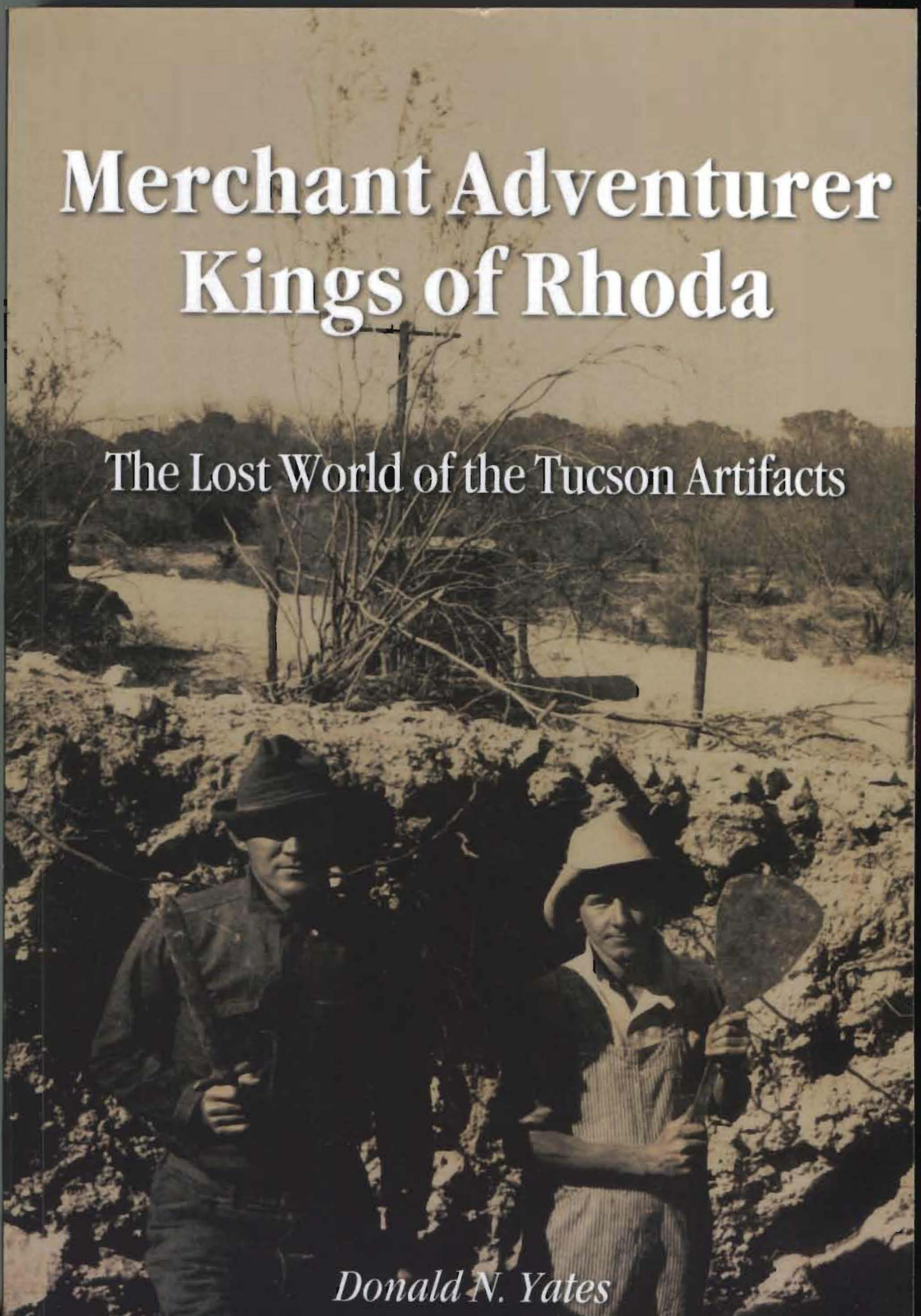
Merchant Adventurer Kings of Rhoda

The Lost World of the Tucson Artifacts



Donald N. Yates

Merchant Adventurer Kings of Rhoda

The Lost World of the Tucson Artifacts

DONALD N. YATES



Panther's Lodge Publishers



Signature of Oliver. The fluid nature of the letter-forms and ductus shows that the writing was executed by a sharp stylus (traditionally a cactus thorn) in wax, not an engraver's metal scalpel in lead.

ON THE COVER

Excavators at Silverbell Road find site of the Tucson Artifacts in 1925. Arizona Historical Society, The Bent Family Collection, MS 1122 f. 50 (E).

2nd. corr. edition, February 2018

Copyright © 2018 Donald N. Yates

All rights reserved.

ISBN: 1974677729
ISBN-13: 978-1974677726

CONTENTS

	Foreword	xi
	Chronology	xvii
	Introduction	1
I	**Inscriptions and Texts**	9
1	Theodore's Conquest of Rhoda	12
2	Whole History in a Nutshell	13
3	Romans across the Sea	13
4	Benjamin, Joseph and King Israel III	14
5	Discipline Conquers All	14
6	They Came to Rome in A.D. 775	15
7	Hebrew Table of Nations	16
8	Death of Oliver	17
9	Roland Addresses His Sword Durendal	18
10	William of Orange's Family	19
11	No Lineage Matched That of Aymeri	20
12	Memorial Stone of a Jew from Italy	21
13	Aëtius, Savior of the West	22
14	Prayer to Tezcatlipoca	27
II	**Newspaper Reports**	30
1	Prehistoric Relics Found in Arizona	38
2	Evidences of Ancient Civilizarion Are Found West of Tucson	38

3	Tablets Found Here Bear Inscription '800 A.D.'	47	9
4	Engraved Lead Cross Puzzles 'U' Professor	48	10
5	Puzzling 'Relics' Dug Up in Arizona	51	
6	30 Metal Artifacts, 1200 Years Old Inscribed in Latin, Unearthed	58	*IV*
7	Soil Untouched Prior to Find, Avers Vorhies	62	1
8	Dr. Fowler at Kiln As Relics are Unearthed	63	2
9	Caliche Shows Age of Relics, Says Douglass	64	3
10	'Genuine,' Says Dean Cummings of Old Relics	64	4
11	Log of Excavations Kept by Discoverers of Relics	65	5
12	Leaden Relics May Mean New Chapter of History	74	6
13	Arizona University Will Study 'Relics'	78	7
14	Tucson Relics Show Europeans Lived in America Centuries before Columbus	87	8
15	Cummings Firmer Than Ever in Belief Tucson Artifacts are Genuine	90	9
16	Leaden Spear-Shaft Found in Location of Famed Artifacts	95	10
17	Byron Cummings Was Fooled Once	96	11
III	**Carolingian Renaissance**	98	*V*
1	Description of the City of Narbonne	101	1
2	Disaster at Roncesvalles	102	2
3	Charlemagne Is Crowned Emperor of the Romans	103	3
4	Charlemagne and the Jews of Narbonne	105	4
5	The Historical Makhir, 791	107	5
6	Then King Charles Sent to the King of Babylon	109	6
7	Pirate Ship is Sighted by Charlemagne in Narbonne	110	7
8	Charlemagne's Protectorate in the Holy Land	111	8

9 Charlemagne's Relations with Harun al-Rashid 111

10 Decline of the Carolingians 112

IV **Jews and Jewry Laws** 115

1 Pope Gregory's Verdicts on Jews 116

2 Pope Stephen Complains about the Jews of Narbonne 118

3 Theodosian Code 120

4 Early Church Law in Frankish Lands 121

5 Carolingian Jewry Law 121

6 Complaint about Jews at the Court of Louis the Pious 122

7 Diploma Granted to Rabbi Domatus 123

8 Two Jewish Merchant Charters 124

9 Charter of Louis the Pious for the Hebrews Gaudiocus, Jacob and Vivacius 125

10 Letter of Charles the Bald Mentioning His Vassal Judas the Hebrew 126

11 Jews Calling Themselves Christians 127

V **The Beloved Land** 129

1 Homily on the Temple at Jerusalem and Mourners for Zion 130

2 Earthquake in Ramlah 132

3 Charlemagne's Hostel at the Holy Sepulcher 134

4 Journey of a Breton Monk to Egypt and the Holy Land 135

5 On the Architecture of the Holy Sepulcher 137

6 Temple of Solomon 138

7 Tobit's Blessing 139

8 King Cyrus's Proclamation to Rebuild the Temple 140

VI	**Seafaring and Commerce**	142
1	Jewish Merchants and Long-Distance Traders in the Early Middle Ages	143
2	Rhadanites	154
3	Three Kinds of Merchants	156
4	An Irish-Frankish Monk's Geographical Knowledge	158
5	The Tannin	159
6	How to Reach Canton	160
7	Toltec Commerce and Business Practices	161
VII	**India and China**	166
1	Imports of India and China	168
2	Trade Goods of the Tamil Coast	169
3	Silk and Cinnamon from China	171
4	Three Royal Grants to Jewish Traders in Kerala	174
5	End of the Tang Dynasty	182
6	Canton's Foreign Trade	183
VIII	**Mining and Metallurgy**	187
1	Prehistoric Mining in the American Southwest	189
2	Lead in Arizona	194
3	Copper Mining in Pre-Columbian Mexico	195
4	White Strangers and Papago Gold	197
5	Ancient Mines of the American Southwest	199
6	Mine with the Iron Door	200
7	The Spanish Took Over Indigenous Mines	204

8	Slavery and Mining	205
9	Concerning the Ore of Gold and Where to Find It	206
10	In Case You Should Ever Need to Invent a Copper Bell in a Hurry	207
11	Tucson Mining Districts at Dawn of American Settlement	209
12	Amalgamation Process	214
13	Prospectors Discover Interesting Antique Mine Excavations in Canyon Creek	215
14	Camels and Egyptian Characters Painted on Utensils at Ft. McDowell	216
15	Copper Bells in the Early Press	217
16	Aztec Metallurgy	219
17	How the Craftsmen Who Cast Precious Metals Fashioned Wares	220
IX	**Cabala and Esoteric Traditions**	223
1	Decree of King Pepin Mentioning the Romani in Aquitaine	227
2	Military Manual from the Ninth Century	228
3	On Refining Lead	233
4	Gerbert's Letter about the Soldiers of Christ in the Holy Land	233
5	Moses Sets Apart the Levites to Be a Holy Tribe	235
6	Caution against Studying the Cabala	236
7	Ezekiel's Vision of the Chariot	237
8	Isaiah's Vision of the Throne	240
9	Book of Creation	241
10	On Jewish Soldiers	242
11	On Levites	243
12	On the Leviathan	245

X	**American Indians and Mesoamerica**	247
1	History of the Iztacans	251
2	Origin of the Toltecs, Builders of Tollan	255
3	Quetzalcoatl	258
4	Certain People Came from the North	262
5	Bearded White Man of Toltecs May Be Israel III of Artifact Fame	263
6	Toltec Capital Makes an Impression like a Roman Colony	266
7	Fu-Sang	266
8	Toltec Annals and Quetzalcoatl	269
	Epilog	273
	Postscript	275
	References	279
	Index	292
	About the Author	309

247
251
255
258
262
263
266
266
269
273
275
279
292
309

ILLUSTRATIONS

Signature of Oliver	title page
Roman inscription in Tator Hills	xvi
Comparison of Tucson Artifacts writing with ancient Roman tablet	xxix
Six writing systems	xxx
Ogam gloss in Old Breton	7
Ancient Rhoda in Calalus (map)	8
Rhoda's kings and Carolingian emperors	15
Monograms and emblems	26
Panoramic photo of abandoned lime-kiln	37
Thomas Bent with family	50
Many of the finds were witnessed by officials	58
The famous "dinosaur sword" in situ	62
Bent's partner Charles Manier with A.E. Douglass	89
Charlemagne receives gifts of the Caliph brought by Isaac the Jew	99
Solomon's Temple	128
Christian temple with patriarch's cross	139
Ships in the ancient Southwest	165
Ulli-drops	165
Trade emblems from the Joseph and Saul Cross	180
World of the Rhadanite Jews (map)	181
Short sword	186
Indigenous mine	190
Bearded Semitic merchant figurine from Hodges Ruin	199

Calalus nehushtan 221

Ten Commandments nehushtan 222

Rhadanite or Toltec soldier with mystic rose 232

Tannin from the Serpent Sword 246

Bearded Moctezuma II wearing miter of Quetzalcoatl 255

King Israel III or Quetzalcoatl 272

221

222

232

246

255

272

FOREWORD

The Tucson Artifacts are metal objects with inscriptions in the Latin, Hebrew and Btythonic alphabets from the ninth century, recovered in Arizona in the years 1924-1929. They are now preserved in the Arizona Historical Society, Southern Division, in Tucson, accession 94.26.1-32. The stamp of Mesoamerican and Chinese connections is also on them. Their sheer existence provides an exciting boon to the fields of medieval history, American archeology, indigenous anthropology, geography, Judaic studies and Mesoamerican civilization.

The finds have not had good recognition. This is not the place for a review of the literature or point-by-point refutations of the critics. To pass over the checkered press coverage (see II. Newspaper Reports), mega-debunker Feder (2011) and TV producer Burgess (2013), Stephen Williams has perhaps been the most vehement attacker. In *Fantastic Archaeology*, the Peabody Professor of North American Archaeology and Ethnography condemned all artifacts and their defenders that gave archeology a bad name. The Tucson Crosses found their place in Chapter 10, "Across the Sea They Came, Each with a Different Cause" (pp. 224-39). Here the artifacts were witheringly consigned to the lunatic fringe in the same ship of fools as their discoverer Thomas Bent, their main explicator Cyclone Covey and two "crank scientists" (p. 239), Harold Sterling Gladwin and Leo Wiener.

For its attitudes and mentality if for no other reason, it is worth examining *Fantastic Archaeology* in some detail. With Williams' tome, the "puzzling relics of a Roman Jewish colony in Arizona" entered a new phase of existence, one that would bury them in infamy in the mind of academia.

According to the back cover of the book, Professor Williams is "critical, bemused, and even affectionate." But "bemused" means befuddled; we do not detect any affection. The author, who taught a course on Fantastic Archaeology until his retirement and subsequent death in 2017, is all condescension. As for "critical," his book demonstrably does not reflect upon or promote the correct and careful. He does not reveal that he has even studied the Tucson Artifacts firsthand. He investigates them from an ivory tower, mustering a devastating account of the publicity that led to their damnation by a generation of archeologists thirty years ago.

Williams sets the stage for his inquisitorial proceedings with a sweeping denunciation of Harold Sterling Gladwin (1883-1983). Gladwin over his long lifetime provided multiple offenses to the archeological community, long set in their dogmas against any whiff of diffusionism. Williams introduces him as A. V. Kidder's bored stockbroker sidekick who became the bull in the china shop of Southwest archeology:

> He had been charging about the Southwest, digging with a crew at Casa Grande south of Phoenix, then buying a large collection of pottery that had been excavated in eastern Arizona, near St. Johns. While in that area he passed through the old mining town of Globe in Gila County, Arizona, and near there found a nice old lady digging an ancient Pueblo ruin with a pickax and a small coal shovel (226).

On the positive side, Gladwin founded Gila Pueblo, a "major research center for Southwestern archaeology," published thirty-nine volumes in a series that guaranteed "Southwestern archaeology would never be the same again," surveyed "almost ten thousand prehisroric sites," and established "recognition of two new major cultural units, Hohokam and Mogollon." His discoveries resulted from "a combination of perception, good fortune, and the right personnel," along with "a driving passion to

know, an appropriate amount of funding, and perseverance." But on the negative side, Gladwin was sometimes "half cocked" (227) and "rather far-out" (229). He did not have "easy interactions even with his own staff" (228). He challenged A. E. Douglass, broke with Emil W. Haury and was "grossly unfair" (230) to Kidder, whom he satirized in the 1947 book *Men Out of Asia* as Dr. Phuddy Duddy (see below "In Case You Should Ever Need to Invent a Copper Bell in a Hurry," VIII.10).

Arriving at the greatest sin in Gladwin's long career, Williams states, "I have always regarded *Men Out of Asia* as a sort of 'hyper-diffusionist' spoof" (229). It was "an attack on the widely held hypothesis of New World independent invention" that criticized "the accepted chronology for New World prehistory at both ends of the time scale" (230). Gladwin was "grossly out-of-dare . . . wrongheaded . . . fantastic . . . preposterous . . . absurd" (229-232).

> Gladwin's gap-filler in *Men Out of Asia* was no less than the remnants of Alexander's fleet, leaving its Persian port in 323 B.C. after Alexander's death, and heading intrepidly eastward until running into the New World. I wish I were joking, for then we would have been spared some rather bizarre recent developments in Fantastic Archaeology, but no, that's just what Gladwin suggested (232). . . The text is such a mishmash of cultural traits and time periods that it boggles the mind . . . It all adds up to confused thinking and bad data, I'm afraid (233).

How to explain such a bad career move? Ten years later, the seventy-four-year-old Gladwin produced "a handsome, privately published, 380-page volume entitled *A History of the Ancient Southwest* . . . a remarkable document" (235-36). What many might have regarded as a bold synthesis was a lavish, but laughable attempt to fit the pieces of the puzzle together. Williams makes mincemeat of its "map . . . covered with arrows as restless peoples and ideas move about the area in a splendidly complex interplay of data drawn from potsherds and excavations "(236).

We catch glimpses of the miscreant Gladwin in his old age, scribbling in his notebooks and penning "an unhappy parody of an archaeological monograph" deriving the Mogollon and Hohokam cultures from, of all places, Libya in North Africa (238). Gladwin sealed his fate by joining the newly founded Epigraphic Society in 1975, when both Barry Fell and George Carter welcomed him on board. In the end, it is Williams' painful duty to inform readers that Harold Sterling Gladwin can only be assessed as both an "erratic genius" and "crank scientist" (239).

From the "sadly disquieting" case of Gladwin, we are taken to the next sideshow in Williams' stuffy archeological circus, "the discovery of a Roman-Jewish colony near Tucson, Arizona, dating to A.D. 700" (239). *Fantastic Archeology* came out of a class Williams taught (349), and we can almost hear the groans of "five hundred Harvard undergraduates and Extension students." In a snooty aside, Williams asks, "How did Gladwin miss this one?" (239). He begins the story by exposing the mastermind behind it with "the improbable name of Cyclone Covey" (239) who has kept the Calalus hoax alive. At this time, Gladwin was safely dead so he could not reply to Williams' borderline libel, but Covey was not. Never mind that: "the Arizonans had heard it all before" (239).

Williams does not have kind things to say about Covey's 1975 book. He notes that *Calalus* was self-published and stigmatizes it as a product of the Vanity Press. (Sniggers from the undergrads.) "I hate myself for making fun of a serious case," he continues sarcastically, "but these hyper-diffusionists, and we must certainly class Professor Covey as one, seem to take the question of why these early adventurers made this trip and how they did it as an irrelevant query. Those topics are hardly mentioned; the focus is on the artifacts at hand, not the context and certainly not the motives and methods of the

travelers" (240).

In an attempt at levity, Williams admits that the idea of Latin and Hebrew inscriptions in medieval Tucson strains one's credulity unless "hyper-diffusion is your game and you can casually bring some Romans across the Atlantic and then overland to Arizona." (More mirth in the rafters.) "Now I know that Sun Belt real estate is pretty attractive today and can imagine the rock-bottom prices in A.D. 700, but it does seem like a long way to go for a suntan" (240).

Launched from the tranquility of his East Coast aerie, Williams' attack against inexplicable, faraway things in the American West and American past is nothing if not well organized. Aware that an enemy must always have a face, he descends into plot summaries and character analyses with zest. He gives a succinct description of the thirty-odd lead objects (240), their discovery in 1924 (241-42), the newspaper brouhaha, Bent and Manier's offer to sell the artifacts to the University of Arizona for $16,000 (246-47), the short-lived dig under John Hand and the events that led to Dean Cummings' "Final Report" of 1930. History will always draw a veil over why Cummings supposedly changed his mind about the artifacts, but we are struck by Williams' speculations that Emil Haury and George Hawley played pivotal roles(247-49). Williams also addresses William C. Root's spectroscopic analysis of the artifacts' lead in 1925 ("not impressed"), and writes that new, better assays should be done (250). They were not, leaving the lead and possibility of planting the only loose ends in an otherwise watertight case.

We won't go into the nasty mopping-up sections or repeat the calumnies Williams heaps upon Leo Wiener (*Africa and the Discovery of America*, 3 vols.), Ivan Van Sertima (associate professor of Africana Studies at Rutgers University), Alexander von Wurthenau (*Terracottta Pottery in Pre-Colmbian Central and South America*) and Joseph B. Mahan, founder of the now-defunct Institute for the Study of American Cultures (251-56).

A much different take on the artifacts came from E. B. (Ted) Sayles, longtime director of the Arizona State Museum at the University of Arizona (*Fantasies of Gold*, 1968). "Dean Cummings packed up some of the crosses and headed east to show them to other scientists," he writes. Cummings reported that the revelations from the Santa Cruz had been received with "gratifying interest," despite having met a wall a skepticism mounted by the American Association for the Advancement of Science and a firm vote of no from the Washington Academy of Science (108, 110). On January 5, 1926, Cummings sent Bent a telegram, which assured the local community: "Presented Tucson Finds. Nobody scoffed. Many interested (108)."

Sayles sketched the local-Mexican-boy-studying-for-the-priesthood wild goose chase, Fowler Latin lessons, Mormon escapades and Ostrander's "Roman-Jewish settlement idea" *cum* Quetzalcoatl "theory." He reproduced drawings of eight artifacts in a group and quoted the *Star* concerning their manufacture. They were "'cast of lead and antimony alloy showing traces of tin, gold, silver and copper,' Dean Cummings reported." Sayles added a few notes on their "crude" casting and, as he took it, shaping and incising:

> Ores of this character were mined in the Tucson mountains and other mountains farther to the south. The ores had probably been crushed and crudely smelted, the metals puddled and then used . . . most of the articles have been cast and then shaped by hammering and smoothing . . . the engraving has been done by a sharp point with a straight stroke. All are crudely fashioned and show such work as might be expected to be produced by men in the desert country of Arizona with few tools and no mechanical appliances.

travelers" (240).

In an attempt at levity, Williams admits that the idea of Latin and Hebrew inscriptions in medieval Tucson strains one's credulity unless "hyper-diffusion is your game and you can casually bring some Romans across the Atlantic and then overland to Arizona." (More mirth in the rafters.) "Now I know that Sun Belt real estate is pretty attractive today and can imagine the rock-bottom prices in A.D. 700, but it does seem like a long way to go for a suntan" (240).

Launched from the tranquility of his East Coast aerie, Williams' attack against inexplicable, faraway things in the American West and American past is nothing if not well organized. Aware that an enemy must always have a face, he descends into plot summaries and character analyses with zest. He gives a succinct description of the thirty-odd lead objects (240), their discovery in 1924 (241-42), the newspaper brouhaha, Bent and Manier's offer to sell the artifacts to the University of Arizona for $16,000 (246-47), the short-lived dig under John Hand and the events that led to Dean Cummings' "Final Report" of 1930. History will always draw a veil over why Cummings supposedly changed his mind about the artifacts, but we are struck by Williams' speculations that Emil Haury and George Hawley played pivotal roles(247-49). Williams also addresses William C. Root's spectroscopic analysis of the artifacts' lead in 1925 ("not impressed"), and writes that new, better assays should be done (250). They were not, leaving the lead and possibility of planting the only loose ends in an otherwise watertight case.

We won't go into the nasty mopping-up sections or repeat the calumnies Williams heaps upon Leo Wiener (*Africa and the Discovery of America*, 3 vols.), Ivan Van Sertima (associate professor of Africana Studies at Rutgers University), Alexander von Wurthenau (*Terracottta Pottery in Pre-Colmbian Central and South America*) and Joseph B. Mahan, founder of the now-defunct Institute for the Study of American Cultures (251-56).

A much different take on the artifacts came from E. B. (Ted) Sayles, longtime director of the Arizona State Museum at the University of Arizona (*Fantasies of Gold*, 1968). "Dean Cummings packed up some of the crosses and headed east to show them to other scientists," he writes. Cummings reported that the revelations from the Santa Cruz had been received with "gratifying interest," despite having met a wall a skepticism mounted by the American Association for the Advancement of Science and a firm vote of no from the Washington Academy of Science (108, 110). On January 5, 1926, Cummings sent Bent a telegram, which assured the local community: "Presented Tucson Finds. Nobody scoffed. Many interested (108)."

Sayles sketched the local-Mexican-boy-studying-for-the-priesthood wild goose chase, Fowler Latin lessons, Mormon escapades and Ostrander's "Roman-Jewish settlement idea" *cum* Quetzalcoatl "theory." He reproduced drawings of eight artifacts in a group and quoted the *Star* concerning their manufacture. They were "'cast of lead and antimony alloy showing traces of tin, gold, silver and copper,' Dean Cummings reported." Sayles added a few notes on their "crude" casting and, as he took it, shaping and incising:

> Ores of this character were mined in the Tucson mountains and other mountains farther to the south. The ores had probably been crushed and crudely smelted, the metals puddled and then used . . . most of the articles have been cast and then shaped by hammering and smoothing . . . the engraving has been done by a sharp point with a straight stroke. All are crudely fashioned and show such work as might be expected to be produced by men in the desert country of Arizona with few tools and no mechanical appliances.

Sayles, like Cummings before him, was wrong about the means of engraving on the Tucson Crosses; they were not incised on a finished surface by a scalpel, but produced by the double-reverse process of a lost-wax ceramic matrix using a sharp tool on a wax surface. Sayles, however, as a contemporary witness, covered the university's vanishing act in the affair, although he did not go into many details. Finally, he totaled up the ballot on both sides and rendered a verdict of suspended judgment.

"No one . . . ever questioned the fact that the Lead Crosses came from the gravel-caliche beds at the lime kiln as reported by their discoverers and as witnessed by others," he wrote. "These questions have never been satisfactorily answered (112)."

Sayles adopted a sober tone when he observed that the newspaper accounts between December 13, 1925 and March 7, 1926 were probably not the whole story. He wondered about players and interludes missed in the reporting and said, "Had I known about [the Lead Crosses] when the controversy raged, my sympathy would have been with the *Star* and those who worked to determine their origin and meaning, rather than with those who set out to condemn them before they could be investigated (112)."

Sayles ended by expressing his hope that the Tucson Artifacts would "be preserved in some Arizona museum." This hope was realized twenty-five years later. But it was not *the* Arizona museum, where "the documents of the state's historical backgrounds, and the records of its archaeological past" were housed, but the one across the street from Sayles' old haunts, the Arizona Historical Society Museum, formerly known as the Tucson Pioneer Museum.

When I first embarked on my career as a medieval Latinist, my Doktor Mutter, Berthe M. Marti, advised me that no credentials were needed to enter the libraries and monasteries of Europe beyond a simple self-declaration that you were a classics scholar and interested in inspecting their materials. Accordingly, I visited scores of depositories containing Latin and Greek manuscripts. The high point of my career was serving as the director of catalog projects for the Hill Monastic Manuscript Library at St. John's Abbey and the University of Notre Dame's Ambrosiana Library collection.

My experience in Arizona with its archeology and outdoor sites was completely different. I encountered almost nothing but obstruction from contacts at the Arizona State Museum, state and federal park services, private and public archeology and preservation groups and, most disappointingly, the Desert Laboratory in charge of Tumamoc Hill, a key site barred to visitors until 2013.

Before moving to Arizona, I could lay claim to only a bowing acquaintance with the Tucson Artifacts. Like some rumor of war, they hung in the background. Occasionally, their existence would come up at conferences and in correspondence. When I attended the last few meetings of the Institute for the Study of American Cultures, I met Cyclone Covey. After I moved to New Mexico, I included Calalus as a piece of the puzzle in my own book investigating the Los Lunas Decalogue Stone. I attempted to discuss the Tucson artifacts with other scholars. A know-nothing attitude would invariably materialize, although Medieval Academy friends like Carmela Vircillo Franklin and Richard H. Rouse were not discouraging in their comments. Rabbi Arnold Mark Belzer was also interested in a positive way.

I first inspected the Tucson Artifacts in October of 2013. My wife and I drove down from Phoenix. We met two local ranchers in what is now the Ironwoods National Forest, a federal parkland that these two preservationists helped create in 2002. After parking in the secret spaces reserved for visitors—the real grail on any college campus—we made our way to the Arizona Historical Society Museum through students in hoodies and shorts carrying backpacks and talking on cell phones. The rush of pedestrians reminded us of desert washes filling with floodwaters.

The vital missing link had fallen into place in the summer of 2013, when I resumed my

correspondence with Professor Covey, then in his nineties. Calalus, meaning "wasted" inhabitants or desert people seemed to be identical with Hohokam, a word with the same meaning to the Pima and Papago Indians, or Tohono O'odham. That fall, my wife and I toured the Ironwoods National Forest with the two locals acting as our guides.

"What a minute, isn't that Hebrew writing?"

We had rendezvoused in the Sawtooth Mountains and were examining an outcropping of basalt and granite boulders in the Tator Hills. A border patrol helicopter checked us out, along with a curious young golden eagle. Turned back by the Mexican-American couple who lived under the brow of mountains that seemed to have no way in, who had warned us that "bad people" fired potshots at hikers in the Sawtooths last week, we contented ourselves with exploring the outcrop's boulders and recording its petroglyphs. Among images of bighorn sheep and childbearing, Teresa drew our attention to what seemed to be Roman numerals. A cloud of tiny white butterflies floated over her.

"Coyotes" had camped there—people-smugglers from south of the border—and locals used the site as a dump. Old tires, tin cans and car parts lay scattered among the pockmarked boulders of a multi-million-year-old volcanic vent.

Gunshots in the distance. Time to leave.

What caught my eye now was some lettering carved above a petroglyph of a thunderbird in the southeast-facing entrance to the site. Upon a closer look, it turned out to be in the Latin alphabet, not Hebrew. Two letters, A and T, stood out deeply incised in a position partly through more ancient petroglyphs. The monumental Roman letters were completely repatinated. They were obviously made with a sharp metal tool.

I recognized the word as a Latin abbreviation, *At[ii]* "of or belonging to Atius," a proper noun meaning from Athens, or Attica, or Greek. Ancient people who knew Latin and had metal tools were here. Or was it an abbreviation for *Altitonans*, an epithet for the Roman god Jupiter meaning "high thunderer"? That reading would fit well with the petroglyph of the thunderbird next to it. Either way, our AT was a sign that Roman alphabet users had been in the Santa Cruz valley.

Field trips turned up a steady trickle of similar evidence. There was an R matching that on the Tucson Artifacts carved on Signal Hill along with a distinctive nine-petaled white rose and an armored lookout above a square maze-like structure that seemed to represent either a town or mine. A longtime resident of Globe offered to show us his collection of Roman coins from the area. I discovered that the nine-petaled white rose appeared on a banner carried by an armored soldier with metal spears depicted on a bowl from a village excavated in the 1920s in Grant County, southwestern New Mexico, an important mining district. Dated to the tenth or eleventh century, this beautiful Mimbres piece in Style III from the Swarts Ruin site is now in the Peabody Museum of Archaeology and Ethnology at Harvard University. How did Professor Williams miss *that*?

The Tucson Artifacts cannot simultaneously be authentic finds and ridiculous hoaxes, alive and dead at the same time like Schrödinger's cat. In truth, they are not impositions in any sense but precious survivals of a lost world. Oliver, son of Joseph, had the annals of the kings of Rhoda preserved and sealed in lead, gold and wax. This Breton soldier, son of a distinguished international merchant, intended them to endure like Horace's poetry as "a monument more lasting than bronze." The Tucson Artifacts are more than odd historical anomalies. They are religious objects that reference repeatedly the God of Israel and Land of Israel. They should be accorded our respect as such.

As for the indigenous background, I was in for a series of astonishing discoveries. When I learned of the origins of the Hohokam in a Toltec Chichimec conquest of the Tucson and Phoenix basins in

the seventh century . . . of the many cultural impulses from Pacific Ocean colonies in Michoacán, Jalisco and Nayarit . . . and of the overlooked monuments of Toltec civilization such as their elaborate religion and epic literature, I was ready to say to myself, as I had so often in the past, "Everything I thought I knew about Indians is wrong."

As a professionally trained medievalist, Latin paleographer and historian, I have been forced by the present challenge of understanding and contextualizing the Tucson Artifacts to venture into unfamiliar fields of knowledge, including Judaic studies, Mesoamerican history and archeology. If I have made any errors or mistakes I take full responsibility. Archeologists, anthropologists, Jewish scholars and others all have their blind spots and prejudices. As already stated, however, this is not a book about refuting the refuters. I hope that it simply can be judged on its own as a positive contribution to an important subject by a serious writer.

In closing, I am grateful to Robert C. Hyde, who took documentary photographs in March 2015; to Cyclone Covey for his many comments and moral support; to Laraine Daly Jones and Doreen Crowe of the Arizona Historical Society Museum, Southern Division, Tucson, for all their assistance through several visits and subsequent correspondence, as well as Caitlin Lampman and the other helpful staff members there, also those at the Arizona State Museum, especially Janelle Weakley, curator of the photographic collection; to Rebekah Tabah Percival, photo archivist and curator at the Arizona Heritage Center at Papago Park, Tempe; to Vern at the since-closed Arizona Mining and Mineral Museum in Phoenix; and to Victor Bianchi for identifying the Mimbres bowl in section IX. Special artwork was supplied by Valeria Márquez. Many thanks also for their encouragement—or forbearance, as case may be—to Arnold Mark Belzer, Donal Buchanan, David Coatney, Gary A. David, Jerry Ellis, Chris Finefrock, Jakay Jarvis, Stephen C. Jett, Siu-Leung Lee, James Leslie, Wayne May, Robert E. McBeath, David Mowa, Christine Pellech, Alex Rodriguez, Virginia Rosales, John Arthur Ruskamp, Kathy Ryder, Rafael Serrano, Angela E. Watkins, Brian E. Wilkes and Paul G. Yates. Finally, I am very much indebted to my wife Teresa A. Panther-Yates for editing the manuscript and for her constant support through so many years on this project.

This work cannot claim to be the beginning of the end, but it is, in many respects, I hope, the end of the beginning.

October 22, 2017



Roman inscription in Tator Hills.

CHRONOLOGY

2000 BCE	Early Agricultural Period begins in American Southwest and Northern Mexico
1600	Thera volcano erupts, suddenly ending Minoan Civilization
1450	Exodus
1200	Intermediate Period in Egypt; Luwian and other Sea People invasions in Mediterranean; Olmecs build San Lorenzo; Basketmaker I or Desert Archaic; "Votanic Empire" established by Wotan in Chiapas, Honduras and Guatemale; Mycenaean Civilization succumbs to Greek Dark Ages (until 800); Trojan War, 1194-1184
ca. 1000	King David makes Jerusalem his capital
961-922	Solomonic Temple (destroyed 586); King Solomon contracts with Hiram, a Phoenician, and sends trading ships to Ophir (variously spelled as Sophir, Sophaira and Soupheir), perhaps the Indus valley (Suppara-Sauvira)
800	Foundation of Carthage
753	Foundation of Rome (A.U.C. style of dating)
600	Jeremiah the prophet
586	Destruction of First Temple, Babylonian Captivity of Jews
515	Second Temple built in Jerusalem
500	Zapotecs start building Monte Alban; Celtoiberians; colonization of Polynesia
483	Traditional date of the death of Gautama Buddha
323	Death of Alexander the Great; earliest tree-ring date, Ventana Cave; Maurya kingdom in India (until 187)
300	Founding of Teotihuacan
230	Ptolemy III sends fleet to circumnavigate the world; 233, death of Asoka, greatest of Maurya rulers and author of the Law of Piety (*dhamma*)
200	Satavahana Dynasty in Deccan region of central South India; Han Dynasty in China (both until 200 CE)
161	Envoys of Judah the Maccabee visit Rome
146	Romans completely destroy Carthage
33	Death of Cleopatra; start of Augustan Age of Roman Empire

45 CE	Simon Peter sojourns in Jewish quarter of Trastevere outside Rome near later church of St. Cecilia and Synagogue of the Hebrews favored by merchants and sailors near Porta Portuensis	425
50	Basketmaker II (until 500); *The Periplus of the Erythraean Sea;* Roman coins later found in Pattanam in Kerala and Pudukottai in Tamil Nadu include specimens of the *aureus* used for international trade from Caligula and Nero (37-68), later hoards discovered on the Malabar and Coromandel coasts feature emperors Antoninus Pius and Marcus Aurelius (138-190)	432 455 458
69-70	Destruction of the Temple in Jerusalem by the Romans; fire consumes the Temple of Jupiter in Rome, with all its treaties, edicts, religious texts and laws	465
75	Spoils of Jewish Wars housed by Vespasian in Temple of Peace (burned in fire, 191)	468
79	Eruption of Vesuvius, destruction of Pompey (August 24), death of Pliny the Elder; 80, Temple of Jupiter, rebuilt by Vespasian in 75, burns during the reign of Titus, again destroying most of Rome's records for public memory	470 476
93	Josephus, *The Antiquities of the Jews*; Jews in the city of Rome number about 40,000	496
117-138	Rule of Hadrian, zenith of the Roman Empire, razing of Jewish Jerusalem after Bar Kokhba Revolt of 132; Theudas (Gothic, Theodorus, Todros), one of the Tannaim, or sages of Mishnah, expounds the Torah in Rome	500 520
200	Mishnah completed; Calixtlahuaca Roman head; Roman brick mason marks at Comalcalco; end of Early Agricultural and start of Early Ceramic Period in Southwest; Pelation, possibly a Welsh Jew (Pelagian), teaches at Rome	526
ca. 250	Birth of Benjamin in Gaul; Aurelian Wall, 271-275 and later	530
300	Roman shipwrecks in Rio de Janeiro harbor	542
312	Theodosian Code restricts rights of Jews, though they are still an allowed religion; Church of Alexandria begins to use the style of dating later known as A.D.	550
320-550	Gupta Empire creates golden age of learning in India, spreads Hindu-Buddhist ideas, art and architecture to Americas, especially to Mayas in their Classic Period	560
325	Traditional date of consecration of Roman basilica of Holy Cross in Jerusalem (Santa Croce in Gerusalemme) in Sessorian palace of Helena	569
337	Death of Constantine; Christianity official religion of Rome; consecration of Holy Sepulcher in Jerusalem	580
ca. 350	Wood of the True Cross discovered in Jerusalem, later attributed to Helena	590
359	Emperor Julian proposes rebuilding temple in Jerusalem	596
ca. 380	Building of edicule in Constantinian Church of the Holy Sepulcher; 382-385 pilgrimage of Egeria from Spain or Gaul	610
410	Goths sack Rome, carrying off the remaining spoils of the Temple in Jerusalem	

425	Suppression of the Patriarchate in Jerusalem
432	First consulship of Aëtius, "the last of the Romans," born 390, victor over Attila and the Huns (451), assassinated by the emperor Valentinian in 454
455	Vandals sack Rome
458	Five Buddhists priests spread their religion to Northwest Mexico and Southwest U.S.
465	Church council mentions influential Jews in Nantes
468	New law in Theodosian Code prevents Jews from entering imperial service or being soldiers
470	Sidonius Apollinaris mentions the Jews of Nantes
476	Fall of Roman Empire
496	Baptism of Clovis, King of the Franks
500	Basketmaker III, bow and arrow; Dionysius Exiguus invents A.D. style of dating in Rome; Anglo-Saxon invasion of England; Britons migrate to Brittany; Age of King Arthur
520	Mar Sutra III, son of exilarch Mar Sutra II, settles in Tiberias, followed by ten generations of Davidic-descended gaons (heads of academy)
526	Eruption of Krakatoa and Hopanago; death of Theodoric the Great in worldwide plague
530	Justinian Code
542	Death of Bishop Cesarius of Arles, whose ivory buckle depicts 4-columned edicule on Temple Mount
550	Completion of Babylonian Talmud
560	Date on Artifact 13a: Foundation of Calalus; mosaic of Jerusalem a centerpiece in San Lorenzo fuori le Mura, where the Patriarch stayed when in Rome
569	Radegund, wife of Chlothar I, brings wood of True Cross to Poitiers; 530-607 Venantius Fortunatus composes *Vexilla regis* and *Pange lingua* hymns; Lombard invasion of Italy; 570, death of Gildas, first British historian, in Brittany
580	Church of Rome abandons control of diocese of Vannes and others in Brittany (until 814, nearly 250 years)
590	Gregory I the Great pope (to 604), last of Church Fathers, of the Anicia gens of ancient Rome (Anicius Olybrius, Roman emperor 472); exilarchs and gaons of Tiberias move to Jerusalem
596/600	Toltecs migrate from Tlapaltan to Valley of Mexico; high point of Maya civilization; fire burns Teotihuacan; Estrella and Sweetwater pottery at Snaketown
610	Pantheon, last functioning pagan temple in Rome, dedicated to Mary, Mother of God; Benjamin of Tiberias rules autonomous Israel (611-628); Heraclius becomes Byzantine emperor

614	Jerusalem falls to the Persians (5 May), True Cross carried off, sites destroyed	717
618	Start of Tang Dynasty in China, territories secured from Caspian Sea to Sea of China	
628	The Byzantine Egyptian Greek writer Theophylactus Simocatta accurately describes China in his *History*	723
		726
631	Heraclius brings back True Cross (21 Mar), rebuilds Holy Sepulcher; 632, death of Mohammed; 633, Sophonius becomes patriarch of Jerusalem	732
638	Conquest of Palestine by Caliph Omar and surrender of Jerusalem to Arabs	737
642	Davidic prince Bustanai begins 3rd dynasty of exilarchs under Caliph	ca. 740
644	Murder of Caliph Omar, succeeded by Uthman b. Affan; see of Antibes-Grasse along with many others dioceses of the church of Rome in Southern France becomes vacant (until 791)	745
		748
ca. 650	Documented Jewish communities in Francia number nineteen; Tula Chico founded for obsidian mining; Pope Theodore I adds mosaics to Santo Stefano, Rome's rotunda-designed church on the Caelian Hill patterned after the Holy Sepulcher; beginning of Hohokam Period in what is now Arizona	750
659	Earthquake in Palestine	
661	Beginning of Umayyad caliphate; start of Fredegar Chronicle of Gallic history compiled in Burgundy (ends with death of Pepin II, 768)	754
670	Kairouan Caliphate in Tunisia	
ca. 680	Most Jews in Asia Minor convert to Christianity under pressure from Byzantine authorities; 673, first mention of Judaizer in Spain, by Julian of Toledo under Wamba	759
683	Episcopal titles and revenues of Narbonne forfeited by the Catholic Church to Jews (until 828 or later)	765
688	Caliph al-Malik begins the Dome of the Rock	
		767
700	Pioneer Period at Snaketown (metal tools, trade, irrigation systems); Rabbinical Judaism and the Talmud brought from Sura and Pumbedita and Palestinian academies in Babylonia to France (until 1250); beginning of "Jewish Renaissance in the West" (Salo Baron)	
705	Date on Aartifact 13: High point of Umayyad dynasty and reorganization of Jerusalem under Caliph al-Walid (died 715); Al-Aqsa mosque built on Temple Mount (before 725); widespread plague; John V becomes Patriarch of Jerusalem with reorganization of Patriarchate	768
711	Umayyad conquest of Spain; Roderic last ruler of Christian Spain; Mohammed ibn Kassim conquers Sind (India), adding it to Eastern Caliphate	772
714	Foundation of Ramlah as new administrative center outside Jerusalem; 715, Gregory II, of the formerly Jewish Savelli (Samuel) family, becomes pope (until 731)	
		773

717 Charles Martel, mayor of the palace, first Carolingian (until 741); 718, Constantinople survives Arab attack; Covenant of Umar (II) allows 40 Jewish families in Jerusalem; wealthy Jews purchase Mount of Olives; foundation of Quanzhou (Canton) under Tang

723 Willibald visits Tiberias

726 *Liber historiae Francorum*

732 Charles Martel turns back Arab armies from Spain at Battle of Poitiers/Tours

737 Charles Martel attempts to take Narbonne, under Muslim rule since 720

ca. 740 King Bulan of the Khazars adopts Judaism as the state religion in Crimea and Caucasus area

745 Theodore I appointed patriarch of Jerusalem

748 Earthquake strikes Jerusalem, completely destroys Tiberias

750 End of Umayyad Caliphate, beginning of Abbasid; Pueblo I, Late Pioneer Period, ball court at Pueblo Grande; earliest reference to Jews in Fustat; Pepin anointed like King Saul, becomes first Carolingian, the dynasty named for Charles Martel (until 888 in France); last Merovingian ruler, Childeric III, deposed by Pope Zachary and enclosed in a cell (died after 754); heyday of Champa, Indianized gold kingdom with Shaivite religion in Vietnam; ascendancy of Srivijaya on Sumatra, principal entrepôt between India and China

754 Pope Stephen of the Orsini family bestows on Pepin the title of Patrician of the Romans, he is succeeded by his brother Pope Paul I (757-67); Al-Mansur begins his reign; Boniface, the Patron Saint of Germans, assassinated by Frisian pagans (June 5)

759 Surrender of Narbonne to Franks and award of the city to Jews after an eight-year siege led by Pepin

765 Forgery of the Donation of Constantine (False Decretals); Filioque schism; Caliph Al-Mansur founds Baghdad with two Jewish quarters, visits Jerusalem in 771; King Pepin sends first exploratory mission to Baghdad, setting sail from Marseilles

767 Pepin launches conquest of Aquitaine from Narbonne under a Latin cross, rewarding his men with confiscated church titles and property; 768, establishment of Jewish princedom in Southern France by Carolingians on 700th anniversary of the destruction of the Temple in Jerusalem under the Romans; death of Pepin, the first Carolingian king (September 27); Anan ben David (715-811) founds Karaite sect (non-rabbinical), publishing The Book of the Commandments about 770

768 Caliph al-Mansur sends return gifts to the Franks through ten Jews of Narbonne, likely also with Makhir; lost privilegium in favor of Jews of Narbonne

772 Pope Hadrian I, of the Conti family of Tusculum (until 795), establishes Papal States (until 1870) and a papal dynasty: Stephen IV (816-17), Sergius II (844-47), Hadrian II (867-72) and Hadrian III (884-85).

773 Makhir, great-great-grandson of Bustanai, deposed along with his successor, the exilarchate not

stabilizing until Hisdai III, the son of his predecessor Natronai I (803)

775	Romani expeditionary forces convene at Rome and sail to Calalus, a multi-year voyage, Makhir (called Theodore) is Nasi and Exilarch in the West (artifact 18)	809
778	Roland slain at Roncesvalles (August 15)	810
781	Louis, son of Charlemagne and future emperor, becomes King of Aquitaine; Makhir leads Frankish and Aquitainian army against Saxons	814
787	2nd Council of Nicaea demands Jewish converts "return to Judaism to practice their religion openly"	812/822
788	Death of Emir ar-Rahman in Spain; capture of northeast Spain by Jewish marcher lords of Barcelona	817-824
790	First year of kingdom of Rhoda in Calalus, with Theodore king; Aachen, Charlemagne's "golden" palace begun (finished about 814); William (born about 769) becomes duke of Toulouse	820
791	Makhir of Narbonne named in cartulary of Cannes (December 5); Jewish principate becomes permanent institution with (lost) privilegium of Worms or Regensburg	823
793	Mahkir/Theodoric dies in battle in Pannonia fighting Avars (July 6); Charlemagne restores silver denier, with new silver mines opened at Melle and elsewhere	822-826
797-807	Charlemagne's embassy to Harun al-Rashid under Isaac (William, son of Makhir) sets stage for his coronation and establishes his protectorate in Holy Land; George, patriarch of Jerusalem; 801, Harun sends return embassy to Charlemagne, also dispatches ambassadors to Court of China; 807, second exchange of embassies between Charlemagne and Harun; Count Burrellus recaptures Ausona (Vich) on the Spanish March, which becomes a "purely" Jewish city for nearly 100 years	824-844
800-900	Colonial Period at Snaketown; Carolingian dynasty rules in West of Europe; Amittai, Hebrew poet in Oria, first of several generations of Ahimaaz literary figures in Southern Italy; Khmer Empire founded by Jaya-Varman II (802-850)	828 831
800	Charlemagne crowned Emperor of the Romans in Rome (December 25, 800, in Papal reckoning), with an embassy from Jerusalem beseeching protection; death of first king of Rhoda, the hero Theodore, accession of second king, Jacob, a Breton Jew (rules for six years); the keys to Holy Sepulcher and Banner of Jerusalem, military standard of its Frankish guardians (cf. artifact 13) are brought to Aachen through agency of William (Isaac), son of Makhir; Moses exilarch in Babylon (until 810)	832 838 839
803	William, nasi and count of Toulouse, captures Barcelona; establishment of March of Spain under the Jews; Samuel I, great-great-grandson of Bustanai, exilarch in the East (until 816)	
ca. 805	Writings like Dead Sea scrolls discovered in cave near Jericho; 807, Thomas patriarch of Jerusalem; third king of Rhoda, Israel I, a Frankish Jew, begins his rule, reigns for 67 years and dies in warfare (873); 804, *Seder Olam Zuta* chronicles the genealogies of the high priests and	842

exilarchs; Charlemagne issues new imperial currency with Christian cross and temple

809 Death of Caliph Harun Al-Rashid; Church of Jerusalem adopts a Frankish rite; 810, decree of Charlemagne about taxes to be sent to Jerusalem

810 Einhard mentions a Count Haimericus (Makhir) "once captured by the Saracens" (Aymeri, Makhir); Isaac II, prince (nasi) and exilarch (until 820)

814 Death of Charlemagne (January 28, ruled since 768); accession of Louis the Pious (to 840)

812/822 Death of William of Toulouse, son of Mahkir/Theodoric, at Bet-El, or Gellone, age 53 or less (yahrzeit May 28); Roda in Septimania an official mint

817-824 Pope Paschal I enriches churches of Rome with gold and silver (all carried off by Muslim raiders twenty years later); a showpiece is the mosaic of Jerusalem in Santa Prassede; he also restores Rome's "soldiers' church," Santi Giovanni e Paolo (first built 398)

820 Basil patriarch of Jerusalem; severe dispute over the Exilarchate, where David I, great-great-great-great grandson of Bustanai, rules until 840; Michael II emperor in Constantinople is pro-Jewish and thought to *be* a Jew

823 The Syrian Christian or Nestorian merchant prince Mar Sapir Iso arrives in Cranganore near Cochin in Kerala and receives grant witnessed by four Jews, Hassan, Ali, Isaac ben Michael and Abraham

822-826 Agobard of Lyon attacks rights of Jews, is reproofed by Louis the Pious; Judaism a "real threat" to the Frankish Church (Bachrach)

824-844 Formation of *gestes* that became Old French *Song of William*, discovered in 1903; monastery of Aniane falsifies his story and transforms him into St. William; Sulaiman, a Spanish Jew, visits Hebrew-speaking Jews in China

828 Louis the Pious issues instructions for merchants of the palace (*Praeceptum negotiatorum*), mentioning Jews foremost; Venetian merchants transfer relics of St. Mark, rise of Venice

831 Louis the Pious makes King Nominoe duke of Brittany, remembered by Bretons as Father of Our Country (died 851)

832 Under co-regent and later Holy Roman Emperor Lothar I, Jews provision and outfit the imperial army and courts

838 John VI patriarch of Jerusalem

839 Bodo, a deacon in court of Emperor Louis, converts to Judaism, takes name Eleazar, marries Jewess, adopts military dress of Jewish soldier and moves to Muslim Spain, and after 847 to Baghdad (?); Bodo's letters to Paul Albar later deliberately destroyed; Aethelwulf, father of Alfred the Great, is king in England (to 858); 840-857, Judah I, son of David I, exilarch

842 Oaths of Strasbourg in Latin, French and German between Louis the German (†876), ruler of East Francia, and his half-brother Charles the Bald (†877), ruler of West Francia , mark the dawn of Old French as separate language from Latin (February 12); Sergius I patriarch of

Jerusalem

843 Normans invade Brittany, killing the Frankish bishop of Nantes, Gunhard; 843, Dhuoda, wife of Bernard, duke of Septimania and imperial chamberlain (died 844), and sister or step-sister of Louis the Pious, sends handbook on noble behavior to son William of Septimania, count of Toulouse, assassinated by anti-Jewish partisans in Barcelona, 850; Charles the Bald debases currency; rise of Dorestade and Quentovic emporia in north

845 Pesikta Rabbati (midrash), composed 777 years after Fall of Jerusalem, maintains Jews have a right to live in the Land of Israel; 846, Muslims sack Rome, looting Old St. Peter's and other basilicas, including S. Cecilia in Trastevere, S. Prassede, S. Maria Maggiore and S. Maria in Domnica; Vikings capture Paris; anti-Jewish councils of Meaux and Paris; growth of Pseudo-Isidorian Decretals

850-878 New Branch of Makhiri in Spain under Marquis Solomon and his son Bernard; 852, Barcelona taken back from Carolingians by Moors and Jews; Aaron of Baghdad, "father of Jewish mysticism," brings the Cabala to Gaeta, Benevento, Oria, Bari, among his pupils is Moses ben Kalonymus, who takes it to Mainz and becomes "father of Jewish learning in Germany"; construction starts on mammoth Hindu temple complex of Prambanan in Java, dedicated to the Indian trinity of Brahma, Vishnu and Shiva; the Malagasy from Indonesia colonize Madagascar, where they mine and smelt iron and copper in huge amounts; Arab razzias cause decline of Provençal ports, including Marseilles, Narbonne and Arles

851 King Erispoe of Brittany, son of Nominoe, leads successful revolt against Franks, is assassinated by his cousin Solomon, 857; 852, Solomon, remembered by Bretons as St. Solomon, becomes king of Brittany under the Franks (assassinated 874)

853 Vikings plunder Nantes

856 Solomon patriarch of Jerusalem; earthquake in Palestine; Frotmund, French nobleman, makes pilgrimage to Jerusalem; birthdate of Israel III of Rhoda, grandson of Israel I, born at Rhoda; death of Rhabanus Maurus (born 776)

858 Pope Nicolaus I reproves Bishop Arsenius of Orta for wearing Jewish vestments and miter

860 Hilduin and Hincmar (died 882) attack Jews under Charles the Bald (ruled until 877); Theodosius patriarch of Jerusalem; ibn Kurradadhbah describes Rhadanites in *The Book of the Routes and the Kingdoms*

861 Grant of privileges on copper tablet (*chepped*) in Cranganore in Kerala, Southwest India, to Joseph Rabban, believed synonymous with the Breton Jew, Joseph, father of Oliver (artifact 5; see VII.4)

866 Louis the Stammerer, son of Charles the Bald, becomes King of Aquitaine, later King of West Francia and emperor

867 Bernard, a Breton monk of the monastery of Mount St. Michel, visits Palestine; Hadrian II pope (until 872), sees his daughter raped and she and her mother murdered in Muslim raid of Rome

869-883 Zanj Rebellion in Iraq; death of Lothar II, King of Lorraine, great-grandson of Charlemagne

872

873

876

877

879/

880

883

886

888

892

895

896

898

899

900

905

872 Last of Makhiri's descendants Bernard of Toulouse killed in ambush by Christian zealots sent by rival Bernard of Gothia; Hincmar of Rheims stigmatizes "Jews who pass for Christians" in Nantes

873 Fourth king of Rhoda, Israel II, reigns six years at Rhoda, dying in 879

876 Judicael (Yezekael) duke of Brittany (died 888); Judah the Hebrew a legate of the emperor

877 Death of Emperor Charles the Bald, accession of Louis the Stammerer (died 879); 878, Elias III patriarch of Jerusalem; death of King of Gwynedd, Rhodri Maur, greatest ruler, law-giver and hero-king of Wales

879/884 120,000 Muslim, Jewish, Christian and Persian merchants die in Canton Massacre during revolution in China

880 Banishment of King Israel III of Rhoda for freeing the Toltecs; earthquakes; 881, Charles III the Fat becomes emperor (died 888); confusion of exilarch line with pretenders and deposed rulers, until David II, 921

883 Toltec inhabitants return to Rhoda but keep out Romani

886 Death of Bernard Plantapilosa of Auvergne, grandson of William of Toulouse

888 End of Carolingian golden age and beginning of chaotic rule in the West

892 Aaron b. Moses b. Meir becomes head of Palestinian yeshiva; Charles the Simple king of France and Aquitaine; birth of Saadia Gaon in Egypt, influential rabbi who wrote the cabalistic text, *Book of Creation* (died 942)

895 Civil war continues in Rhoda, 3,000 killed (artifact 5b)

896 Death of Pope Formosus, who had a mosaic of Jerusalem installed in Old St. Peter's, and whose cadaver was dug up and put on trial in a low point of the Papacy

898 Death of Odo, first king of West Francia in the Robertian dynasty

899 In a sweeping reversal of Carolingian policy, Charles the Simple formally restores to the bishop of Narbonne all lands, titles and privileges enjoyed for the previous two hundred years by Jewish lords and tenants; Duchy of Gothia replaces Septimania; end of Jewish control of trade and the wine industry; death of Alfred the Great

900 Oliver's last date (artifact 3), 100 years since Jacob was king; Santa Cruz "red on buff" pottery, Pueblo II (to 1100); floods, cold, earthquakes, plague, crop failures, starvation, violence, depopulation, migrations, regime change; nadir of Byzantine Jewry; Karaite schism grows; Western Jews are called Bnei Romi; Yaso-varman builds new capital at Angkor Wat in Cambodia; closing of Mediterranean to Christian shipping

905 End of the Tang Dynasty and disruption of East-West trade; Silk Road begins to be more important than sea routes; Pope Sergius III of Tusculum takes as lover Marozia, wife of Alberico I, marquis of Spoleto, and daughter of Theophylact, Roman senator, and Theodora, senatrix, fathering Pope John XI and inaugurating a depraved period of Papal politics under the

Teofillatto, Alberichi, Crescenzi and Colonna families (until about 1050)

907 Viking occupation of Brittany (until 938)

910 William of Aquitaine, the last of the Mahkiri dynasty (died October 11, 927), founds Cluny; 911, death of Louis the Child, the last Carolingian in East Francia

927 Aymeri, bishop of Narbonne, named for Makhir the Nasi (until 977)

929 Death of Charles III the Simple

930 More and more Jews flee to Khazaria under persecution by Byzantine emperor Romanus Lecapenus

945 Baghdad falls to Buyids

962 Coronation of Otto I in Rome as first of new line of Holy Roman Emperors; beginning of Song Dynasty in China, with their capital Kaifeng the largest city in the world, having 1,000,000 inhabitants with an important Jewish population

970 Civil war breaks out in Tula; Sedentary Period, Sacaton in Phoenix, Rincon in Tucson; Fatamid conquest of Egypt and Syria; 966, rioters destroy and bury Christian sites in Jerusalem

984 Pope Sylvester II (Gerbert of Aurillac) attempts to aid a prostrate Jerusalem, creates "soldiers of Christ," a pre-Crusader idea; *The Book of Yosippon* is written in southern Italy in excellent Hebrew

987 Death of Louis V the Do-Nothing, last king of West Francia in the Carolingian line; Hugh Capet (reigned 987-996) is first of Capetian kings of France

1000 More than two million Jews in the world, most in Muslim lands; beginning of Aztec migrations to Mexico from area now called Southwest U.S.

1007 Rabbi Jacob bar Yekoutiel appeals to Pope against injustices of the king of France

1012 Destruction of Jerusalem, including all of Constantine's original Church of the Holy Sepulcher, persecution of the Jews under Caliph al-Hakim (died 1021), who blamed the Jews of Orleans for destroying Christian sites; ca. 1015 birth of the future "reforming pope" Gregory VII, Hildebrand Pierleoni, of a Roman Jewish banking family, highpoints of the Savelli, Pierleoni, Frangipani and Caetani families

1025 Solomon ben Yehuda gaon in Palestine

1033 Earthquake devastates Palestine; 1032, the Pierleoni converso Benedict IX, openly homosexual, becomes pope as a teenager and sells the papacy for 2,000 pounds to his cousin, Giovanni Graziano (Hebrew name Yochanan) who rules as Gregory VI, followed by his heir and nephew Gregory VII

1054 *Chronicle of Ahima'ats*, Hebrew story of Makhiri lineage back to Carolingian times

1065 Sunset Volcano erupts; Pueblo III (to 1300)

1066	Soldiers in William the Conqueror's army hear verses sung from *The Song of Roland* to stir them to great deeds before the Battle of Hastings; fire destroys Gellone
1095	First Crusade; Jews are massacred by marching Christians in Rouen and other places; a major turning point in Jewish relations with Christians
ca. 1100	*Geste of the Makhiri* composed as family chronicle, based on works by sons of Makhir, Nathan and Menahem; 1106-1134, Aymeri II is viscount of Narbonne
1130	Composition of *The Coronation of Louis* in Old French, with material on William of Orange; 1130-38, Anacletus II, the Jewish Pope (Pietro Pierleoni)
1143	Peter the Venerable mentions a King of the Jews at Narbonne and Rouen
1150	Tula declines; Tanque Verde and Tucson cultures
1160	Abraham ibn Daud, *Book of the Order of Tradition;* Benjamin of Tudela visits Narbonne
1175	Aztecs first arrive in Valley of Mexico from the Northwest; 1179 Tula burns
1197	Death of Countess Ermengard II, daughter of Aymeri II of Narbonne, and major patroness of literature and the arts
ca. 1200	Bertraud de Bar-sur-Aube composes Old French *Aymeri de Narbonne,* probably at the court of Marie de Champagne, the wife of Baldwin count of Flanders and first Latin empress of Constantinople (1174-1204); *Gesta Karoli Magni ad Carcassonam et Narbonam* is copied at Lagrasse, the original *yeshiva* of Makhir/Theodoric and William at Narbonne; collapse of Cambodia
1209	Pope Innocent III orders the twenty-year-long Albigensian Crusade in France, the prototype of the later "Spanish" Inquisition against heretics and Jews
1268	Old Synagogue in Trastevere on Rua Judaeorum near St. Cecilia burns with 21 Torah scrolls (August 28); community subsequently consolidates across the river in Rome
1306	Expulsion of Narbonne's Jews by Philip the Fair; property of last "King of the Jews," Momet Tauros, or Qalonymus b. Todros, sold at auction
1325	Collapse of town-life; Hohokam transition into Papago, Pima and O'odham; Snaketown, Casa Grande abandoned; Tenochtitlan founded; only 20 noble Toltec families claiming descent from Quetzalcoatl still living
1401	Shalom, last of the exilarchs in Baghdad, deposed by Tamerlane
1428	Beginning of Aztec Empire
1450	Protohistoric Period in American Southwest
1500	First arrivals of Navajo and Apache in Southwest; Columbus' voyages
1520	Cortez seizes Mexico City

1540	Coronado's entrada into Southwest
1694	Father Kino establishes mines and missions in Tucson area; Historic Period begins in Southwest
1775	Founding of Tucson
1822	Jean-François Champollion deciphers Rosetta Stone, inaugurates Egyptology
1824	Constantine Samuel Rafinesque, *Ancient History, or Annals of Kentucky: with a Survey of the Ancient Monuments of North America*
1837	Antiquarian Edward King, Viscount Kingsborough, dies after writing nine volumes of a lavish history of American Indians; among his conclusions was "the Toltecs were most probably Jews who had colonized America..."
1854	Gadsden Purchase makes Tucson part of U.S.
1857	Desiré Charnay begins his travels and discoveries in Mexico, including Tula/Tollan
1863	Territory of Arizona
1870	Heinrich Schliemann locates and excavates ancient Troy
1878	*The Handbook of Arizona*
1880	The Mine with the Iron Door found in the Catalina Mountains outside Tucson by Redoubtable Martin; Adolph Bandolier studies Cochiti and Pueblo Grande
1884	Pioneer Museum and Arizona Historical Society in Tucson founded; 1885, University of Arizona founded; 1889, Jesse Fewkes documents Zuni and Hopi Indians; 1893, Arizona State Museum founded
1897	Heinrich Gross, a German rabbi, publishes *Gallia Judaica* in Paris
1900	Sir Arthur Evans begins excavations of Knossos
1903	Desert Laboratory built by Carnegie Institution on Tumamoc Hill in Tucson
1915	Alfred V. Kidder, first archeology Ph.D., conducts stratigraphic excavations of Pecos for Peabody Museum; 1916, Bandelier National Monument created; University of Arizona archeology program part of anthropology department
1922	Howard Carter opens the tomb of pharaoh Tutankhamun; Byron Cummings explores Cuicuilco
1924	Discovery of first of the Tucson Artifacts, the Great Cross, bearing the date 800 A.D. (1AB); ancient Phoenician goldmines brought to light south of Lake Tanganyika in Africa
1927	Winifred and Harold Sterling Gladwin begin to uncover Hohokam culture at Snaketown and start Gila Pueblo Archaeological Foundation
1928	Termination of University of Arizona excavation on Silverbell Road site (March 9); adoption of

official position that Tucson Artifacts are worthless forgeries ("Final Report," 1930)

1954 Death of Byron Cummings; Charles di Peso becomes director of Amerind Foundation

1964 Thomas Bent publishes *The Tucson Artifacts: A Narrative Report of the Discovery, Unearthing, and the Failure of the Subsequent Investigations to Solve This Mystery*

1972 Death of Thomas W. Bent, Sr.; New York rabbi Arthur J. Zuckerman (December 16, 1907 - January 6, 1990) publishes *A Jewish Princedom in Feudal France 768-900* through the Center for Israel and Jewish Studies at Columbia University

1975 Cyclone Covey publishes *Calalus: A Roman Jewish Colony in America from the Time of Charlemagne Through Alfred the Great*

1991 Peabody Professor of North American Archaeology and Ethnography Stephen Williams (died 2017) ridicules the Tucson Artifacts in *Fantastic Archaeology*

1994 Thomas W. Bent, Jr. gives Tucson Artifacts to Arizona Historical Society

2004 Death of Thomas W. Bent, Jr.

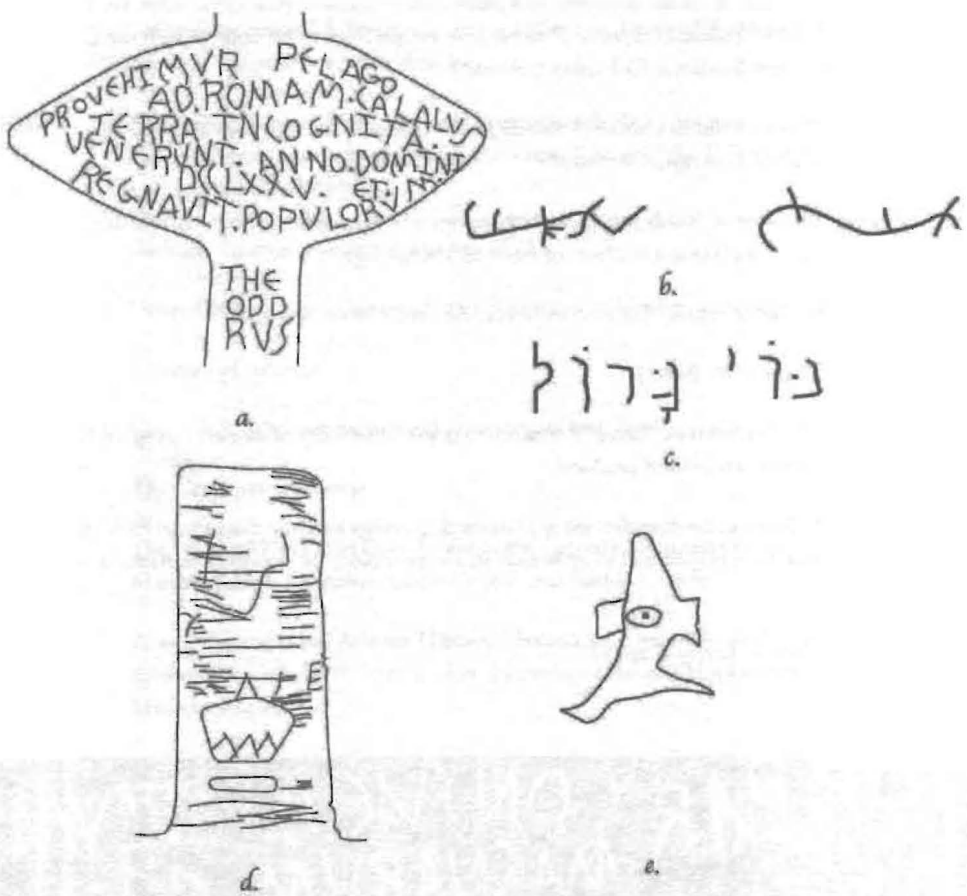
2009 *Journal of the Southwest* publishes "Romans in Tucson? The Story of an Archaeological Hoax," by Don Burgess, a television producer

2011 Kenneth L. Feder in his *Encyclopedia of Dubious Archaeology* calls the Tucson Artifacts "frauds . . . an elaborate hoax perpetrated to show that an ancient colony of Jews lived in Arizona in antiquity"

2013 Death of Cyclone Covey at age 91



Comparison of Tucson Artifacts writing (right) with ancient Roman law tablet. The square capitals on left come from CIL I 2², 2925; see P. Weiß, "Zu einem neuen Fragment einer Tabula Legis." The only differences are that the earlier text, a sworn oath formula with the words per Iovem, or "by Jove," was incised with a metal scalprum in bronze and the later document was engraved with a sharp instrument (metal or wood) in wax and then precision-cast in lead from a ceramic mold. The later script admits medieval letter-forms such as uncial E. This official inscriptional type of writing was used for statutes, decrees, treaties and edicts in the lands of the Roman Empire for over a thousand years.



Six writing systems: a. Latin, b. Chinese seal script, c. Hebrew, d. ogam and runes, e. Mesoamerican glyph.

INTRODUCTION

Extraordinary events were taking place in the year 775. Baghdad was the capital of the world. Thanks to advances in ship design and navigation, the whole earth formed for the first time an international ecumene, a unified trading zone. At this auspicious moment in history, a group of Gallo-Roman traders and Frankish expeditionary forces including Jews from Brittany, Wales and Gaul set sail for Egypt, Palestine and Persia. They sought the fabled riches of Terra Incognita (Unknown Land) beyond India and China. Jews everywhere looked for the appearance of the Messiah. It was seven hundred years after the fall of Jerusalem. Now the Holy Land was becoming a protectorate under the Frankish king and Western emperor Charlemagne, son of Pepin. Commerce was booming. Knowledge and science were about to enter upon a renaissance. The Papal States sprang into existence to last another thousand years.

Charlemagne had just conquered Italy and allied himself both with the Byzantines and with the Abbasid Caliphate. The illiterate, six-foot-tall, squeaky-voiced Frank, who adopted the name David and was to go through as many wives and concubines as his biblical namesake, was thirty years old. He was a steely leader, with a brilliant career of ruthless conquests and canny political moves before him, one that would make him the first Holy Roman Emperor and earn him the title in posterity of Father of Europe. His deeds insured him a place as the foremost hero in the nascent epic literature of France, Italy, Spain and Germany, the so-called Matter of France.

Mercantile empires were forming in Central Asia. Revolution had toppled the Umayyad caliphate, replacing it with the Abbasids under Al-Mansur. Baghdad was considered the world's most powerful and sophisticated metropolis. Harun Al-Rashid would found the famed House of Wisdom there, a research center to rival the ancient library at Alexandria. The Tang Dynasty ruled in China and soon reached the acme of innovative and creative contributions to world civilization. The Tang capital of Chang'an and the Chinese emperors' major port at Canton numbered over a million inhabitants each. In Cholula in Mexico on any given market day there may have been as many as 50,000 people buying and selling wares ranging from

housing materials and foodstuffs to metals, leather goods, beads, bells and pottery.

In 560, the Chalchihuites Culture (Precious Stone Tradition) introduced the American Southwest's first city and town life via a chain of fortresses and thousand-mile trade routes. These reached from Michoacán in West Mexico up both flanks of the Sierra Madres and along the Pacific Coast. Spearheaded by international merchants, among whom Jews, Chinese, Tarascans and South Asians predominated, and spurred by the mineral wealth in what is now Arizona and New Mexico, the conquest and exploitation of Calalus (Desert Peoples, Hohokam) produced an efflorescence of trade and prosperity rivaling that of the Valley of Mexico. Known as *pochteca* (traveling merchants with a paramilitary function) and *trocadores* (traders), a sophisticated, multi-ethnic ruling caste developed the region's turquoise, salt, slaves, shell, peyote, gold and silver. Jacob, the second king of Rhoda, was described as "swimming" in gold.

A *pochtecatl* (the singular of *pochteca*) is a member of a hereditary class or ethnic group with its own rites, feasts, courts, hierarchy, guilds or insignia and patron deity. The Romans of Calalus worshipped the God of Israel and spoke Latin, while the Toltecs of West Mexico brought their gods Tezcatlipoca and Quetzalcoatl and spoke the Tarascan language, of unknown origin, as well as Nahuatl, the lingua franca of the vast Uto-Aztecan linguistic zone. Like the Jews of Europe, *pochteca* dealt mostly in exotic luxury goods of small weight and high value, such as spices, gemstones and feathers.

It was the heyday of trans-Pacific influence in the Americas, a period of shaft graves, gold and copper bells, the introduction of zero in mathematics, a new calendar of Asiatic origin, Hindu-Buddhist styled temples with lotus motifs and serpent staircases, Chinese-styled censers and braziers, Cambodian stepped pyramids, Ganesa the Elephant God, the Makara monster, colonnettes, fretworks, stupas and huge timbered ships. The Hindu merchantman carved in relief at Borobudur, Java could have carried 1000 tons of freight. A shipwreck from about the year 838 found in the waters between Borneo and Sumatra in 1998—near the capital of the Shaivite, or Shiva-worshipping, kingdom of Srivijaya—opens a window into the times. It contained mostly ceramic wares from the Changsha kilns of Hunan Province, China, and had ship-building features from Arabia and India. The cargo was stamped with Chinese seal script similar to the marks on the Tucson Artifacts. Lead and spices appeared among its exports. Indeed, if this ship was not owned or used by the very same Rhadanite Jews responsible for the Tucson Artifacts it certainly could have been, for it provides a textbook example of the carrying goods, traffic patterns and sea lanes Jewish merchants pursued at the zenith of their activity.

By 900, much of this cultural and economic upsurge was gone, erased by the hand of history in catastrophic events that swept the Christian as well as Arab world. As the elderly Oliver in Calalus signed the last entries and inscribed his final surviving words on artifacts exhumed in Arizona more than a millennium later, civil war gripped the Toltec Chichimec colonies in ancient Mexico. Violent northern tribes took advantage of the natural disasters and internecine fighting and wiped out Roman Rhoda on the site of Tucson in a single day.

The Tang Dynasty fell. The Abbasid Caliphate slipped into decline. The squabbling heirs of Charlemagne tore apart his empire with bloody feuds. Murderous bands of armed nobles trampled peace underfoot in city and countryside. The Papacy became a sewer of corruption and depravity, entering its lowest point. Judaism was riven with internal schism and apostasy, while anti-Jewish tendencies swelled to virulent proportions among Christians, to peak during the First Crusade. Viking and Muslim raids laid waste most of Europe. There followed a century without writing, without recordkeeping. Latin decayed, morphing eventually into French, Italian and Spanish, while its place was taken in barbarian lands by German, Anglo-Saxon and other previously unheard-of tongues.

Climate change buried the Tucson Artifacts under a six-foot mudslide on the Santa Cruz river. Trade ground to a halt and the sea lanes to China and across the Pacific Ocean stagnated and slowed. The new Dark Ages would not begin to lift until after the year 1000, when most of Christendom awaited the Resurrection and Last Judgment of souls. But the end did not come as expected. The new Fatimid caliph Al-Hakim's razing of the Holy Sepulcher in Jerusalem and destruction of Christian and Jewish sites in 1009 sent a thunderclap throughout the West as resounding as the sack of Rome by Goths in 410.

The story of merchant-adventurer Jews active in pre-Columbian Mexico must be understood against the backdrop of early medieval history in Europe and Asia as well as the colonization by Pacific-facing Mexican cultures of the U.S. Southwest. Cross-cultural and interdisciplinary perspectives are necessary. Although they called themselves Romans, and the first three kings came from what is now France, these long-distance voyagers were part of an international trading world that extended from Far West to Far East, touching points in Arabia, Africa, India, Cambodia, Vietnam and Indonesia. They were known as Rhadanites, or Rhodanites. Sallam, a Jewish merchant from Spain or Khazaria, was able to converse in thirty languages on his journey across Central Asia to the Great Wall of China in 845. The Rhadanites spoke Frankish, Latin, Greek, Hebrew, Arabic, Persian, Spanish and Slavonic according to the Arab geographer Ibn Kurradadhbah.

The term Rhadanites or Rhodanites found in Ibn Kurradadhbah's writing can be traced to Rhodes (Isle of Roses), the source of important colonies in Gaul and of all commercial law in the ancient Mediterranean. In Mesoamerica, our Rhadanites observed Toltec commercial law and sealed their records with *ulli*-drops, the Olmec equivalent of today's watermarks and digital signatures.

The present anthology of readings offers a choice of texts and documents aimed at illuminating these geographic and cultural connections. Most readings are translated from Latin; some are taken from Arab, Hebrew, Greek, Old French and even Chinese sources. They range from a Buddhist monk's description of Fu-Sang, early church councils and the emperor Justinian's codification of Roman civil law in the early sixth century to Arab geographers and copper plates of Indian rulers in ninth-century Kerala. The Hebrew Book of Yosippon is an important source for Jewish history, set down in its present form in the eleventh century but deriving from much older works. Most of these readings dovetail chronologically and

geographically with the very timeframe of the Tucson Artifacts. Four accounts of the coronation of Charlemagne in Latin sources relate to the year 800, a date mentioned on the Great Cross. The Carolingian embassy to Harun Al-Rashid and establishment of Frankish hostels and pilgrim churches in Jerusalem come from the same time. So too the charming tale preserved by Notker the Stammerer about Charlemagne, who explained the differences between a Viking longboat, Breton cargo ship and Jewish merchantman.

A famous saying of the Roman historiographer Arnaldo Momigliano was there "was no Jewish history between the fall of Jerusalem and the Italian Renaissance." Michael Meyer (*Jewish Identity in the Modern World*) further commented, "There was no Jewish history-writing between Josephus and Isaak Markus Jost" in the nineteenth century. We know very little about Jews in early medieval Europe. Except for what can be spun out from a handful of funerary epitaphs, some family chronicles and a scattering of religious texts, it is a lacuna. Into this cryptic void one may now interject a major historical monument that sheds as much light on Western Jewry as on Jewish relations with Jerusalem, Babylon, Egypt, India, China and Mexico.

It is a period when Jews were holding their own against Christian zealots, who condemned them for their out-of-date beliefs and foreign ways. Jewish merchants were greatly admired and appreciated. Carolingian officials converted to Judaism and moved to Arab lands, where Jews felt more at home and enjoyed fuller rights. It is a time when there ruled a Jewish prince in Southern France whose alliance with the Carolingians became the stuff of epic poetry. Pepin, Charlemagne, Louis the Pious and Charles the Bald granted Jewish merchants special privileges. Charlemagne's soldiery in Palestine was not only a help to Christian pilgrims but guarantee of overall good relations with the Arab world. Those who served Pepin's Latin cross and the Patriarchal Cross can be viewed in some respects as forerunners of the Templars. Rhadanites were devout Jews of Rabbinical orientation. They financed the purchase of Jewish sites in Jerusalem and carried writings, especially mystical books and halakhic responsa (verdicts on questions of Jewish law) from one end of the world to the other. They were also responsible for helping spread into Western tradition the Sanskrit animal fables of the Panchatantra, Jewish fox fables of the East, liturgical Jewish poetry (Piyyut) of the Land of Israel and Arabic writings in science, medicine and mathematics.

Templar and Freemason esoteric traditions can be traced back to Jewish Merkabah mysticism in Babylon and Jerusalem, The Good, or Beautiful Land. Levites and Israelites named Joseph, Theodore, Jacob, Israel and Saul mentioned on the Tucson Artifacts were well educated merchants active in the high-profit, long-distance spice and metals trade. Belgian medievalist Henri Pirenne has drawn attention to Jewish merchants' dominant role in trade in his book *Mohammed and Charlemagne* (VI.1). After papyrus, pepper and incense became unknown under the late Merovingians with the closing of the Mediterranean and eastern routes to India and China, the Jews reopened the supply of these and other goods in Europe. If they did not make the world go around they at least brought it together at a time when Christian and Muslim warred. No Christian could set foot in Muslim lands and no Muslim

was allowed within the borders of a Christian country.

Our section on India and China (VII.) will answer at least what is probably the most frequent question people ask about these records. How did "Romans" get to Arizona and what were they doing there? The answers can be seen in the readings devoted to maritime commerce. These start with the ancient treatise *The Periplus of the Erythraean Sea* and continue through several Arab accounts about the luxury imports of India, Indochina, Indonesia and China. The sea lanes and trade winds fostered by the Indian Ocean monsoons and fast-moving currents of the West Pacific Warming Pool along with the "conveyor belt" of the Japan Current made a seaborne journey from Egypt, Arabia and Persia to India, the Spice Islands, China and the Pacific Coast of America the most profitable one in all commerce for nearly a thousand years. It is believed Indian and Indo-Chinese ships began to explore the Pacific Coast of North and South America from about the second century. Only after the fall of Canton in 877 did international shipping centered on the Spice Islands decay and the emphasis shift to the overland Silk Road.

Section VIII, "Mining and Metallurgy" covers a variety of out-of-the-way topics. I present several reports about mining in the American Southwest and Mexico proving the Spanish simply followed in the footsteps of indigenous peoples, opening very few new mines. American Indian turquoise mines go back to about 600 CE. The Mine with the Iron Door in the Catalinas was rediscovered and lost again in 1880 and may actually have been worked by our Romani (VIII.6). The old, old legend of "White Strangers and Papago Gold" (VIII.4) seems to concern America's medieval Jewish visitors. The dark side of mining history in the use of slave labor, mostly women and children, is touched upon by a passage from the lost Greek author Agatharchides, a geographer of the second century BCE.

Prospecting, refining and the technical knowledge necessary for smelting gold and silver from different ores are subjects covered by several selections. Finally, "The Tucson Mining Districts at the Dawn of American Settlement" (VIII.11) presents a detailed survey of the oldest mines in the mountain ranges surrounding Tucson, what ores they were known for as well as how they were worked and when and by whom.

Turquoise was mined in the same places with lead and silver-gold ores. A single turquoise mask was worth a king's ransom, and bits of the "god stone" substituted for currency. At the center of it all were wealthy Toltec Chichimec merchant elites of Hohokam Country in the Tucson basin with their jealously guarded mines, sprawling cities with ball courts and temples and irrigation canals feeding broad fields of maize and other crops.

If anyone wants hard evidence of transoceanic contact, colonization and trade between the Old World and the New, complete with names, dates and locations, they need look no farther than the display cases in the lobby of the Arizona Historical Society in Tucson. The Tucson Artifacts shine a strong light not just on Southwest U.S. archeology and Mexican city-life under the Toltecs but on medieval Western Europe during a critical time of recovery and revival. They also provide perspectives on the early period of the Abbasid caliphate; the golden age of Rabbinical Judaism; the eventful centuries of the Gupta and other empires in India; the

spread of Hindu-Buddhist civilization to Southeast Asia and Madagascar; and the important accomplishments of the Tang and Zhou dynasties in China (618-907), a period of unsurpassed artistic and technological advances.

Foundational to the present publication has been the publication in 2016 of the book *Album of Photography with Transcriptions and Translations of the Medieval Latin.* Without a complete, accurate set of high-resolution photographs of the Tucson Artifacts—so ill-served anyway by representations in print, on TV programs and through online media, and difficult to capture with a camera—little progress in studying them could be achieved.

This second book goes a step further. It takes its inspiration from the classic compilation by Jewish-Italian-American historian Robert Sabatino Lopez, *Medieval Trade in the Mediterranean World: Illustrative Documents.* Selection VI.3 below reproduces his text "There Are Three Types of Merchant." This was translated by Lopez from the Arabic of *The Beauties of Commerce,* a late ninth century work by a prosperous merchant from Damascus. Our selection describing the Rhadanites, "Routes of the Jewish Merchants Called Al-Radhaniyya" (VI.2), is quoted from Lopez' translation of an extract from *The Book of the Routes and the Kingdoms* (mid-ninth century). This famous passage makes the first and only known mention of Rhadanites, or Rhodanites. The Tucson Artifacts agree with it extremely well in all particulars. They provide firsthand documentary evidence of Jewish merchants speaking Western European, Arabic, Persian and other Eastern tongues.

Any anthology winds up being subjective, open to charges of bias, personal opinion, mistaken assessment and other limitations, space among them. I have confined myself for the most part to the eighth and ninth centuries. The selections featured here stem primarily from that period, the same years as the Tucson Artifacts, and relate to them directly. The majority were written by authors in the better-known traditions of the West, chiefly Latin. Joining these are works in more exotic languages, including Tamil-Malayalam, Arabic and Cherokee.

Because of the multicultural nature of the Tucson Artifacts, I have striven for a certain degree of inclusiveness and extensiveness. Much must remain tentative and incomplete. Each reading is accompanied by a brief explanation placing it in its historical context and spelling out how it pertains to the Tucson Artifacts. These mini-prefaces are necessarily deficient in depth and documentation, but this is something I hope to make up for in a third publication on the whole topic of the Tucson Artifacts.

All translations from Latin are my own. Among them is a key passage from the mid-ninth century Carolingian author Hincmar of Rheims, "Jews Calling Themselves Christians" (IV.11). This witness to the existence of Breton Jews passing for Christian in the city of Nantes has never before appeared in English. Likewise, I have translated into English for the first time Rhabanus Maurus' treatise "On the Battle Readiness of the Roman Military" so that readers can obtain an inside view of Carolingian military theory as it bears on the Tucson Artifacts (IX.2).

There are two diplomatic documents of particular interest. One, in Latin, is the "Cannes Land Grant under Charlemagne" of 791 (III.5), a charter from the emperor himself

confirming Count Makhir of Narbonne, whom we identify with the "ruler of the peoples" mentioned by the Tucson Artifacts under the name Theodore and year 775 (nehushtan 18-2). The other, in Malayalam and Hebrew, is a celebrated copper plate preserved in Cochin synagogue and dated 861. This document grants aristocratic privileges to Joseph Rabban, a known Rhadanite, and appoints him head of the foreign trade colony in Kerala. We suggest he is the same as the learned Josephus eulogized by his son Oliver in artifact 5.

How do we know Jacob, Oliver and other of the adventurers came from Brittany? Not only is Brittany explicitly named as the origin of Jacob, the second king, but there are markings on many of the artifacts in an ogam alphabet common in Breton, Celtic and British lands. The variety is called Romesc Breas (Roman Breton, #31) in The Book of Ballymote, which lists ninety-three styles. On the Albion Cross, a gloss in ogam, reading from left to right, spells *da* ("good") and identifies the Romani colonists as coming from Beaulande, the Holy Land, in other words as Jews.

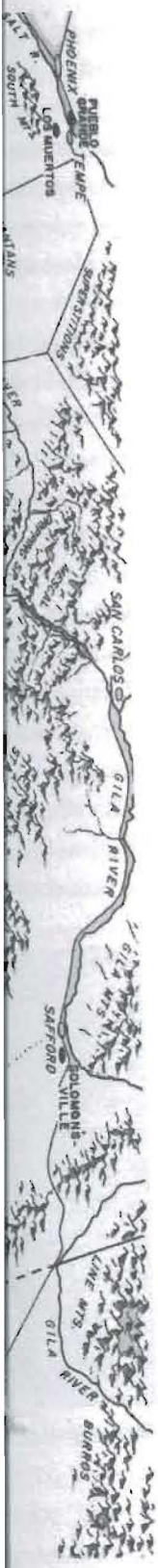
The Tucson Artifacts did not drop from the sky. They are not fake news from a conspiracy of hyper-diffusionists. It is impossible to overstate their importance for the study of pre-Columbian Southwestern U.S. and Northwestern Mexican history. They are real records of living, breathing, thinking (and literate) inhabitants of the Toltec Chichimec region of Northwest Mexico and Southwest United States in the years between 790 and 900, corresponding to the Pioneer and Colonial periods of the Hohokam Culture. Their inscriptions are not hard to read or understand once recognized. Everything they tell us fits with what we know from archeology and supplements it. It is my hope that this collection of hard-to-find texts relating to the Tucson Artifacts' cultural background and historical context fosters a better understanding and appreciation of an important lost chapter in America's past.



Ogam gloss in Old Breton on the Albion Cross, reading left to right da ***("good").***



MERCHANT ADVENTURER KINGS OF RHODA



I INSCRIPTIONS AND TEXTS

The Tucson Artifacts are lost-wax, cast-lead ceremonial objects inscribed with medieval Latin historical texts and memorials of leaders with names such as Jacob, Israel, Benjamin, Joseph, Saul, Isaac and Theodore. Some also contain Hebrew phrases like "eight divisions" and "a great nation," while others display commemorated leaders' portraits, ships, trademarks in Tang-era seal script, temples, a Mesoamerican glyph, sacrificial fire, an anchor, Romanesque-style angels in glory and other drawings. Their iconography includes the Ten Commandments and cult objects like spice spoons, carpenter's square, Frankish axes, snakes and trumpets. There are also military anthems and mottos. A series of thick one-sided double crosses, joined like sealed albums present what are clearly records signed by OL (Oliver), with dates ranging from 560 to 900 A.D. The overarching provenance is declared by the makers of the artifacts themselves to be Roman (Romani, monogram R), a term tantamount at this time to European. This claim to nationality is further divided into Levites (L) and Israelites (I). One of the stand-out emblems depicted is a triple tiara, a symbol of Jewish priesthood associated with the Mesoamerican figure of Quetzalcoatl.

Although the writing has struck some modern viewers as ill-formed and crude, it is easily recognized and can be authenticated without any question as a type of square Roman capitals used for records housed in temples and other depositories of antiquity. Called *scriptura monumentalis* (script for writing on monuments), it was used on bronze panels and coins. Its presence always communicated *romanitas*, urbanity and officialdom.

Composition of the inscriptions, which irregularly fill a cruciform plan, shows they were probably copied from rough drafts in cursive on wax tablets. The drafts could have been dictated by Oliver, who signed the resulting monuments and was evidently keeper of records and master of the military recruits (*campidoctor*). Certain scribal mistakes confirm that the engraver worked from an original with formulae and abbreviations. For instance, the Roman numeral *III* was misread and rendered *Septimus* (VII), and the word *post* (after) was written

twice. It was always an engraver's responsibility how to engross and lay out a draft. Engravers and epitaph makers prided themselves on their craft and were trained to put in self-validating schemes of cryptography. For instance, the number of letters in a memorial (in the original Latin, with abbreviations counted as expanded into whole words) might correspond to the total number of months a person lived.

Much could be written about the medieval Latin, but this does not seem the most appropriate place to do so in a way that would do the subject justice. Suffice it to say that the language is not unusual for the time. In annalistic manner, for instance, the accusative absolute substitutes for the ablative absolute, a usage in history writing that goes back to Ennius (239-169 BCE). The composer uses *inter* (classical Latin for "between") to render such expressions as "Israel II ruled for six years," a usage paralleled by *entre* in Old French. Similarly, *memoria* is spelled *memoia*, etc. Certain numerological schemes are employed in the layout and planning of the inscriptions to highlight names and events as in formal epitaphs (see IX. Cabala and Esoteric Traditions).

Air holes are apparent on the finished works, whose rough exteriors show that the casting of the lead took place in the same desert environment where the artifacts were later excavated, probably in a mining cave. One can still detect impressions of gemstones, beads, pearls, debris, sand, gravel and even mesquite leaves captured in the "floor" of the casting process. A greenstone has been stuck on the back of one of the artifacts, evidently in reference to the Romani's Chalchihuites allies and trade partners, the Chichimec Toltecs of Northwest Mexico (Those of the Green Stone).

The Latinity of the inscriptions is not atypical for the so-called Dark Ages. There are uncertainties about orthography, case, syntax and tense, but the register is classical, with allusions to Vergil, the Bible and Roman law. According to the medievalist Rosamond McKitterick, the Carolingian Renaissance prolonged "the ongoing connection between written and spoken languages far into the ninth century." Moreover, one could speak in a Romance tongue and the words be recorded in classical Latin, as innumerable legal documents prove. Roger Wright, another medievalist, maintains that the written and spoken languages of the Carolingians were the same, with the scholars assembled around Charlemagne under Alcuin only reforming the spelling. This means that the texts and phrases of the Tucson Artifacts could have been read aloud in ceremonies in something approaching Old French, or even translated by the lector into something like Old Breton, which may have been the language of synagogues in Oliver's experience. Significantly, we have glosses in a Brythonic language written in Celtic ogam. The artifacts were certainly intended to be read aloud. Hardly anyone read silently until modern times.

The Hebrew of the Tucson Artifacts is Masoretic (seventh to tenth centuries). It is known that Jews in Francia, Spain, Italy and other places in the West spoke Hebrew in daily life. Carolingian scholars hired Hebrew tutors from the local population. Hebrew was one of the vernaculars frequently heard spoken in Jerusalem, Babylon and Egypt. It was the common language of the Rhadanites.

It is apparent that the author's mother tongue, however, was not Latin but a non-Romance vernacular. On the finished artifacts are numerous marginal Brittonic glosses, incised before or after the casting process in ogam. A clear example is the Old Welsh/Breton/Cornish word *da* scratched as a calque above the word ROMANI on the Albion Cross (4A). It means "good" in the same sense as in the captions TOB (Hebrew for "good") below temples on other artifacts. These references to "Good" emphasize the identification of the Romani with the Land of David, or the Holy Land (Beaulande in Old French chansons). The same two letters in the ogam alphabet, *daur*, named after the oak, and *ailm*, named after the pine, appear in annotations along the edge of the Judas-Benjamin-Isaac Cross.

This cross (6), also signed by Oliver, has a round temple labeled TOB representing the Holy of Holies on the Temple Mount, along with a brazier, ship, anchor, spice spoons and Mesoamerican glyphs. On the front, in addition to the three honorees' busts, is a miter beneath the letter S (standing perhaps for *sacrum* "sacred") annotated with the letter *geirt*, or Q, the apple tree of the ogam alphabet. Composed of five long strokes, it seems to designate Quetzalcoatl. Beneath is the eight-sectioned field emblem of Calalus, the military motto VOE ("Vincit omnia exercitium," "Training conquers all"), a Frankish axe and a Tang-style trade seal. Oddly, neither the inscriptions nor the symbols on the crosses seem to be arranged in a fashion that complements or ornaments the form of the cross. It is almost as though the cross was an accidental background. This is not true of the nehushtans, which reveal careful artistic design and more expert modeling.

To compare Oliver's work with a corresponding portion of the *Annales Cambriae* (Annals of Wales), also written in Latin, we see that the Tucson Artifacts are a bit more fulsome and literary. The Welsh annals are briefer, plainer and more condensed.

885 Hywel died in Rome.

887 Cerball died.

889 Suibne the wisest of the Irish died.

892 Hyfaidd dies.

894 Anarawd came with the Angles and laid waste Ceredigion and Ystrad Tywi.

895 The Northmen came and laid waste Lloegr, Bycheiniog, Gwent and Gwynllywiog.

896 Bread failed in Ireland. Vermin like moles with two teeth fell from the air (comet?) and ate everything up; they were driven out by fasting and prayer.

898 Athelstan king of the Saxons died.

900 Alfred king of the Gewissi dies.

These are works of art and records of an official and esoteric nature. They combine elements of Judaism, Christianity, Celtic culture, military life, exotic lands and trade. Their language is one of elegant simplicity and expressive succinctness. The geographic focus is on Jerusalem

and the city of Rhoda in the New World. The Tucson Artifacts are perhaps unique in offering this particular combination of cultural interconnections. They pose formidable challenges of interpretation and evaluation to experts in several fields.

1. Theodore's Conquest of Rhoda

Of the eleven Latin inscriptions signed by Oliver, this one stands out as the best composed and most celebrated. The Great Cross was the first of the set of strange ceremonial objects bearing Latin and Hebrew unearthed by chance in 1924 outside Tucson, Arizona and now in the keeping of the Arizona Historical Society. Unlike so much of the evidence for Old World contact and influences in pre-Columbian America, which has to be pieced together and defended with complex arguments, the Tucson Artifacts constitute a self-contained, complete, easily readable and self-proved historical record. The Great Cross happens to have been the first that was found, on September 13, 1924, and there has been nothing like it since. Its discovery was instantly sensationalized in the headlines of the day (see II. Newspaper Reports). Not only do we learn the names and nationalities of the first three "Roman" governors (silvanus, cf. Pima si'wan, English swami*) of Rhoda (probably the site of Tucson on the west side of the Santa Cruz River), as well as the geographical setting for their exploits (Terra Incognita, a label for North Mexico that persisted on maps until the 18th century), but also we are forcibly struck by the date January 1, 800. Casually mentioned, almost carelessly recorded, and improbably preserved, the information places the events exactly within the context of Charlemagne's rise to emperor (Christmas 799, or New Year's 800) and is consistent with his known favoritism to Jews (called Romani) and interest in gaining gold, spices and other riches from newly forged long-distance trade connections extending through the domains of the Caliph in Baghdad. All the incongruous, unlikely elements that make the Tucson Artifacts a unique and seemingly improbable witness to pre-Columbian history are introduced in this brief annalistic text—Jewish and Christian symbols, Roman and Barbarian law, Old World and New World peoples, classical literature and the Bible, military and religious themes. From 1AB. The Great Cross (900), in* The Tucson Artifacts *(2016), pp. 2-7.*

To the memory of Romans (*Romani,* Gallo-Romans and others): to Brittany (*Britannia*) and Albion's Jacob (Iago), to that second Aëtius, Theodore (Tudor), and to Israel of the Seine Province in Gaul, consuls of mighty cities with seven hundred soldiers each. A.D. 800, January 1.

We are carried by sea. Calalus (Hebrew "empty, all used up," Hohokam) is Terra Incognita (Unknown Land). The Toltec (Builder Race) governor was as a king ruling widely o'er the peoples (Vergil, *Aeneid* 1:21). They were transferred, Theodore deploying his troops before the city of Rhoda (Rose-City), and more than seven hundred captives were taken. Not one of them in the city was exempted from gold (*auro*). Theodore, a true man of the highest valor, reigns for fourteen years. Jacob reigns for six, God aiding him. Have no fear. In the name of (the God of) Israel. Oliver.

Swimming with gold (*urre*) was Jacob. With God helping him, he reigned with a strong hand (Deut. 26:8) in the way of his ancestors (Lev. 26:45). Sing unto the Lord (Ps. 67:5, 95:1, 87:1). May his fame live forever (Ps. 110:10, 113B:18). Oliver.

2. Whole History in a Nutshell

As the keeper of history under its kings, Oliver composed this brief timeline of events at Rhoda, based no doubt on earlier materials. It appears on 3AB, the second of the leaden inscribed double crosses recovered from the Silverbell Road find site. From The Ab Ovo Cross (900), in The Tucson Artifacts *(2016), pp. 10-13.*

From the beginning (lit., "from the egg"), A.D. 790-900. Naught but by the cross. While war raged, Israel died. Pray for the soul of one of Israel. May the earth lie lightly upon thee. As He was unto our fathers, so may God be unto us (I Kings 8:57). He adds glory to the glory of our forefathers. Israel was a defender of the faith. He reigned sixty-seven years. Israel the Second reigns for six years. Israel III has now begun his reign at twenty-six years old. It has been a war to the death. To vanquish or die. Flourishing with ancestral honor, day after day.

In either event, however, our spirits will not be broken, thanks be to God. With time slipping by, on the other hand, that font and source of evil, now comes our final day and the unavoidable end. I the Lord am with ye (Is. 52:6). Oliver.

3. Romans Across the Sea

Continuing the series of finds and recording the names of the first two kings of Rhoda is this single leaden cross brought to light on November 30, 1924 by Charles E. Manier. Rougher than the others, it seems to have been made by different hands although its Roman capital script and gold infill lettering are the same. Was it made as a single cross, possibly an unsatisfactory attempt, or did the other half get separated from it in the catastrophic mudslide that buried the whole set of ceremonial objects of the Romani in 900? Could its other half still lie buried in the sediment and caliche on Silverbell Road? From The Albion Cross (9th cent.), in The Tucson Artifacts *(2016), pp. 14-55.*

Levites
+
Albion
Theodore (Tudor, Tewdr)
Jacob (Iago)

(We are) Romans carried (across the sea)

4. Benjamin, Joseph and King Israel III

The Latin text on this artifact is the longest and most complex, taking the form of telegraphic entries much like the Anglo-Saxon Chronicle from the same time period. Set down in 900, it apparently captures information from previous efforts at record keeping as well as five hundred years of oral tradition, as glimpsed in Oliver's mention of his father Josephus, or Joseph. There is also a degree of analysis and introspection. Oliver's personality comes through when he complains, "Israel turned his attention to creating priests," and remarks, "Ours is rather a life of rulers of men." Because of this subjective dimension the Tucson Artifacts rise above mere annals. Note that the entry from 895 is datelined simply Terra Incognita. At this time, Oliver and his men had apparently removed from the citadel of Rhoda to a temporary camp in the countryside nearby, taking their ceremonial objects with them. From The Josephus Cross (900), in The Tucson Artifacts *(2016), pp. 16-23.*

Benjamin ruled o'er the peoples. It is from the Province of the Seine that the bravest of the Gauls have always come to Rome. So Benjamin came to the aid of the people to lay the foundation for the City. He built a perimeter wall for the City. Of enormous strength was Benjamin. He filled the multitudes with awe. He was killed by Thebans. This I heard from my father five hundred years afterwards after his death [about 850?]. In memory of my father Josephus.

Anno Domini 880. Israel III, for freeing the Toltecas, was exiled. He was the first to break with the custom. There was an earthquake. Panic laid low all mortal hearts. The third year after he had fled abroad, they returned to the city and kept within the walls. A dead man thou shalt neither bury nor burn within the city. Before the city lay a plain. Hills ringed it round. It has been one hundred years since Jacobus was king [i.e., since about 800]. Jacobus would throw himself into the thick of battle. He saw to everything. He would fight a multitude of men by himself. Often did he smite the foe. Israel turned his attention to creating priests. Ours is rather a life of rulers of men.

Anno Domini 895. Terra Incognita. Would that I could finish my efforts to serve the king. It is uncertain how long this type of life will continue. Many things could be said with this war raging. Three thousand have been slaughtered. The leader with all his principal followers has been taken captive. We sought nothing but peace. But God ordains all things (Is. 46:9). Oliver.

5. Discipline Conquers All

This cross contains just names, formulae and mottoes. From The Judas-Benjamin-Isaac Cross (about 890), in The Tucson Artifacts *(2016), pp. 28-31.*

Sacred
Levites and Israelites
Judas
Benjamin

Isaac
Training Conquers All
Oliver
We are of Rome.
(Our temple commemorates) the Good Land (of King David).
Benjamin is praised.



Kings of Rhoda Jacob, Theodore and Israel I and seals of Frankish emperors Charlemagne (right) and Louis the Pious.

6. They Came to Rome in A.D. 775

Not a Latin cross like the others, this artifact (18) takes the form of a nehushtan *or brazen serpent like the one carried by the children of Israel in the wilderness (Num. 21:9). In addition to Hebrew phrases it bears Latin mottoes and catchwords. The ruler Theodore mentioned on it is thought to be Todros, or Makhir, exilarch and* nasi, *Charlemagne's Jewish deputy in Narbonne, who died July 6, 793.* The Tucson Artifacts *(2016), pp. 41-42.*

Training conquers all

Levites and Israelites

We are carried across the sea to Rome. Calalus was an unknown land. They came in A.D. 775 and Theodore ruled o'er the peoples.

7. Hebrew Table of Nations

From The Book of Yosippon *comes this ethnic history of Western Europe, partly based on 1 Chron 1:1-9. Conspicuous in it is the mention of Bretons, called sons of Rifat. Such a specific knowledge of the Bretons and the Loire valley made the first commentators on* The Book of Yosippon *think it might have originated among Nantes Jews, although current scholarship attributes it to late tenth century Southern Italian authorship, influenced by Frankish and Byzantine sources. Translated from the German of Dagmar Börner-Klein and Beat Zuber,* Josippon: Jüdische Geschichte vom Anfang der Welt bis zum Ende des ersten Aufstands gegen Rom *(Wiesbaden: Marix, 2010), pp. 30-36.*

Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah. Noah begat Shem, Ham and Japheth. The sons of Japheth are Gomer, Magog, Madai, Yavan, Tubal, Meshech and Tiras. The sons of Gomer are Ashkenaz, Rifat and Togarma. The sons of Yavan are Elisha, Tarshish, the Kittim (Cyprians) and the Dodanites (Rodanim).

The world however had only one language and one way of understanding. As they now went out from the East they found a valley and said to one another, "Let us build a city here." Then did Yahweh descend in order to look upon the city and the tower. Yahweh spake, "They are one people. Let us go down and confuse their language." Then didst Yahweh scatter them from that place over the whole earth. On that account He called it by the name Babel.

These are the families of the sons of Japheth and the lands to which they were scattered according to their languages, their lands and their peoples: The sons of Gomer are the Franks, who live in the country of France on the Seine River. The sons of Rifat are the Bretons, who live in the country of Brittany on the Loire River, and the Seine and Loire rivers empty into a sea of the Ocean, that is the Great Sea. The Togarma comprise ten families, among them Kusar, Pecheneg, the Alans, Bulgars, Kanbina, Turk, Bus, Sachoch, Hungarians and Tolmac. All these have settled in the north, and the names of their lands are named after them. They have settled on the rivers of the Volga; but Hungarians, Bulgars and Pecheneg have settled on the great river named Danubi, that is the Danube.

The sons of Yavan are the Greeks, who live in Ionia and Macedonia. Medes are the Daylamites, who live in the country of Kurdistan. The sons of Tubal are the Tuscans, who live in Tuscany on the river by Pisa. The sons of Meshech are the Saxons. Those of Tiras are the Russians. Saxons and Angles live on the Great Sea (Atlantic, North Sea), the Russians camp

on the river of Kiev (Dnieper), which pours into the Caspian Sea.

The sons of Alisha, these are the Alemanni, who live between the Mountain of Jove and Septimus (Great St. Bernard and Septimer Pass), and from them stem the Langobardi (Lombards), who came from the other side of the Mountains of Jove and Septimus. They conquered Italy and live there to this day on the Po and Ticino rivers. From them stem the Burgundians, who live on the Rhône River and from them also the Bavarians, who live on the Rhine River, which runs into the Great Sea. The Ticino and Po run into the Venetian Sea (Adriatic).

The Tarsians, they came with the Macedonians with a religion, and from them stemmed Tarsos. As the Ishmaelites took the land of Tarsos, its inhabitants fled to the borders of the sons of Yavan and waged war on the Ishmaelites who were in Tarsos.

The Kittim, these are the Romans, who have settled in the plains of Campania and on the river Tiber. The Dodanites are the Danes, who live between sea inlets of the Ocean (Atlantic) in the land Denmark. It was in Dania, in the midst of the Great Sea, that an oath was sworn not to serve the Romans. They concealed themselves in the waters of the ocean and thus it did not happen that the rule of Rome reached unto the farthest islands of the sea.

With the Dodanites are grouped also Moravians, Croats, Sorbs, Lucânin, Luachin (Poles), Krakovians and Bohemians. They settled on the shore of the sea from the border of Bulgaria to the border of Venice on the sea, and from there they extended themselves outward to the Saxons, to the Great Sea. They are called Slavs (Slaves) and others say that they descend from the sons of Canaan, but they are related to the Dodanites.

8. Death of Oliver

The story of Roland—and his steadfast friend and companion at arms Oliver—goes back to the birth of Arthurian legend in medieval Brittany. Ninth century baptism records in France already reflect that Roland and Oliver were favorite names for brothers and especially twins in noble families. Roland and Oliver became paradigms for military prowess and honor. Oliver as a name is deeply rooted in Welsh history—think of Oliver Cromwell. The meaning of AOI in this Old French epic from the eleventh century, which was foundational for the entire subsequent epic literature in the "matter of Charlemagne," is not known. Probably it was a musical cue or refrain for the troubadour or jongleur performing the piece. Battle cries from the Song of Roland were shouted by the soldiers of William the Conqueror in their charge to victory at the Battle of Hastings in 1066. Adapted from Gerard J. Brault, La Chanson de Roland. *Student Edition (University Park: Pennsylvania State UP, 1984), pp. 121-23.*

Oliver senses he has received a mortal wound,
One he will never be able to avenge.
He strikes now like a hero in the thick of things,
He hacks through spears and shields,

Through feet, and fists, and saddles, and ribs.
Anyone who saw him dismembering Saracens,
Piling one corpse on top of another,
Would have recognized him for a true knight.
Nor does he want to forget Charles's battle cry,
But shouts "Monjoie!" loud and clear.
He calls Roland, his friend and peer:
"Noble comrade, do come next to me!
In great pain shall we part today." AOI

Roland looks Oliver in the face,
It is wan, livid, colorless, and pale.
Bright blood streams the length of his body,
To the ground it falls in spurts.
"God!" says the Count, "I know not what to do now.
Noble comrade, your valor, what a shame!
There is no man who can measure up to you.
Alas, fair France, how bereft it shall be
Of worthy knights, how destitute and defeated!
The Emperor suffers a heavy loss in you."
With these words, he sits stunned upon his horse. AOI

9. Roland Addresses His Sword Durendal

In medieval cultures, swords were given names and endowed with great powers. It was customary to present a boy coming of age in the warrior class with his sword for life. Excalibur, Arthur's sword, comes to mind. Often the sword was engraved with a serpent figure, as on artifacts 11 and 12. Roland's sword had the name Durendal. This perhaps meant "valley of dread," a mythical place where its steel was forged. Charlemagne's sword was named Joyeuse, and Oliver's Hauteclere. Anglo-Saxon kings had swords with snakes engraved on the blades. Roland's catalogue of conquests tallies well with the lands which the Bretons and other Gallo-Romans helped the Franks regain in the eighth century when they turned back the Muslim armies. Adapted from Gerard J. Brault, La Chanson de Roland, *Student Edition (University Park: Pennsylvania State UP, 1984), pp. 142-43.*

Roland struck the sardonyx stone,
But the steel only grates, it does not break or nick,
And seeing that he cannot fracture it at all,
He commences to weep unto himself,
"Well, then, Durendal, how fair and clear and bright you are!

How you shine and flash athwart the sun!
Charles was in the vales of Maurienne
When God in heaven commanded him through an angel
To give you to a certain count his captain.
So did the noble king and great gird me with it,
And with it I conquered Anjou and Brittany,
So did I conquer Poitou and La Maine,
With it I conquered free Normandy,
So did I conquer Provence and Aquitaine,
And Lombardy and all Romagna,
With it conquered Bavaria and the whole of Flanders,
And Burgundy and all of Poland,
Constantinople, which owed Charles fealty,
For in Saxony he does as he wishes,
With it I conquered Scotland . . .
And England, which he held to his account,
Conquered with it so many lands and realms
Which Charles now holds, he of the white beard.
For this sword I feel naught but pain and grief,
I'd rather perish than leave it with the Pagans.
Father God, let not France be so dishonored!"

10. William of Orange's Family

Although composed in the twelfth century, this Old French epic harks back to the days of Charlemagne's heir Louis the Pious, who ruled from 813 to 840. It centers on William of Orange, the son of Aimeri, believed to be identical with the Jewish Prince whom Charlemagne summoned from Babylonia as the protector of the Spanish March. There are more chansons and epics about William than any other figure. William became a popular name in the nobility of France, England, Spain, Germany and Italy, down to and extending beyond William the Conqueror and the kings of England. The "foreign-born" Ermengard, whose origin was Beaulande ("the land of the good," i.e. Palestine; see V.2), became a convention of troubadour poetry and a traditional name among Narbonnaise aristocracy. The battle cry of Ernaut in the chansons de geste was "Beaulande!" Another name for Bethlehem was Beauliant, or Beaulande. Here William boasts of his proud heritage and famous family—the literal meaning of geste. *From* The Coronation of Louis, *in* Guillaume d'Orange: Four Twelfth-Century Epics, *trans., with an intro. by Joan M. Ferrante (New York: Columbia UP, 1974), p. 86.*

"From no man have I ever kept my name.

I am William the marquis, by God's grace,
The son of Aimeri, whose beard is now gray,
And Ermengard, renowned for her bright face.
Bernard is my brother of Brabant fame,
And Hernaut of Gironde on the sea, and brave
Garin, whose deeds will ever be praised,
Bueves of Commarch, who leaves terror in his wake,
Guibert of Andernas, the youngest in days,
Aimeri, too is our brother of noble grace,
Who enters no lovely home, but remains
Outside in the wind and breeze all the day,
So he helps to destroy the Saracen race...."

11. No Lineage Matched That of Aymeri

More on the Jewish princes or nesim *(sing.* Nasi*) of Septimania and Toulouse. Although the historical figures lived in the eighth and ninth centuries they now appear anachronistically as Christian knights three to four centuries later. The name of their founder first occurs in the* Annals *of Einhard as* Haimericus. *This is believed to be a corruption of Makhir, the Babylonian exilarch who came to the West about 760 and became the protector of the Spanish March and trusted vassal for the Carolinian kingdom under the Frankish name Theodoric (Old French: Thierry; German: Dietrich; Hebrew: Todros; Greek: Theodore; mentioned in the Tucson Artifacts). In this turn-of-the-thirteenth-century Old French epic by a clerical writer, probably working at the court of Champagne under patrons Henry and countess Marie, we encounter the* geste *tradition in one of its most polished manifestations during the heyday of courtly love and chivalry. Aymeri is characterized as a paladin of Charlemagne and the father of William Hooknose, duke of Aquitaine. The troubadour author probably enjoyed the patronage of Ermengard, viscountess of Narbonne, heiress of Aymeri II and one of the most famous women of her day along with Eleanor of Aquitaine and Countess Marie of Champagne. In song and story, Aymeri marries Hermenjart (Ermengard), described as being of foreign extraction. The couple have seven sons who all become champions. William is the second of them; he becomes a saint in the church following a martial career. The Latin and Old French versions of these legends appear to rest on much earlier* chansons de geste *composed in Judeo-Occitan, the spoken language of the South of France. A family chronicle called* Ma'aseh haMakiri ("Deed," or Geste, of the Makhiri*) is known from the late eleventh or early twelfth century. It incorporated contributions by Nathan and Menahem, sons of Makhir. The Jewish influence on medieval epic and romance is considerable. Aymeri is here linked strongly with Roland and Oliver. In its present form, the* Chanson d'Aymeri *comprises 4708 verses. They were probably composed by Bertrand de Bar-sur-Aub in the first quarter of the thirteenth century. Michael A. H. Newth,* Aymeri of Narbonne: A French Epic Romance, *pp. 2-3 (Prologue).*

No lineage from any lord came down
To match the sons of Aymeri the Count.

Know this in truth: no line so fine or proud
Was like this lord's whom my song is about.
...
In one whole month I never could recount
The flow of deeds of which he was the fount.
You all have heard of Aymeri's renown.
From when the king first gave him Narbonne town,
I do believe, until death struck him down,
He did not pass in peace one full year round.
...
And of the sons that Aymeri bequeathed us
No ill-repute was ever heard or meanness.
The truth is this – in written texts we read it –
That Aymeri and Charles, the fierce of feature,
Should have their names in history set clearly.
...
You've heard in song so many times, good people,
How many keeps, how many forts and regions,
To Charlemagne's great will and skill all yielded;
How many Moors and wicked-working heathens
He brought to heel and wrought a fierce defeat on!
On any day no blighted pagan creature
Could fight for long against him and his legions –
Until that day when Roland, their brave leader,
And Oliver, the man he loved most dearly,
Were lost to Charles through treachery and treason,
When Ganelon, with spiteful heart and scheming,
Sold both of them to heathen King Marsile,
With twenty thousand French, the chanson teaches.
They were slain by the great act of evil
Wrought in the land of Spain.

12. Memorial Stone of a Jew from Italy

Hebrew writings of any sort were rare in early medieval Western Europe. Epitaphs of Jews in Roman catacombs were mostly composed in Greek. But from the end of the eighth century, at the same time that Hebrew became unknown in monastic circles, the language experienced a renaissance in certain

Jewish communities, as shown in literary works like the Book of Yosippon, in pietistic compositions from Rome and in lapidary inscriptions, especially in Italy. This fulsome memorial to a man named Put ben Yovianu, son of Put Levi, is one of more than a hundred that survive. It was found at Lavello, a small town about ten miles from Venosa in south central Italy, where it was used as the cornerstone of old house. It is notable for its quotation of Scripture and testimony to the Babylonian Talmud. The Hebrew of the Tucson Artifacts is similar. Note the names Bonu (Good, of Davidic descent) and Jacob. Cesare Colafemmina, "Hebrew Inscriptions of the Early Medieval Period in Southern Italy," The Jews of Italy: Memory and Identity, *ed. Barbara Garvin and Bernard Dov Cooperman (London: UP of Maryland, 2000), pp. 71-75.*

There was a man, the most blessed among sons
from the land of the Kittim (Italians, Romans), whose name was Puţ ben Yovianu
ben Puţ Levi. This was his journey: his world
he saw in this life, and his future in the eternal life,
his hope from generation to generation. His heart desired
to go to the House of the Sanctuary and it went there; from his mouth
the teaching was like gifts to the poor. His eyelids
looked directly before him, and his eyes glowed with his light,
his hands were open to anyone who might come or go.
Our sins have caused all of this.
His days and his passing away were at the age of forty-
eight years. For this Yovianu his son
and his brothers Bonu and Ya'akov sat down to comfort each other
and spoke a eulogy for him and tore their clothes in the love
of their souls with which they loved him,
and they erected a stele for him.
Whosoever is intelligent should fear and say: blessed is he who forms
his creatures with justice, destroys them and in the future
he will bring them back to life.
May peace come and settle upon your resting place.

13. Aëtius, Savior of the West

Theodore is compared to Aëtius (1A), who was of Scythian birth and spent most of his career in Gaul. Theodore probably came from Gallo-Roman origins himself. Often called the Last of the Romans, Aëtius was the friend and vanquisher of Attila and helped settle Huns and Alani in Gaul. Some of these in Orleans and Brittany, particularly the Alani, were expert horsemen and continued to preserve his memory three hundred years later, calling themselves Romani. Here are the stirring events of Aëtius' life as recounted by Gibbon. (Edward Gibbon, The Decline and Fall of the Roman Empire, *vol. II, London: Warne, pp. 286-88, 307-8.)*

After the death of his rival Boniface, Aetius had prudently retired to the tents of the Huns; and he was indebted to their alliance for his safety and his restoration. Instead of the suppliant language of a guilty exile, he solicited his pardon at the head of sixty thousand Barbarians; and the empress Placidia confessed, by a feeble resistance, that the condescension, which might have been ascribed to clemency, was the effect of weakness or fear. She delivered herself, her son Valentinian, and the Western empire, into the hands of an insolent subject; nor could Placidia protect the son-in-law of Boniface, the virtuous and faithful Sebastian, from the implacable persecution which urged him from one kingdom to another, till he miserably perished in the service of the Vandals. The fortunate Aetius, who was immediately promoted to the rank of patrician, and thrice invested with the honors of the consulship (432, 437, 446), assumed, with the title of master of the cavalry and infantry (*magister utriusque militiae*), the whole military power of the state; and he is sometimes styled, by contemporary writers, the duke, or general, of the Romans of the West. His prudence, rather than his virtue, engaged him to leave the grandson of Theodosius in the possession of the purple; and Valentinian was permitted to enjoy the peace and luxury of Italy, while the patrician appeared in the glorious light of a hero and a patriot, who supported near twenty years the ruins of the Western empire. The Gothic historian (Jordanes) ingenuously confesses, that Aetius was born for the salvation of the Roman republic (about 390); and the following portrait, though it is drawn in the fairest colors, must be allowed to contain a much larger proportion of truth than of flattery. "His mother was a wealthy and noble Italian, and his father Gaudentius, who held a distinguished rank in the province of Scythia, gradually rose from the station of a military domestic, to the dignity of master of the cavalry. Their son, who was enrolled almost in his infancy in the guards, was given as a hostage, first to Alaric, and afterwards to the Huns; and he successively obtained the civil and military honors of the palace, for which he was equally qualified by superior merit. The graceful figure of Aetius was not above the middle stature; but his manly limbs were admirably formed for strength, beauty, and agility; and he excelled in the martial exercises of managing a horse, drawing the bow, and darting the javelin. He could patiently endure the want of food, or of sleep; and his mind and body were alike capable of the most laborious efforts. He possessed the genuine courage that can despise not only dangers, but injuries: and it was impossible either to corrupt, or deceive, or intimidate the firm integrity of his soul" (portrait from Renatus Profuturus Frigeridus, quoted in Gregory of Tours). The Barbarians, who had seated themselves in the Western provinces, were insensibly taught to respect the faith and valor of the patrician Aetius. He soothed their passions, consulted their prejudices, balanced their interests, and checked their ambition. A seasonable treaty, which he concluded with Genseric, protected Italy from the depredations of the Vandals; the independent Brirons implored and acknowledged his salutary aid; the Imperial authority was restored and maintained in Gaul and Spain; and he compelled the Franks and the Suevi, whom he had vanquished in the field, to become the useful confederates of the republic.

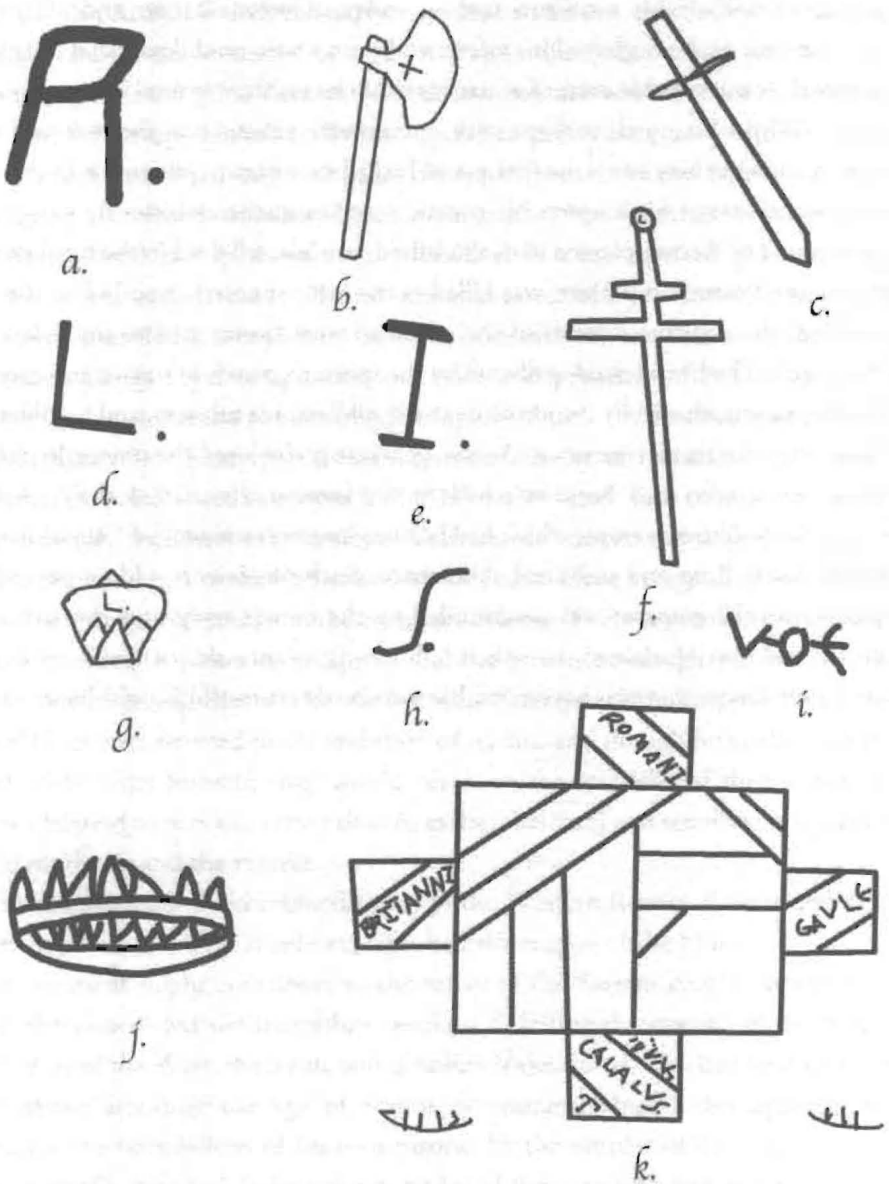
From a principle of interest, as well as gratitude, Aetius assiduously cultivated the alliance of the Huns. While he resided in their tents as a hostage, or an exile, he had familiarly

conversed with Attila himself, the nephew of his benefactor; and the two famous antagonists appeared to have been connected by a personal and military friendship, which they afterwards confirmed by mutual gifts, frequent embassies, and the education of Carpilio, the son of Aetius, in the camp of Attila. By the specious professions of gratitude and voluntary attachment, the patrician might disguise his apprehensions of the Scythian conqueror, who pressed the two empires with his innumerable armies. His demands were obeyed or eluded. When he claimed the spoils of a vanquished city, some vases of gold, which had been fraudulently embezzled, the civil and military governors of Noricum were immediately despatched to satisfy his complaints: and it is evident, from their conversation with Maximin and Priscus, in the royal village, that the valor and prudence of Aetius had not saved the Western Romans from the common ignominy of tribute. Yet his dexterous policy prolonged the advantages of a salutary peace; and a numerous army of Huns and Alani, whom he had attached to his person, was employed in the defence of Gaul. Two colonies of these Barbarians were judiciously fixed in the territories of Valens and Orleans; and their active cavalry secured the important passages of the Rhone and of the Loire. These savage allies were not indeed less formidable to the subjects than to the enemies of Rome. Their original settlement was enforced with the licentious violence of conquest; and the province through which they marched was exposed to all the calamities of a hostile invasion. Strangers to the emperor or the republic, the Alani of Gaul were devoted to the ambition of Aetius, and though he might suspect, that, in a contest with Attila himself, they would revolt to the standard of their national king, the patrician labored to restrain, rather than to excite, their zeal and resentment against the Goths, the Burgundians, and the Franks.

[After Aëtius leads the combined forces of the Western Roman Empire and defeats Attila, the Avars and other tribes] finally extinguished the empire of the Huns.

Such an event might contribute to the safety of the Eastern empire, under the reign of a prince who conciliated the friendship, without forfeiting the esteem, of the Barbarians. But the emperor of the West, the feeble and dissolute Valentinian, who had reached his thirty-fifth year without attaining the age of reason or courage, abused this apparent security, to undermine the foundations of his own throne, by the murder of the patrician Aetius. From the instinct of a base and jealous mind, he hated the man who was universally celebrated as the terror of the Barbarians, and the support of the republic; and his new favorite, the eunuch Heraclius, awakened the emperor from the supine lethargy, which might be disguised, during the life of Placidia, by the excuse of filial piety. The fame of Aetius, his wealth and dignity, the numerous and martial train of Barbarian followers, his powerful dependents, who filled the civil offices of the state, and the hopes of his son Gaudentius, who was already contracted to Eudoxia, the emperor's daughter, had raised him above the rank of a subject. The ambitious designs, of which he was secretly accused, excited the fears, as well as the resentment, of Valentinian. Aetius himself, supported by the consciousness of his merit, his services, and perhaps his innocence, seems to have maintained a haughty and indiscreet behavior. The patrician offended his sovereign by a hostile declaration; he aggravated the offence, by

compelling him to ratify, with a solemn oath, a treaty of reconciliation and alliance; he proclaimed his suspicions, he neglected his safety; and from a vain confidence that the enemy, whom he despised, was incapable even of a manly crime, he rashly ventured his person in the palace of Rome. Whilst he urged, perhaps with intemperate vehemence, the marriage of his son; Valentinian, drawing his sword, the first sword he had ever drawn, plunged it in the breast of a general who had saved his empire: his courtiers and eunuchs ambitiously struggled to imitate their master; and Aetius, pierced with a hundred wounds, fell dead in the royal presence (454). Boethius, the Praetorian prefect, was killed at the same moment, and before the event could be divulged, the principal friends of the patrician were summoned to the palace, and separately murdered. The horrid deed, palliated by the specious names of justice and necessity, was immediately communicated by the emperor to his soldiers, his subjects, and his allies. The nations, who were strangers or enemies to Aetius, generously deplored the unworthy fate of a hero: the Barbarians, who had been attached to his service, dissembled their grief and resentment: and the public contempt, which had been so long entertained for Valentinian, was at once converted into deep and universal abhorrence. Such sentiments seldom pervade the walls of a palace; yet the emperor was confounded by the honest reply of a Roman, whose approbation he had not disdained to solicit. "I am ignorant, sir, of your motives or provocations; I only know, that you have acted like a man who cuts off his right hand with his left."



Monograms and emblems: a. Romani monogram, b. Frankish axe, c. sword, d. Levite monogram, e. Israelite monogram, f. Patriarch's cross, g. Levite's miter, h. sacred sign, i. motto "Vincit omnia exercitium" (Training conquers all), j. sacrificial fire, k. Calalus field ensign with ships.