

AMERICAN INDIANS IN THE PACIFIC

The Theory behind the Kon-Tiki Expedition

by

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Further west, in the Mexican Gulf at Vera Cruz, where Quetzalcoatl was first remembered as arriving in a strange winged ship, and last remembered as departing on a natural raft of serpents, we find interesting support for the historical tradition in the portrait of the aristocratic and beautiful bearded individual reproduced, by the courtesy of the American Museum of Natural History, in Plate XX 2. This ancient Totonac portrait, carved on the back of a slate mirror from Vera Cruz, is an outstanding piece of aboriginal art, and the taste and composition shown by the artist, as well as the aristocratic and almost intellectual profile of the bearded model, evince that we are once again confronted with vestiges of something more than the average American Indian as known to us in historic time.

The clay head found in Tres Zapotes, Vera Cruz, by the National Geographic Society-Smithsonian Institution expedition, and reproduced with their permission in Plate XX 1 of the present volume, has been described as "one of the best examples of ceramic art yet found in the New World". (Aldana, s.a.) When compared to the profile carved on the Vera Cruz slate mirror, its anthropologic implications are enhanced. Such a vividly presented race type is not product of the artists' fancy.

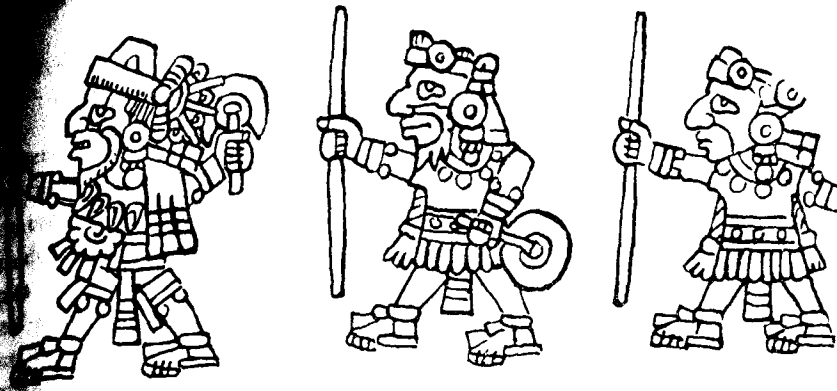
From Vera Cruz we ascend to the Mexico Valley. Again we find the legend of historic time expressed in the art of prehistoric stone sculptors. The Vischer Collection of the Basle Museum includes an early sculpture of a seated deity from the Mexico Valley (see Plate XXII 1), and Dietschy (1941, p. 86) identifies the statue as an image of Quetzalcoatl.

We are now approaching the northern limit of this prehistoric art representation and in concurring myths, and this limit also marks the termination in this direction of the true American high-cultures, as defined by Krickeberg (1934, p. 314). (See map p. 294.)

Bearded portraits from Guerrero to Salvador and Coclé

Following the trend of the same culture-myth from Yucatan southwards through the Isthmus, we remember how a corresponding personality appeared in the vicinity of Coban and Chama, but later left in anger to search a nobler people than his unappreciative subjects in Guatemala. The oral tradition does not specify that the wanderer was bearded, but local archaeology supplies information on this point. Dieseldorff (1894, p. 374) describes a strongly bearded priest on a Chama vase found exactly where the culture hero (Xbalanque) was remembered to have entered the region, and Seler (1895, p. 307) tries to identify the figure, with its beard, strongly beaked nose, long stick and fan, with the corresponding Mexican drawings of the wandering Quetzalcoatl.

Presenting the drawings reproduced on next page, Seler (*Ibid.*, p. 311) says: "... to the illustrations taken from Codex Mendoza, I add a further example... which is borrowed from the Mixtec Codice Colombino (Codex Dorenberg), and which deals with a being of mythical nature. Persons engaged in wandering are undoubtedly depicted here also, having a staff in the right hand, perhaps signifying a lance and perhaps a walking stick, and a fan in the other. But the first of the persons is here the most famous of the Mexican Quetzalcoatl, god of the winds and the hero of the myths of Tollan. It does not altogether improbable to me that this group represents the wanderers of the Toltec, the leadership of their god Quetzalcoatl."



Mexican wanderers. (From Seler 1895.)

The fact that prehistoric artists working on Chama pottery have striven to the meeting of two distinct physical types of their aboriginal days, has also been stressed by Vaillant (1931, p. 248). In an article entitled "A Bearded Wanderer" the author takes up the problem presented by the seemingly non-American physiognomies represented in native American art, from the vicinity of Mexico and Guatemala. Vaillant centres his attention around the remarkable clay head from Rio Balsas, reproduced by the courtesy of American Museum of Natural History in Plate XVIII. This piece of outstanding realistic portraiture is no more different from the Caucasian-like profiles and masks from Tabasco and Chiapas than are the Caucasian-like profiles and masks from Tabasco and Chiapas. Discovered at Rio Balsas, on the Pacific slopes of Guerrero in southwestern Mexico, it cannot but recall Capt. Cook's description of the Caucasian-like elements which had its way out to the Marquesas Islands, the nearest inhabitable island group on the coasts of tropic America. Cook (1777, Vol. 1, p. 308) wrote: "The modes in trimming the beard, which is, in general, long. Some part it under the chin; others plait it; some wear it loose; and others wear it shown that the Rio Balsas clay head actually is the work of an indigenous artist. In Columbian times, Vaillant (1931, p. 247) adds: "We are left in doubt as to having the same physical traits portrayed by artists of several different groups who have evidently recognized a people different from themselves." In fact, a parallel in Guatemala, Vaillant says (*Ibid.*, p. 248): "... from Guatemala comes a very remarkable Maya vase, painted in color and depicting involving seven characters. ... There is no doubt that the painter, in striving to reproduce two physical types, his own and another; and that he was of the same group as the head from the Rio Balsas. The scene seems to be from Linton 1923, p. 420), too, wrote from the same islands: "Those who wear their beards the greatest number, arrange them in different ways. The commonest is to part the beard under the chin, and letting the beard grow on either side. Many others let it all grow, which they plait, ..." And Beechey (1831, p. 138) from the discovery of the Marquesas is a quiline; ... the mustachios grow long, but the beards, which are kept from the mouth, are sometimes brought to a point, at others divided into two; one man, however, has his beard hanging down to the pit of the stomach."

that this territory had received impulses from the Isthmus or Mexico. In 1930 he argues for further connection between the two areas in his paper "Cultural Relations between North and South America." Analyzing the cultural structures and their relations between these two adjoining sections of the New World, he finds a fundamental unity underlying the Mexican and Peruvian conceptions and products, saying: "There is too much in common to believe otherwise."

As is well known, *it is easier to distinguish and separate cultures by sorting out the patterns and colours of pottery than it is to search behind the discriminating details for some measure of common origins and wider unity.* We cannot successfully use the same procedure for uniting the cultures as we use for discriminating between them. Kroeber (*Ibid.*, p. 20) clearly demonstrates this by stressing that the differentiation in styles and forms is no evidence against there being a common inspiration behind the Mexican and Peruvian high-cultures. "Many Mexican peoples, the Maya and Tarasca for instance, differ," he says, "almost as much among themselves."

In addition to the material culture traits which he found to have spread throughout the whole region between the lakes of Tezcoco in Mexico and Titicaca in Peru-Bolivia, Kroeber further points out "the myth of the departing bearded culture institutor." He regards the Peruvian cultures probably a little younger than the Mexican, but: "In each case the culture meets us full blown." As no subsequent evidence has seriously challenged Kroeber's view, we may well bear in mind the possibility that the traditions of the small groups of *wandering* institutors of culture might have spread locally through *wanderings* rather than through independent conceptions along their routes. We shall therefore analyse some archaeological evidence that may serve to throw further light on the bearded migrants of the Tici-Viracocha class.

Light hair and beards painted in Mexican codices before Columbus

Of the numerous hand-written codices or books which fell into the hands of the early Spaniards upon the conquest of Mexico, the vast majority were solemnly burned by the Spanish priests on open bonfires in the village streets. But from the few that escaped destruction, we learn that the idea of light hair and beard did not enter America with Columbus. Thus, in the *Tonalamatl* of the Aubin collection¹—a pre-Columbian codex preserved in the National Library in Paris—the aboriginal Mexican authors have left us with multicoloured hand-paintings of former heroes and deities. Of some 275 human heads with their hair clearly drawn, more than a hundred appear with hair of a light brown colour, the rest having black or very dark hair.

Beards are drawn in several codices. Thus in *Codex Vaticanus* 3773, another pre-Columbian book from Mexico and in Anahuac hand-writing, eleven men with realistic, unmistakable beards are represented. Humboldt (1810, p. 47, 48) reproduces about a dozen other bearded men from the hieroglyphic paintings in the Mexican manuscript preserved in the Imperial Library of Vienna.

¹ See bibliography: Codex Tonalamatl Aubin.

well known that we find pre-Columbian stone-carvings of bearded and whiskered men among the human portraits in early Yucatan. (Holmes 1919, p. 26.) In the ruins of Chitzen Itza, the centre of Kukulcan's activities before the founding of Mayapan, bearded figures carved in relief are quite frequent. (Seler 1910.) One of these, carved on a pilaster of the south jamb of the entrance door to the Temple of the Warriors, is reproduced here as drawn by Morris, Charlot, and Morris (1931, Pl. 40). Another is reproduced in Plate XXI 1.

Verrill (1929, p. 137), referring to the holy city of Chitzen Itza—dedicated by the Mayas to Kukulcan—says: "... its 'Temple of the Jaguars' surpasses any other known prehistoric structure in its beauty of design, its impressive carvings, its coloring and its wonderful frescoes. ... Among the innumerable bas-reliefs, both the exterior and interior of the temple, are many figures of bearded men. It has been suggested that these represent priests of Kukulcan or the 'Plumed-Serpent-god', always depicted with a beard, the supposition being that his priests either wore or donned artificial ones. But is it not equally probable that these bearded figures are those mysterious 'bearded ones' who, according to Mayan, Aztec and other sources, visited America ages before the coming of the Spaniards? There is a remarkable number of bearded gods and figures in both Mayan and Aztec sculptures and art, and the figure of Hunpictok (commander-in-chief of eight thousand flints) shows a man where it is carved on the stones of his palace. In many places, too, human figures are shown with remarkable flat-topped heads, and it is a most interesting and significant fact that most of the monolithic statues or idols discovered at the Coclé temple in Panama had precisely the same flat-topped craniums, and that several had beards."



Pre-Columbian frescoes of a marine battle with a fair-haired

In their richly illustrated and exhaustive study of *The Temple of the Warriors, Yucatan*, Morris, Charlot, and Morris (1931) take up for discussion the fact that one race of men is depicted in the important frescoes on the interior walls, in several places, the exactness with which the ancient artists have struck and emphasize the racial characteristics and distinctions of their models (p. 443): "Many of the Spanish writers recorded comments on the Maya at the time of the Conquest, which, when compared with the material in the present study, give striking corroborative proof of the exactness with which Maya repre-

"In appearance some of them were very much like the Maori people of today; others resembled the Pakeha (or white) race. The complexion of most of them was *kiri puwhero* (reddish skin), and their hair had the red or golden tinge which we call *uru-kehu*. Some had black eyes, some blue like fair-skinned Europeans. They were about the same height as ourselves. Some of their women were very beautiful, very fair in complexion, with shining fair hair."

To look to Peru for aboriginal Pacific explorers or castaways who included red-haired *uru-kehu* individuals and types more Caucasian-like than even the Maori himself, seems a rather discouraging prospect, at the very best. The physical features of the known Indian tribes of coastal and inland Peru are less Caucasian-like and more Mongoloid than all Maori-Polynesian and most Northwest Indian tribes, at least with regard to hair texture and colour, facial expression, and skin. We might therefore have been led to ignore and overlook any further possibilities in this direction, had not a number of factors to be discussed in later parts urged the impression that, even if there were no apparent racial evidence, there was certainly sufficient cultural evidence in early Peru to require a second glance in that direction. Urged by accumulated archaeological (Part VI) and botanical (Part VII) data, we reconsidered the possibility of what we had first judged to be a fantastic idea, that red-haired culture-people, sharing their general characteristics with the Caucasian rather than with the Mongol race, might have been present in pre-Inca Peru although unknown locally in historic time.

Naturalistic portraiture of models seen by Early Chimu artists some 1500 years ago in aboriginal Peru showed that Caucasian-like types were represented among them although unfamiliar among the local pure-bred Indians of today. (See Plates XXVI—XXVII.) This in itself was a most surprising and stimulating fragment of prehistoric information. Next, by turning our attention to the well preserved Peruvian mummies from the desert tombs at Paracas and other pre-Inca necropoli from later centuries B. C. and the earlier centuries A. D., we found that one of the problems they offered modern science was the colour and structure of their hair. (See Plates XXXIV—XXXVI.) Among those best preserved, which had been kept away both from light and from contact with the sand, some had the coarse, straight and black hair of the Mongol and the average modern Peruvian Indian, but there were also a great number with reddish-brown hair (sometimes interspersed with yellow), and with a fine, silky and sometimes even clearly wavy texture. (Wilson 1862, Vol. II, pp. 228, 235, 246; Busk 1873, p. 313; Reiss and Stübel 1880—87, Pl. 16, 17; Dawson 1928, p. 127; Trotter 1943, pp. 69—75; etc.)

Thus when we venture to check further the possibility of bringing what we have called 'Caucasian-like' elements out of prehistoric Peru, our object is first to test whether or not we have any evidence of such people having ever existed in that East Pacific territory. Not until we have verified this evidence will we be able to judge whether or not there is reason to believe that this people had sent a branch into Polynesia. It should thus be made very clear that the purpose of this part (V) is not to show the evidence for migration, but to show that, contrary to general belief, prehistoric Peru has housed racial elements which in many respects must have approached the characteristics of our own white race, while differing correspondingly from the norm of Quechua and Aymara Indians of our time. We may, in places, draw a few parallels back to the Polynesian territory, but in general our

is to pave the approach to succeeding parts, by showing that the non-continuities of the pre-Maori-Polynesians form no obstacles to a primeval settlement from early Peru, and by pre-Inca voyagers who included among them the individuals with *uru-kehu* hair. The actual arguments for migration from follow in the later parts.

There are several distinct avenues of approach to gain information pertaining to now extinct culture-bearers of Peru at the time when the first boats were beached on island. We may, through archaeology, gain knowledge of their arts and crafts aspects principally of material culture. We may also, through ethnology, extract social customs and religious beliefs of the Inca such elements as are not originally but were borrowed from their predecessors. We have also seen that there are channels of information regarding the physical appearance of the actual bearers of long extinct Peruvian high-cultures. We may look for their somatological remains in the form of dried-up mummy-bundles or skeletons, and thus judge of individual racial types depicted in the early period and by the people in question. Information may also have survived. The cultural inclinations of the late Incas with regard to ancestral history and pedigrees, and may have carried down to historic times in the memories of unusual people or outstanding individuals flourishing in older Peru.

Since we shall in the present part follow each of these approaches, the sequence determining importance. The material vestiges of archaeology will always form the backbone of prehistoric reconstructions, yet they may at times remain as backbone unless flesh is built upon them by data from written or oral history. We feel that it will be the case with the long known bearded effigy jars and red-haired mummies in the desert graves of early prehistoric Peru, and we venture accordingly to see if they can attain more vivacity and a better reason for being there when reexamined and set against a background of verbal Inca history.

The modern literate has the great benefit of being able to help his overfilled memory by writing notes and narratives. But he sometimes forgets that the minds of early peoples were far from overfilled, and that they were thus able to preserve tribal traditions and ancestral songs often with remarkable accuracy. Inca historical traditions were often or fairy-tales, although full of superstition. They were sincere and deliberate memorize events as they and their ancestors had seen and interpreted them.

About twelve native generations after Pizarro's conquest of the Inca Empire (1532, p. 401) wrote of the disorganized and illiterate descendants of Inca subjects who were veneration for the memory of their Inca (Atahualpa) is beyond description, particularly in some of the interior districts, where his decollation by Pizarro is annually commemorated. This, moreover, among the lower class of natives, after the passage of possibly several centuries disturbing to their way of life, the people lacking a common bond of memory formerly afforded by the organized Inca worship and cult. Twelve similar generations in Inca time would carry us from the Spanish conquest back to the very beginning of Inca history, and one should expect then that the Inca historians who were present at the arriving Spaniards, should have correspondingly vivid memories of events in pre-Inca time.

Tall stature, narrow face, and non-Mongoloid hair on Paracas mummies

Nowhere in Peru has a really large group of pre-Inca mummies been preserved for posterity under better conditions than those of the Paracas burial caverns and stone-lined tombs on the Pacific coast. Stewart (1943, p. 49) says: "One of the most important developments in Peruvian archeology was the discovery in 1925 by Tello and Lothrop of two sites on the Paracas Peninsula, 18 km. south of Pisco, representing one of the earliest coastal cultures." Here several hundred carefully wrapped mummies were revealed, a small series of which have been systematically examined. Kroeber tentatively places these remains within the Early Nazca period, Tello holds that they even antedate this time and are contemporary with Early Chavín, and the Carbon 14 method suggests that they date from about 300 B. C., plus or minus 200 years. There is accordingly no doubt about their great age and pre-Inca origin.

Examining the blood groups in the tissues of some of these mummies, Candela (1943, p. 65) failed to get the normal reactions of naturally dried and untreated mummies. He suggested that one reason was "the presence in most of the tissues of some gummy, resinous material, serving perhaps as a preservative. This substance was particularly evident in the extracts produced by means of boiling water, and it rendered the performance of the tests by this method almost impossible."

Examining the Paracas skeletal remains, Stewart (1943, p. 59) found that these mummified individuals were of a noticeably taller stature than formerly known Indians in Peru, and that they differ from known Indians also in facial form. Both cranial deformation and trepanning were observed. Stewart's own conclusion was: "It appears hence that the Paracas group differs from the Peruvian skeletal remains thus far studied, particularly in general size and in narrowness of the facial features. As I have pointed out, however, this may be a selected group of large males and not typical of the population as a whole."

The author also suggests that the narrowness of the facial features may perhaps be explained as a secondary alteration following an artificial deformation of the skull.

If there was any way of ascertaining that all people in pre-Inca Peru were the same as those of Inca times, then these explanations would undoubtedly be the only logical ones, as a narrow face could then only occur through artificial pressure in infancy and an exceptional tallness only by a selection of unusual men for mummification. But until an historically homogeneous race behind the Inca and pre-Inca Empires has been proved to have existed, there is still the possibility that the early people in question were embalmed not because of their size, but because of their rank or race.

The hair on some of these Paracas mummies was also thoroughly analysed. Trotter (1943, p. 69) based the interesting hair analysis on pieces of scalp from ten Paracas mummies of which two were females, and of which one male and one female had in advance been classified as 'young'. She says: "... there was some evidence that the others were old, since the sample in each case was interspersed with very light yellow hairs which may be assumed to have been white. In general, the color was a rusty brown and gave the appearance of having faded. These hairs fluoresced, the lightish or yellowish ones more brilliantly than the darker hairs. In all cases the hairs were extremely brittle and had to be handled



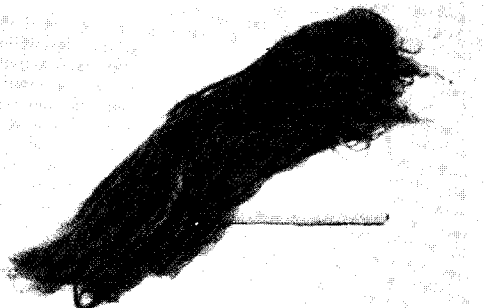
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with greatest care." Further (p. 70): "The hair of mummies 94 and 310 was quite definitely wavy; that of the others appeared to be straight."

Trotter does not attempt to give any explanation of this latter interesting statement. Two out of ten scalps examined had plainly wavy hair.

Neither does she imply that the rusty-brown hair-colour showed evidence of having faded from the normal blue-black Indian hair, as will be seen from the following. It would also seem difficult to visualize that the rusty hair had brightened from an original black if the light yellow hair on the same heads have darkened from white. One should expect that the hair colour of these mummies either has assumed a generally darker or a generally lighter hue. If *post mortem* change of pigment has taken place on these particular Paracas mummies, as opposed to others in Peru and those in North Africa, then the combination of both rusty brown and very light yellow hair on the same heads would seem to argue that the original scalp either had been black interspersed with rusty brown hairs, or else yellow-blond interspersed with white hairs. The third possibility seems to be that the scalps in question have retained their original shades comparatively unmodified, like the mummy cloth. Let it also be borne in mind that we have previously dealt with a Peruvian mummy head that was described as brown and slightly grey. The mummy scalps now under discussion were also brown, but interspersed with light yellow.

Apart from colour and degree of waviness of hair, its fineness and also the shape of its cross section are, as is well known, the two additional characteristics used for classifying hair types. Mongoloid hair, like that of the common American Indian, is wide in cross section *area* and circular in cross section *form*. The degree of ovalness in cross section form seems closely associated with the degree of waviness or curliness of the hair itself.

Trotter (*Ibid.*, p. 72) says about the microscopically analysed form of the Paracas mummy-hair, after classifying it in accordance with Martin's grading system: "The cross section form shows so much divergency between the different mummies that they cover all divisions of hair form. . . ." And: "It has been assumed that these mummies are all from one racial stock, therefore this analysis must necessarily be one of individual variation from an intraracial standpoint."

As to the *size* of the cross section *area*, she found (*Ibid.*, p. 75) that: "The size of the hair was much smaller than has been found for other Indians, but not so small as has been recorded for at least one white racial group [the Dutch]."

The author stressed in her summary that: "The form and size of the hair of ten Paracas mummies showed wide variation." She showed that although some of the hair samples were wide, yet the average from all ten mummies was "approximately 30 % less than the average mean areas found for the four Indian tribes by Steggerda and Seibert and for the adult French Canadians by Trotter and Dawson."

Unguided by any working hypothesis Trotter presents her important analysis of the Paracas mummy hair as a series of remarkable somatological data from early coastal Peru. On the assumption that the current anthropological view is correct, that no intrusive mixed race element was present in Peru before the arrival of the Spaniards, Trotter led to speak of the necessity of "individual variation from an intraracial standpoint" while suggesting that the unusual Caucasoid fineness of the hair might possibly have been due to changes during the process of mummification. On my asking whether or not

was any actual reason to believe that the fine, brownish, and occasionally wavy Paracas mummy hair had changed greatly post mortem, having been coarse and black like normal Indian hair on the live natives, Dr. Trotter (1951)¹ wrote me as follows with reference to her paper quoted above: "I have gone over all the evidence we have and have discussed it with Mr. O. H. Duggins, who is now working with me on the subject of hair. His background is an interesting one, since he has worked in the hair and fiber section of the F. B. I. I have come to the conclusion that there are two mistakes in my paper on the mummies' hair. The first mistake was to introduce the word 'Indian', and the second was the use of the word 'faded'. Now I shall try to answer your direct question with a definite answer. The hair of the Paracas mummies which I examined in 1943 may have changed in color and texture slightly. However, the amount of change in either color or texture is so small that any evidence we have would not deny that the original color was a reddish brown and the original texture was fine." Although no reason was found to warrant the hypothesis that the reddish-brown scalps had ever 'faded' from blue-black, microscopic examination showed that the light yellow hairs, interspersed to a very slight extent in eight of the samples, contained no pigment, and hence presumably had been even lighter, or wavy.

Trotter further writes that the cross-section area of hair is closely correlated with weight, and that hair of Arabs of Central Iraq was tested for change in weight before and after dehydration. After 16 hours of dehydration the alteration of weight ended, and no further change took place afterwards. The hair had then lost between 4 and 5 per cent of its weight. Trotter (*Ibid.*) writes: "Since this Arab hair lost its weight during the first 16 hours of dehydration it is unlikely that shrinkage of mummy hair (if it does occur) could exceed 5 per cent of the volume." This is interesting, since she found, as we have seen, that although some of the Paracas hair samples were wide, yet the average cross-section area of all the mummies examined was approximately 30 % less than on normal Indian hair. Evidently then, Trotter is right in being cautious in the use of the word 'Indian' in reference to the Paracas mummies, provided the term 'Indian' may not be used in the widest sense to denominate any racial type inhabiting the Americas before the arrival of Columbus.

Before I was kindly furnished with this interesting information by Trotter, the British Museum had suggested W. R. Dawson as a leading British authority to consult on the question of possible change in mummy hair. Dawson (1928, p. 127) who is earlier quoted as examining on the Pacific coast of North Chile an embalmed adult woman with "brilliant light-brown hair", was kind enough to send me his opinion as follows²:

"From the examination of a large number of mummies both from Egypt and other countries including South America, my opinion is that hair does not undergo any marked change post-mortem. The hair of a wavy or curly individual remains curly or wavy, and that of a straight-haired person remains straight. In mummies and desiccated bodies the hair has a tendency to be crisp and brittle, but this is the natural result of the drying of the sebaceous glands, which during life, feed fatty matter into the hairfollicles and keeps the hair supple and flexible. . . . it seems to me very unlikely that any change in colour would take place in a body which had never been exposed to the light, . . ."

¹ M. Trotter, Professor of Gross Anatomy, Washington University School of Medicine, letter dated June 1951.
² Letter dated May 21, 1951.

um up then, all the evidence I have indicates that the nature of hair does not alter after death except in becoming dry and brittle."

There is accordingly every reason to give full attention to the non-Mongoloid characteristics of the somatological remains at Paracas. Obviously the high percentage of reddish-brown hair on these embalmed culture bearers does not represent a cross-section of the population in Peru as a whole during these early periods. We may well assume that the common Indian was not mummified, the process at least of true embalming would in all likelihood be restricted to the upper social classes of such peoples as knew the process of artificial mummification. It is therefore especially interesting to note the high ratio of brown hair among the black on the early people who evolved—or imported—the high-cultures of Peru.

The position may be briefly summarised thus: An analysis is made of a group of well-preserved mummies from the central coast of Peru for the specific purpose of gaining all possible information about the physical appearance of the unknown bearers of a lost pre-Inca high-culture. If their stature, cranial and facial indices, and hair had been found to concur with the physical data already known as characteristic of the region, then the observed data would probably have been used as an argument for homogeneity of race, without considering the possibility that the extinct race may have looked entirely different from what their own remains suggested.

As it is, however, neither stature, cranial and facial indices, nor hair, have been found to concur with the familiar norm of local Indians, and it has therefore been suggested that these mummies in every way misrepresent the physical type of their own unknown race. Divergency in head form is readily accounted for through more or less distinguishable modification in early childhood, a practice which admittedly occurred; and a difference in face type is explained as possibly a secondary result of the former deformation, a hypothesis of less apparent strength, as this should give a narrow face-form to any Peruvian whose head was correspondingly deformed. When the hair is brown it is suspected as having been formerly black, and when exceptionally fine it may have shrunk. When wavy and including all extremes of hair-form, it may be unusual variations from the mean tribal norm. The skeleton, which cannot have increased through deformation in infancy or mummification, can still give us a wrong impression of the bodily build, if we assume that only the largest men of the community were specially selected for mummification.

Separately considered, each of these excuses for the unexpected nature of the Paracas mummies may carry some weight, but as a whole they merely work against each other. It would be too fantastic to assume that all the main physical traits of the mummies analysed should in one way or another misrepresent the mummified race, both through childhood deformation, *post mortem* shrivelling and fading, individual divergency and intentional selective burials. If this be so, nothing has been learnt from the discovery of the Paracas mummies as such, everything pertaining to their physical appearance may be misinterpreted and for those who wanted to know what these early people were like, nothing is to be seen by seeing them. On the other hand, while drawing no exaggerated conclusions, it may safely be said that nothing discovered in the Paracas caves argues against the hypothesis that a foreign Caucasian-like race entered into the culture complex of pre-

and that this race was comparatively tall in stature, with a narrow face, and hair in varying shades of brown, fine in texture and occasionally wavy. We can only say that we have found what we were looking for also among the physical remains of prehistoric Peru. They confirm what was indicated by the Inca memories and the pre-Inca pottery heads: that a non-Mongoloid and Caucasian-like element seems to have been present in the early local era. The burden of proof, and of finding a plausible explanation, here rests upon those who maintain that nothing but Mongoloid traits have been observed in available human material from pre-Inca Peru.

Historic evidence

In his popular survey of aboriginal culture in prehistoric America, Verrill (1927; 1929) brings up for a stimulating discussion some of the elementary questions pertaining to the rise and spread of the local high-cultures. Pointing out the coherent geographical pattern of old civilizations in the New World, he stresses (1929) the improbability of this inter-tropical distribution-area being the result of numerous sudden and independent flowerings of culture in these often unfavourable desert and jungle areas. He points to the generally noted absence of any local culture-growth or cultural experimentation underlying the respective cult sites, such as Coclé, San Augustin, Tiahuanaco etc., and to the fact that each distinct culture area shows the widest variation from the others in detail and character, although the basic ideas were the same and were consistently common to them all. This leads him to the logical deduction that migrants from some of the local civilizations may perhaps have been active among the aboriginal population in all these localities, spreading the basic principles of their own religious beliefs and cultural doings into foreign and more primitive culture domains. The resultant high-cultures may thus in each case represent a blending of the local primitive culture and the intruding civilization, the primitive elements being perhaps largely responsible for the final destruction of the civilization and the abandonment of its original cult site.

As an argument against the much disputed hypothesis of a racial homogeneity in aboriginal America, the same author (1927, p. 45) writes :

"Although the majority of North American Indians have brown eyes and coarse, straight, black hair, there are tribes whose eyes are hazel, grey, or even blue, and whose hair is brown rather than black, and is soft and fine. Indeed, if we read over all the accounts of the old discoverers and explorers we will find that, even in those days, the men who had actually travelled among the Indians had accurately described these variations. Dampier, the pirate naturalist, Ringrose, Esquemeling, and many others called particular attention to the light skins and brown hair of many tribes and, in several places in their journals, they state that the women are 'as fair as any woman of Spain', or that their hair 'is exceedingly long and soft and of pleasing brown shade'. This proves that the light skins, brown hair, and grey eyes of some Indian tribes are not due to any admixture of Caucasian blood."

Whatever may be the origin of these Caucasian-like features, they had at least found their way to early America, or had developed locally, before the Spaniards arrived. Already in 1502 or 1504, Angelo Trevisan's letter to the King and Queen of Spain was published,



A Relic from Mu

This is believed to be the oldest jar ever uncovered. It is made of bronze, inlaid with gold symbols, and was taken from one of Mu's submerged cities. It is estimated to be over 12,500 years old.

THE LOST CONTINENT OF MU

BY

COLONEL JAMES CHURCHWARD

AUTHOR OF

"THE CHILDREN OF MU"

"THE SACRED SYMBOLS OF MU"

ILLUSTRATED



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women enslaved, and the forced marriages that followed introduced the Mongol blood in their veins. Thus when the land was again settled, after the cataclysm, it was by races that knew nothing of the builders of the vast structures which lay all about. This is verified by the fact that when Cortez invaded Yucatan, Bishop Landa, who accompanied him, asked the natives, "Who built the old ruins?" The answer he received was, "The Toltecs." *Toltec* is a Maya word meaning "builder." Therefore their answer was "The builders." But who the builders were they knew not, as Landa has stated in his writings. It will be interesting to note here that the word *Toltec* means not a race, but a builder.

In Mexico there is a very ancient Aztec tradition which says that "the first settlers in Mexico were a white race." The tradition continues, saying: "This white race was conquered by a race with darker skins, and the darker skinned race drove the white race from the land. The white people then took their ships and sailed to a far-off land in the East, towards the rising sun, and there settled."

A prophecy accompanies the tradition, which is: "At some future time this white race will return and claim and reconquer the land."

Rider Haggard must have found this same tradition, for in *Montezuma's Daughter* he says:

"Quetzal, or more properly, Quetzalcoatl, was the divinity who is fabled to have taught the natives of Anahuac all the useful arts, including those of government and policy. He was white-skinned and light-haired. Finally he sailed from the shores of Anahuac for the fabulous country of Hapallan in a bark of serpent skins."

The Guatemalan tradition about the blond-white race, the first inhabitants of America, is without doubt the

clearest of all, because in Guatemala was Quetzal's capital city. The Guatemalan tradition is as follows:

"When King Quetzalcoatl, with the very white race, was conquered by the invading darker race, he refused to surrender, saying that he could not live in captivity; he could not survive. He then, with as many of his people as his ships could carry, sailed to a far-off land in the direction of the rising sun. He reached, with his people, this far-off land, and there settled. They prospered and became a great people.

"During the great battle many escaped and fled into the forests and were never heard of again. The rest were taken prisoners and enslaved by the conquerors."

The Quetzal today is the national bird of Guatemala. The name Quetzal was given to it in memory of their last white king, Quetzalcoatl. This bird was selected because, like King Quetzal, it cannot be made to survive in captivity.

The wonderful old sacred book of the Quichés, the *Popol Vuh*, was written in Guatemala.

The Aztec tradition about the white race, like all Aztec traditions, is very much garbled and filled in with priestly myths and inventions. I will point out a few prominent inventions and additions. I say they are inventions and additions because they do not appear in any of the other, dozen at least, traditions. All, with this exception, agree with each other in all material points.

These Aztec changes have been the cause of leading some of our prominent archæologists away from the straight and narrow path of truth and reason.

The Aztecs began to drift into the Mexican Valley about A. D. 1090, but it was not until about the year A. D. 1216 that they made an actual settlement in the valley.

AMERICAN
HERO-MYTHS.

A STUDY IN THE NATIVE RELIGIONS
OF THE WESTERN CONTINENT.

BY

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cuti, "I understand that he passed by the strait (of Panama) into the other sea (back toward the East). This is what is averred by the most ancient sages of the Inca line, (*por aquellos ingas antiquissimos*).¹ We may well believe he did; for the light of day, which is quenched in the western ocean, passes back again, by the straits or in some other way, and appears again the next morning, not in the West, where we watched its dying rays, but in the East, where again it is born to pursue its daily and ever recurring journey.

According to another, and also very early account, Viracocha was preceded by a host of attendants, who were his messengers and soldiers. When he reached the sea, he and these his followers marched out upon the waves as if it had been dry land, and disappeared in the West.¹

These followers were, like himself, white and bearded. Just as, in Mexico, the natives attributed the erection of buildings, the history of which had been lost, to the white Toltecs, the subjects of Quetzalcoatl (see above, page 87), so in Peru various ancient ruins, whose builders had been lost to memory, were pointed out to the Spaniards as the work of a white and bearded race who held the country in possession long before the Incas had founded their dynasty.² The explanation in both cases is the same. In

¹ Garcia, *Origen de los Indios*, Lib. v, Cap. vii.

² Speaking of certain "grandes y muy antiquissimos edificios" on the river Vinaque, Cieza de Leon says: "Preguntando á los Indios comarcanos quien hizo aquella antigualla, responden que otras gentes barbadas y blancas como nosotros: los cuales, muchos tiempos antes que los Ingas reinasen, dicen que vinieron á estas partes y hicieron alli su morada." *La Crónica del Peru*, cap. lxxxvi.

both the early works of art of unknown origin were supposed to be the productions of the personified light rays, which are the source of skill, because they supply the means indispensable to the acquisition of knowledge.

The versions of these myths which have been preserved to us by Juan de Betanzos, and the documents on which the historian Herrera founded his narrative, are in the main identical with that which I have quoted from the narrative of Pachacuti. I shall, however, give that of Herrera, as it has some interesting features.

He tells us that the traditions and songs which the Indians had received from their remote ancestors related that in very early times there was a period when there was no sun, and men lived in darkness. At length, in answer to their urgent prayers, the sun emerged from Lake Titicaca, and soon afterwards there came a man from the south, of fair complexion, large in stature, and of venerable presence, whose power was boundless. He removed mountains, filled up valleys, caused fountains to burst from the solid rocks, and gave life to men and animals. Hence the people called him the "Beginning of all Created Things," and "Father of the Sun." Many good works he performed, bringing order among the people, giving them wise counsel, working miracles and teaching. He went on his journey toward the north, but until the latest times they bore his deeds and person in memory, under the names of Tici Viracocha and Tuapaca, and elsewhere as Arnava. They

HISTORY
OF THE
CONQUEST OF PERU

By
WILLIAM H. PRESCOTT

"Congestæ cumulantur opes, orbisque rapinas
Accipit."

CLAUDIAN, In Ruf., lib. i. v. 194

"So color de religion
Van á buscar plata y oro
Del encubierto tesoro."

LOPE DE VEGA, El Nuevo Mundo, Jorn. 1.

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these numerous settlements by means of the great roads which traversed the mountain-passes and opened an easy communication between the capital and the remotest extremities of the empire.

The source of this civilization is traced to the valley of Cuzco, the central region of Peru, as its name implies.⁷ The origin of the Peruvian empire, like the origin of all nations, except the very few which, like our own, have had the good fortune to date from a civilized period and people, is lost in the mists of fable, which, in fact, have settled as darkly round its history as round that of any nation, ancient or modern, in the Old World. According to the tradition most familiar to the European scholar, the time was when the ancient races of the continent were all plunged in deplorable barbarism; when they worshipped nearly every object in nature indiscriminately, made war their pastime, and feasted on the flesh of their slaughtered captives. The Sun, the great luminary and parent of mankind, taking compassion on their degraded condition, sent two of his children, Manco Capac and Mama Oello Huaco, to gather the natives into communities and teach them the arts of civilized life. The celestial pair, brother and sister, husband and wife, advanced along the high plains in the neighborhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as

⁷ "Cuzco, in the language of the Incas," says Garcilasso, "signifies *navel*." Com. Real., Parte 1, lib. 1, cap. 18.

far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Oello⁸ initiating her own sex in the mysteries of weaving and spinning. The simple people lent a willing ear to the messengers of Heaven, and, gathering together in considerable numbers, laid the foundations of the city of Cuzco. The same wise and benevolent maxims which regulated the conduct of the first Incas⁹ descended to their successors, and under their mild sceptre a community gradually extended itself along the broad surface of the table-land, which asserted its

⁸ *Mama*, with the Peruvians, signified "mother." (Garcilasso, Com. Real., Parte 1, lib. 4, cap. 1.) The identity of this term with that used by Europeans is a curious coincidence. It is scarcely more so, however, than that of the corresponding word *papa*, which with the ancient Mexicans denoted a priest of high rank; reminding us of the *papa*, "pope," of the Italians. With both, the term seems to embrace in its most comprehensive sense the paternal relation, in which it is more familiarly employed by most of the nations of Europe. Nor was the use of it limited to modern times, being applied in the same way both by Greeks and Romans; "Πάππα φίλε," says Nausikaa, addressing her father, in the simple language which the modern versifiers have thought too simple to render literally.

⁹ *Inca* signified *king* or *lord*. Capac meant *great* or *powerful*. It was applied to several of the successors of Manco, in the same manner as the epithet *Yupanqui*, signifying *rich in all virtues*, was added to the names of several Incas. (Cieza de Leon, Cronica, cap. 41.—Garcilasso, Com. Real., Parte 1, lib. 2, cap. 17.) The good qualities commemorated by the cognomens of most of the Peruvian princes afford an honorable, though not altogether unsuspecting, tribute to the excellence of their characters.

lived among their ancestors; it is described by the early European discoverers as "white" men among the aborigines, jokingly referred to as "the countryman"; and it is occasionally embodied in the fair *uru-kehu* strain of the islanders.

Prehistoric voyagers actually set out from the coast of Tiahuanacoid Peru, and probably have been seen and memorized by the local aborigines in the midst of their travels. On these premises, the contents of the earliest Inca memories may be subjected to a new inspection, even though, on account of their seemingly fantastic character, they have been neglected in most serious studies of Peru.

Several years ago, the Colla Indians of the Titicaca plateau had preserved traditions related with the erection of the colossal stone constructions on the plains of Titicaca. In 1863, Bollaert wrote in his paper on "The pre-Incarial Ruins of Titicaca" (p. 235): "There are vague traditions that Tia Huanaco was built by white men." Describing the same ancient ruins, Inwards (1884, p. 32) states with regard to them: "... at the arrival of the Spaniards the natives attributed the construction of the ruins to the white and bearded men who inhabited the ridge of the Cordilleras in the foundation of the empire of the Incas."

At the International Congress of Americanists, Gonzales de la Rosa brought forward a question (p. 411): "Another problem which presents itself is that of the race of the inhabitants of Tiahuanaco. Were its inhabitants Quechuas, Aymaras, or something else? More than on any other, the greatest obscurity remains. ... the tradition, which speaks of a race of white and bearded men, says that there lived on the islands [of Lake Titicaca] a race of white and bearded men—which is the same as in Tiahuanaco—but which cannot be identified with the present race, and of which one can hardly say that it is literally white."

The original Quechua and Colla traditions gradually petered out about the turn of the century, and European visitors to the ruins obtained local information only from the surrounding natives had nothing else to add. European interest in the ruins has been reduced to former native beliefs decreased accordingly. One may well regret the disappearance of the last native accounts orally inherited from the time of the Incas, and the termination of the last meagre thread of spiritual survival terminated, and the ruins of Tiahuanaco reduced to a convenient archaeological site. To us in our day Tiahuanaco is reduced to a convenient site for a well-known art-style—truly impressive and famous monuments over no other site.

In the first generations after the Conquest, however, the myths and traditions of the pre-Incas were still alive in Peru, and when the famous historian Prescott began his history of the early Spanish documents and manuscripts in the archives of the Royal Academy of History at Madrid, he came to the following conclusion concerning the early traditions (1847, Vol. I, p. 9):

"The legend of the bearded white men finds its place in most of their legends." He also speaks of certain white and bearded men, who, advancing from the islands of Lake Titicaca, established an ascendancy over the natives, and imparted to them the blessings of civilization. It may remind us of the tradition existing among the Indians of the north to Quetzalcoatl, the good deity, who with a similar garb and aspect came

up the great plateau from the east on a like benevolent mission to the natives. The analogy is more remarkable, as there is no trace of any communication with, or even knowledge of, each other to be found in the two nations."

Cieza's account of "white and bearded men" at Titicaca

Written by a local eye-witness in the years immediately following the Conquest, the early records of the noted Spanish chronicler Cieza de Leon (1553—60) are naturally more important than most subsequent narratives. Cieza was one of the earliest Europeans to visit the ruins of Tiahuanaco on the Titicaca plateau and to collect prehistoric traditions among local natives, who had only known Europeans for a few short years. In his chronicle of Peru (First Part, p. 327) Cieza includes a chapter "On the Tiahuanaco Village and Great and Ancient Buildings Seen there", which represents the first recorded description of this site. He says:

"I asked the natives, in the presence of Juan Vargas who is the one holding authority over them, if these buildings had been constructed in the time of the Incas. They laughed at this question, affirming what has been already stated, that they had been made long before they ruled, but that they could not state or affirm who made them, but that they had heard from their forbears that what is seen now was made in one night. For this reason, and also because they say they have seen bearded men on the island of Titicaca and that the building of Vinaque had been constructed by similar men, I say that perhaps it may be that before the Incas reigned there may have been some people of intelligence in these realms, come from some parts not known, who had done these things, and they being few in number and the natives many they might have been killed in wars."

Cieza's allusion to the "bearded men" of pre-Incaic Titicaca and Vinaque is a direct reference to his own narrative in a previous chapter. (*Ibid.*, p. 314.) There he stated that several Colla Indians had informed him how, at the remote time of the great chiefs Zapana and Cari, who ruled before the establishment of the early Inca dynasty, "white and bearded men" had been massacred on the largest island in Lake Titicaca. Cieza returns to the same pre-Inca people in his Second Part (Chap. IV), saying: "They also tell what I have written in the First Part, that, on the island of Titicaca, in the past centuries, there was a bearded people white like us, and that a chief by the name of Cari came from the valley of Coquimbo, mustering where Chucuito is at present, from where, after having made some new settlements, he passed over to the island with his men, and waged such war on the people of which I speak that he killed them all."

About three hundred and fifty years after Cieza received this traditional information, the French explorer is to say about fourteen native generations later, Pandelier (1910, p. 294) went to carry out excavations among the ancient ruins on Titicaca Island in the lake near Tiahuanaco. Fragments of the prehistoric tradition were apparently still alive among the aborigines, for he was enlightened by an 'old native wizard' concerning the earliest days on the island: "In every ancient times," said he 'the Island was inhabited by gentlemen (caballeros) similar to the *urucochas*' (name given to whites by the Indians to-day). Whence these 'gentlemen' came he knew not." Pandelier's native informant knew that, according to tradition, the said caballeros had intercourse with the local native women, and their children "became

the Inga-Ré (Incas), and they drove out the gentlemen and held the Island thereafter." Whither the expelled caballeros or viracochas retreated, the local islanders could not tell. Bandelier adds that: "The 'Viracochas' here mentioned recall the 'white and bearded men' of Cieza."¹

Garcilasso and other early historians will later show us how the distant family of the Inca, dwelling three hundred miles to the north, pointed out that their progenitors, the first Incas, emerged from this very island in Titicaca to make their way northwards to Cuzco and establish their sovereignty over the Peruvian peoples. Various other early chroniclers will tell us how the natives in wide parts of Peru had the inherited belief that this same island had been the chosen home of a group of fair-skinned people with beards, who had been very active spreaders of culture before the Incas came to power. Generally we learn that some such "white" men left Titicaca Island for the neighbouring Tiahuanaco, moving down subsequently from the highlands to the Pacific coast; but we sometimes learn of the defeat or murder of similar men who still remained on Titicaca Island. Bandelier (*Ibid.*, p. 327) cites Ramos, who also spoke of "a mysterious white man called Tunupa and Taápac" whom the early Indians remembered having killed on Titicaca Island. In other local dialects this legendary "white man" is referred to as Tonapa and Tarapaca, and also as Tupaca.

The "white and bearded men" near Ayacucho

During my visit to Peru in 1947, I was informed by Dr. Luis Valcárcel of the Museo Nacional in Lima, that the tribes near Ayacucho, in the cordilleras between Lima and Cuzco, had until recent years upheld the same tradition from the time of Cieza: that the local and pre-Incaic Vinaque ruins had once been built by a race of men "white like Europeans", who had lived among their ancestors in the dim past of Inca history. Cieza (1553-60, Chap. LXXXVI) gave the same account of these particular ruins *some four hundred years ago*, when he arrived in Peru in the decades of the Conquest. Speaking of these "great and very ancient buildings" on the river Vinaque, he says: "When I questioned the neighbouring Indians as to who had made that monument of antiquity, they answered that it was another people who had been bearded and white like ourselves, who they say, came to these parts a long time before the Incas reigned, and made their residence there."

The Viracocha-people

Karsten (1938, p. 194) cites the ancient writings of Huaman Poma Ayala concerning the traditions of the former inhabitants of Peru. Huaman Poma was a native Peruvian who was himself instructed by the trained Inca historians, the so-called quipucamayocs, concerning the earliest Inca knowledge. From him we learn that "the first race of man that dwelt in Peru" was called *uari viracocharuna*. The suffix *runa* is merely the Quechua (Inca) word for "people", and we recognize thus in this name the word *viracocha*, which is, as cited from Bandelier, the Quechua term for all past and present peoples with "white" or very

¹ Bandelier (*Ibid.*, p. 66) shows that the Indians of Titicaca Island possibly were forced, by the pressure of official Spanish measures, to move over to the mainland for a few years at the close of the sixteenth century, but they soon moved back again. He adds: "...but there seem not to have been any white settlers on it until the eighteenth century, or perhaps later."

light skin colour. Viracocha, hierarch and man-god who actually was in the eyes of his descendants. Whether these and progenitor *Viracocha*, mine without a further analysis was originally a descriptive distinct individual, just as *I*. Similarly among the Aztecs same name was the name of

In Inca history, as in our play a less important role in activities of a king or emperor we may therefore turn our Viracocha. With his activities the introduction of cultural not to dwell on myths and truth which is to be found and widespread population tribal histories. We need no conceptions may leave behind evidence than tradition.

A beardless

The memory of the hero wide regions of the former *Viracocha* stories still survive *Viracocha*-traditions is included 169-202.)

Brinton (*Ibid.*, p. 19) qu saying: "The tradition was ton adds himself: "There is, *Viracocha*, under any and all his in flowing robes and of impo

"Long

Beyond his growth of beard own build, yet he taught his Bandelier (1910, pp. 304, 30 *Viracocha* "gentlemen", also remembered as the chief of a Island. These Islanders called perforated and a heavy nugg

It is noteworthy that according to the legend, Viracocha created man in his cult site Tiahuanaco at a time when a more primitive local population already existed in Peru; but, according to the same legend, this former people were said to have lived in darkness and ignorance. It is apparent that the account of Con Tici Viracocha and his disciples making man by carving and moving statues, is either a version evolved by the subsequent Indians to account for the images in the cult centre at Tiahuanaco—where they are still to be seen (see Frontispiece, Plates XLI, XLV, IL, LII)—or, what is even more probable, that the Tiahuanaco statues were actually built by a priest-king or hierarchy for a magical purpose, to impress the contemporaneous aborigines with their own supernatural powers and activities. The latter explanation seems the nearest to hand and most logical.

When Con Tici Viracocha's sculpturing at Tiahuanaco was finished, he is said, Betanzos tells us, to have ordered his own original followers (the viracochas who had originally accompanied him to Tiahuanaco and whose number was not remembered) all to go away except two, who were to remain with him. He first told his departing viracochas that they were to observe the Tiahuanaco stone statues and the names he gave to each kind. Pointing to the statues he said: "These should be called so and so and should appear from such-and-such spring in this or that district and should inhabit it and multiply there; and these others should appear in such-and-such cave and should be termed so-and-so and settle there and there; and such as I have pictured them and made them in stone they should appear alive from the springs and rivers, caves and mountains in the provinces which I have told you; and afterwards you should all go in that direction—whereby he pointed to the direction where the sun rises—and spread them out separately, showing them the road each of them is to take."

In his next chapter, Betanzos narrates: "As stated the huiracochas set out and walked through the districts which Viracocha had pointed out, and wherever they went they called, in the district where they were, for the people whom Viracocha in Tiahuanaco had pointed out on the stone statues that were to appear in that place. This was done by each and one of the viracochas by standing in the neighbourhood of the place where he was told that the people should appear, and there the viracocha called out: —So and so, come forth and people this earth which is waste, because that is the order of Con Tici Viracocha, he who created the earth!—And as they called on the people in this manner, these appeared in the districts and places told by Viracocha. And it is said that they proceeded in this manner, calling and bringing forth people from caves, rivers, springs and the high mountains, as said in the previous chapter, and that they peopled the country in the direction where the sun rises. And when Con Tici Viracocha had accomplished this and in the manner already stated, even the two who remained in Tiahuanaco are said to have been sent out by him to call and bring forth people in the said manner; whereupon he separated them as follows: He sent the one to the province Condesuyu [=Cuntisuyu], that is to the left when one is standing in Tiahuanaco with the back towards the sun-rise, that he in the same manner as the others should call forth the native Indians in the province of Condesuyu; correspondingly he sent the other to the province Andesuyu [=Antisuyu], which lies to the right if one, as said above, turns the back towards the sunrise. And after these two had been sent out, it is said that he himself also started out along the road leading to Cuzco, which lies between the two provinces, and he proceeded along

main road, which leads over the mountains to Caxamalca [=Cajamarca]; along this road he walked and called and brought forth people in the said manner. He arrived at a province called Cacha which belongs to the Canas-Indians and lies 18 leguas from Cuzco, and in this area he called forth the Canas-Indians. When these appeared, they were armed, and when they saw Viracocha and did not recognize him, it is said that they came against him in a crowd to kill him, and when he saw them coming and realized why, he caused fire to fall from the skies and begin burning a hill near the place where the Indians were. And when the Indians saw the fire and were afraid to be burnt up, they dropped their weapons and ran forth to Viracocha, throwing themselves on the ground before him. When he saw this, he took a staff in his hands and went forth to the fire and gave it some blows with the staff until the fire was put out. When this was all over he spoke to the Indians and told them he was their creator. On the spot where he had placed himself to let the fire fall from the skies and from where it would have spread to destroy the Canas-Indians, these built later a marvellous *huaca*, in which they and their descendants offered great quantities of gold and silver and where was raised a statue carved from a great stone almost five varas (about 12 ft) tall and 1 1/2 varas broad or a little less. This they did in memory of Viracocha and what had happened at this place; they say that they have carried it on from that past time until this day."

We shall later see that this statue of Viracocha in the *huaca* at Cacha was still intact at the time of the Conquest, and that the Spanish discoverers found that the large stone image "represented a man of good stature, with a long beard measuring more than a palmo. . . ." (Garcilasso 1609 b, p. 70.) The temple and statue was later deliberately destroyed by the pious Spanish clergy.

The Viracocha-people unite in the north to start "walking" into the Pacific

Before Betanzos follows Viracocha on his final march along the ancient mountain road northwards from Tiahuanaco, he says that he had himself visited the said temple and the burnt hillock, where the account of Viracocha's journey through this district had been told him by the eldest and most important of the Indians whom he had summoned from the neighbouring village. Betanzos then follows the principal of the "viracochas" on his further move:

"To return to our narrative, it is said that he, having accomplished this wonder in Cacha, continued his road carrying out his activities as before said, and as he arrived in a place which is now called Tambo de Urcos, and which lies six leagues from Cuzco, he proceeded up on to a high mountain and sat down on the summit, where he is said to have ordered the native Indians who now live there to appear from the mountain side. And because Viracocha sat there, a rich and marvellous *huaca* was erected on this spot, in which—since Viracocha had seated himself in this place—those who built this *huaca* placed a bench of gold, and the statue which represented Viracocha was set on this bench; the gold statue represented sixteen or eighteen thousand pesos at the division made between the Spaniards in Cuzco when they had captured the city. And from there Viracocha went on and continued, while making his people as already described, until he arrived in Cuzco. Upon his arrival there he is said to have made a chief whom he called Alcaviza, and he also

ive or six folios came into the possession of Nuñez de la Vega, Bish
1690. Brinton says:

ero-myths have given occasion for wilder speculation than that of Vot
definitely remote epoch, Votan came from the far East. He was sent by
id assign to the different races of men the earth on which they dwell, e
own language. The land whence he came was vaguely called *ualum*
an. His message was especially to the Tzendals. Previous to his arrival
barbarous, and without fixed habitations. He collected them into vill
ow to cultivate the maize and cotton, and invented the hieroglyphic
rned to carve on the walls of their temples. It is even said that he
y in them. He instructed civil laws for their government, and impar
er ceremonials of religious worship. For this reason he was also
Sacred Drum', the instrument with which they summoned the v
unces. They especially remembered him as the inventor of their cal
d third in the week of twenty days, and was the first Dominical
hich they counted their year, corresponding to the *Kan* of the Mayas
e was spoken of as the founder of Palenque, Nachan, Huehuetlan—i
place the origin of which had been forgotten. . .

ught with him, according to one statement, or, according to anothe
his native land by, certain attendants or subordinates, called in the
ated, from the long and flowing robes they wore. These aided him
ation. On four occasions he returned to his former home, dividing the
as about to leave, into four districts, over which he placed these atte
st the time came for his final departure, he did not pass through the
ust all mortals, but he penetrated through a cave into the under-ear
to 'the root of heaven'. With this mysterious expression, the native
nt of him."

7, p. 215): "According to an unpublished work by Fuentes, Votan
s, the common ancestors of the southwestern branches of the Mayas
of this popular hero are too exactly similar to those of the other
nyth, for them to leave any doubt as to what we are to make of Vot
em, he and his long-robed attendants are personifications of the
rs." (*Sic!*)

Condoj, culture-bringer to the Zoques

at the lofty plateaux and sierras of Chiapas, Votan went neither
or west like the sun, but disappeared mysteriously through "a ca
h". Yet we do not have to climb further down than to the lowlan
ong the Zoques (*Ibid.*, p. 218) before he reappears:
s, whose mythology we unfortunately know little or nothing
dals, and were in constant intercourse with them. We have but fai
bology of these tribes; but they preserved some legends which sh
of the belief, so general among their neighbors, of a benefice



PEOPLE OF THE SERPENT

Life and Adventure Among the Mayas

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By EDWARD HERBERT THOMPSON



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Women rushed wildly about, covering the wells to prevent pollution, and the air was filled with an acrid odor, while the droppings borne by the wind fell from the sky like a thick shower of mustard seed. The coco palms, moved softly by the afternoon breezes and slowly waving their long green leaves, were bent almost to breaking by the weight of the locusts, while the whole air vibrated with a strange hissing sound and pieces of cut leaves fluttered to the ground.

As Pedro leaned on his gun, heavy-lidded and sullen, his wife Juana came up, the wild grace of her form emphasized rather than hidden by the native dress, and her dark hair covered under her blue *reboso*. Her beautiful eyes grew troubled as she saw the despair of Pedro, and, placing her clasped hands on his shoulder, she looked up into his face with loving sympathy. Before her glance his sullenness melted away.

'After all,' he said, 'the sun still shines and things will grow again.'

CHAPTER IX

LANDING OF THE CHANES

IN THE legends and folklore of a race the history of the race is written if we could but read it. It is true that the grain of fact is generally hidden beneath a wealth of imaginative chaff, but it is there nevertheless. During my long career in Yucatan I was fortunately able to prove the truth of certain tales that had passed as legendary for generations and I will touch upon these matters later. But back of tales such as these are many ancient Maya traditions, none the less fascinating because they are as yet incapable of proof, and obviously containing the elements of history. Among these ancient legends none is more alluring to the student, nor more baffling, than that which concerns the landing of the *Chanes*.

In a previous chapter I referred to the fact that the Mayas had their Plymouth Rock as had the Puritans who followed them to the continent of America many centuries later. That is, the legends of the primitive races of Yucatan and of portions of Mexico tell of the coming in ships of a fair-skinned race of men who became the rulers and the leaders of the dark-skinned aborigines. To explain this occurrence as the arrival of some of the survivors of the catastrophe in which the storied 'Lost Atlantis' disappeared is unsatisfactory to the scientific mind, and this is putting the matter mildly. The Atlantis

Who were these fair-skinned people, tall of stature and strangely clad, sailing through unknown seas to an unknown land? The answer to this question has been lost in the passing of the ages and the destruction of the ancient records, and now we know only that they came and that until after the arrival of the Spaniards, the place where they landed was known as *Tamoanchan*, which means, in the native language, the place where the People of the Serpent landed. It is near Tuxpan in the Tampico district.

The dark-skinned race took the light-skinned people to be their guides and teachers and all went well with them. Under the sage counsels and wise teachings of the *Chanes*, the indigenous race was raised from an almost brutish, savage condition to the status of thinking, reasoning people.

In the passing of time — and much time must have passed to have brought all this about — these wise men, the People of the Serpent, separated, probably in the furtherance of a concerted plan. Some went north and some went south, each with a band of dark-skinned followers. Those who went north were known among the Chichimecas and even more northerly peoples, the savage tribes among whom they worked and taught and whom they left enlightened, as *Tultecas* — ‘teachers’ or ‘builders.’

Those who went south, the traditions tell, forded rivers, lived under the shadows of great forests, and in cave darkneses suffered all things that man may suffer and live. Ever they moved onward, teaching and uplifting into the light the savage peoples among whom they tarried when they met them. They conquered, not by force and strange weapons, but by

binding the primitive peoples to them by force of their power and wisdom. Among these races they were known as *Ulmecas* — the Rubber People. It is known that they used rubber extensively and this is probably the derivation of the name. The leaders of the *Ulmecas* were ever known as *Chanes*, or, among the Mayas, as *Canob* — Serpents’ Wise Men — or *Ah Tzai* — People of the Rattlesnake.

It is impossible from any sources as yet available to reconstruct the details of that pilgrimage of the *Ulmecas*, drawn out over no man knows how long a span of time, but at last they came to a favored site by two great wells. There they rested finally and there they built Chichen Itzá — the City of the Sacred Well.

Meanwhile a roving branch of the *Tultecas*, lost brothers of the *Ulmecas*, had turned southward and gone first to the ancient parting-place of the two groups of the *Chanes*. Through the slow-growing centuries they had become near kin in manners, thoughts, and language to the peoples they had neighbored in the north. They drifted along the ancient trail of the *Ulmecas*, down to the capital of the *Ulmeca* Mayas, Chichen Itzá. This was the so-called Toltec invasion, which occurred but a few centuries before the coming of the Spaniards and when all the races of the region were merged into one people under the name of Maya.

Thus, in barest outline, with many breaks and dubious places, runs the history of this ancient race of *Chanes* — People of the Serpent — and the peoples they led from darkness into light, from the landing at *Tamoanchan* down to the Conquest.

God-directed. The temples were built gleaming sunward and the palaces were silver in the sunlight. Food was plenty, fish from the sea, game from the forest, fruits and grain from the soil, and fowl from the air above.

Men died from many causes, stricken by fell diseases, or killed in battle with the tattooed wild men who came in canoes from the Outer Seas, but none died of hunger. The land was thickly peopled and as the *katuns* came and went, Ziyancaan grew in power and numbers until the towns and smaller places were like one great garden.

But then among the people, the rulers and the chief men of the nation came a strange unrest, like Chikin Ik, the Tempest Breeder, the dread East Wind, mild itself, yet breeding danger. Alarmed, they consulted Ah Kin Chan, the aged High Priest, deeply learned in ancient lore and present wisdom.

'In ancient times,' said Ah Kin Chan, 'my fathers, the Chanes of Nonoual, the People of the Serpent, found the dark-skinned savage Mayas living in damp caves and forests, eating roots and crawling things, more like beasts than men. Then my fathers, the light-skinned Wise Men, took the dark forest people and bound them with fetters of fear and love, raised them to the light of day. Ever the Chanes, the wise men of Nonoual, led the Mayas in their great advances.

'I, too, am a Chan of Nonoual, but we are now few among the dark-skinned Mayas. I, too, feel within me rising the spirit of my ancient race. I, too, seek to lead my people and found a mighty city. Away

beyond the wooded hills, the roaming hunters tell, lies a land of level forests, fruitful fields and rocky plains, with few swamps to chill us till we burn with fever or shake with pain. There the rivers flow deep-buried and in their places are mighty wells. There I go to build a city that shall be the Sacred City of my people, the People of the Serpent. Let those who will put on their sandals and go with me.'

In the years that they governed the province of Ziyancaan they discovered Chichen Itzá. For one hundred and twenty years they reigned in Chichen Itzá.