

3 *The First Indians*

CONSTANTINE Rafinesque was the Cyrus Gordon of his day. Living in a seminal period of American science, he made contributions to fields that were just then emerging. These included geology, stratigraphy, and archeology (Charles Lyell, *Principles of Geology*, 1830-1833), linguistics (Grimm's Law, 1819-1837), historical linguistics (Sanskritists A. W. and F. von Schlegel, and W. von Humboldt, founder of ethnolinguistics and linguistic psychology),¹⁶ and bardic literature (Grimm, *Deutsche Sagen*, 1816-1818). Rafinesque developed a theory of evolution that predated Darwin by twenty years. He preceded the westward movement of Philadelphia intelligentsia in the "boatload of knowledge" that founded New Harmony in southern Indiana. It was

¹⁶ "A direct line has been traced in American linguistics from Humboldt through D. G. Brinton (who translated some of his publications [and was Rafinesque's editor]), F. Boas, and E. Sapir to B.L. Whort, with particular reference to work on the languages of native America" (R. H. Robins, *A Short History of Linguistics*, Bloomington: Indiana University Press, 1974, p. 176).

Rafinesque who petitioned Congress to establish the Smithsonian (which it did, in 1846).

He was born October 22, 1783, to a family of Jewish merchants in the Ottoman Empire. Whether he is to be described as a Turk, Spanish-Portuguese Jew, Frenchman, or German is debatable, like much else about him. He was educated in Europe by private tutors, and he learned languages readily. From 1802 to 1805, he journeyed to America. Next, he opened an import/export business in Sicily, where he studied the natural history of plants and fish. Rafinesque returned to the United States in 1815 and three years later, he was appointed professor at Transylvania University in Lexington, Kentucky. Here he founded a botanical garden, one of the first in the New World.

Although the details are sketchy, it is here that he acquired the incised wooden sticks he published as the *Walam Olum*, purportedly the oldest specimen of Native American literature. Here also he wrote *Annals of Kentucky* (1824), a sweeping outline of American Indian tribal history.

Following his Kentucky years, Rafinesque moved back to Philadelphia, where he lectured at the Franklin Institute, continued to travel, and finished his career. Toward the end of his life, he suffered declining health caused by stomach cancer and his finances were destroyed. Altogether, Rafinesque authored more than 950 publications on natural

history, philology, banking, economics, the Torah,¹⁷ world civilization, and myth. He was also a skilled draftsman, surveyor, poet, and painter. But when he died on September 18, 1840, the much-moved contents of his rented quarters were sold at a hastily-arranged auction. His legacy was scattered.

Rafinesque's contact with local Native Americans and archeological sites in the Ohio valley led to his fusion of Old World learning with what might be called seer tradition, or American Indian history, in *Annals of Kentucky*. In it, Rafinesque narrated how the first "Indians" came from the Mediterranean:

The Pelasgians¹⁸ were bold navigators, and ventured to navigate from Iceland to the Azores and Senegal. The Azores, Madera, Canary and Capverd [Cape Verde] islands were then united in one or more islands, called the Atlantic Islands, which have given

¹⁷ He published a book titled *Genius and Spirit of the Hebrew Bible* (Philadelphia: Printed for the Eleutherium of Knowledge and Central University of Illinois, 1838), which seems to survive in only one copy (WorldCat).

¹⁸ In Greek mythology, the Sea People who were encountered around the Mediterranean basin when the Indo-Europeans invaded from the north and east. They may be identical with the Minoans or Phoenicians.

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Fig. 5. Frontispiece from Rafinesque's
Analyse de la Nature (Palermo, 1815).
Transylvania University.

the name to the Atlantic ocean, and were first
populated by the Darans [from today's Maghreb] and

Corans¹⁹ or Western Atlantes. Iceland was called Pushcara,²⁰ and was not settled, owing to the severe climate and awful volcanoes.

Numerous revolutions and invasions took place among those nations, until at last the Atlantes of Africa, united them all by conquest in one powerful empire, which extended over North Africa, Spain, France, Italy, part of Greece, Asia, &c.; and lasted many ages under several dynasties and emperors.

It was during the splendor of this empire, that America was discovered, by some bold navigators who were led by the trade winds, to the West Indies, in a few days from the Atlantic islands. They called them Antila Islands, which meant before the land, and America was called Atala or Great Atlantes. — Returning to the Azore land, by a north east course, they extolled the new country, and a great settlement was soon formed in Ayati or Ayacuta (Hayti) [the island of Hispaniola] and the neighboring continent by the Atlantes.

¹⁹ = Kora, Senegalese, West African, possibly the Arabic-speaking founders of the Coree Indians in South Carolina.

²⁰ Sanskrit elements *prush* "ice, frost" + *ku* "earth, land."

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Rafinesque goes on to introduce the Kutans, a Semitic people:

The Atalans, or American Atlantes spread themselves through North and South America, in the most fertile spots, but the marshy plains of Orenoe [Orinoco River in Venezuela, Guyana and Brazil], Maranon [northern Peru], Paraguay, and Mississippi; as well as the volcanoes of Peru, Chili, Quito, Guatimala and Anahuac [Mexico and Central America], prevented them from settling those parts of the continent. Many of the subjects of the Atlantic empire, such as the Tubalans,²¹ Cantabrians, Cyclops and Cunetans [Canaanites], follow the Atalans in America, and become the Cutan nations.

It is difficult to trace the American nations, who have sprung from those early settlers, owing to the numerous revolutions and intermixtures which they have undergone: nor is it my intention to give now a complete genealogy of the Atalan and Cutan nations. I must confine myself to North America or even Kentucky.

²¹ Descendants of Tubal (Gen. 10:2), believed to have populated the region south of the Black Sea from whence they spread north and east.

The Allegheny mountains were called Localoca [White Mountains]. Beyond them the country was called Great White Land, (Mahasweta-Bhumi of Hind:) and it became the seat of a great empire or the Western Atlantic Empire. This included of course Kentucky, but extended from lake Ontario in the north, to the Mississippi. The Atlantic shores called Locuta [White Places?], or Lachacuta [Seaside Places?] not settled, owing to their arid soil, lately emerged from the sea. This western empire may be called the Atalan empire.

Cherokee traditions maintain that their nation was formed by two strains of people, the *ani-ywiyah* or Real People later joined by the Keetoowah (*kituwa*, *ani-gidubwa*), a word which can be traced to Hebrew K-T-B כתב "write," hence "people of the writing, or covenant."²² Today, the

²² Photographs of the Keetoowah Society in Indian Territory emphasize their legitimacy by showing the chiefs holding wampum belts. Ki-tu-wa in Cherokee has no meaning beyond the self-referential one but seems to be cognate with *ga-do-hi* "soil," *ga-du-hv* "town," and *ga-du* "bread." My argument for *kituwa* revolves around the fact that the Tsalagi language has no sound for b and renders it with (*wa*). In volume 2 of *In Plain Sight*, Gloria Farley will present an interpretation of the "Possum Creek Stone" linking Sequoyah and the symbols on the thin gold plates of the original writing system to Cypriot. The four syllables seem to spell *bo-ni-ka-sa* ("to the victor"). "So the Taliwa tribe had apparently come to

United Keetoowah separate (and rival) Oklahoma and East. Rafinesque's friend, the Keetoowah were also 1996, the Eastern Carolina paid \$3 m

America from the M could read the Chero she writes (personal Fell had identified Se (*Ancient Vermont*, ed. Castleton State Colle account by descenda Westernlore Publish Seven Clan Scribe So Keetoowah Society. representing "the M "land," an etymolog what linguist Mary I Kutan and Keetoow "build/construct," *qósqo* "Cusco," Hin whole of cement or defensive wall" ("T Language Phylum," seems to miss the p "language," is relate ²³ See *The United Ke Georgia Rae Leeds*

United Keetoowah Tribe in Arkansas/Oklahoma forms a separate (and rival) entity from the Cherokee Nation of Oklahoma and Eastern Band of Cherokee Indians.²³ When Rafinesque's friend, the naturalist Thomas Nuttall, visited them in 1819, the Keetoowah were already partially removed and living in Arkansas. In 1996, the Eastern Band on the Qualla Reserve in North Carolina paid \$3 million to acquire a 309-acre adjacent tract

America from the Mediterranean area centuries before Dr. Fell could read the Cherokee writing on the basis of the Cypriot script, she writes (personal communication, November 4, 2003.). Barry Fell had identified Sequoyah's writing as "Linear C" in 1977 (*Ancient Vermont*, ed. Warren W. Cook, Academy Books of Castleton State College, Rutland, Vt., 1978). In Traveller Bird's account by descendants in *Tell Them They Lie* (Los Angeles: Westernlore Publishers, 1971), Sequoyah is linked to the ancient Seven Clan Scribe Society. This seems to be identical with the Keetoowah Society. Rafinesque seems to regard the word Kutan as representing "the Men," from supposed roots *ku* "men" and *tu* "land," an etymology similar to Atlas and Atlantic. But based on what linguist Mary LeCron Foster calls Proto-Pelagian, the root of Kutan and Keetoowah (if related) may be **qw(a)-* "build/construct," as seen in Egyptian *qs, qd*, Quechua *qorikán* "a, qósqo" "Cusco," Hindu *kúta* "walls and houses made in part or whole of cement or mortar," and Iberian *kuta*, "a fortification, a defensive wall" ("The Transoceanic Trail: The Proto-Pelagian Language Phylum," *Pre-Columbiana* 1/1-2:88-113 at 98). Foster seems to miss the possibility that Quechua itself, the name for "language," is related.

²³ See *The United Keetoowah Band of Cherokee Indians in Oklahoma*, by Georgia Rae Leeds, 1999.

that contained an archeological site believed to represent the birthplace of the ancient priesthood of the Kituwah.²⁴

We may hence identify Rafinesque's Atalans with the Appalachian Cherokee settlement and his Kutans with the Keetoowah, both originally from the Mediterranean and Northern Africa/Iberian region.

Rafinesque completes his picture of these "Old World Indians," as they might be called, by narrating what happened to them after the great Asian invasions of the Uto-Aztecan and Algonquian tribes:

Before the Christian era a casual intercourse was kept up between the two continents. The Phenicians and Gadesiems [ancient "Punic" people of Cadiz, centered on the Biblical port of Tarshish] traded to America: this continent was known to the maritime nations of West Europe and North-west Africa. The Numidians went there 2000 years ago, as well as the Celts; they frequented Paria and Hayti principally. The Etruscans, a powerful nation of Italy, who settled there from the Rhetian Alps about three thousand years ago, went to America and wanted to send colonies there, but were prevented by the

²⁴Associated Press, "Cherokees to Decide Fate of Sacred Land," June 5, 2001.

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Carthaginians. This intercourse gradually declined, owing to the numerous shipwrecks and warlike habits of the Caribs, Iztacans and Oguzians, till the knowledge of America became almost lost or clouded in fables and legends.

During the decline of the Atalans, some fled to Anahuac and South America, where they founded new empires, or civilized many nations, such as the Cholulans [Toltec] of Anahuac, and the Muyseas [Muzo of Colombia], Puruays [Paraguayan Indians], Collaos [Aymara of Andean area], Tiahuanacos [Incan] and Cojas [Quechua] of South America, who ascribe their ancient civilization to white and bearded strangers.

Thus the ancient arts and sciences of North America were transferred to the South. In the greatest splendor of the Atalans and Cutans, they had built above one thousand towns on the waters of the Ohio, of which nearly two hundred were in Kentucky, and the remains of above one hundred are seen to this day. The population must have been as great as the actual one, and Kentucky must have had half a million of inhabitants at least. The monuments of these early nations are easily distinguished from the subsequent Iztacan monuments by a greater antiquity, their circular, elliptical and conical shapes.

I have quoted Rafinesque's work *in extenso* to show how far ahead of his times he was, for he lived in a day before cultural anthropology, ethnography, linguistics, archeology, or genetics had been invented. As we will see, his account of several millennia of American Indian history was surprisingly sound, both in its overall scope and themes, as well as in many details.

Rafinesque's information probably came primarily from Shawnee sources, but it is interesting that Choctaw oral tradition confirms what he had to say about the first Americans. According to a tradition recorded by Cushman, when the first Choctaws crossed the Mississippi from the west and arrived in their present homeland in the Southeast, they found a race of white giants whom they had to defeat. They used the same word for these forerunners of their nation and the European settlers who came many years later.

The emerging story of genetics supports a multiethnic outline of native history.

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4 *Scholars and Savages*

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WITH WIT and elegance, Professor Cyclone Covey of Wake Forest University catalogues many of the recent scholarly battles in pre-Columbian history. Noting that there were forebears to Clovis in the so-called Sandia style (like Clovis, also found in New Mexico), he suggested that Sandia shouldered points corresponded to Epigravettian and Solutrean in Europe. After all, the aesthetic care lavished on Clovis points presupposed some sort of background. Clovis did not come from a western direction (Siberia). The fact that eastern finds far outnumbered western suggested a different origin, logically European since the "greatest diversity equaled source."²⁵ Clovis was simply the American manifestation of the Magdalenian and Aurignacian in France, from the same Cro-Magnon hunting culture responsible for the beautiful

²⁵ The latest archeology textbook supports Covey. "There is in fact good reason to believe that Clovis is a southeastern US original. . . . It follows that Clovis populations in the Southeast had centuries of experience in the region under their collective cultural belt. The incredible number of Clovis points found in places like the middle Tennessee River valley argues convincingly for [an Eastern US home for the culture]" (Pauketat and Loren 2005 p. 182).

Lascaux cave paintings (Covey 2004 pp. 42-58). In a chapter titled "Before Clovis, Indefinitely," Covey went even further. He drew attention to human tools and bones excavated in Puebla in the Valsequillo region of Mexico, dated to the Paleolithic and even Pleistocene epochs, long before the First Americans were supposed to have arrived according to academic timetables (pp. 58-62). Denigrators argued with the stratigraphic record. "Translation: Irreproachable consistent science by top scientists must not trump conventional premise" (p. 61). The government of Mexico confiscated the collection and whisked it out of sight (p. 60). In an ironic footnote, the world was mildly shocked on July 7, 2005 to read headlines about 60,000 year old human footprints from this same site.

"Conventional anthropologists cannot yet envision habitation dates for America comparable to European sites" (p. 61), nor can they admit that human beings might have crossed the ocean before Columbus.²⁶ Were there really "canoes, dugout, and kayak-type boats painted in red or black

²⁶ Not to open the whole subject of diffusionism versus isolationism, we might quote just one remark from a North American archeology textbook to illustrate the attitude taken by most academicians, teachers, and educated people. In his chapter on Native American prehistory, Dean R. Snow speaks of the "fantastic claims for pre-Columbian migration to the New World that plague archeologists periodically" (Kehoe 1981, p. 5). The anthropological echo is loud and plain in, e.g., Harold E. Driver, *Indians of North America* (Chicago, 1961).

in Pleistocene Spain. Pileta, including the boats" (p. 57)? Not seaworthy. Elephant court at Chichen Itz accumulated of fire- and primitive tools for — in California? Dismissing all these killing themselves by of the head.

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 boats" (p. 57)? No, not boats, and if they were, not
 seaworthy. Elephant trunks appeared sculpted in the ball
 court at Chichen Itza? No, rather parrot beaks. Evidence had
 accumulated of fire-rings, smashed skulls of extinct animals,
 and primitive tools from 40,000 years ago – and even 400,000
 – in California? Due to natural lightning strikes. The logic
 dismissing all these smoking guns reminds me of suicides
 killing themselves by the application of gunshot to the back
 of the head.

"There is no reason to believe, because America has
 been but recently discovered, that therefore, it has been but
 recently peopled," wrote an early ethnographer, before it
 became unfashionable (McIntosh in 1843). Several
 inscriptions tell of Phoenician visits to North America. A
 carving of the sea goddess Tanith was found deeply incised
 on a North Carolina boulder. Farley identified the deity's
 triangle dress and upraised forearms in Oklahoma, Kansas,
 Ohio, Vermont, Tennessee, New Mexico, Colorado, Nevada,
 California, and Mexico. The artifact called the Grave Creek
 Stone was removed from a depth of sixty feet inside a mound
 in West Virginia in 1838. It contained a Punic text from the
 first millennium B.C.E. The Bourne Stone discovered near
 Cape Cod has been interpreted as a declaration of Phoenician
 territorial claims along the East Coast. Fell translated the

Iberic text, "A Proclamation: By this Hanno takes possession." A similar inscription first recorded in 1780 from Rhode Island he rendered, "Voyagers from Tarshish this stone proclaims" (Thompson p. 149). "Minoans and Phoenicians were responsible for three major developments in Native American culture: the manufacture of bronze tools, the fabrication of stone buildings, and the first currency [oxhide-shaped tokens used for commerce]" (Thompson pp. 153, 157).

When Father Gregorio García wrote his book *The Origin of the Indians of the New World* (1607), he was struck by the immense racial diversity of Native Americans:

The Indios come from many nations of the Old World. Some are probably descended from the Carthaginians; some are descendants of the ten lost tribes of Israel; others come from Atlantis, Greece, Phoenicia and China" (Thompson 1992 p. 14).

Father Bernardino de Sahagun, author of the most complete description of the natives, agreed. He noted that the Mayas' own *Popol Vuh* told of a fleet of seven ships crewed by white-skinned, bearded people who arrived on their shores many centuries ago. His twelve-volume masterwork was deemed so dangerous it was suppressed. The heretical *Historia General de*

las cosas de Nueva España centuries.

One scholar attributes to Phoenicians the Quiché Maya. He demonstrated between the stories and the Mayan learned Catholic priest Spanish conquest written with character believed that "the alphabet for a time" "These were the things from where the sun

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²⁷ David Allen Deal *the Mayan and Semitic* ISAC Press, 1993)

²⁸ *Titulo de los Señores*

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las cosas de Nueva España did not see the light of day for several centuries.

One scholar has found hundreds of Semitic words he attributes to Phoenician influence in the core vocabulary of Quiché Maya. A verse-by-verse correspondence was demonstrated between Middle Eastern and Biblical creation stories and the Maya chronicle, *Popul Vuh*.²⁷ Noting that a learned Catholic priest by the name of Ximenez during the Spanish conquest in 1696 reported finding some books written with characters resembling Hebrew, the same scholar believed that "the Maya probably did use the old Phoenician alphabet for a time in the paleo-Americas [B.C.E.]" (Deal p. 7). "These were the three nations of the Quichés, and they came from where the sun rises [East]."²⁸ Furthermore,

The Canaanite practice of infanticide, shunned by all other cultures of the Mediterranean during the classical Greek period, is clearly represented in the Americas. Worship of the sun god Ba'al (Bel) of the Canaanites is prevalent in the Americas even to this day. The Canaanite concept of the sun going into the earth for the night and out of the subterranean world

²⁷ David Allen Deal, *The Nexus. Spoken Language. The Link Between the Mayan and Semitic During Pre-Columbian Times* (Columbus, Ga.: ISAC Press, 1993).

²⁸ *Titulo de los Señores de Totanicapán*, p. 170, quoted in Deal, p. 18.

in the morning is evidenced in the Mexican/Spanish *entrada del sol* (entering of the sun—nightfall) and *salida del sol* (leaving of the sun—morning), exactly the opposite of European or so-called “western” thinking (p. 9).

Others surmise that Phoenician sailors and merchants from the heavily-traveled Indian Ocean spearheaded the conquest of the Pacific and were instrumental in the relatively late settlement of Polynesia, including Hawaii and New Zealand.²⁹ Phoenicians were among the ancient peoples claimed as forebears by Appalachian Melungeons. A highly publicized law case in 1872 proved that the daughter of a Melungeon mother in Chattanooga was descended from early Carthaginians and did not have Negro blood.³⁰ According to the young lawyer who defended the Melungeon daughter:

²⁹Hurles, M.E. et al. (2003), “Native American Y chromosomes in Polynesia: the genetic impact of the Polynesian slave trade,” *American Journal of Human Genetics* 72:1282-87; P. A. Underhill et al., “Maori Origins, Y-chromosome Haplotypes and Implications for Human History in the Pacific,” *Human Mutation* 17:271-280; Thompson 1994 pp. 237-255.

³⁰ See Hirschman pp. 14-16.

[Her family] had high foreheads; long, straight, black hair, high cheek bones, thin lips, small feet with high insteps and prominent Roman noses, while the features of the Negro and mulatto were exactly the reverse of these.

In truth, these people belonged to a peculiar race, which settled in East Tennessee at an early day and in the vernacular of the country, they were known as "Melungeons." It was proven by the tradition amongst these people that they were descendants of the ancient Carthaginians; they were Phoenicians, who after Carthage was conquered by the Romans, and became a Roman province, emigrated across the Straits of Gibraltar and settled in Portugal (Hirschman pp. 18-19). . . .

The Carthaginian story is supported by genetic, archeological, anthropological, genealogical, and historical evidence, though interpreters vacillate about the age of the entry of people of Carthaginian descent into the Americas. Some say the Punic presence is of great antiquity, others assign it to the scattering of Jews and Moors from modern Portugal as a result of the Spanish Inquisition.

Before they developed the alphabet that evolved into our familiar Greek and Latin letters, the Phoenicians wrote in ogam, a peculiar finger language. Though it later resurfaces in

Celtic inscriptions in Ireland, the oldest specimens are found in North Africa and Spain.³¹ Being the mixed, polyglot people that they were, Phoenicians adapted ogam to Celtic, Semitic, Berber, Libyan, Egyptian, Greek, and Germanic languages. It long continued in use as a favorite writing system, much as the Latin alphabet of the Phoenicians' supreme enemy did later.

And so, I photographed the Bandelier inscription, which I noticed included two crosses and a mask, and began to research its script.



Fig. 6. Bessie Cooper Yates, of Melungeon ancestry.

As mentioned, ogam had been known through stone inscriptions in Celtic lands for several centuries, but it was Barry Fell who first revealed its true origins. A key document was the

³¹ Fell pp. 63-80.

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short Ogam Tract added to the end of a medieval Celtic manuscript kept today in the library of Trinity College, Dublin. This often-overlooked treatise in the great Book of Ballymote illustrated specimens arranged geographically with Gaelic and Latin translations. Its rediscovery proved to be the Rosetta Stone for Phoenician languages. Fell was able through this link to decipher different versions of ogam in Libyan, Egyptian, Punic, Ibero-Celtic and a host of other Mediterranean languages (pp. 26-36). For instance, a script called African by the Ballymote scribe was an Iberian variety used by Phoenician speakers in southern Spain during the first millennium B.C.E. (p. 58). He published a chart comparing the oldest styles, which he dated from 800 B.C.E. onwards, with the fully developed Irish style of the Middle Ages (p. 52). Significantly, it was Old Ogam, distinguished by its lack of vowels, that predominated in America. Fell and his colleagues in the Epigraphic Society found it throughout New England, on stone buildings, gravestones, temple objects, and boundary markers (pp. 45-62). Predictably, these discoveries were widely ridiculed. Archeology students were cautioned by their professors not to cite *anything* that appeared to be prehistoric writing in America.

Ever since Major John Wesley Powell directed the Smithsonian's Bureau of Ethnology in the late 1800s, there had been a ban on investigations of this sort. It was, and to a degree still is, a firm policy. Thou shalt not seriously

investigate any site in the Americas that bears any evidence of pre-Columbian cultural influence between the Old and New World. This approach reached the zenith of absurdity in a notable episode involving artifacts from Hopewell mounds in Michigan. In November 1896, Jacob Brown and George Rowe were hunting deer on Michigan's Upper Peninsula when they scared up a mink, which ran for the swamp and hid in a hollow stump:

Digging for the mink, the men unearthed four stones, one of them the brownstone Newberry Tablet [later studied by Henriette Mertz] marked off in 140 approximately 1½" squares, each containing a foreign letter. The Smithsonian could make no sense of it. . . . [Mertz] printed it in *The Wine Dark Sea* [1964], where Fell spotted [it] . . . and deciphered [it] as a Cyprian-Minoan bird divination (Covey 2001 p. 50) . . .³²

The University of Michigan was made custodian of these and more than 5,000 similarly inscribed artifacts. Within a few years, authorities destroyed all as fakes "since no literate person could have got to Michigan before Columbus (who never got there)." This act was labeled "obtuse criminal

³² ESOP 4/218 pp. 132-36.

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e *Dark Sea* [1964], where
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ey 2001 p. 50) ³²

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destruction of evidence" (Covey p. 50), but even more
extreme cases are on record. It was thus no shock to us that
among the hundreds of books and surveys and dissertations
about Bandelier, no one had seen fit to comment on the
writing outside Quetzalcoat's Cave.

Months after my visit, I was able to read the
inscription (from right to left, in the fashion of Hebrew) as:
Q-H-T-Z-H-L C-TL-H-TL-H. The marks were in a style
similar to a specimen discovered on Manana Island, near
Monhegan Island, on the coast of Maine. Hinged Ogam was
a variety of Bronze Age ogam lacking vowels, a predecessor
of no. 16 of the Irish Ogam Tract. The Manana stone said:
"Ships from Phoenicia, Cargo platform" (Fell p. 58). It then
hit me that I had visited a place where the gods were buried,
or at least one of them.

Still later in our visits to sacred places in the
Southwest, we found the mother lode of ogam, just where
one would expect to find it, on Inscription Rock. This
imposing *cuesta* between Acoma and Zuñi contains all the
boastful conquistador graffiti a historian could ever hope to
see in one place. Every flourish has been catalogued. But
what about the older and more numerous examples of ogam,
all in plain sight? Although these are generally ignored, we
read in our tour guide that Inscription Rock was called by the
Indians "Place of the Strange Writings." This was before the
first Spaniard cut his name on it with his dagger. We

translated one of the inscriptions with a friend's help. It was Arabic, and it said, "For devotion."



Fig. 7. Tomb of Quetzalcoatl. The inscription begins with a cross and five strokes standing for the sound Q.

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5 Chaco Canyon

QUETZALCOATL is unique in the pantheon of Mesoamerican deities in having both a beginning and an end, an arrival and departure, a birth and a death. He appeared as a culture-bearer in a ship from the East, bearded, flaxen-haired, white, and wearing a distinctive conical hat. When he later sailed off toward the rising sun, legends arose of his return. Moctezuma, the last emperor of Mexico at the time of the Spanish entrada, thought the foreigners returning white gods. In the same way, the Hopi look for the return of their long lost Elder Brother (*bahana*), who will bring the missing piece of the tablets of instructions. We have images of Queztlcoatl in the rock art record of the American Southwest. On balance, it was not surprising to find him at Bandelier.

The three classic sites of Mesa Verde, Chaco Canyon, and Casas Grandes are now understood as successive capitals of the same culture, flourishing between about 1000 and 1350 C.E. All lie on the same north-south meridian. The entire Southwest came under the domination of Mexican civilization about 1000. This transition is shown by the adoption of corn agriculture, distinctive art forms, pottery, and numerous other influences. It was a peaceful conquest, apparently, one to be

attributed to "the arrival of merchant or *pochteca* groups from West Mexico, heavily under Toltec influence."³³ One of the cultural hallmarks of the cities to the South was Quetzlcoatl: "These economic endeavors on the northern frontier of Mexico were associated with missionary activities of certain Mesoamerican cults of the gods, Tezcatlipoca, Quetzalcoatl, and Huitzilopochtli successively, each cult with its own identifiable trait cluster" (Schaafsma 1986 citing Di Peso 1974).

The so-called Jornada Style of rock art and pottery decoration includes numerous representations of Quetzalcoatl. Along with him appears another important Mesoamerican god, Tlaloc, the goggle-eyed rain god. Tlaloc is thought to be the chief deity represented in Hopi and Pueblo katsinas, the rain-bringer who one time demanded human sacrifice (p. 237). Quetzalcoatl is affiliated with fish, travel, trade, agriculture, and fertility.

Another major and widely venerated Mexican figure making an appearance in the north is Quetzalcoatl, the feathered serpent. He was

³³ Polly Schaafsma, *Indian Rock Art of the Southwest* (Albuquerque, N.M.: University of New Mexico Press, 1980) p. 198.

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³⁴ P. 238, citing El

frequently associated with Tlaloc in Mexico and even shared some his characteristics. This deity... was recognized as the god of life, the morning, fertility, and agriculture and the the patron of twins and monsters. As the god of wisdom, calendars, and learning, he was the god of civilization. . . He occurs in the Mexican iconographic system in both anthropomorphic and serpent form, and he is also symbolized by the morning star, often in the form of an outline cross (Villagra 1954:80). In human form he may be bearded. . . Tozzer (1957:519) notes that the pointed hat, a Haustec feature, is among Quetzalcoatl's usual articles of attire. . . (p. 238).

Quetzalcoatl became the Horned or Plumed Water Serpent of the Pueblos, patron of rivers, springs, and irrigation. He is "recognizable through personality and costume in the Hopi Sky God, Sotuqnang-u, who wears a single horn or high cone when masked, a hat shaped like a star when unmasked."³⁴ The mask is another emblem associated with these Toltec gods from the south. In their katsina rain-bringing rituals, Hopi and other Pueblo Indians incorporated both masks and crosses. Interestingly, there is a

³⁴ P. 238, citing Ellis and Hammack 1968:41.

shrine dedicated to the Ten Commandments in Hotevilla on Second Mesa.³⁵

The author of the voluminous *Conquest of Mexico* was a most exacting historian. He is a great authority. According to Prescott, Quetzalcoatl, whose Maya name was Kukulcán, instructed Mexico's natives "in the use of metals, in agriculture and in the arts of government (laws). . . it was the 'golden age' of Anáhuac [Mexico] (Prescott, p. 39). Is it a coincidence that Moses is assigned the invention of metallurgy by Western tradition, as well as being depicted in religious iconography with horns? Deal thought the first white, bearded stranger among the Mexicans was named after the Hebrew patriarch. "There were eleven, known Tolteca, dynastic kings, named 'Quetzalcoatl.' This dynasty lasted almost up to the twelfth century A.D. and the irruption into Anáhuac of the Azteca hordes in 1325 A.D. When the Azteca arrived they sought out Tolteca families, with whom a royal mating might take place. They found only eleven Tolteca families in all Anáhuac" (p. 33). Infamously, one of the invaders demanded a bride from the humiliated Toltecs and when her father visited wore her flayed skin as a wedding gift.

Deal also equated the *Popol Vuh's* Balam Ak'ab with "the lords of Jacob, Israel," a suggestion Gordon guardedly

³⁵ Dan Evehema, *The Hotevilla Hopi Shrine of the Covenant* (New York: Marlowe & Co., 1995).

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³⁶ Alfonso Caso, *Los Lunas Decalogue Stone* (Oklahoma Press)

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called "thought provoking." Among Deal's many other correspondences, the supposed similarity of the word Maya itself with Hebrew *mayah*, a root seen in our word "myriad," and thus stamping them as "the number people, mathematicians," has got to be controversial (p. 70). Reconstructing Quetzalcoatl's name in Hebrew, Deal obtained: Kay-tseh al ko-ah tale "man god banished to distant shore" (p. 75). Tlaloc (Chac in Maya) is Hebrew, phonetically *shaw-ag* (p. 78). Gordon had encouraged Deal's researches, writing to him, "From the contents of the Popol Vuh I concluded, nearly twenty-five years ago, that a common Near East [Middle Eastern] source underlies it and the early chapters of Genesis" (p. 102). Personally, my favorite loan-word from Hebrew into Mexican is *tamale* "Aztec food,"³⁶ derived from *tab male*, "little chamber. . . filled, be full": I thought immediately of kugels and blintzes.

The hat standing for supernatural power is without a doubt the characteristic sailor's cap discovered on several American rock carvings cross-referenced to contemporary Phoenician iconography by Farley.³⁷ Originating in Sumeria

³⁶ Alfonso Caso, *The Aztecs; the People of the Sun* (University of Oklahoma Press 1958); cf. Deal p. 116.

³⁷ A petroglyph of a figure in a reed boat at Maba's Shelter in eastern Oklahoma shows the helmsman wearing a brimmed, high-

(where many believe the first Phoenicians came from), the “wizard’s hat” retained its symbolism and popularity for centuries. It was adapted by the Celts and Germans, the latter adding familiar horns. Perhaps the strangest change it suffered was being fashioned into the bishop’s mitre, this, too, a symbol of holiness.

Chaco Canyon is a complex of ruins on the other side of the Jemez Mountains from Bandelier. It is equally associated with Anasazi or Ancestral Pueblo history, assigned to the period between about 1000 and 1250. In 1990, it was designated a World Heritage Park. Lying at latitude 36° N, longitude 108° W, at an elevation exactly one mile high, the bone-dry red rock canyon is situated squarely in the center of the San Juan River drainage area, dominated today by Navajo and Apache Indian reservations. Chaco Wash is a deeply etched *arroyo* flowing only after heavy rains, when streams of water also jet down the walls of the mesa into the village. The growing season here is short, always less than 150 days and often less than 100 days – not a productive place for corn. Wood resources are scarce, and the surrounding desert offers only rare clumps of grass, pygmy juniper and rabbitbush. An 18-mile stretch of washboard dirt road takes you into the site, across a perfectly flat, totally unremarkable landscape.

crowned hat similar to the mosaic of a sailor from ancient Tripoli in Libya (Farley 1994, p. 43).

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According to a consensus of archeologists, climate in centuries when Chaco Culture prospered was not much different. So what is it doing here?

After an unintentional detour through the Jemez Mountains, we arrived at Chaco late in the day. By the time Fajada Butte came into view and we checked in at the visitors center, it was 3 o'clock. The site closed at sunset. Incredibly, over a hundred visitors still lingered, including some Dutch backpackers and a yellow school bus full of what we learned were primarily grandmothers from Ohio, many with walkers. We went on the circuit road and parked at the first great house, Hungo Pavi (Reed Spring). The name is thought to be the same as Shungopavi, one of the mother villages of the Hopi on Second Mesa. As it turned out, we were to encounter many echoes and reminders of the Hopi. After touring the elevated kiva of Chetro Ketl, we walked along the Petroglyph Trail toward Pueblo Bonita, stopping to make tobacco offerings in the rock cup beside a figure we identified as a marker for one of our clans, Bird. A large croaking raven flew overhead.

Nothing prepared us for the eerie beauty of Pueblo Bonito. We stood on the overlook and the raven returned. The air brushed by his wing feathers filled our hearing like a whirlwind. Six smaller birds passed the same way. They all flew into a cliffhole over the Bird Clan marker. Later, we saw that the setting sun cast a shadow there that resembled a

long-beaked raven looking over his shoulder on a perch. The Grandfather Raven disappeared into the top of the shadow's head, the "open door." We stood staring at the 700 rooms of Pueblo Bonito before descending and walking around.

It was a magical moment. But that was nothing to compare with the sight that greeted us as we rounded the D-shaped perimeter walls, some of them three stories high. Down a long ceremonial avenue leading back to Hungo Pavi stood the unmistakable figure of Kokopelli, the humpback flute player. There he was with his hunch, flute, and triangular hat or horn, and he seemed to be facing and dancing south. It was ten minutes to six, just before the sun dipped below the horizon. Everything was a golden red, with deep shadows. If we had not been delayed in our journey through the mountains we would not have arrived at the proper time to see the 100-foot-tall effigy (Fig. 8).

Archeologists have often remarked on Chaco's unusual groundplan. The city is laid out with straight, interconnecting streets, while all around it are roads, estates, mounds, gardens, and lookout points, making for elaborate lines of sight. "The dense network of roads in 'downtown' Chaco created redundant, parallel routes clearly unnecessary for pedestrian functions," noted one archeologist (Stephen Lekson in Pauketat and Loren p. 244-45). The city was obviously a great trade center. An estimated 100,000 pieces of turquoise beads from the Cerillos mines south of Santa Fe, 35

copper bells, all Mexico, and 18 excavations (p. 2 surrounding Chaco and palace were mirrored the Chaco

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copper bells, about 35 skeletons of scarlet macaws from Mexico, and 180 great cylinder vases were recovered in excavations (p. 246). The Great Houses set in the countryside surrounding Chaco's kivas, storage rooms, merchant arcades, and palace were obviously elements of a planned city that mirrored the Chacoan world order. But whose order was it?

I suggest Chaco was built as it was, and where it was, because of the striking shadow of Kokopelli on the canyon wall. Kokopelli, like Quetzalcoatl, was a rain-bringer, culture bearer, and tradesman. Schaafsma describes him as "a character with multiple but interrelated attributes. . . an ithyphallic being with a hump. . . with antenna and other insect features. . . a rain priest who calls the clouds and moisture with his flute" (p. 140). "His favorite pastime. . . is seducing maidens, and his hump is said to be filled with babies, blankets, or seeds, some of which he gives to each girl he seduces" (pp. 140-1).

The gates and walls of Pueblo Bonito emphasized and left unspoiled the vista of the city's patron saint. This can only be seen from one angle, with the setting sun behind you. Another such great shadow appears on the north wall, and significantly, nothing was built in front of it either. Its shape profiles a gigantic raven (Fig. 9). Another titanic shadow loomed at the end of the avenue skirting Chetro Ketl, though I do not pretend to know what it represented. . . a pipe-carrier? Thus the cityscape was symbolically adapted to the

landscape. Its ruler may even have styled himself Kokopelli. The "elite" individuals found buried in Pueblo Bonito were foreign rulers who used the locals as slave labor. Navajo traditions called its builder the Gambler: Gambling was a favorite pastime of Kokopelli. Evidently, like Quetzalcoatl, Kokopelli was a *puchteca*. These forerunners of the conquistadors were noblemen commissioned by Mesoamerican kings to find and exploit distant, simpler societies.

Cosmopolitan Chaco "lasted perhaps little over six decades" in the eleventh century, with the successor sites of Aztec to the north and Casas Grandes in Chihuahua to the south "at maximum...six centuries." After the Pueblo Indians had shaken off this autocratic hierarchy, they retained memories of Chaco as a dark place, ruled by "a people who had enormous amounts of power: spiritual power and power over people." The shadows of Chaco Canyon were responsible for a determined egalitarianism in tribal affairs down to the present day (Lekson pp. 268). The reason Kokopelli is often shown in a recumbent position (Schaafsma p. 140) is not because he is in bed, but because he is dead. This is the conventional way to signify a person's death in petroglyphs. In my opinion, these representations celebrate the overthrow of the Bow Clan and technologically-inclined Flute Society associated with a foreign god. "When complexity left the Colorado Plateau and the homelands of



Fig. 8. View
east road from
sunset on a la



the modern Pueblos, the people who stayed behind created new cultural controls – social structures, ceremonial systems – to make sure it would never happen again” (Lekson p. 269).

Fig. 8. View of Kokopelli figure in mesa cliff at end of east road from entrance to Pueblo Bonito just before sunset on a late summer day.

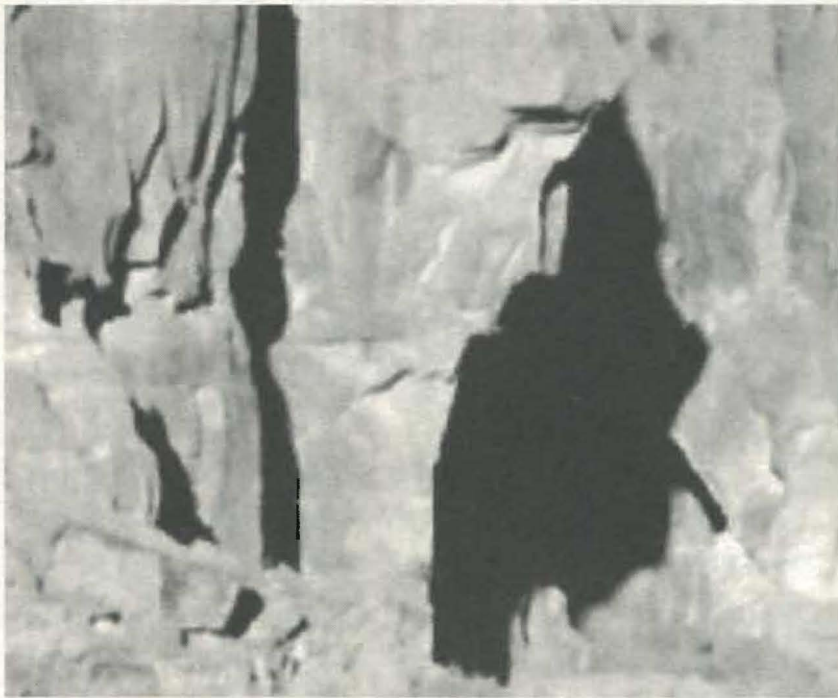


Fig. 9. The Raven at Chaco.

BEFORE Chaco came through their rich pottery to number among the They dwelt south of the and New Mexico, coming Grande toward Texas. archeologists for its so that seems to have no naturalistic depiction flora and fauna. None Southwest nor ever had ware, the pattern, or the

One such Min Indian Art and Culture funerary object, "killed similar specimens from The Santa Fe piece apelike figures which only heard stories of elephants drawn in the