thought of distant lands, and we discovered them in Paraguay, fifteen hundred kilometres from our centre of Buenos Aires; on an American scale, the next door.

If the Guayakis we studied from an anthropological point of view were the degenerate descendants of the Vikings of Tiahuanacu and if, some six hundred years after their forced migration, they still drew runic characters, it was not impossible and even probable that their ancestors had left tangible traces of higher significance. How to find them again...? The Paraguayan jungle is immense, often impenetrable, and cannibalistic bands of Guayakis and Amerindians still roam it.

Chance helped us. We had managed to locate the site of a very old "white Indian" village, abandoned in the early 17th century. We excavated there and laid our hands on a priceless treasure: an urn, deeply buried by the fugitives, containing pottery fragments covered with runic inscriptions and mythological motifs.

Scandinavian inscriptions, which do not even lack the Christian element that we mentioned in the case of Tiahuanacu. With the invaluable help of an excellent French runologist, we are studying these inscriptions. Some of them have already been translated. One of the fragments bears a date, 1305, and a drawing of a llama.

We have certainly not stopped on such a good path. We have dipped into the texts of the Spanish chroniclers of the time of the Conquest and of the Jesuit missionaries of Paraguay. They all mention a strange Guarani tradition: long before Columbus, a White man had landed on the Atlantic coast. He was a Christian priest who evangelised Paraguay and then went up to the Altiplano where you can still see, even today, a large cross that he would have carried there. We were able to discover his name, to establish the date of his arrival, which coincides exactly with the date of the Christian contribution that we have mentioned in this work, and to reconstitute his itinerary. Moreover, we were able to reconstruct the almost complete layout of the "Path of the Apostle", which will oblige us to modify, on this point, the map in Figure 39. It is too late to do so here.

This path - a whole network, moreover - actually ran from the coast of present-day Brazil to Tiahuanacu and joined there with the Inca and pre-Inca Royal Roads. On its route, at a crossroads, we found about fifteen runic inscriptions and two undisputed *drakkars*. The first photos we took were not fully satisfactory and we are waiting for the end of the rainy season to return with better equipment. However, we have already been able to translate four words, which are more visible than the others: they are Danish.

We can say no more. We fear that some thief of ideas, provided with the material means that we cruelly lack, will appropriate the fruit of twenty years of work. We reserve, therefore, for a second work, *The Agony of the Sun God*, the results we obtained after the writing of this one. We hope to be able to go even further. Our research is far from over. We have gathered precise indications on other archaeological sites, considered inaccessible, but which we may reach, if Thor, the Bearded One, helps us... Our scientific adventure is too exciting for us not to pursue it to its ultimate limits, whatever the risks involved.

August 1971

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