

Abstract for Section X. American Indians and Mesoamerica

The Tucson Artifacts are metal objects with inscriptions in the Latin, Hebrew and Brythonic 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. With dates ranging from 560 to 900, they provide definitive proof of sustained contact between Old and New World cultures before Columbus, for they tell the story of a forgotten Roman-styled military colony in Chichimec Toltec Northwest Mexico.

Published in January 2017, *Merchant Adventurer Kings of Rhoda: The Lost World of the Tucson Artifacts*, by medievalist Donald N. Yates, is a collection of readings translated from Latin, Greek, Arabic, Chinese, Nahuatl, Hebrew and other languages that illuminate the cultural contexts of these unique witnesses to diffusionism.

Section X. American Indians and Mesoamerica (pp. 247-72) is given here in its entirety. Its contents are:

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X AMERICAN INDIANS AND MESOAMERICA

The Tucson Artifacts bear reliable dates in the Christian calendar (560, 705, 775, 800, 880, 885, 900). They document the annals and prosopography of a distinct geopolitical entity, a Roman-styled military kingdom in Chichimec Toltec Mexico with Jewish leaders from Brittany, the Carolingian or Frankish heartland on the Seine, and Gaul, one that existed for over a century (890-900). They are straightforwardly composed in Latin, the official language of records during the Middle Ages. They are plainly written in a script intended for public scrutiny. The circumstances of their manufacture from local lead and their recovery from the desert soil localize them to the place where they were excavated. Finally, they are perfectly preserved, complete, unaltered. They are official records, recognizable as being signed and sealed by a notary (OL). They do not have to be reconstructed, pieced together, deciphered or dated. Further, their context is completely understandable by reference to the Toltecs, a two thousand-year-old advanced civilization whose name they mention, and whose commercial conventions they replicate, down to trade emblems and characteristic *ulli*-drops (see VI.7. Toltec Commerce and Business Practices). For all these reasons, these unique witnesses to history throw a welcome light on American Indian studies, particularly for the otherwise nearly blank eighth and ninth centuries.

Indigenous peoples are described by the Romani as Toltecs (*Toltezus*, 1A, 5A). It is the first appearance of this word in the historical record, predating such chronicles as Tovar by more than five centuries. The subject peoples whom the Toltec governor/overlord (*silvanus*, *si'wan*, "Elder Brother," swami) rules over are called Toltecs. We are not told what the name of the people that the army of Theodore conquers was. After their subjugation they would also be considered Toltecs. They appear to be the Calalus ("people of the wasteland"), or Hohokam.

Who *were* the Hohokam? Though their immediate or remote origins are somewhat speculative, the settled opinion of archeologists is that the Hohokam were a frontier group from Mesoamerica totally unlike the surrounding tribes they joined in the American Southwest at the beginning of what is called the Pioneer Period, about 700 (Whittlesey). Perhaps the best

description comes from Albert Schroeder, who followed the diffusionist approach of Charles Di Peso, the Amerind Foundation director who published many volumes on the Mexican trade center Casas Grandes. According to Schroeder, Hohokam civilization in the Southwest arose from the mechanism of the diffusion of trading families from a "heartland" located in the Pacific-facing regions of Michoacán, Jalisco, Nayarit and Colima far to the south.

The Purépecha, or Tarascan-speaking "Indians," who still dominate the region, were seaborne intruders from afar themselves. Tarascan means "late arrivals" and the first settlers are believed to have landed in a virtually uninhabited desert around the mouth of the Balsas River, expanding their territory from this new homeland. Adopting the *pochteca* system, the Tarascans transported their own people in colonies to peripheral areas to exploit the resources of new lands and build trade and industry, including unusual crafts like metalworking. They inserted themselves in the Phoenix and Tucson basins by conquering the indigenous groups that thinly occupied the region, the Hakataya tribes, or "Old Ones." In the words of Paul Grebinger, a doctoral dissertation author at the University of Arizona, "After A.D. 600 a group of conquering Mexicans in the form of trading families established themselves bodily in central locations throughout southern Arizona, [where] they were able to exploit the local population and resources and expand into areas as far north as southern Colorado" (p. 169-70).

These mercantile and militaristic rulers probably called themselves Toltecs, as did also the "Romans," who undertook government of the region. It was a generalized label tantamount to "builder, craftsman, trading family, sophisticate," not an ethnonym. They brought whole new "trait complexes," which they blended with the patterns of the subject peoples ("pattern diffusion"). Modern-day pre-Hohokam groups include the Yuman, Quechan, Patayan, Sinagua, Cohonina and Laquish. Toltec is commemorated in the name of at least one Hohokam town, Toltec, Arizona.

According to later historical descriptions, the Toltecs practiced cremation (as did, uniquely, the Southwestern tribes in the Hohokam cultural zone), emphasized a class/caste social hierarchy ruled by a bloodline elite, had guilds and workshops that included the rare crafts of metal-working, shell and turquoise inlay work and copper bell manufacture (as proved in Snaketown and Casas Grandes), understood surveying, architecture, city planning and canal construction, were both literate and numerate and had a calendar. They are linked with the arrival of ball courts and central plazas in the Southwest, along with copper bells, palettes and other elite symbols. They worshipped Tezcatlipoca, called "Smoking Mirror" by the Aztecs, as their principal deity. Tezcatlipoca was the brother of Quetzalcoatl and patron god of warriors and their camps. His worship has been noted in the formative phases of Hohokam culture at Snaketown and later at Casas Grandes. By contrast, the Aztecs and similar tribes placed the war-god Huitzilopochtli at the top of their pantheon.

Calalus, meaning "desert people," evidently designated a territory corresponding roughly to the Sonoran Desert north of the original intrusive enclave of proto-Tarascons in Michoacán (or possibly, by extension to all of West Mexico). The greater, embracing geographical term was "Unknown Land," this a designation from the point of view of the more civilized Toltec

founders, who acted as pioneers and colonists. The proto-Tarascons were probably multi-ethnic Pacific Rim peoples who quickly blended with the Mexican Indians, while maintaining their own hierarchies. The mix could have included various foreign merchants arriving under different "flags," including our "Romans."

On the Judas-Benjamin-Isaac Cross (6B), the Romani's trademark R. appears joined with an unidentified Mesoamerican glyph alongside images of the Temple, spice spoons, a brazier, a ship, a Quetzalcoatl face in glory and the abbreviation C.S. (perhaps *cassia sempiterna* or *sacra*, "perpetual incense, or *qetoret tamid*, see Ex. 30:7-8). The glyph is not in the style of the Mayas or Aztecs or Zapotecs. If it could be identified, this would show what Mesoamerican power the Romani were in alliance with. Was it perhaps the Tarascons of Michoacán?

The successor Pima and Papago tribes began as a small constituent of Piman-speaking Sobaipuri from the east (known as Coyote tribes in Hohokam legend) who invaded the Hohokam (or as we may call it, Toltec) territory and conquered the mixed populations about the fourteenth century. They referred to the new lands, towns and inhabitants as "all used up, wasted"—a description surprisingly similar to the meaning of Calalus (an indeclinable plural similar to Toltezus). As we have suggested, this name for the country called at large Terra Incognita seems to come from the Hebrew *k-l-l* "all wasted, desert," with the same unchanging and indeclinable non-Latin ending as Toltezus. Modern-day tribes may refer to the Hohokam as the Ancient Ones, but this is not an etymology, no more than Anasazi is in its meaning of the Ancient Ones, as it is in reality a Navajo word translated literally as "Enemy People." In the same way, the Hopi (whose origins were also seaborne) are called the Moquis, an alien word which in their own language they report to mean "dead" (compare Ancient Egyptian *mw* "the dead"), and which their linguistically unrelated neighbors like the Zuni and Pueblos "translate" as meaning "wretched, nasty, enemy." Besides Hopi (*HAp*, "priest"), another of their tribal names is Hoki (*Hm-KA*, "priest of the dead," this according to my informants their secret name). The same element (*mk*, Old Egyptian *mnxt* "divine, holy") occurs in the name of Earth Doctor, or Chuewut Ma-cki, the culture-bringer and founder of the early Hohokam, where it alludes to Magi, Eastern wise men. Its Tohono O'odham/Pima root is *mahch*, "to have knowledge, skill."

We can speculate that the original name of Tumamoc Hill was Hill of the Magicians, or Wise Men. The English place-name is conventionally derived from Pima/Papago *chemamagi*, "horned toad," and the indigenous name therefore given as Hill or Mountain of the Horned Toad. But *chemamagi* cannot be analyzed into Pima elements and is obviously alien. A true derivation rather than folk etymology must lead us back in the same direction. Horned Toads was the common way in Southwest American Indian myths and legends to speak of "armored people." Analogies abound in Hopi tales as well as the Acoma origin-myth. Our Romani were probably identified with countless ancient visitors and colonists who wore helmets and were interested in the metals of the region. In the same way, the Cherokee mythologized their Stony Clad founders. Tumamoc and Rhoda were viewed as the foreign citadel and capital, both predating the conquest by Theodore in 790.

Epigrapher Barry Fell of Harvard University found that the Zuni language contained a much older loan vocabulary stemming from more southern sources. He detected the Otomi language of Mexico, the Aztec language of Mexico (Nahuatl), a few words from the Huasteca language of Mexico, and *pizullilya* (circle) and *lashokti* (ear), Maya words (1976, pp. 177-78). Later, he retranslated Frank Russell's almost nonsensical Pima songs, as reported by the Smithsonian's Bureau of Ethnography in 1901-2. He found predominantly Old Arabic with some Maya and other Mexican loan words (1980, pp. 300-314). It is clear from linguistic evidence that Pima history is not uninfluenced by other cultures, some of them from the Earth Doctor's "world on the other side of the world." South Asian languages have also been detected in Pima/Tohono O'odham, just as Hindu/Buddhist practices like the lingam are evident today in Tohono O'odham country.

DNA analysis paints a remarkably mixed picture of the New World Amerinds. Hellenthal and his team in "A Genetic Atlas of Human Admixture History" present two opposite strains that meet in the Pima. Strain 1, described as the Turkish side, shows Greek 5.6%, Daur (a Mongolic-speaking ethnic group in northeastern China) 1.7% and Sardinian 1.0%. Less than 1.0% on this side of Pima mixed ancestry are Maya, Xibo (a Tungusic people living mostly in Xinjiang, Jilin, bordering North Korea), Polish, Karitiana (an indigenous people of Brazil), Mozabite, Druze, Columbian and Bedouin. These traces are quantitatively low, but distinct and not to be dismissed. On Side 2, labeled as the Maya-like, we find Maya 54.4%, Columbian 7.0%, Karitiana (Brazilian tribe) 4.6%, Japanese 2.9%, Surui (indigenes of Brazil) 2.4%, Han Chinese 2.3%, Orogen (dubbed "Chinas's last hunting tribe" by the press) 1.9%, Hazara (Afghan) 1.6%, Chuvash (Turkic ethnic group, native to an area stretching from the Volga Region to Siberia) 1.4%, Yakut (another Turkic Siberian native group) 1.0%, Burasho (northern Pakistan, all today Ismaili Muslims) 1.0% and Hezhen (Jurchens of Manchuria) 0.8%.

Only ancient movement of people from the homelands of the ethnic groups identified ("historical mixture events at a fine scale," in the words of the Hellenthal study) can account for this situation. The surprising results clearly demonstrate a large Maya bedrock population marked with veins of Greek, Sardinian and other Old World origin, including Afghan, Mozabite (North African), Druze (Palestinian), Bedouin and Pakistani. Nor is any of this admixture modern, the result of an Italian Jesuit priest perhaps or mine workers imported from Spanish Mexico. The sparsely populated island of Sardinia, which has a unique genetic signature, has never been noted for any sizable outward movement of its inhabitants. The fact that it was an important Phoenician colony, well known for its copper, silver and gold mining down to Roman times, supports Fell's thesis about Mediterranean peoples colonizing the American Southwest. Druze, Mozabite, Polish, Bedouin and Columbian may point to a distant Semitic contribution.

Han Chinese and Japanese ancestries must be understood differently from the signatures of the various hunter-gatherer Turkic groups like the Yakut. The footprint of these civilized nations of the Far East in Southwest tribes lends support to the work of scholars like Nancy

Yaw Davis, Siu-Leung Lee, Charlotte Harris Rees and Edward Vining.

In summary, the earliest Hohokam from about the year 700 to 800 were Toltecs from Mesoamerica, who in turn were a product of Pacific Rim diffusion of peoples. The Aztecs later immigrated from the same area of the American Southwest. The "bedrock" people, who blended with the Mexican tribes, were similar to the Yuman/Quechan archaic Indian tribes who had not been exposed to town life, architecture or central government. The Pueblo and Zuni tribes' origins were mixed with ancient Old World cultures, as suggested by their languages and use of adobe architecture, along with their legends. Southwest cultures did not develop independently of each other or the rest of America. They received the spark of civilization and signal advances in lifeways from Mesoamerica, with its culture bearers from the opposite side of the Pacific Ocean, including merchant adventurers from Europe via India and China. This "diffusionist" model sorely needs to be applied to other regional studies in American anthropology. The Tucson Artifacts may be considered as Exhibit A in the casework. It is a small step in our conceptual framework from "pattern diffusionism" to "hyper-diffusionism" when the world formed a unified ecumene, as it did in the eighth to tenth centuries.

1. History of the Iztacans

Drawing on Indic histories, Chinese annals and Aztec chronicles, and harmonizing his sources with the legends preserved in the Walam Olum of the Algonquian Indians, Constantine Rafinesque was the first European scholar to attempt a complete synthesis of American Indian history. His outline of migrations was centered on Kentucky, where he held a professorship. I have excerpted those portions that deal with the Iztacans (Aztecs, Uto-Aztecs, Nahuas, Snake Tribes), part of the wave of tribes that came across the Pacific from the West, succeeding the Atalans and Cutans who had come from across the Atlantic in the East. The historical Aztecs were Nahuas, originating in the U.S. Southwest and migrating to Central South Mexico after about 1000. They were only a small part of the tribes inhabiting the Arizona region, the foremost being Pima/Papago, Hopi, Zuni, Pueblo and peripheral tribes like those designated Maricopa, Yuman and Mogollon, not to mention the Toltec Chichimecs. Not all of these were Nahuas. The Apaches had not yet arrived. It is conceivable that the great Algonquian conquest extended southward into the land of the Snakes (Uto-Aztecan) before they continued eastward. It is also likely that the Pueblo Indians, along with the Hopi, Zuni and Hohokam, long ago received an impetus toward building and agriculture from Old World civilizations like the Egyptians, Greeks and Sea Peoples before the conquest of the Tarascans and Chalchihuites (some of whom were Nahuatl speakers) in the sixth century. The whole arid area of western America has been described as a Chichimec (Nahua-speaking) sea with scattered islands of different cultures, most of which are extinct, like the Mimbres and Mogollon and Fremont.

As to Mexican and Central American native history, for comparison's sake, the contribution of Nahuas there is not clear. Here is an account by Eugène Viollet-le-Duc, a writer contemporary with and of the same intellectual milieu as Rafinesque: "Based on an examination of material monuments... the whole continent was peopled with wild tribes of yellow blood from Asia via the

north-west at a very remote period. About 1000 B.C., the Culhuas [Snakes], a mixed race of black and white blood appeared from the east and introduced agriculture and a slight degree of civilization. Soon after the Culhuas [Snake or Boat Tribes], the Nahuas [Uto-Aztecs] appeared, a white race coming from the north of Europe via the Mississippi Valley, Florida, and West Indies, in successive migrations. Palenque was built by the yellow races under a strong influence of the Culhuas and a very slight Nahua influence; the cities of Yucatan were built when the Nahuas had conquered their rivals and the influence of the white race had become predominant; Mitla [Zapoteca ruin on the Pacific Coast of Oaxaca] owes its origin to a still more recent period, and was built by a migrating tribe in which the yellow blood seems to have predominated" (Bancroft, *Primitive History*, p. 232 n. 93).

Calalus chronologically belongs to what Rafinesque calls the Natchez Empire in the East (320-820), or period of Maya ascendancy. Recent archeological research has suggested that the Moundbuilder and other civilizations of the American Southeast, including later Creek expansion, were essentially Mayan in character. Constantine Samuel Rafinesque, *Ancient History, or Annals of Kentucky: with a Survey of the Ancient Monuments of North America, and a Tabular View of the Principal Languages and Primitive Nations of the Whole Earth* (Frankfort: Printed for the Author, 1824).

The principal nations of the eastern continent which have contributed to people North America and Kentucky, were: the Atalans and Cutans, who came easterly through the Atlantic ocean; the Iztacans and Oghuzians, who came westerly through the Pacific ocean...

Till then all the inhabitants of America had come from the east; but now a great invasion took place from the west or from Asia. Perhaps these Asiatic nations had crossed the ocean before the Pelegian (Peleg's flood) or Ogugan (Ogygian) catastrophe. They are traced the north west coast of America, and gradually came in contact with the Atalans and Cutans on the Missouri and in Anahuac. I shall call them Iztacan [Aztec], from their ancestor Iztac [Aztec].

5th Period. Decline and Fall of the Atalans, &c.

The wars which happened in consequence of the Iztacan invasions, had the effect to annihilate some nations, and scatter many other, while several were subdued and incorporated with their conquerors. Kentucky was conquered by the Ulmecas [Olmecs], the Hausiotos [Northern Utes] and Taenzas [Taensa, Tensaw], three Iztacan nations. After the successive rule of these nations on the Ohio, the Siberian nations or Oguzian tribes began to appear and wage war on the Iztacans and the Atalans, which they drove away to the south. The last remains of the former Atalans and Cutans, which can be traced to have escaped these conflicts and were still existing towards 1500, were the following: The Wocons [Woccon and Waccamaw] in Carolina, the Homoloas [cf. Homosassa], Malicas, Apalachians and others in Georgia and Florida, the Conoys of Virginia, the Nanticoes of Maryland, the Catabas of Carolina, the Cahuitas [Cowetas] and Calusas of Alabama, the Tunicas of Louisiana, the Corans, Coroas or

Escoros of the Missouri, Arkansas, Carolina, California and Mexico, besides many nations of Anahuac, &c.

Before the Christian era a casual intercourse was kept up between the two continents. The Phenicians and Gadesiems [ancient "Punic" people of Cadiz] traded to America: this continent was known to the maritime nations of West Europe and North-west Africa. The Numidians went there 2000 years ago, as well as the Celts; they frequented Paria and Hayti principally. The Etruscans, a powerful nation of Italy, who settled there from the Rhetian Alps about three thousand years ago, went to America and wanted to send colonies there, but were prevented by the Carthagenians. This intercourse gradually declined, owing to the numerous shipwrecks and warlike habits of the Caribs, Iztacans and Oghuzians, till the knowledge of America became almost lost or clouded in fables and legends.

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

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

The annals of the numerous nations who claim this origin, may be divided into five periods of time.

1. From the Iztacan empire of Asia to the Iztacan settlements in America and Kentucky, including many centuries.
2. From the invasion of Kentucky to the foundation of the Natchez empire, including about five centuries [about 320].
3. From the Natchez empire to the Oghuzian invasion, including about five centuries [about 820].
4. From the Oghuzian invasion to the expulsion of the Natchez from Kentucky, including about five centuries [about 1320].
5. From the Natchez expulsion to the present time [1820], including the Chicasa and Cherokee dominions in Kentucky,—about ten centuries.

1st Period. —To the Invasion of Kentucky.

Soon after the formation of the great Asiatic empires of Iran, Ayodhia, Vitora, China, &c. another was founded near the Caspian sea, on the mountains of Caf or Caucasus and Vipula or Bactria [Aghanistan], which was successively called Aztula, (strong land) Aztlan, Tula,

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Tollan, Turan [Tarim] &c. The first monarch of it was Iztac-mixcoatl, (strong head snake:) He had six sons, who became the heads of as many nations; they were:

Xelhua or Colhua, the father of the Colhuans [Acolhuans], &c.

Tenoch or Tenuch, ancestor of the Tenuchs [Tenochas, Tenochtitlan], &c.

Olmecatl or Ulmecatl, ancestor of the Olmecans [a second Olmec], &c.

Xicalancatl or Xicalhan, of the Zicalans [Xicallans, Xicalanca in Vera Cruz, Tabasco], &c.

Mixtecatl or Miztecatl, of the Tecas [Mixtecs], &c.

Otomitl, ancestor [sic] of the Otomis [Utes, earlier Mexican tribe north of Aztecs, also Otoe, a Siouan tribe in Wisconsin], &c.

From these have sprung all the Iztacan nations, scattered all over North America and part of South America.

Many other empires having begun to rise in the vicinity of Aztlan, such as those of Bali, Scythia, Thibet, Oghuz, the Iztacan were driven eastwards, north of China; but some fragments of the nation are still found in the Caucasus, &c. such as the Abians or Abassans, Alticezecs, Cushazibs, Chunsags, Modjors, &c.

The six Iztacan nations being still pressed upon by their neighbours the Oghuzians [Uigur Turks], Moguls [Mongols], &c. gradually retreated or sent colonies to Japan, and the islands of the Pacific ocean; having discovered America at the peninsula of Alasca [Alaska, a Chinese word], during their navigations, the bulk of the nation came over and spread from Alasca to Anahuac, establishing many states in the west of America, such as Tula [Toltec], Amaquemeca, Tehuajo, Nabajoa [Navajo], Teopantla, Huehue [Hohokam?], and many others.

After crossing the mountains, they discovered and followed the Missouri and Arkansas rivers, reaching thus the Mississippi and Kentucky.

2nd Period.—To the Foundation of the Natchez.

The Olmecas or Hulmees were the first Iztacans who ventured to come to Kentucky, where they did not make a permanent settlement. They came in contact with the Talegans, and not being able to subdue them, they left the country, invaded Tennessee, &c. The Winginas and Westoes of Carolina, as well as the Yamasees of Georgia, may be remains of these Olmecas [Ocmulgees]; but the bulk of the nation went to Anahuac (20) with the Xicalans, having made an alliance with them. The Xicalans were another Iztacan nation who had come down the Arkansas; meeting on the Mississippi with powerful Atalans, such as the Corans, Talagans, &c. they joined the Olmecas in a confederacy against them.

After partly settling in Alabama, Tennessee, Georgia and Florida; they were both compelled to go to Anahuac, which they reached from the north-east, and where they became powerful in time.

The Otomis [Utes, Oto Sioux "lechers"] were the most barbarous of the Iztacans, being hunters rather than cultivators; they had spread gradually from the Missouri to Anahuac, in

the rear of the Xicallans, under the names of Mazahuas or Mahas [Omaha], Huashashas or Ozages [Osage], Capahas [Quapaw] or Arkanzas [Arkansas], Otos or Huatoctas [Lakota], Minowas or Missouri or Ayowas, Dareotas [Dakota] or Nadowessis [Nakota], Hautanis or Mandans, &c. They began to make war on the Talegans of Illinois, Ohio and Kentucky, and the Otos [Utes] appear to have become the Sciotos of Ohio, the Huasiotes of East Kentucky, and the Utinas of Florida.

The Colhuans and Tenuchans came the last on the Arkanzas, and settled the kingdoms of Tollan, Tula, Huehue, Copatta, &c. in that region. The Atalans and Iztacans were successively at war or in peace; but the Iztacans prevailed at last in West Kentucky, when all the Iztacans east of the Mississippi formed a confederary [sic] against the Atalans; this was the beginning of the Natchez dominion.

During these struggles, many peaceful Atalans left the country and went to Anahuac, Ayati, Ohohualco and South America, where they became legislators and rulers.



A bearded Moctezuma II wearing miter of Quetzalcoatl. After Tovar.

2. Origin of the Toltecs, Builders of Tollan

This rare sketch of Mexican history describes the foundation of Tollan after noting some events in the three centuries preceding it. A period of impenetrable obscurity follows the burning of Teotihuacan in the mid-sixth century. Could the prophet who led his people to this new beginning of Mexican civilization, named here as Hueman, actually have been a Roman? Was the original eponymous name "Romans" (Romani)? It would make sense for a foreign term to be rendered thus in Mexico, as there is no 'r' in the Nahuatl languages, and the Aztec word huemac means "distant, far." It is remarkable, at any rate, that the founder is a prophet and religious leader—as was Israel III. Note also Bancroft's belief that 'Toltec' was not the name of a state or empire, but a designation for a dynasty and the aristocrats associated with it, a notion modern historians would readily agree with. One might thus glimpse in the Toltecs so admired by their successors the descendants of a royal Jewish bloodline going back to Israel III, the last king of Rhoda.

Tollan is also written Tula, Tulan, Tulla, Tullan and Tulha. Besides the Tollan or Tula founded about 900 north of Mexico City, there were others. "The name Tulan . . . with its different spellings occurs so perplexingly often in all the primitive traditions of America," says Bancroft,

Primitive History, pp. 182-83. *In the tradition of the Maya Popul Vuh, or National Chronicle, "Four persons came from Tulan, from the direction of the rising sun, that is one Tulan. There is another Tulan in Xibalbay [Guatemala, the Votanic Empire, Chanes, Snakes] and another where the sun sets, and it is there that we [the Maya] came; and in the direction of the setting sun there is another where is the god: so that there are four Tulans; and it is where the sun sets that we came to Tulan, from the other side of the sea where this Tulan is, and it is there that we were conceived and begotten by our mothers and our fathers." There was also a Tulan in Chiapas (perhaps the same as the last). Just as there were different Quetzalcoats, one from the East and one from the West, there were Pacific-arriving "Toltecs" and Atlantic-borne ones, Toltec meaning only Builder or Skilled or Superior Race, and Tul-/Tol- designating their earliest centers. One of the oldest and largest trees in the world is El Árbol del Tule (The Tree of Tule), located in Santa María del Tule in the Mexican state of Oaxaca, near Mitla. Tule may be a root related to the Egyptian word for "reedy place." It appears in the names of many well-watered and fertile town sites in Mesoamerica from the time before "Toltec," Aztec and Maya people. Or it may derive, as Rafinesque thought, from "Strong Land." Possibly, "strong land" is the same as "fertile, rich country." It survived in the place-name Tulsa (Oklahoma). In the sense of foreigner, it can point either eastward to Asians or westward to Europeans and Africans and Middle Easterners, depending on whether the Pacific or Atlantic Ocean was crossed.*

The chronicle of Hueman and his people in the Old Red Land as assembled by Bancroft seems to relate to a Tolan in West or Northwest Mexico, perhaps identical with the Chalchihuites kingdom in Terra Incognita or the region called Calalus by the Tucson Artifacts, as the dates mentioned are 670-686, 710-720 and 771. Bancroft, Primitive History, pp. 240-53. Chroniclers may have confused Culhuacan in Anahuac with Culiacán in Sinaloa, and an earlier Pacific-oriented Tolan in the West in what many call Marginal Mesoamerica with the Tolan founded in Hildalgo in South Central Mexico.

Hubert Howe Bancroft, History of Mexico, Being A History of the Mexican People from the Earliest Primitive Civilization to the Present Time (New York: Bancroft, 1914), pp. 10-17; Myths and Languages (San Francisco: Bancroft, 1882), pp.273-74, 277-78.

During the sixth and seventh centuries of the Christian era we must imagine Anahuac and the adjoining territory on the north and west gradually occupied by many Nahua nations (Snake Tribes) of varying numbers and various degrees of civilization. Some were wild hunting tribes, powerful but rude, and the terror of their neighbors (Chichimecas, Dog People, barbarians), others lived by agriculture, settling in the fertile valleys, and retaining much of their original culture. The three most powerful nations established themselves in and around the valley of Mexico (Anahuac), where their capitals soon became flourishing cities, and the people were called 'Toltecs, a word probably derived from *toltecas*, 'artificers,' but one which afterward became synonymous with all that is skillful and excellent in art. The first period of Nahua occupation was one of strife, during which the united bands became masters of the entire region south and east of the lakes [around present-day Mexico City].

Meanwhile other bands of Toltecs, from the regions toward the north, settled, after a long pilgrimage, on the banks of the river Quetzalatl, founding there a city named Tollan, on the site of the present village of Tula, about thirty miles north-west of Mexico. During the first six years of their stay, these tribes gave their attention to the building of the new city and the cultivation of the surrounding lands, all acting under the guidance of their prophet Hueman, though each tribe was ruled by its own chieftain. But in the seventh year the chiefs convened an assembly of the leading men for the purpose of establishing a monarchy, offering to surrender their power in favor of the king whom the people might choose. It was finally decided to send an embassy with presents to the king of the Chichimecs, asking that one of their sons or near relatives be allowed to rule over them. The choice fell on the second son, whose name was unknown, but who was crowned at Tollan under the title of Chalchiud Tlatonac, or 'shining precious stone.' After a prosperous reign of fifty-two years this monarch died, and was succeeded by his son, and he in turn by others. Of Quetzalcoatl, whose reign began in 873 [Israel III of the Tucson Artifacts], mention is made elsewhere.

In the year 994 Huemac II. ascended the throne of Tollan, the city being at this date still the foremost in the empire. At first the new monarch enjoyed, in a remarkable degree, the confidence of his people, ruling with great wisdom, and attending strictly to his religious duties, and to the administration of justice. But soon he gave himself up to evil practices, indulging in the pleasures of the wine-cup, and dealing treacherously with his subjects . . .

Such is the story of the rise and fall of the Toltec empire, as related in the annals of this period . . . Although the records speak of a large Toltec migration in various directions (after the eleventh and twelfth centuries), it must be remembered that the historic annals of the Nahuas deal only with the deeds and fortunes of priests, kings, and nobles, the masses being regarded as useful merely to fight and pay taxes, and altogether unworthy of a place in history. It is indeed probable that the word 'Toltec,' which was a title of distinction rather than a national name, was never applied to the common people, and that the downfall of the empire was the overthrow of a dynasty, and not the destruction of a nation.

The Toltecs, a traditional pre-historic people, after leaving their original northern home Huehuetlapallan (that is Old-red-land) chose Tulla, north of Anáhuac as the first capital of their newly founded kingdom. Quetzalcoatl was their high-priest and religious chief at this place. Huemac, or Huematzin, conducted the civil government as the companion of Quetzalcoatl, and wrote the code of the nation. Quetzalcoatl is said to have been a white man (some gave him a bright red face), with a strong formation of body, broad forehead, large eyes, black hair, and a heavy beard. He always wore a long white robe; which according to Gomara, was decorated with crosses; he had a mitre on his head and a sickle in his hand. At the volcano of Cotcitépec, or Tzatzitepec, near Tulla, he practiced long and numerous penances, giving thereby an example to his priest and successors . . . he taught the people agriculture, metallurgy, stone-cutting, and the art of government. He also arranged the calendar, and taught his subjects fit religious ceremonies; preaching specially against human sacrifices, and ordering

offerings of fruits and flowers only. He would have nothing to do with wars, even covering his ears when the subject was mentioned.

At the place where he was most worshiped, in Cholula, the statute of Quetzalcoatl stood in his temple, on the summit of the great pyramid. Its features had a gloomy cast, and differed from the beautiful face which is said to have been his on earth.

The Toltecan peculiarities of the entire nation are either clearly and faithfully depicted in their hero, as in a personified ideal, or else the original attributes of the nature deity are recognizable. Where the Toltecs were, there was he also, or a hero identical with him; the Toltecs who journeyed southward are colonists sent by him; the Toltecs capitals, Tulla and Cholula, are his residences; and as the laws of the Toltecs extended far and wide, so did the voice of his crier reach three hundred miles into the country. The arts and welfare of the Toltecs, their riches and religious feeling, even their later unwarlike peacefulness, all these attributes are transferred to Quetzalcoatl. The long robe of the Toltecs was also the dress of their hero; the necktie of the boys of his religious order is attached to his image; and, as his priests wore the mitre, he is also represented with it. He is, above all, depicted as the original model of the Toltec priests, the Tlamacazque (the order was called Tlamacazcojotl), whose chief, or superior, always bore the name of Quetzalcoatl.

3. Quetzalcoatl

These passages on Quetzalcoatl present a generic portrait of the foreigner as well as the specific figure of the ruler, in other words, descriptors for a man and images of a god. One recognizes most of the characteristics of a European or Middle Eastern man, one who teaches the natives metallurgy, stone-cutting and government, and who brings a calendar as well as a whole system of thought. He also institutes religious practices along Vedic or Judaic lines with offerings of fruit and flowers instead of blood sacrifices. His white robe echoes Roman dress, and he wears a miter. Were the crosses on his clothing signs of his descent from the Roman Jewish kings on the Santa Cruz? Hubert Howe Bancroft, History of Mexico, Being A History of the Mexican People from the Earliest Primitive Civilization to the Present Time (New York: Bancroft, 1914), pp. 35-36; Native Races, vol. III: Myths and Languages (San Francisco: Bancroft, 1882), pp. 248-49, 250-51, 254-61.

But Tezcatlipoca (the old war-god of the Aztecs) does not always appear as a just or benign ruler. Descending from heaven on a rope made of spider's web, he came to the town of Tulla, the capital of the Toltecs, where dwelt their national deity, Quetzalcoatl, a beneficent being, the god of the air, the sun, and the rain, and the source of all prosperity, one who is said to have taken the shape of man in order to instruct and improve the inhabitants of earth. Quetzalcoatl—*quetzal*, a bird of plumage, and *coatl*, a serpent, or in one word, feathered-

snake—is represented as a tall white man, broad of brow, with large, mild eyes, black hair, and a heavy beard. He wore garments reaching to his feet, over which was thrown a long white robe, decorated with crosses; on his head was a mitre, and in his right hand a sickle. From a volcano near Tulla, its name signifying ‘the mountain of outcry,’ he gave laws to his people, sending first to its top a crier, whose voice could be heard a hundred leagues away. He taught them agriculture, metallurgy, stone-cutting, and the science of government. He also arranged their calendar, or helped them to arrange it, and gave them fit religious ceremonies, preaching specially against human sacrifices, and ordering in their stead offering of fruit and flowers.

The city of Cholula was the place in which this god was most honored, and towards which he was supposed to be most favorably inclined; Cholula being greatly given to commerce and handicraft, and the Cholulans considering Quetzalcoatl to be the god of merchandise. As Acosta tells: “in Cholula, which is a commonwealth of Mexico, they worshipt a famous idol which was the god of merchandise, being to the day greatly given to trafficke. They called it Quetzalcoatl. This idol was in a great place in a temple very hie; it had about it, golde, silver, jewells, very rich feathers, and habites of divers colours. It had the form of a man, but the visage of a little bird, with a red bill, and above a combe full of wartes, having ranckes of teeth, and the tongue hanging out. It carried vpon the head, a pointed myter of painted paper, a sithe in the hand, and many toyes of golde (golden bells) on the legges; with a thousand other foolish inventions, whereof all had their significations, and they worshipt it, for that hee enriched whome hee pleased, as Memnon and Plutus. In trueth this name which the Choluanoes gave to the god, was very fitte, although they vderstood it not; they called it Quetzalcoalt, signifying colour of a rich feather, for such is the diuall of covetousness.”

According to the account of Mendieta, tradition varied much as to the facts of the life of Quetzalcoatl. Some said he was the son of Camaxtli, god of hunting and fishing, and of Camaxtli’s wife Chimalma. Others make mention only of the name of Chimalma, saying that as she was sweeping one day she found a small green stone called chalchiute, that she picked it up, became miraculously pregnant, and gave birth to the said Quetzalcoatl. This god was worshiped as a principal deity in Cholula, where, as well as in Tlaxcala and Huejotzingo, there were many of his temples....

Quetzalcoatl came from the parts of Yucatan (although some said from Tulla) to the city of Cholula. He was a white man, of portly person, broad brown, great eyes, long black hair, and large round beard; of exceedingly chaste and quiet life, and of great moderation in all things. The people had at least three reasons for the great love, reverence, and devotion with which they regarded him: first, he taught the silversmith’s art, a craft the Cholulans greatly prided themselves on; second, he desired no sacrifice of the blood of men or animals, but delighted only in offerings of bread, roses and other flowers, of perfumes and sweet odors; third, he prohibited and forbade all war and violence. Nor were these qualities esteemed only in the city of his chiefest labors and teachings; from all the land came pilgrims and devotees to the shrine

of the gentle god. Even the enemies of Cholula came and went secure, in fulfilling their vows; and the lords of distant lands had in Cholula their chapels and idols to the common object of devotion and esteem. And only Quetzalcoatl among all the gods was preeminently called Lord; in such sort, that when any one swore, saying, By Our Lord, he meant Quetzalcoatl and no other; though there were many other highly esteemed gods. For indeed the service of this god was gentle, neither did he demand hard things, but light; and he taught only virtue, abhorring all evil and hurt. Twenty years this good deity remained in Cholula, then he passed away by the road he had come, carrying with him four of the principal and most virtuous youths of that city. He journeyed for a hundred and fifty leagues, till he came to the sea, in a distant province called Goatzacoalco [Coatzacoalcos, the major port in Vera Cruz]. Here he took leave of his companions and sent them back to their city, instructing them to tell their fellow citizens that a day should come in which white men would land upon their coasts, by way of the sea in which the sun rises; brethren of his and having beards like his; and that they should rule that land. The Mexicans always waited for the accomplishment of this prophecy, and when the Spaniards came they took them for the descendants of their meek and gentle prophet, although, as Mendieta remarks with some sarcasm, when they came to know them and to experience their works, they thought otherwise.

Torquemada gives a long and valuable account of Quetzalcoatl, gathered from many sources, which cannot be overlooked. It runs much as follows: —The name Quetzalcoatl means Snake-plumage, or Snake that has plumage,—and the kind of snake referred to in this name, is found in the province of Xicalanco, which is on the frontier of the kingdom of Yucatan as one goes thence to Tabasco. This god Quetzalcoatl was very celebrated among the people of the city of Cholula, and held in that place for the greatest of all. He was, according to credible histories, high priest in the city of Tulla. From that place he went to Cholula and not, as Bishop Bartolomé de las Casas says in his *Apologia*, to Yucatan; though he went to Yucatan afterwards, as we shall see. It is said of Quetzalcoatl that he was a white man, large bodied, broad-browed, great-eyed, with long black hair, and a beard, heavy and rounded. He was a great artificer, and very ingenious. He taught many mechanical arts, especially the art of working the precious stones called chalchihuites, which are a kind of green stone highly valued, and the art of casting silver and gold. The people, seeing him so inventive, held him in great estimation, and revered him as king in that city; and so it came about that, though in temporal things the ruler of Tulla was a lord named Huemac ["Roman?"], yet in all spiritual and ecclesiastical matters Quetzalcoatl was supreme, and as it were chief pontiff.

It is feigned by those that seek to make much of their god that he had certain palaces made of green stone like emeralds, others made of silver, others of shells, red and white, others of all kinds of wood, others of turquoise, and others of precious feathers. He is said to have been very rich, and in need of nothing. His vassals were very obedient to him, and very light of foot; they were called *tlanquacemilhuique*. When they wished to publish any command of Quetzalcoatl, they sent a crier up upon a high mountain called Tzaztitepec, where with a loud

voice he proclaimed the order; and the voice of this crier was heard for a hundred leagues distance, and farther; even to the coasts of the sea; all this is affirmed for true. The fruits of the earth and the trees flourished there in an extraordinary degree, and sweet singing birds were abundant. The great pontiff inaugurated a system of penance, pricking his legs and drawing blood and staining therewith maguey thorns. He washed also at midnight in a fountain called *Xiuhpacoya*. From all this, it is said, the idolatrous priests of Mexico adopted their similar custom.

While *Quetzalcoatl* was enjoying this good fortune with pomp and majesty, we are told that a great magician called *Titlacahua* [*Tezcatlipoca*], another of the gods, arrived at *Tulla*. He took the form of an old man, and went in to see *Quetzalcoatl*, saying to him, My lord, inasmuch as I know thine intent and how much thou desirest to set for certain distant lands, also, because I know from thy servants that thou art unwell, I have brought thee a certain beverage, by drinking which thou shalt attain thine end. Thou shalt so make thy way to the country thou desirest, having perfect health to make the journey; neither shalt thou remember at all the fatigues and toils of life, nor how thou art mortal. Seeing all his projects thus discovered by the pretended old man, *Quetzalcoatl* questioned him, Where have I to go. *Tezcatlipoca* answered, That it was already determined with the supreme gods, that he had to go to *Tlapalla* [Red Land] and that the thing was inevitable, because there was another old man waiting for him at his destination. As *Quetzalcoatl* heard this, he said that it was true, and that he desired it much; and he took the vessel and drank the liquor it contained. *Quetzalcoatl* was thus easily persuaded to what *Tezcatlipoca* desired, because he wished to make himself immortal and to enjoy perpetual life. Having swallowed the draught he became beside himself, and out of his mind, weeping sadly and bitterly. He determined to go to *Tlapalla*. He destroyed or buried all his plate and other property and set out. First he arrived at the place, *Quauhtitlan*, where the great tree was and where he, borrowing a mirror from his servants, found himself "already old." The name of this place was changed by him to *Huehuequauhtitlan*, that is to say, "near the old tree, or the tree of the old man;" and the trunk of the tree was filled with stones that he cast at it. After that he journeyed on, his people playing flutes and other instruments, till he came to a mountain near the city of *Tlalnepantla*, two leagues from the city of Mexico, where he sat down on a stone and put his hands on it, leaving marks embedded therein that may be seen to this day. The truth of this thing is strongly corroborated by the inhabitants of that district; I myself have questioned them upon the subject, and it has been certified to me. Furthermore we have it written down accurately by many worthy authors; and the name of the locality is now *Temacpalco*, that is to say "in the palm of the hand."

Journeying on to the coast and to the kingdom of *Tlapalla* . . . it was here that *Quetzalcoatl* threw into a fountain all the rich jewels that he carried with him; for which thing the fountain was called from that time *Cozcaapan*, that is to say, "The water of the strings or chains of jewels." The same place is now called *Coaapan*, that is to say, "In the snake-water," and very properly, because the word *Quetzalcoatl* means "feathered snake." In this way he journeyed

on . . . till he arrived at Cholula, where he was received . . . and afterward adored as god. Having lived twenty years in that city he was expelled by Tezcatlipoca. He set out for the kingdom of Tlapalla, accompanied by four virtuous youths of noble birth . . . the Cholulans divided their province into four principalities and gave the government to those four . . .

He had priests who were called quequetzalcohuan, that is to say "priests of the order of Quetzalcoatl."

4. Certain People Came from the North

The ethnic origins of these people who entered Mexico from the northeast is not recorded, but they were affiliated with the Toltecs of Tollan, where they were well received. They were associated with the Mixteca and Zapotecs in West Mexico. The fact that they wore black linen seems to stamp them as being of medieval European culture. Cholula, one of their settlements, was a center for the Quetzalcoatl religion. In the center of the city was a dome-covered temple consecrated to him. Since they found Tollan already well populated, their transit to the south must have occurred around the tenth or eleventh century, between its founding and decline. The war waged on these foreigners by the entrenched people of Mexico under Huemac II was followed by an obliteration of their memory and erasure of their history. Hubert Howe Bancroft, The Native Races. Vol. III: Myths and Languages (San Francisco: Bancroft, 1882), p. 258, after Torquemada, Monarq. Ind., I, pp. 254-6.

Certain people came from the north by way of Panuco. These were men of good carriage, well-dressed in long robes of black linen, open in front, and without capes, cut low at the neck with short sleeves that did not come to the elbow; the same, in fact, as the natives use to this day in their dances. From Panuco they passed on very peaceably by degrees to Tulla, where they were well received by the inhabitants. The country there, however, was already too thickly populated to sustain the new-comers, so these passed on to Cholula where they had an excellent reception. They brought with them as their chief and head, a personage called Quetzalcoatl, a fair and ruddy complexioned man, with a long beard. In Cholula these people remained and multiplied, and sent colonies to people Upper and Lower Mixteca and the Zapotecan country; and these it is said raised the grand edifices whose remains are still to be seen at Mictlan. These followers of Quetzalcoatl were men of great knowledge and cunning, artists in all kinds of fine work; not so good at masonry and the use of the hammer, as in casting and in the engraving and setting of precious stones, and in all kinds of artistic sculpture, and in agriculture. Quetzalcoatl had, however, two enemies; Tezcatlipoca was one, and Huemac king of Tulla the other; these two had been most instrumental in causing him to leave Tulla. And at Cholula, Huemac (II) followed him up with a great army; and Quetzalcoatl, not wishing to engage in any war, departed for another part with most part of his people—going, it is said, to a land called Onohualco, which is near the sea, and embraced what are now called Yucatan, Tabasco, and Campeche. Then when Huemac came to the place where he had thought to find

Quetzalcoatl, and found him not, he was wrath and laid waste and destroyed all the country, and made himself lord over it and caused also that the people worshipped him as a god. All this he did to obscure and blot out the memory of Quetzalcoatl and for the hate that he bore him.

5. Bearded White Man of Toltecs May Be Israel III of Artifact Fame

"The Toltecs," it is said, "a traditional pre-historic people, after leaving their original northern home Huehuetlapallan (that is Old-red-land) chose Tulla, north of Anáhuac as the first capital of their newly founded kingdom" (Bancroft, Native Races, vol. III, p. 273). According to the most recent research, the Toltec Chichimec intrusion into Hohokam lands around Tucson and Phoenix lasted from 560-900. It began as a regional diffusion of Purépecha (Michoacán) or Tarascan Culture via trade routes along the Sierra Madre Occidental and up the coasts of Nayarit, Jalisco, Sonora and Sinaloa (Pioneer Period). After 900, some of the Toltec Chichimecs, who had blended after several centuries with the Hohokam of Arizona and Chalchihuites in Durango and Zacatecas, returned southward and founded Tula in Hidalgo. The thesis of Laura Ostrander fits very well with the research of two women, Patricia Carot and Marie-Areti Hers, whose work was published in definitive form in about 2008 ("Epic of the Toltec Chichimec and the Purépecha in the Ancient Southwest"). Ostrander anticipated the other two women by eighty years.

Laura Coleman Ostrander was a high school art teacher, born Dec. 12, 1890, died July 11, 1942. Her parents were B.A. Coleman and Alice Kowgill. She was buried in Evergreen Memorial Park in Tucson. According to Cyclone Covey, "Mrs. Ostrander, a tall, impressive woman, had transferred to the University of Arizona from Spearfish Normal School in South Dakota to take a degree in education with art and history minors, then gone on to art-history study at U.C.L.A. and two years in the Art Institute of Chicago. Her Preliminary Survey of these first thirteen artifacts discovered before May 1925 demonstrated her advanced powers of analysis and provided translations of the texts...she concluded that the texts presented a consistent account, agreeing with the pictured symbols, which also pointed without exception to Roman Jewish origin" (Calalus: A Roman Jewish Colony in American from the Time of Charlemagne through Alfred the Great, New York, Vantage Press, 1975, p. 82). Arizona Daily Star, February 17, 1926.

Quetzalcoatl, "the bearded white man" whom the Toltec Indians of Mexico worshipped as their god, may have been Israel III, leader of the mysterious wanderers who are believed by some to have left the leaden artifacts recently unearthed near Tucson.

That was the suggestion made by Mrs. Laura Coleman Ostrander, history teacher in the public schools of Tucson, in an address this afternoon before the American Association for the Advancement of Science.

After tracing Roman-Jewish history as "a possible cause for migration" of the unknown band, Mrs. Ostrander discussed the "cultural impress" of the wanderers upon the natives they encountered in America.

"In so far as the Latin records show the period of occupancy on this continent must have been about 125 years," Mrs. Ostrander said. "It would be impossible for a civilized people of so much higher plane to have had contact with the natives whom the Scribe designates as 'a people ruling widely,' without having left some cultural impress. In the time allotted to me I cannot consider in detail each possible influence but may merely point the road of our investigation.

"The general consensus of opinion among archaeologists and ethnologists is that from 700 to 900 A.D. the Toltecs were ascendant in the plateau sections of the mid-Americas, moving from the north into Mexico and establishing their kingdom at Tolan. This date coincides closely therefore with the occupancy of these Roman Jewish immigrants. During the period of 125 years of contact with the natives, these wanderers must have left some material impress upon them, which may be recognized.

May Be Banished King

"To their god, Quetzalcoatl, 'The bearded white man,' who was first known as high priest and after death exalted and worshipped as their God, they attribute their forms of religion, government and superior craftsmanship. In the Toltec sculpturing he is always represented as bearded, with high forehead, long nose and thin lips and is often referred to as, 'The Long-nosed God.' He wears a Roman tunic embroidered with crosses.

"In the Dresden Codex, Quetzalcoatl is described as tall, blue-eyed and bearded, and in one of the drawings of the same manuscript he is shown holding a snake in his hand. May not this bearded white man be the banished king, Israel III?

"Toltec tradition further relates that while their country was at the height of its prosperity under Quetzalcoatl's wise rule, there appeared one day before this high priest a bearded old man of his own race. Coming from the north this visitor revealed what the Toltecs believed to be the will of the Gods that he should return to his own people. This message he accepted as imperative and immediately started northward. He took with him some young noblemen as far as Cholula where he sent them back charging them to say that he would return at the head of a group of white men. Gradually news seeped through that Quetzalcoatl had died, but because of this message, the Aztecs, descendants of this ancient tribe, received the Spaniards as long expected guests. A study of the Toltec religion shows it to be a mixture of Indian myth and Hebrew legends and religious rites, but fundamentally Hebraic. The Toltecs had a hereditary priesthood who crowned their kings, they burned incense, offered fresh fruits as substitute for human sacrifice, attributed to Quetzalcoatl, and many other rites pointing to a Hebraic source.

"The establishment of a civil calendar of 365 days which was independent of the religious calendar and leaving to the High Priests to determine the time for intercalation of the extra days required to fill out the year, is an institution established at a meeting of the High Priests at Tolan, called together by Quetzalcoatl and agrees with the prerogative conferred upon the Sanhedrin by the Jews.

"The cross is found sculptured upon many temples and is seldom found without some representation of the serpent.

Tells of Chornay's Find

"Chornay [Charnay], while excavating at Palpan brought to light a Toltec house recalling in minute details the Roman impluvium--another unearthed at Teothuan by the same party was almost identical to the first. Lord Kingsborough and [Thomas] Thoro[w]good spent many years in trying to establish the fact that the American aborigines are descendants of the lost tribe of Israel. They found overwhelming evidence pointing to Hebrew cultural influence but failed to establish their hypothesis.

"It must not be inferred that we assert that Israel III was the Toltec God Quetzalcoatl. We have simply raised the question of what became of him after he had liberated the Toltezus (Indian chieftains). There are those among eminent ethnologists who believe that the American aboriginal cultures are purely indigenous. In face of the great volume of evidence gleaned from diverse fields of investigation in recent years pointing to exotic influences impressed upon the lower aboriginal cultures their position seems very much like that of a person who once having cast a die, sees it through regardless of later developments."

Regarding the "European background" for the supposed expedition to "Calalus," the unknown land, Mrs. Ostrander said:

"Roman-Jewish history shows us a possible cause for migration. From Alexandria, drawn by the lively commercial intercourse between cities, there migrated in the second century B.C. a large colony of Jews, who established themselves on the right bank of the Tiber where they lived as traders. They identified themselves with politicians and as early . . . held offices of power. While some were building up their tracts of land, others moved with her armies into the northern provinces and established in these countries colonies of Hebrews who later occupied numerous high places in the governments of their adopted lands and whose descendants returned as foreigners to Rome to help in the usurpation of her power.

Jews Prosperous

"The history of the Jews in Rome is one of great prosperity. The trade in slaves from northern Africa brought them great wealth. Their status as citizens depended directly upon the rulers in power. Under some they were treated justly, others allowed them great privileges, while others persecuted them. During the fourth century Rome suffered much from the invasion of barbarous tribes and in the midst of these invasions and the political convulsions naturally entailed, the Jews gradually became masters of the commerce, for which the conquerors cared nothing. This place they held during the following centuries.

"It was given to them without protest by Honorius, Theodoric and Pope Gregory I and thus they gained peace, time and strength. During the reign of Gregory I they did much for their fellow countrymen in Southern Greece who were constantly at war with the Greek people. From the death of Gregory in 604 to the 9th century the years were dark and turbulent for the

Jews. They could not own property, were forced to pay heavy taxes and to become wanderers. Their troubles were culminated by Ludwig II, who in 855 ordered all Italian Jews to leave the country by October 1st of that year. Even those who had been baptized as Christians were very similarly treated, for they were always suspected of pretending Christianity to avoid the heavy taxes levied upon Jews. It is not surprising then but rather a confirmation of a fact that many of them left Rome to seek new homes and not surprising that considering their knowledge of navigation, they should have sought them in a strange land.

"One definite link with European history is the story told by O.L. of the Hebrew ruler Benjaminus, who 'Came from Seine to Rome, the bravest of the Gauls. He came to the assistance of the people, to lay the foundation of the city. He built a wall around the city to resist the enemy. Benjamin, mighty in strength. He filled the multitude with religion. He was slain by the Thebans.' Thus his story comes to us from O.L. who 'heard this from his father 500 years after, behind the mountain, in memory of his father, Joseph.'

"The story of Benjamin is very probable. Since this inscription is dated 895, the incident related must have occurred during the fourth century, and it is during these years that the northern peoples began to overrun the Roman Empire, and during these centuries that the Jews and Greeks throughout the length and breadth of the Roman Empire were at constant warfare, and many Jews were killed by Thebans. If the European background is correct, let us hope to definitely locate Benjamin. From the European setting we turn to the American."

Mrs. Ostrander closed her address by stressing the importance of the Tucson discoveries and paying a tribute to the two men responsible for them:

"To date, the record carved upon these leaden, cruciform tablets comprises the earliest definite record of old and new world maritime intercommunication found in the new world."

"When excavations are complete a monument made from the flood-washed boulders covering the place of burial will permanently commemorate the struggle of these Romans to found a nation while working against great odds, and paying tribute to the men who, through their energy and purpose, have made this discovery known, Messrs. C. E. Manier and Thomas W. Bent."

"These conclusions must be regarded as tentative since excavation is still in progress but in its last analysis this discovery must be regarded as opening a new chapter in the pre-Columbian history of America."

6. Tollan Makes an Impression Like a Roman City

Roman coins, shipwrecks, inscriptions, lamps, swords, knives, spoons, sculpture and other unmistakable signs have been found in surprising abundance in America. Plutarch and his contemporaries called it the Western Continent. Barry Fell draws attention to a Latin inscription cut in Roman capitals similar to those of the Tucson Artifacts on a rock at York Harbor, Maine. It quotes Vergil's Aeneid VI:124-26 (ca. 20 BCE): "Far out to sea, against the foaming shore, There stands a rock: the raging billows roar Above its head in storms and hide it quite, There

where wintry nor'westers block starlight...." *The lines are not a prank by college students. They are an apt description for a safe haven such as Aeneas steered for, incised in ancient lettering by sailors who could readily recite from Augustan Rome's most learned epic poet and national laureate. In architecture and engineering, one may point to the Roman brick mason signs at Comalcalco (10th century), the use of cement and concrete for a dome at Tajin in Veracruz (ca. 600-900) and a host of ambitiously-scaled buildings in Maya city-states, including the Market of One Thousand Columns at Chichen Itza. In the nineteenth century, the French archeologist Charnay excavated parts of the Toltec capital at Tollan. He reported the tibia and femur of an ox (not a New World domesticate), iron tools, toy ceramic chariots with wheels, porcelain and blown glass. At first he thought the site might have been contaminated with historic rubble and modern trash. But after more survey and excavation work revealed Roman-style villas, frescoes, arches, roads and public buildings Charnay changed his mind. Toltec civilization was heavily Roman—although we would qualify Roman by Byzantine in point of the medieval time period (around 900-1100). We now know from the work of Carot and Hers that the founders of Tollan in the tenth century (905 according to chronicles) were Toltec Chichimecs/Chalchihuites retreating or regrouping from the U.S. Southwest. Desiré Charnay, *The Ancient Cities of the New World: Being Travels and Explorations in Mexico and Central America from 1857-1882*, trans. J. Gonino & Helen S. Conant (London: Chapman and Hall, 1887), pp. 105-7.*

I began my excavations by sounding the small mound No. 1 to the northeast, where the side of a wall was visible; and I found everywhere the ground connecting houses, palaces, and gardens, thickly coated with cement; but in the inner rooms the flooring was of red cement. The rubbish was cleared away, and in a few days a complete house was unearthed, consisting of several apartments of various size, nearly all on different levels; having frescoed walls, columns, pilasters, benches, and cisterns, recalling a Roman *impluvium*, whilst flights of steps and narrow passages connected the various apartments. We had brought to light a Toltec house!

I picked out the rubbish many curious things: huge baked bricks, from one foot to nine inches by two and two and a half in thickness; filters, straight and curved water-pipes, vases and fragments of vases, enameled terra-cotta cups, bringing to mind those at Tenenepanco; seals, one of which (an eagle's head) I had engraved for my personal use; bits which were curiously like old Japanese china; molds, one having a head with a huge plait and hair smoothed on both sides of her face, like an old maid; besides innumerable arrow-heads and knives of obsidian strewn the ground. In fact, a whole civilization.

7. Fu-Sang

This narrative is the classic source for early Chinese knowledge of America. It comprises an Afghan Buddhist monk's account of his travels with other monks to Mexico and the American Southwest sometime before 500 CE. Hwui Shan's adventures were officially received by the Chinese emperor

and court. They ended up enshrined in Chinese literature—but not accepted in Western histories. Fu-Sang is apparently Mexico, and the beautiful and useful fu-sang plants are the maguey. There have been many translations and interpretations of this famous text since the eighteenth century. We follow a conservative translation by Vining, who also gives other versions in parallel. Henriette Mertz, a lawyer and historian, published Pale Ink, a book about Chinese accounts of America, in 1953. Chinese contact and colonization in the Americas, as abundantly evident in the rock art record, has today become a burgeoning area of scholarship. Mention may be made of John Arthur Ruskamp's Asiatic Echoes, Hendon M. Harris's The Asiatic Fathers and Siu-Leung Lee's work on Chinese maps. No one has commented on the Tang era seal scripts found in the Tucson Artifacts, which show a clear connection between our Romani and the Chinese. Edward P. Vining, An Inglorious Columbus (New York: Appleton, 1885), pp. 263-299.

In the first year of the reign of the Ts'i dynasty, known by the designation Yung-Yuen, or "Everlasting Foundation" (i.e., in the year 499 A.D.), a Shaman, or Buddhist priest, named Hwui Shân, came to King-Cheu from that country, and narrated the following account regarding the country of Fu-Sang (or Fu-sang-kwoh).

Fu-Sang is situated twice ten thousand *li* (Chinese miles) or more to the east of the Great Han country. That land is also situated at the east of the Middle Kingdom (China). That region has many fu-sang trees, and it is from these trees that the country derives its name. The leaves of the fu-sang resemble -----? And the first sprouts are like those of the bamboo. The people of the country eat them and the (or a) fruit, which is like a pear (in form), but of a reddish color. They spin thread from their bark, from which they make cloth, of which they make clothing. They also manufacture a finer fabric from it. In constructing their houses they use planks, such as are generally used when building adobe walls. They have no citadels or walled cities. They have literary characters, and make paper from the bark of the fu-sang. They have no military weapons or armor, and they do not wage war in that kingdom.

According to their rules (of government or of religion) they have a southern and a northern place of confinement. An offender who has transgressed but slightly enters the southern place of confinement, but if he has sinned heavily he enters the northern place of confinement. If there is pardon for him, then he is sent away to (or, possibly, from) the southern place of confinement, but if he can not be pardoned, then he is sent away to the northern one. Those men and women dwelling in the northern place of confinement, when they mate (or have mated) and bear (or have borne) children; the boys are made slaves at the age of eight years, and the girls at the age of nine years. The criminal (or the criminal's body) is not allowed to go out up to (or at) the time of his death. When a nobleman has committed a crime, the people of the country hold a great assemblage and sit in judgment on the culprit, in an excavated tumulus. They feast and drink before him, and bid him farewell when parting from him, as if taking leave of a dying man. Then they surround him with ashes. For a single crime (or a crime of the first magnitude), only one person (the culprit) was hidden (or sent) away. For two crimes (or a crime of the second magnitude), the children and grandchildren were included in the

punishment. For three crimes (or a crime of the third magnitude), seven generations were included in the punishment.

The title of the king of the country is "The chief of the multitudes." The noblemen of the first rank are called "*Tui-lu*"(related to the word *Tollan* and *Toltec*?); and those of the third rank, *nah-to-sha*. The king of the country, when he walks abroad, is preceded and followed with drums and horns. The color of his garments is changed according to the mutations of the years. The first and second years (of a ten-year cycle) they are blue (or green); the third and fourth years they are red; the fifth and sixth years, yellow; the seventh and eighth years, white; and the ninth and tenth years, black. They have cattle-horns, of which the long ones are used to contain (some of their) possessions, the best of them reaching (a capacity of) twice ten times as much as the capacity of a common horn. They have horse-carts, cattle-carts, and deer-carts. The people of the country raise deer as cattle are raised in the Middle Kingdom (China). From milk they make koumiss. They have the red pears kept unspoiled throughout the year, and they also have tomatoes. The ground is destitute of iron, but they have copper. Gold and silver are not valued. In their markets there are no taxes or fixed prices. When they marry, it is the custom for the son-in-law to go and erect a house (or cabin) outside of the door of the dwelling of the young woman (whom he desires to marry). Morning and evening he sprinkles and sweeps (the ground) for a year, and, if the young woman is not pleased with him, she then sends him away; but if they are mutually pleased, then the marriage is completed, the marriage ceremonies being for the most part like those of the "Middle Kingdom" (China).

For a father, mother, wife, or son, they mourn for seven days without eating. For a grandfather or grandmother they mourn for five days without eating; for an elder brother, younger brother, father's elder brother, or father's younger brother, or for the corresponding female relatives, or for an elder sister or younger sister, three days without eating. They set up an image of the spirit (of the deceased person) and reverence it, and offer libations to it morning and evening. In their mourning usages they do not wear mourning garments or mourning badges. A king who inherits the throne does not occupy himself with the affairs of the government for the first three years after his accession. Formerly, they were ignorant, and knew nothing of the Buddhist religion; but during the reign of the Sung dynasty, in the second year of the period called Ta-ming (or "Great Brightness," i.e., in the year 458 A.D.), from the country of Ki-pin (i.e., Cophène, now Cabul), formerly, five men who were *pi-k'iu* (i.e., *bhikshus*, mendicant Buddhist monks) went by a voyage to that country, and made Buddha's rules and his religious books and images known among them, taught the command to forsake the family (for the purpose of entering a monastery), and finally reformed the rudeness of its customs.

8. Toltec Annals and Quetzalcoatl

The following extracts come from Bancroft's study of the Spanish and Aztec writers. See Hubert Howe Bancroft, Native Races, vol. V: Primitive History (San Francisco: Bancroft, 1883), pp. 253-264. The traditional date for the founding of Tollan is 908. Contrasting Israel III with his

predecessors, Oliver in the Tucson Artifacts, comments: "Israel turned his attention to creating priests. Ours is rather a life of rulers of men" (5B). For the theory that Israel III left Calalus about 900 and went to reign as Quetzalcoatl in Tollan, see X.5, Bearded White Man of Toltecs May Be Israel III of Artifact Fame. For a more speculative attempt to reconcile legend and history, consult Nigel Davies, The Toltecs (1977). This work ambitiously attempts to synthesize Sahagún, Muñoz, Camargo, La Historia de los Mexicanos, Motolinía, the Anales de Cuauhtitlán, the Historia Tolteca-Chichimeca, Torquemada, Ixtlilxóchitl, Chimalpain's Memorial Breve, the Relación de la Genealogía, the Origen de los Mexicanos and others.

Queen Chimalman, becoming enceinte immediately after marriage dreamed that she bore in her bosom a chalchiuite, or precious stone [greenstone, jade, amazonite, serpentine or malachite, the symbol of the Chalchihuites, or Toltec Chichimec, Culture in Northwest Mexico, or Calalus], and decided to name her son, predestined to a glorious career, Quetzalcoatl Chalchiuitl. At his birth, which occurred nine months later, the heir was named also Ceacatl, probably from the day on which he was born. In addition to his mother's dream and the auguries drawn from it, the fact that Ceacatl Quetzalcoatl united in his veins the noblest blood of the Toltecs and the pre-Toltec peoples, gave special import to his birth, and the event was celebrated with great pomp at Culhuacan, and gifts of great value were sent from all directions. 839 is the approximate date to which Ceacatl Quetzalcoatl's birth is referred; his mother died in childbed, and the child was entrusted to the king's sister Cohuatl, a priestess of the temple In 845 King Totepeuh Nonohualcatl himself, now far advanced in years, was murdered by conspiring nobles . . . he was succeeded by Yohuallatonac, and at the same time Ihuitimal . . . took Huetzin's place on the throne of Tollan It is recorded that Ceacatl while yet a boy, wreaked a terrible vengeance on the murderers of his father From this time nothing whatever is recorded of Ceacatl for about twenty years, until he re-appears under his name of Quetzalcoatl as the most celebrated of the Toltec kings and high-priests, afterwards deified like most heroes of this early time.

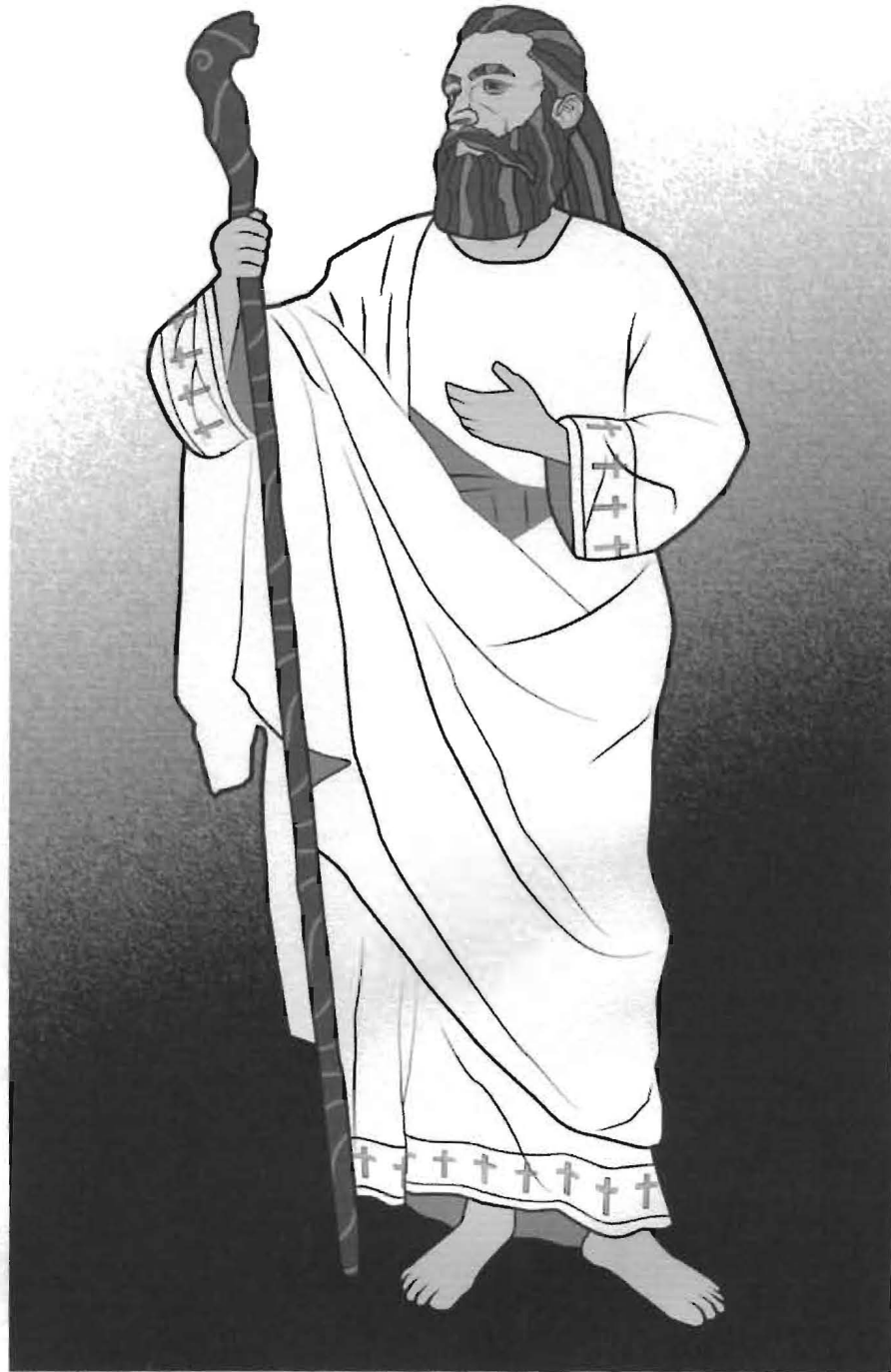
Ceacatl Quetzalcoatl re-appears in history, still following the same authorities, about the year 870, and succeeded Ihuitimal as king of Tollan, assuming the title Topiltzin [pontiff], on the death of that king in 873. All the Spanish writers have much to say of Quetzalcoatl, although none of them—except Sahagun, who expresses himself very clearly on the subject [*Quetzalcoatl, he says, reigned in Tollan many years and was a sorcerer, having invented magic*—seem to have regarded him as one of the Toltec kings in the regular order of succession to the throne; and their accounts are inextricably confused by reason of their having made no distinction between Quetzalcoatl the original culture-hero, and Quetzalcoatl, the pontiff ruler of Tollan, applying indiscriminately to one person all the traditions in which the name occurred. I will give first the regular Spanish version of these traditions.

Medieta records the tradition that he was the son of Camaxtli and Chimalman, and also another to the effect that Chimalman became pregnant by swallowing a chalchiuite, which she found when sweeping; but other authorities, without going back to his birth, represent him as

appearing on the eastern coast, most of them agreeing on the region of Pánuco as the locality. He was tall, well formed, with broad forehead and large eyes, of fair complexion, with long black hair and a full beard. Bare as to his head and feet, he wore a long white robe ornamented with black flowers, according to Las Casas, or with black or red crosses, as other writers say, supporting his steps with a staff. He was austere in manner, but in character all that is good, and gentle, disapproving all acts of violence nor knowing women. With him was a large company of artists and men learned in every branch of science, whom some of the authors seem to consider *a colony from a foreign land* [emphasis added] . . . He was at first received by the Toltecs with much enthusiasm, and during his stay in Tollan filled the position of high-priest or supreme spiritual ruler. His rule was mild, but he insisted on a strict performance of all religious duties, and subjected himself to severe penances, such as the drawing of blood from tongue and limbs by means of maguey-thorns. He was not without supernatural powers, since his announcements made by a crier from the top of a neighboring mountain could be heard for a distance of three hundred miles. He introduced many new religious rites, including the practice of fasting and the drawing of blood from their own body by penitents, also according to some authorities, the establishment of convents and nunneries, and the sacrifice of birds and animals; to human sacrifices he was ever opposed. He was a patron of all the arts and sciences, which in his time reached their highest state of development. Finally, Quetzalcoatl left Tollan and went to Cholula, which city with others on the eastern plateau, some authors—still referring to another Quetzalcoatl, and another epoch—credit him with having founded. There are many versions of his motives for abandoning Tollan, most referring to certain troubles between him and a rival Huemac [“Roman”?] or Tezcatlipoca [principal god of the Toltec Chichimecs, or Chalchihuites] . . . a sorcerer named Titlacaôn, or Titlacahua, who appeared in the form of an old man [gave him pulque and] the high-priest was soon intoxicated, and in this condition was easily persuaded that by going to the ancient country of Tlapallan [Red Land] he might regain his youth . . . Many details are given of the high-priest’s journey towards Tlapallan [*not placed in any direction*] . . .

Some crosses and other relics seen by the Spaniards in the mountains of Meztitlan [north of Mexico City], were attributed by native tradition to Ceacatl’s residence in Tulancingo [Hidalgo]. Such was the force of his claim as son of Totepeuh, and such the influence of the religious dogmas zealously promulgated by him and his disciples, that at last on the death of Ihuitimal, perhaps his brother, he was raised to the throne of Tollan, as has been said, in 873 [*when he would have been 25*], under the title Topiltzin Ceacatl Quetzalcoatl.

Such was Quetzalcoatl’s repugnance to the shedding of human blood, that he seems to have voluntarily abandoned his throne against the wishes of his more warlike partisans, and after a brief stay in Quauhtitlan [Cuautitlán, a Chichimec name, there were several such places], to have crossed to the eastern plateau of Huitzilapan [Purépecha place-name in Jalisco on West Coast] in 895 [*the date Oliver wrote: “Would that I could finish my efforts to serve the king” (5B); see I.2, The Whole History in a Nutshell*]. Huemac, Tezcatlipoca, or Nacaxoc succeeded immediately to the royal power in Tollan.



*King Israel III of Rhoda, or Ce Acatl Topiltzin Quetzalcóatl of Tollan.
Artist's concept by Valeria Márquez.*

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