

6 *Apes and Elephants*

BEFORE Chaco came Mimbres. Known to us primarily through their rich pottery series, Mimbrenos are also believed to number among the ancestors of today's Pueblo Indians. They dwelt south of the Mogollon Rim in southern Arizona and New Mexico, concentrated eastward along the lower Rio Grande toward Texas. Mimbres Culture has always puzzled archeologists for its sophisticated art forms. It is a tradition that seems to have no precedent. Particularly inexplicable is a naturalistic depiction of deep-sea fishes, ibises, and other flora and fauna. None of these is indigenous to the American Southwest nor ever has been. This implies either the pottery ware, the pattern, or the artisans came from somewhere else.

One such Mimbres artifact belongs to the Museum of Indian Art and Culture in Santa Fe. It is a black-on-white funerary object, "killed" with a hole in the bottom like many similar specimens from Eastern Woodland burial mounds. The Santa Fe piece plainly shows four apes -- or at least, apelike figures which someone who had never seen an ape, only heard stories of them, might use (Fig. 10). So were elephants drawn in the margins of medieval manuscripts by



Fig. 10. This Mimbres figure has human hands, head and feet, plus a long ringtail (here depicted as a chain of rings, suggesting a misunderstood oral account). It may be compared with a human with rabbit tail on another piece. Both were probably attempts by descendants of ancient North African sea people in what is now New Mexico to reproduce creatures never seen by them, but indicative of their ancestors' place of origin. Item 16209, dated circa 1000-1150 C.E. *Courtesy Laboratory for Anthropology, Santa Fe, N.M.*

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Northern European monks who had never laid eyes on the animal. Notoriously, there are no apes and never have been in the Americas. I believe Mimbres apes functioned in the same way as kangaroos in Hopi Sun Park, elephants in Chaco Canyon (Fig.11), and ibises and jackals in Colorado (Farley) – to remind future generations of their ancestors' countries of origin. A mound in Wisconsin and petroglyph in Barnesville, Ohio have been identified as likenesses of an extinct Moroccan elephant, the species used by Hannibal to attack Rome (Covey p. 34). Mimbres deep-sea fish, ibises, and Gibraltar-like apes once more implicate the Phoenicians. Among the unusual objects in the same case as the Mimbres pots in Sante Fe are sturdy, still-serviceable fishing nets, with interstices too large for any fish but those of the deep sea.

Not only were the Phoenicians, or at least, their heirs, present in the American Southwest and Mexico, but also Arabs, Egyptians and Berbers. Fell pointed out that the southwest's Zuñi people possessed a vocabulary close to Coptic, and that the Pima language was Semitic. In fact, the name Hohokam, designating the Southwest's first advanced culture, was probably Libyan. And we have already seen how Inscription Rock contains specimens of archaic Arabic.

In Hopi traditions, the sky divinity Cotukinungwa is "Chief of All," but he is not the same as a living god. This role is occupied by Masau'u, their leader and guardian. Masau'u was the original occupant of the land who gave the

Hopi stone tablets and permission to reside in his territory. They had arrived from the flood-destroyed previous world on reeds (perhaps Polynesian-style stick maps), crossing the Pacific Ocean on stepping-stone islands that sank behind them. Presumably they coasted Baja California before sailing into the Gulf of California and landing at the mouth of the Colorado River, a sacred site where boys even today must race to collect salt in order to become men in their clans. The Hopi regard the Grand Canyon as their place of emergence. Masau'u is described as a tall black man with either ugly or very beautiful features, and several people have commented on the similarity of the name to Africa's Masaai people. (The word means "The People" in their own language.) Let us see what Masau'u's territory consisted of:

Masau'u first traveled south, then circuitously to the eastward until he reached his starting point. He called this area his land. The exact limits are unknown, but it is surmised he started from a point about where Fort Mojave now is situated, thence south as far as the Isthmus of Panama, skirted eastward along the Gulf of Mexico and northward by the line of the Rio Grande up into Colorado, thence westerly along the



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Fig. 11. Complete with trunk, flapping ears and short tail, an elephant is carved in bas-relief on the cliffside at Chaco Canyon. The labyrinth to the left probably depicts the people's emergence. The symbol may represent a tribal memory of a passage to India or original homeland in Africa. It is certainly naturalistic.

thirty-sixth parallel or thereabouts to the Rio Colorado, meandering along its course and so on southward to his starting point at Fort Mojave. This was Masau'u's land originally (*Hopi Tales*, 55-57).

Strengthening the supposition that Mesoamerica was first colonized from Africa are the colossal Vera Cruz heads with thick lips, bold chins, and flat noses. One may add African admixture evident in ancient Olmecs, Toltecs, and

Aztecs.³⁸ The Zuni tribe, coeval with the Hopis if not older, brought the North African word "adobe" to the Southwest and divided its own villagers into two moieties, one black and one red. Zuni contains such a high degree of mutual intelligibility with Coptic that it can be considered an African language. Mills finds abundant parallels to Egyptian practices in Hopi mythology, though he believes Massau'u is rather to be identified with Moses and the Red Sea port of Massawa, a crossing point to Arabia (Mills 1998). Today's Abiquiu in northern New Mexico is a crypto-Muslim pueblo whose Arabic church services may go back farther than the self-mutilating Catholic Penitentes. The village (Fig. 12) began as early as 1598, when it was garrisoned as the northern outpost of New Spain. It was repopled with Genizaros in 1735, bringing together ex-slaves, half-breeds, renegades, and other outcasts.

Between 700 and 1200 C.E., Muslims and Moors of the Mediterranean had the world's highest standard of living, its greatest merchant fleets, and the most advanced seats of learning anywhere. Muslim geographers also maintained the most comprehensive maps in existence; one of them showed the coastline of Antarctica. Al-Masudi's Historical Annals of 942 C.E. records an unusual sea voyage of the 10th century, when a ship under the command of Captain Khashkhash

³⁸ Thompson pp. 91-105; Covey 2004 p. 114.

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(probably a Babylonian) set sail from Cordova, Spain. After a long journey west across the Atlantic, it returned laden with treasures. The only possible destination it could have visited

Fig. 12. The Penitente Morada at Abiquiu. Nearby are Muslim-style graves, as identified by grave fences and mounds of raised, cleared dirt.



was North America. In the 12th century, Europeans knew the Atlantic as the "Sea of Darkness" and believed they they would fall off the earth if they tried to cross it. The contemporaneous Arabic geographer Al-Idrisi knew better. He told of one voyage by the Brothers Al-Mugrurim who

sailed for about a month – the same time it took Columbus to reach the Antilles 350 years later following the same trade winds – before reaching a land “inhabited with Berbers and sheep” (Thompson p. 289). The Chinese Sung dynasty historians also recorded the Moors’ westward embarkations from the Biblical port of Tarshish, or Tartessos, which they called Tashish (pp. 290-1).

Surprisingly, Spanish rulers did not place the same restrictions on Muslims as they did on Jews. Much greater latitude was given to the Moors who remained in Spain after 1492. They were allowed to retain their language (Arabic) and to emigrate at will to the New World. Jews were forbidden to use Hebrew or depart for any Christian country. Moreover, Moslem religious authorities were extremely liberal in their rulings, even allowing Moriscos to take the required oaths before Catholic authorities in a feigning manner.³⁹ In fact, several old Jewish families managed to elude the Inquisition by dissembling Islam. For these reasons, despite their lower numbers, crypto-Muslims may outnumber crypto-Jews proportionately in New Mexico, and some crypto-Muslims may actually be crypto-Jews.

³⁹ L.P. Harvey, *Muslims in Spain 1500-1614* (Chicago: University of Chicago, 2005).

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7 *Los Quelites*

ACCORDING TO our *chuela*, the exact spot surrounding what he prefers to call the Covenant Stone was awarded to twenty families from Tomé and Los Chaves, just east of there. Chartered as San Francisco del Valle, the grant was made by Governor Del Valle in 1761. In the well-known map by Don Bernardo de Miera Y Pacheco of 1779 there is a village right on this hill called Los Quelites, which is Spanish for the wild herb called lambs-quarters. "Our Jewish ancestors were very secretive and they enjoyed sophisticated puns," he said. The reason they chose that word was its association with the paschal lamb. Pesach was celebrated on the tableland above the Decalogue Stone (see cover), until authorities suppressed the heretical enclave and broke their altar in two (Fig. 13). As for Chaves, this is a classic Spanish-Portuguese Jewish name. Congregants greet each other at temple with the salutation, "Shavres," meaning "comrade, friend." The expression passed into Yinglish (Yiddish English) in the phrase "little shaver." "There is a story that the Sephardic ancestors who settled in Tomé and Los Chaves in the early 1700s had a division among themselves," he continued. "Some wanted to continue their Jewish ways, and others wanted to abandon

them for Christianity only. The faithful Jews left to form Los Quelites, and eventually Seboyetta.”

So did the Spanish Judaizers of the early 1700s carve the Decalogue Stone? I do not believe so. For one, the writing contains unusual orthographic features that could never have been known to them. For another, Gordon, a Semitic expert, has precisely dated the style of punctuation to seventh or eighth century Byzantium. While serving as a visiting professor at the University of New Mexico, he made two excursions to inspect the stone. He described it as “an abridged version of the Ten Commandments in the old Phoenician/Hebrew letter-forms” (Deal p. 1). Could modern-day Spanish Jews have known Phoenician letter-forms? Possibly, but it is unlikely. An earlier timeframe for the inscription was indicated by a report by geologist George Morehouse, who judged that the heavy patina on the surface of the stone was of an age between 500 and 2,000 years old (Thompson p. 181).

In 1993, the Gordons visited the Israeli Archeological Museum in Jerusalem. Connie Gordon, a Middle Eastern scholar like her husband, spotted two stone slabs inscribed with the Ten Commandments in Samaritan. The team learned that instead of the Jewish Mezuzah affixed to doorways to ward off evil, and proclaim Jewish faith, the Samaritans employed decalogue stones. They located two such stones in the museum’s collection, one found at Schechem, or Nablus,

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dated third to fourth century C.E., and another found at Tel Bilu, near Rehovot, south of Tel Aviv, dated sixth or seventh century. Gordon went on to write:

We are not dealing with a modern forgery. It has been there as far back as the local inhabitants (Indian as well as White) knew. The Whites have witnessed it since about 1800. The Indians call the place "The Cliff of the Strange Writings. . . . The question arises as to what route the carriers of "Samaritan" culture took to reach Los Lunas. The latter site is near the Rio Puercos [Pigs], a tributary of the Rio Grande. This suggests that the route from Palestine was through the Mediterranean and the Atlantic, then into the gulf of Mexico, up the Rio Grande, and finally up the Rio Puercos to Los Lunas (Hidden Mountain) (Gordon in Deal p. 2).

Why are such monuments ignored? Stephen Jett, a Johns Hopkins-trained professor of geography at the University of California in Davis, believes it is because of political correctness and reverse racism. Toe-the-line academicians will not look at evidence for transoceanic contact because they view the hypothesis of diffusionism as injurious toward "our Native Americans." The attitude is part and parcel with imperialism, the white man's burden, and

colonial mentalities; it is "patronizing and intellectually unjustifiable," according to Jett. Lakota Sioux lawyer and philosopher Vine Deloria, the late professor of law at the University of Colorado in Boulder, has pointed out how the Indian must be vigilantly "re-Indianized" so that he will be acceptable to white anthropologists and remain the preserve of those who "study" him (*God Is Red; White Lies, Red Earth*, notably in the essay "Anthropologists and Other Friends"). The public is ill served by such an obscurantist schism. Like



Fig. 13. This smashed stone was probably the altar of crypto-Jews celebrating Passover and other services above Los Quelites. The inscription reads ABAI, Aramaic/Greek for "teachers, fathers."

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the Decalogue Stone itself, the desecrated altar of New Mexican pioneers on Hidden Mountain is protected only by its own mystery. Government officials do nothing to secure or guard these antiquities for future generations, and they are vulnerable to more than scholarly neglect. As the Roman poet Juvenal quipped, "Who will guard the guards (*Quis custodiet custodes*)?"

In 1839, not far from Copacabana Beach in Rio de Janeiro, Juan de Cunha Barboza discovered a giant inscription three thousand feet up a perpendicular cliff. The letters were already badly worn and have now almost disappeared. Read by Bernardo da Silva Ramos in 1921, they yielded amazing evidence of visits by Phoenicians and Hebrews from the ninth century B.C.E. In plain sight of all sailing vessels, "Badezir, son of Jethbaal, from Tyre, Phoenicia" had had his name inscribed (Covey 2004 p. 113). This was an age when Jews in Jerusalem hired Phoenician mercenaries from Tyre to travel to a land called Ophir. According to the Bible, Ophir was the location of King Solomon's gold mines. It required three years for the round-trip voyage, which went around the Cape of Good Hope. Wealth obtained from New World mines played a major part in Solomon's building of the First Temple. A fourteenth-century Portuguese map carries a note that King Solomon's riches came from a land called Bracir, probably an early version of Brazil (Thompson pp. 145-6).

Los Lunas Decalogue Stone

In 1872, a Brazilian rancher, Joaquin Alves da Costa, sent the Historical Institute in Rio de Janeiro a copy he had made of an inscription on four broken stones slaves had found on his property near the Paraíba River. Ladislau Netto, the director of the museum, struggled with the inscription's Phoenician language until he finally published the results of his research. The suggestion that the writing recorded a Phoenician expedition sailing from the Red Sea to Brazil unleashed a storm of official wrath around the world. According to his reconstruction, the Paraíba Text was from the sixth century B.C.E. and told of the voyage of merchants from Sidon:

We are sons of Canaan from Sidon, the city of the king. Commerce has cast us on this distant shore, a land of mountains. We sacrificed a youth for the exalted gods and goddesses in the 19th year of Hiram—our mighty king. We embarked from Ezion-Geber into the Red Sea and voyaged with ten ships. We were at sea together for two years around the land belonging to Ham [Africa], but we were separated by a storm. We are no longer with our companions. So we have come here – twelve men and thirteen women – to this shore which I, the admiral, control. May the exalted gods and goddesses favor us (Revised

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Translation after Cyrus Gordon in James Bailey, *The God Kings and the Titans*, 1973, p. 39).

The Paraíba Text was declared a fraud shortly after its publication, but subsequent scrutiny by scholars confirms that it is probably authentic. Passages questioned at first have been verified by identical inscriptions on Phoenician artifacts, including ancient formulae and grammatical forms unknown in the 1800s (Thompson p. 151). Most of the members of the expedition were very likely Jewish. In the meantime, though, it continues to be academic contraband. A debunker in 1968 called it "a pathetic mishmash of linguistic forms, or spellings and of scripts of various dates and places patched together from nineteenth-century handbooks," which Covey glossed as, "pedantry, conjecture, and presupposition." "Once again a reputable scholar out of animus against ancient ocean-crossings sought all his learned ingenuity to find a hypothetical forgery without considering the straightforward face-value message wholly consistent with itself and 6th-century-B.C. context" (Covey 2004 p. 113). In the meantime, the Brazilian rancher disappeared back into the jungle, along with the original stones. Today, it is impossible to determine how much is reconstruction and how much is genuine. The same fate overtook Rafinesque's precious original of the Walam Olum, a bunch of sticks thrown out in the trash upon his death.

8 *The Petroglyphs on Hidden Mountain*

THE PARAÍBA story has much in common with Calalus, another Jewish colony in the New World that skeptics dismiss as nonsense. In 1924, a hoard of gray-to-blue lead tablets was discovered in cement-like caliche near an abandoned limekiln eight miles northwest of Tucson, Arizona. Workers had found steel swords on the same spot in 1886. The site was excavated by field crews from the University of Arizona Museum. The inscriptions were published as the Calalus Texts. The crude plates told of a band of Hebrew refugees who fled Charlemagne's Frankish Christian regime and sailed across the Atlantic to a land known as Calalus, ruled by Silvanus Toltezus in his capital of Rhoda (Greek for "red," the name of an Aegean island, Rhodes).

True to form, many academics suspected a hoax. The official line issued by the University of Arizona after a \$25,000 payoff "slandered all the honest people who had unearthed and studied what included hard-alloyed lead swords and spears." As Covey pointed out, "Amateurs can mold lead but do not know how to alloy, let alone reproduce forgotten ceremonial standards engraved with menorah and Hebrew tags like *shalom*, *qaddash*, *elohim*, *goi godol* (great

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⁴⁰ Aristotle, *De Mundo*
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nation)." Beside the names of the kings there were a menorah with seven burning candles, a pair of Hebrew chalices (*habdalah*), incense spoons, burning incense, numerals I to X in double column signifying the Ten Commandments, and words in carefully-drawn square Hebrew script.

We have seen above that without doubt contact did occur between Europe and the Mediterranean and the Americas reaching back to the Minoans and Egyptians. The Phoenicians were among the most energetic explorers of coastlines and river systems. The Western continent and its islands were known to Plato, Aristotle (or one of his pupils), Diodorus Siculus, Theopompus of Chios, Plutarch, Strabo, and Erastosthenes of Cyrene in Greco-Roman antiquity.⁴⁰

During the 500-year *pax Romana*, Europeans seem to have lost interest in America, as mentioned by Rafinesque. The Romans were afraid of the open sea. Not being able to swim, they preferred to keep within sight of land (swimming was not revived as a sport until the Renaissance). Iron had replaced copper as the most desirable metal, and there was

⁴⁰ Aristotle, *De Mundo* (Venice, 1521), pp. 3, 392b; Peter Kalkavage, trans. Plato's *Timaeus* (Newburyport, Mass: Focus Publishing, 2001); Diodorus Siculus, *Bibliotheca Historica*, trans. C. H. Oldfather (London: Heinemann, 1935) 9:19, 20; Aelian's *Varia Historica* (Cambridge, Mass.: Harvard University Press, 1997), 3:18; "Life of Sestorius," in *Plutarch's Lives*, trans. John and William Landhorne (London: Tegg, 1865) pp. 399-400; Strabo, *Geographica*, 2 vols., trans. H. L. Jones (London: Heinemann, 1917, 1923).

little need to visit foreign shores. Moreover, "voyages beyond the Empire were fraught with high costs, piracy, and uncertainty. . . Caribbean gold, North American furs, and exotic plants were the only New World imports of substantial value. . . During an era of tranquility. . . the Empire's attention focused on...the eastern Mediterranean" (Thompson p. 162). Yet knowledge of the lands on the other side of the Atlantic persisted. Jordanes, the most important Gothic historian, writing in the middle of the sixth century, took it for granted: "The ocean has in its western region certain islands known to almost everyone by reason of the great number of those who journey to and fro."⁴¹ The West Indies were visited regularly, so it is entirely within the realm of possibility that a group of Romans of the eighth century could have sailed for the Gulf of Mexico and made their way inland following the Rio Grande to present-day New Mexico and Arizona.

Properly understood, the Calalus Texts record a compelling history. There was a Jewish settlement in Toltec country that survived until about 900. The capital, Rhoda, which the Jews wrested from the Indian emperor, was described as fronting a large plain surrounded by hills. The description fits the Snake River valley where the plates were

⁴¹ *De summa temporum de origine actibus gentis Romanorum* (Monumenta Germaniae Historiarum), 1:4, 7.

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unearthed. Theodore, the colony's first leader, organized his confederation in Rome in 765, crossed the ocean, and attacked this Indian city, where he captured over 700 persons. He ruled for fourteen years, four of them in America. One scribe depicts him as bald. Also bald was his successor, Jacob, who came from Britain and ruled for six years. The next prince of Calalus ruled 17 years. Israel I, as he was styled, had been born on the Seine, perhaps in Paris, in 699 and lived to be 93 years old. The year 790 marked a decisive victory over the natives. King Israel appointed rabbis and presided over an assembly of consuls from allied cities. Calalus at this time could field 700 troops. Under Israel II, who reigned six years, war returned. The annalists tell of a later ruler who made the mistake of freeing the Toltecs. He was banished for this by the Sanhedrin. Returning from banishment, he attempted to subjugate them anew, but the Jews had to abandon their fields and villages and retreat within their walls. In 895, the scribe wrote, "3,000 killed, and the leader with his principal men captured." Next, he quoted Cicero and added, "It is uncertain how long life will continue." The final entry is dated 900: *Nil nisi cruce...venit summa dies et ineluctabile cruce tempus*. The deplorable Latin can be translated, "There remains nothing but torture. . . the final day has come, the unavoidable time for death" (Covey 23-24).

When the Calalus discovery was announced in the New York Times, the initial reaction of scholars from various

disciplines was positive. In time, however, skeptics drew attention to the clumsy Latin, crude Christian emblems, use of the expression "anno Domini" (A.D.), and seemingly incongruous Masonic symbolism. Was it even possible that a colony of Europeans would speak Aramaic, Greek, Latin, Old French, and Anglo-Saxon all at the same time? Covey pointed out, "Bad Latin may prove better than disprove." He also found quotations from Cicero, Horace, Vergil, and Livy. The unique map of the colony was a sophisticated device, much like a coat of arms (Fig. 14). Its shape was echoed in the eight divisions (*shemona peoth*) carved in Hebrew down the stem of a *nebushtan* (Moses staff). Moreover, it plainly showed twelve sections.

If an army of eighth-century Jews traveled from Rome to modern-day Arizona or New Mexico, what kind of transport did they use? In 1985, a shipwreck was discovered about 20 miles south of Haifa at a depth of about six to ten feet, only 80 yards off the coast of the home of Elisha Linder, an Israeli who wrote his doctoral thesis under Cyrus Gordon. I met Dr. Linder at a meeting of the Epigraphic Society and Institute for the Study of American Cultures in Columbus, Georgia, in 2002. Named the Ma'agan Mikhael after the nearby kibbutz where it was found, the wreck proved one of

Fig. 14. The Calalus square probably dispersed between the Far West.

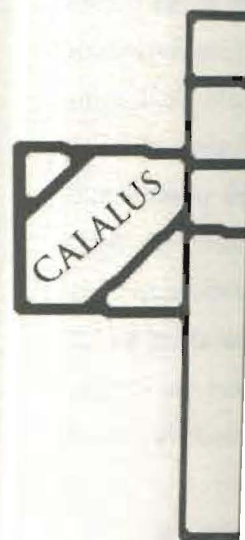
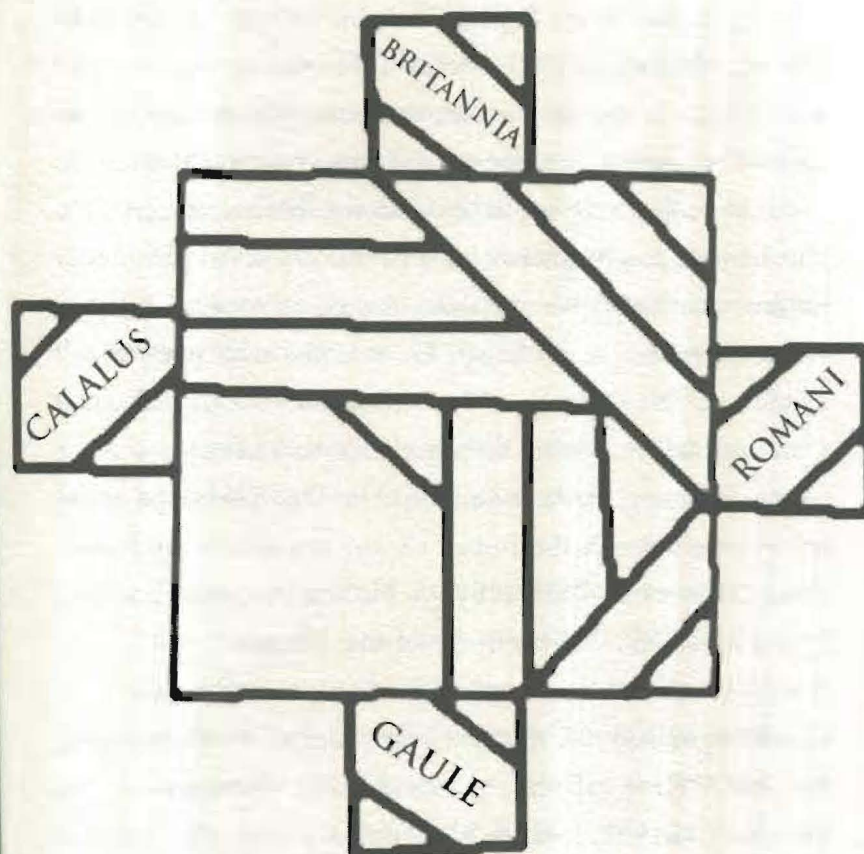


Fig. 14. The Calalus Cross. The sections within the large square probably stand for the twelve tribes of Israel dispersed between Byzantium, Gaul, Britain, and the Far West.



the best-preserved wooden-hulled ships ever discovered in the Mediterranean.

It was Dr. Linder's knowledge of the capabilities of ancient ships that served as the cornerstone for Gordon's 2000 book *A Scholar's Odyssey*. The pine hull of the ship is 43 feet long and about 13 feet wide. Its estimated displacement was 25 tons. A special museum was built to house the ship at Haifa University's Center for Maritime Studies. Plans are to build a replica and sail it around the Mediterranean as a traveling beacon of international peace. We asked Dr. Linder if the new Ma'agan Mikhael would be ocean-worthy? "Absolutely," came his reply. He said the next port of call would be New York. We believe a flotilla of such merchantmen may have been available to Theodore and his colonists setting forth from Rome in 775. The ships could have come through the Indian Ocean and across the Pacific along sea lanes established by the Phoenicians and plied later by the Arabs just as easily as across the Atlantic.

What was taking place in Europe in the year 775? Charlemagne had just stormed Italy's capital, Pavia, assuming the title "King of the Lombards and Patrician of the Romans." He immured the last Lombard king in a monastic cell and marched triumphantly toward Rome in 774. Adrian I was pope, a Roman nobleman, son of Theodore (772-795 -- of the same family as the organizer of the expedition to Calalus?). Charlemagne's conquest of Italy and negotiations

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with the Pope would result in the Donation of Constantine, a forgery that legitimized the Vatican, drove a wedge between the West and East, and inaugurated the Holy Roman Empire. The Frankish emperor was crowned in St. Peter's basilica on Christmas Day, 800. In 775, Spain was ruled by the Omayyads, Persia by the Abbasid caliphs, and Leo IV the Khazar was the Byzantine emperor. Britain was divided into numerous kingdoms, and the Saxons and Bavarians were in retreat from Charlemagne's armies, about to embrace Christianity. In the south of France, there was a Jewish state ruled by Babylonian princes allied and intermarried with the Carolingians (Zuckermann 1972). There was even a Judaic academy in Narbonne.

In Jewish history, the eighth century is the beginning of the period of the Geonim (singular, *gaon*):

The seat of spiritual authority of the Jewish world was the yeshivah (academy). Between the eighth and eleventh centuries this was not simply a learning institute, but also the supreme court and source of instruction for all Jews. The head of the yeshivah, the gaon, was regarded as the highest religious authority, but his responsibilities also included organizing the courts, appointing judges and community leaders as well as scribes, ritual slaughterers and other officials (Barnavi p. 86).

It is certainly true that Jews enjoyed the privileges of Roman citizenship until the fall of the empire. Even after that, Jewish communities in Rome and Constantinople had special dispensations. In many countries, notably Muslim Spain and southern France, Jews were guaranteed the same rights as others. They were able to bear arms, own land, live wherever they pleased, conduct trade, worship in their homes or synagogues, and even hold public office. Charlemagne's father Pepin had made the founder of Narbonne, the Gaon Machir, his vassal. Machir gave his sister to Pepin and took the sister of Pepin as one of his wives. He belonged to the powerful Nasi family that later produced Doña Gracia, "The Woman who Defied Kings."⁴²

⁴² Beginning as Beatrice de Luna of the Marrano family of Miguis in Portugal, this remarkable Jewish heroine later ran the international banking concerns of her husband, Francisco Mendez, lived in Antwerp, London, Italy, Greece, and Istanbul, and became the richest woman in the world. She acquired a high standing with the Sultan in Kushta and he gave her the city of Tiberias in Ottoman Palestine to establish a refuge for the Jews. Tiberias was the city out of which it was said that "from it (Israel) will be redeemed and it will be the spiritual center for all Jewish communities in the Diaspora." Doña Gracia Nasi's Tiberian colony was an important forerunner of the modern state of Israel. See Andrée Aelion Brooks, *The Woman Who Defied Kings. The Life and Times of Doña Gracia Nasi* (St. Paul, Minn.: Paragon Press, 2002).

Esther Benbassa's *The Jews of France* is the most complete and well-documented book available on French Jewry. Its author notes that Jews from Palestine arrived in Gaul (France) as early as 135 C.E., following the revolt by Bar Kokhba.

The Christianization of the Roman Empire under Constantine the Great . . . and the restrictions that gradually came to be imposed on the Jews, favored their emigration, particularly to Gaul, which was slower to become Christianized The settlement of Jews along an axis following the valley of the Rhône and extending from that of the Saône to its juncture with the Rhine corresponds to the route taken by the Roman legions, which Jews followed as soldiers, tradesmen, or merchants in search of a better life and more favorable economic conditions (p. 4).

With the establishment of the Carolingian Empire under Pepin, French Jews were well treated and socially mobile. Especially in their own state of Narbonne, they enjoyed self-governance and moved into the highest political and economic advisory positions. Furthermore, Jews in France "lacking the Talmud, adhered closely to the text of the

Bible and to certain oral traditions. There existed a religious confusion between Judaism and Christianity, both with regard to prescriptions and to worship" (p. 5). We see such a synthesis of the two faiths in the Christian and Jewish icons of Calalus.

In addition to being the home of an autonomous Jewish state, one founded at exactly the same time as Calalus, France was also the birthplace of the Cabala. Out-of-place and anachronistic Masonic symbols have served as one of the strongest arguments in the attempt to discredit the Calalus Texts. We can trace them back to the same source as many other elements in this Frankish Jewish colony:

Provence, land of philosophy, was also a land of mysticism. It is there that the *Sefer-ha-Bahir* (Book of Brightness), the first document of theosophic kabbalism, was compiled on the basis of oriental sources Abrah ben Isaac, president of the rabbinical court of Narbonne (d. 1180), and especially Isaac the Blind (1160?-1235) – grandson of Abraham ben Isaac...developed a contemplative mysticism. (Benbassa p. 34).

Returning to Los Lunas, we may ask if there are any Cabalistic markings around the Decalogue Stone? The answer is yes. High above the location is a mesa with the remains of a

stone village; cists
still evident. The
contain numerous
unparalleled in
carvings and pat
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Fig. 15. Torah
Hidden Mount

stone village; cisterns, roads, floorplans, and watchtowers are still evident. The boulders forming the edge of the dropoff contain numerous petroglyphs. The two illustrated here are unparalleled in the thousands of southwestern Indian rock carvings and paintings I have been able to examine, either in the field or in print.



Fig. 15. Torah, Merkabah and Sefirot petroglyph on Hidden Mountain.



Fig. 16. Star of David and Ten Commandments petroglyph on Hidden Mountain.

The petroglyph presented in Fig. 15 incorporates the Torah (Law of Moses) with the Heavenly Chariot (Merkabah) and Sefirot, or Tree of Illuminations. These devices first appeared in the Heikalot Books, central Cabalistic texts based in turn on the biblical Book of Ezekiel. Traveling from Babylon to France to Spain, the mystical traditions of the Cabala were not placed in writing until the twelfth century, but they were originated by the same Sephardic Jews as we suggest founded

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Calalus. Note that the wheels of the chariot are drawn to incorporate the Pythagorean theorem; metaphorically, this taught that mathematical wisdom could raise mankind to a perfected state (Bernstein 1984 p. 132). An important teaching contained in the Tree of Illuminations is the perfectibility of the world through human endeavor, often expressed in Judaic tradition as Tikkun Olah – perfecting the universe.

In the second petroglyph (fig. 16) we see what seems to be an Indian migration symbol. But instead of a cross or swastika, common forms on such petroglyphs, we have a six-pronged star. The tribes whose migration map this is did not wander to the four directions, as so many of the Pueblo peoples and Hopi clans did. Also, the *paihas* or turning points actually end in forks, implying, again, a dispersal. Coming out of one of the rays, and designed in such a fashion as to suggest a clan symbol, is a geometric object that surely has no meaning in the Pueblo world. I count ten divisions on the two panels and believe that this petroglyph represents the Decalogue. If interpreted as other petroglyphs, it shows, in our opinion, the twelve tribes of Israel scattered from a central point with the priestly tribe of the Levites (Cohanim) entrusted with carrying the Ten Commandments.

Calalus was finally reconquered by the Toltecs. We do not know what revenge may have been taken on the Jewish settlers. Perhaps Hidden Mountain was their Massada, a last



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Los Lunas Decalogue Stone

stand before they were wiped out. Perhaps Calalus women and some of the men were taken into surrounding Pueblo Indian groups, either as refugees or slaves. Years afterward, their descendents carved their story in petroglyphs, and many centuries afterward exiled Spanish Jews chose Los Quelites as their New Jerusalem.

No one has ever explained the meaning of the word Calalus. I believe it comes from Hebrew KLL ללל with the Latin ending -us. The root means "deserted, empty." The meaning is thus Desertland.

In a whisper, our *chueta* concluded by saying that he believed there was a cave beneath the stone – perhaps the reason it now rests at an incline as though sunken on one side? At one time there had been an earthquake. In the cave was the Ark of the Covenant. There were those who wanted to build a new Temple of Jerusalem on Hidden Mountain. It was their duty as Levites and Cohanim, sextons and priests. Finally, it was his belief that the lettering of the Ten Commandments was engraved by the finger of God, "electrically." I prefer to date it to eighth-century Byzantine Hebrew, the sort of inscription as might be commissioned by Israel of Calalus.

Go, then, and see New Mexico's Decalogue Stone. If you are meant to find it, you will.

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