

# Dragonships on the Amazon



Jacques de Mahieu



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TRADITION



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## I

### The Amazons

1. The white warriors

The year was 1542. Under the command of Captain Francisco de Orellana, fifty-seven Spaniards descend,

and this is the first time since the Conquest that this

adventure has been undertaken, the Great River, which

some call the Marañón and which, as is well known, flows

into the Atlantic. They had two brigantines - large

primitive canoes without bridges,

The largest of which must be about twenty metres long by two metres wide and one metre deep. With sail and oars, they advance slowly, in spite of the favourable current, for they have no Indian guides and often get lost in the labyrinth of the secondary branches of the sea-river. For a few days now, they have been camped on the island of the Tupinambás, which our maps call Santa Rita.

Once again, the indigenous people attack them. But, today,  
they are not alone.

"Gaspar de Carvajal ( ' ) \* , chaplain of the expedition, that they [the attackers] are subject and tributary to the Amazons, and when they knew of our coming, they went to them to ask for help and they came as many as ten or twelve, which we saw them fighting in front of us.

\* The numbers correspond to the bibliographical notes at  
the end of the volume.

They fought so fiercely that the Indians did not dare to turn their backs, and those who turned their backs were beaten to death in front of us, and this is the reason why the Indians defended themselves so well.

These women are very white and tall and have very long  
hair and walk around naked in leather, covering their  
shame, with their bows and arrows in their hands, making  
as much war as ten Indians...".

This is the first European testimony that we have concerning these mysterious warrior women, of whom indigenous legends had long since taken hold, and we shall have to wait more than four hundred years for a second. But Fr. de Carvajal is reliable. This Dominican was the most pedestrian man imaginable. There is not the slightest fantasy to be found in his account, not even any information about the flora and fauna of the regions traversed. Orellana's chaplain confined himself to writing a kind of logbook, in which only distances, itineraries, supplies and combats are mentioned. On the other hand, he was only the spokesman for his companions and especially for his captain. He had -

We have only one testimony, but fifty-seven witnesses.

Without even mentioning the father who had lost an eye in the battle, the Spaniards would not forget the assault of those white women "in leather" who had showered them with arrows. The surprise had been so great that, after the battle, they had thoroughly questioned the Indians they had captured about them. Let us leave the floor to Fr. de Carvajal, heavy and precise

like a court clerk:

"The captain [Orellana] asked him [a cacique] what the women were; the Indian said that they were women who resided inland seven days from the coast [of the river], and because Señor Couynco was subject to them, they had come to guard the coast. The captain asked him if these women were married: the Indian said they were not. The

The captain asked him in what manner they lived: the Indian replied that, as he had said, they were inland, and that he had been there many times and had seen their treatment and dwelling, that as his vassal he went to carry the tribute when the lord sent him. The captain asked if these women were many: the Indian said that there were, and that he knew

by name seventy villages... and that he had been in some of them. The captain asked him if these villages were made of straw: the Indian said no, that they were made of stone and had gates, and that from one village to another there were roads fenced on one side and on the other, and guards were posted at intervals because no one could enter without paying fees. The captain asked him if these women gave birth: the Indian said yes. The captain asked him how, not being married, and with no man residing among them, they were impregnated: he said that these Indians take part with Indians at times, and when they feel like it they gather together a large number of warriors and go to make war with a great lord who resides and has his land together with these women, and by force they bring them to his land.

They send them back to their own land, without doing them any other harm; and then, when the time comes for them to give birth, if they bear a son, they kill him or send him to his parents, and if a daughter, they raise her with great solemnity and impose on her in the things of war. He said more, that between

All these women have one lady who subjugates and has all the others under her hand and jurisdiction, which lady is called Coñori. She said that there is a very great wealth of gold and silver, and that all the principal ladies and of manner is no other their service but gold and silver, and the other plebeian women are served with vessels of wood, except what reaches the fire, which is clay. He said that in

" The text says "and", but this must be a misprint, as we shall see later.the head and main town where the lady resides there are five very large houses which are shrines, and houses dedicated" to the Sun, which they call Caranain, and

in these houses from the inside they are from the ground up to half way up, with thick roofs covered with paintings of different colours, and that in these houses they have many idols of gold and silver in the shape of women, and many songs of gold and pure silver for the service of the Sun, and they walk dressed in fine woollen clothes, because in this land there are many sheep of those of Peru\*; Their costume is blankets girded from the breasts down to the bottom, and on top of that they lie down, and others like blankets fastened in front with cords; their hair is spread out on the ground, and they wear on their heads crowns of gold as wide as two fingers, and those are their colours. He said more, that in this

He says that there are camels that carry them\*\*, and he says that there are other animals, which we did not understand, that are the size of a horse and that have the hair of a jeme\*\*\* and a split pear, and that they are tied up and that there are few of these. He says that there are in this tie-

The two salt-water lagoons, from which they make salt".

These women subjected numerous neighbouring tribes to their authority, "and there are others with whom they have war, and especially with the one we have already mentioned, and they bring them to have to do with them; these they say are very large in body and white".

The Spaniards should not have been so surprised by the statements of their prisoners. "Everything this Indian said and more had been said to us six years earlier.

- Llamas, alpacas and vicuñas.

\*\* Llamas are camelids. In Peru, they are used as pack animals .

"" Unit of measurement equivalent to the distance between the tip of the thumb and the tip of the index finger, with the two fingers well apart.

leagues from Quito, because there was great news of these women there, and many Indians come down the river a thousand and four hundred leagues, and so the Indians told us above that whoever was to go down to the land of these women had to go young and come back old".

The captain was so marked by his encounter with the white warriors that, back in Spain, when the cartographers began to call the Marañón "Río de Orellana", he asked and obtained that this name be changed to "Río de las Amazonas", the name that has remained for the river-sea.

2. Some indigenous testimonies

Francisco de Orellana and his men arrived at Gran Pará (today Belén) on 24 August 1542 and we can assume that they rested for some time before continuing their journey to the island of Tobago, from where they returned to Spain.

It is highly unlikely, therefore, that the news and, at any rate, the details of his expedition were known in Paraguay when, in 1543, General de Irala and the adelantado Núñez Cabeza de Vaca embarked on the Paraguay River, which they were to cross in search of Juan de Ayolas, who had disappeared on the road to Potosí. Nevertheless, in the course of his expedition, Irala heard of "women who fight like men and who are very brave and warriors and who are ladies of much gold and silver metal..., and that all the service of their houses is of gold and silver and the bindings with which they make their houses..." (2). (2).

During a second journey, a few years later, Irala, "travelling along the Peruvian cordillera", reached the present-day Bolivian province of Santa Cruz, in the Amazon basin, where he heard of a great river running from south to north, unlike the Río de la Plata, and thought it was the Marañón. The Indians also mentioned to him "a province of many people who had their populations on the banks of the Marañón".

A great lagoon, and that it possessed a great quantity of gold which they made use of; for which reason the Spaniards gave this lagoon the name of El Dorado. Whose natives, they say, bordered with some peoples of only women, who had only their left breast, because the right breast was consumed with a certain artifice to be able to fight with bow and arrows with which they were skilled and exercised, alluding to the women of Scythia, of whom the ancients wrote.... (3)".

As can be seen, the legend was already embellishing the stories of the Indians. However ambiguous the lines that Diaz de Guzman wrote in 1612, it is to the Indians that the author attributes the detail of the ablation of the right breast, a detail, evidently taken from Herodotus and Diodorus of Sicily, which no testimony, direct or indirect, has ever confirmed as far as America is concerned. There is nothing of this story, for example, in the account left to us of his descent from the Amazon in 1639 by Father Cristóbal de Acuña.

A few months earlier, the captain-major Pedro de Teixeira had arrived in Quito, who, with sixty-seven Portuguese soldiers and twelve hundred Indians, including oarsmen and warriors, not to mention service personnel, had just sailed up the Amazon from its mouth, aboard forty-seven brigantines. Portugal constituted, at that time

one of the kingdoms that made up Spain at the time. However, the Count of Chichon, Viceroy of Peru, was reluctant to keep such a large and hardy troop under the command of a Portuguese. Nor was he enthusiastic about the idea of leaving the

Teixeira to return across the river without any oversight. That is why he attached two Jesuits to him, one of whom, Fr. de Acuña, was the brother of his lieutenant general, corregidor of Quito. That it was not only about,

The Portuguese were able to prove it when, before reaching Gran-Pará, they tried to go out of their way to seize Indians they intended to sell in the fazendas - the ranches - of the Marañón province: the "chaplain" spoke on behalf of the King and the flotilla had to go straight on.

Father de Acuña has left us an account of his voyage (4) full of precise information about the inhabitants, fauna and flora of the Amazon. Aware of his responsibility, he checked every line, worried that he might be branded as exaggerated or imaginative: "I ask those who read this account to give me credit.... I say this because of what others may bring to light, perhaps not as close to the truth as it should be. This one will be, and so much

that in no case will I put in it things that I cannot with my bare face testify with more than fifty Spaniards, Castilians and Portuguese, who made the same journey, affirming what is certain as certain, and what is doubtful as such, so that in something so serious and of such importance no one will dare to believe more than what is affirmed in this report".

Now, and this is what interests us here, Fr. de Acuña devotes several pages of his account to the Amazons and bases it on the testimony of the Tupinambás Indians: "With their words also of these Tupinambás, we confirm the long news that we brought along this river of the famous Amazons.... The foundations that there are for assuring the Amazonas province on this river are so many and so many

It would be a breach of human faith not to give them credit.

"And I do not deal with the serious information that, by order of the Royal Court of Quito, was made with the natives who inhabited it for many years, of all that it contained on its banks, in which one of the main things that is assured was that it was populated by a province of warrior women, who, sustaining themselves alone without men, with whom at certain times they had no more cohabitation, lived in their villages, cultivating their lands, and achieving with the work of their labour.

from their hands all that is necessary for their livelihood.

"Nor do I make mention of those that in the new kingdom of Granada, in the city of Pasto, were made with some Indians, and in particular with an Indian, who said that she herself had been in their lands where these women are populated, agreeing in everything with what was known by the first sayings.

"I am only going by what I have heard with my ears, and carefully ascertained since we set foot in this river. In that there is generally nothing more common, and that no one is unaware of it, than to say that women dwell in it, giving such particular signs, that all agreeing in one and the same, it is not credible that a lie could have been made out in so many

languages and in so many nations, with so many true colours.

"But where we had more light on the place where these women live, on their customs, on the Indians who communicate with them, on the roads by which one enters their lands, and on the natives who populate them (which is what I will give here) was in the last village where the province of the Tupínambás ends.

"Thirty-six leagues from this village, running downstream, on the north side is the Amazon, which is known among the natives as the Rio Canuris [the present Nhamundá]. This river takes its name from the first Indians that it supports at its mouth, who are followed by the Apantos, who speak the general language of the whole of Brazil.

After these are the Taguaus, and the last ones, which are the ones that communicate with the Amazons themselves, are the Guacaras.

"These manly women have their seat among great mountains and eminent hills, of which the one that stands out most among the others, and which, like the proudest of the winds... is called Yacamiaba. They are women of great value, and have always kept themselves without ordinary trade with men, and even when these, by agreement with them, come every year to their land, they receive them with weapons in their hands, which are bows and arrows, which they play with for a few days.

They all go to the canoes or boats of the guests, and each one taking the hammock that is nearest at hand, which are the beds in which they sleep, takes it home and, hanging it in a place where the owner knows it, receives him as a guest for a few days, after which they return to the house.

their lands, continuing this journey every year for the same length of time. .

"The female daughters who are born of this council, keep and raise among themselves, who are the ones who are to carry forward the value and custom of their nation, but the male children there is no such certainty of what they do with them.

"An Indian who, when he was a child, had gone with his father to this entrance, affirmed that the male children were handed over to their parents when they returned to their lands the following year. For the rest, and this is what seems to be the most true because it is the most common saying, they say that when they recognise them as such, they take their lives.

This account, as can be seen, does not differ at all, in the main, from the one left to us by Father de Carvajal. In almost a century, it seems that only the procedure used by the Amazons to procure their husbands for a few days has changed: war in the 16th century, a friendly exchange of favours in the 17th. We will find the explanation for this change later.

There is also a third version of the method in question, mentioned by the chroniclers Juan de San Martí and Alonso de Lebrija (5), who, in Bogotá, heard, between 1536 and 1539, of single women who bought slaves for the sole purpose of obtaining from them a regular mating. The existence of the Amazons was thus known far beyond their territory. We have other, older evidence of this. In 1524, Hernán Cortés himself (6) wrote to Charles V that there was, off the coast of Caguatán, "a whole island populated by women without any male, and that at certain times men come from the mainland, with whom they have access, and those who become pregnant, if they give birth to women, they keep them, and if men, they throw them out of their compama". This was confirmed a few years later by Nuño de Guzmán (7), who, not without adding that these women claimed to have arrived by sea, said that they used to bury the boys alive, but, for some time, they handed them over to their parents when they reached the age of ten. It is useless to add that no Amazons have ever been found in Mexico. The Indians evidently alluded to those who had settled on the Orinoco: to them, as to the Europeans of the Middle Ages, the inaccessible lands beyond the sea were always islands.

### 3. The land of the Amazons

Sixty years after the expedition whose vicissitudes were recounted by Fr. de Acuña, Alexander de Humboldt and Bonpland undertook the long six-year voyage of study during which they travelled in all directions along the Orinoco basin and the upper Amazon. In the gigantic work he wrote on the subject (8), Humboldt briefly mentions the Amazons, without expressing the slightest doubt as to their existence. With his usual geographer's precision, he limits himself to determining the areas in which their presence was noted: to the south of the Marañón, between the ücuyacé and the Madeira, in the region of the Cayamé or Cayambé river, and also, according to Raleigh, in the province of the Tapa jos and in the river of the same name; to the north of the Amazonas, in three

places: west of the great Oyapoc streams, west of the sources of the Iripó or Arijó river which flows into the sea-river a little south of the Araguay river, and close to the

sources of the Cachivero, which flows into the Orinoco between Cabruta and Alta Gracia. Humboldt, who takes up here La Condamine, adds that the Amazons migrated from the Cayamé

northwards and crossed the Great River near the mouth of the Cuchivara River, today's Purus. This is a point of capital importance, as we shall see.

La Condamine was not usually deluded. In his travelogue (9), he treats the rumours that had been circulating for two centuries about El Dorado and Lake Parima as a fable. On the other hand, he in no way doubts the existence of the Amazons. "All the Indians tell us that they had heard it told by their fathers, not without adding a multitude of details, too long to repeat, which tend to confirm that there was, on this continent, a republic of women who lived alone, without admitting any man among them, and who withdrew into the interior of the northern lands, by the Rio Negro or by any one of those which, in the same place, are thrown into the Marañon".

La Condamine specifies his sources regarding this displacement: "An Indian from San Joaquin de Omaguas told us that we could perhaps, in Coari, find an old man whose father had seen the Amazons. Later, when we arrived there, we were informed that the Indian we had been told about had died. But we spoke to his son, who appeared to be about seventy years old and commanded the other Indians in the region. He assured us that his grandfather had seen these women pass by at the mouth of the Cuchivara river, who came from the Cayamé that he himself casts into the Amazon, on the south bank, between Tefe and Coari. He added that his grandfather had spoken to four of them, one of whom had a child at her breast. He gave us the name of each of them and told us that, leaving Cuchivara, they crossed the great river - he meant the Marañen - and headed towards the Rio Negro.... Below De Coari, likewise, the Indians gave us everywhere the same account, with some differences of detail, but in agreement as to the essentials.

"In particular, the Topayos say that they had from their fathers certain green stones which they had obtained from the cougnanteinsecouima, that is to say, in their language, from women without husbands, among whom they are found in abundance". Cougnanteinsecouima is the French spelling, somewhat comical, of a Tupi-Guarani word which, in Brazil, is today spelt cunhantensequima. But the meaning is correct.

La Condamine then refers to the region into which the Amazons retreated: "An Indian who lived in Mortigara, a misipn near Para, offered to show me a river by which one could reach, according to what he said, very close to the country now inhabited by the Amazons. This river is called Irijó, and I later passed in front of its outlet.

bocadura, between Macapá and Cabo Norte. According to the information of this same Indian, beyond the place where this river is no longer navigable because of its falls, it was necessary, in order to enter the country of the Amazons, to walk for several days through the jungle and cross a mountainous region.

"An old soldier of the garrison of Cayenne, who now lives near the falls of the Oyapoc, assures us that a detachment of which he was a member and which had been sent, in 1726, to reconnoitre the interior lands of the country, had entered the territory of the Amicuanes, a nation of Orejones who live beyond the sources of the Oyapoc and near those of another river which flows into the Amazon.

There he had seen many of these green stones. Having asked the Indians where they got them from, they had replied that they came from the women who have no husbands, whose lands were in the west, seven or eight days' journey further on. This people of the Amicuanes live far from the sea, in a high country where the rivers, by reason of their reduced flow, are not yet navigable. In such conditions

The French had not received this tradition from the Indians of the Amazon, with whom they had no relationship whatsoever. They only knew the peoples adjacent to their lands, among whom the French had recruited their guides.

of the Cayenne detachment".

To these testimonies, our traveller adds two reflections of the highest importance. The first concerns the geographical concordance of the data relating to the migration of the white warrior women: "While the various accounts point to the retreat of the Amazons by various routes, some to the East, others to the North and others to the West, all agree in indicating as a point

The common arrival point is the centre of the mountains of Guyana, and in a place where neither the Portuguese of Para nor the French of Cayenne have yet penetrated.

La Condamine's second reflection is of a general nature. The details of the customs of the Amazons were altered and even added to by the Europeans who attributed to them the habits of the Amazons of Asia. For example, no testimony mentions the ablation of a breast. It is true, on the other hand, that all the Indians of southern America, or the greater part of them, are liars, believers, and even the most unbelieving.

dulous, passionate about the marvellous. But none of these peoples have ever heard of the Amazons of Diodorus of Sicily and Justin. However, the Amazons had already existed among the Indians of Central America before the arrival of the Spaniards, and they were also mentioned among peoples who had never seen Europeans. What the information supplied to Orellana and to

his companions by the cacique, as well as the traditions referred to by P. de Acuña and the P. Barazi: Can it be believed that these savages of distant regions have agreed to imagine, without foundation, the same fact, and that such a fable has been so uniformly adopted, in Mayñas, in Para, in Cayenne and in Venezuela, by so many peoples who do not understand each other nor have the least communication between them?"

Among the customs of the Amazons, there are some that were certainly not added by the Europeans: those reported by Henri A. Coudreau (10), for example, at the end of the last century, about the "maloca de las mujeres", a village located on the side of the sources of the Anauá or the Jauapery, on the Rio Branco, on the border of British Guiana and about 200 km as the crow flies from the sources of the Anauá or the Jauapery, on the border of British Guyana.

Nhamundá: "They have among them mistresses of whom they are very jealous, but they are not jealous of the men, whose strength, overexcited by the conguerecu, they share honestly. They have storehouses, kitchens, private cottages, common amusement rooms, groves. They wear ornaments of festivities, adornments in the fashion of the ancient Tupis, but

usually walk around in a state of complete nudity, without a thong. Likewise, men do not have calembé. When they have reached a state of incurable impotence, which generally happens around the age of forty, although they use them for certain secret pleasures, which are not without sweetness or compensation for these unfortunates, even though they provoke them without sharing them, women employ these pensioners of love in gardening and fishing. Hunting and war are reserved for them.

#### 4. The Amazons reunited

If our chapter were to end here we could only conclude, from the accounts whose essential parts we have transcribed, that there existed in the Amazon, from the time of the Conquest until the end of the next century, one or more groups of warrior women who lived among themselves and only occasionally accepted merely procreative contact,

The last information was that this or these groups were established between the Upper Orinoco and the sources of the Jary, at the foot of the Roraima mountain range and the Tumuc Humac mountains. We could not affirm that they were white women, since we only have the testimony of Fr. de Carvajal, and he does not know that they were white women.

In the course of a battle, he could perfectly well, in all good faith, have described as white Indians whose skin was lighter than that of the men they were captaining. In such conditions, it would be hardly abusive to accept the thesis of Creveau (n), the explorer of Guiana, who only wanted to see, at the origin of the "legend of the Amazons", groups, as he had found some in the course of his

expeditions, of Indian women taking refuge in the jungle to escape God knows what ill-treatment. But such an explanation is no longer acceptable today, for the simple reason that, in 1954, someone found the Amazons again and lived with them for a fortnight.

Eduardo Barros Prado, one of the men of our time who knows the Amazon best, was then on one of his regular expeditions to the region where he had spent his childhood and where his family owns huge tracts of forest. He had just found there, after a long and arduous search, an Indian, Jauaperi, who had been brought up with him in England,

He had, one fine day, returned to Brazil to take his place among his own people. That was when, in Obidos, a little below the mouth of the Trombeta, an old Mundurucu Indian told him about a strange adventure he had experienced during his childhood. He was accompanying a group of families going to the Alto Jary to hunt the enormous "sea calf" of the Amazon - in reality, an aquatic mammal of the order of the sirenids - which the French in Guyana call bufféo and the Brazilians call peixe-boi, ox fish. On the Paraná \* at Faro - the lower Nhamundá, which is very wide here - they had come across six igarité (pirogues) whose paddlers were naked women with blue tattoos, their lower bodies covered with urucum, the red sap of a plant that protects against mosquito bites. No men accompanied them. In the centre of the last canoe, the figure of an extraordinarily white woman stood out, seated in the middle of the boat.

of about twenty children approaching puberty. According to Kunité - the Mundurucu in question - these were the women without husbands. Periodically, they would go down the Nhamundá and then up the Trombeta in search of big game. The Indian added that his grandmother, Nutía, had a stone called muyrakitán (jade) that came from the cunhantsequima.

Barros Prado, whose account we have limited ourselves to paraphrasing, adds (12): "Legend has it that to the north of Faro, next to some hills parallel to the course of the Nhamundá, there was a lake known as Jacicurá - the mirror of the moon - and that women without husbands used to purify themselves there at certain times of the year, when they had no husband.

lunar phases. When they dived in, they invoked in fervent prayers the mother of the muyrakitán, who dwelled at the bottom of the lagoon. The ceremony, which had to be performed at full moon, meant that they received from the mother the stones mentioned, as a sign of having granted her request.... The Amazons were the only owners of such amulets, with which they presented the men of the Guacari tribes with a gift of the stones.

The first, then the Macuxis, and finally the Parintintins, when they made their annual visit at the time of the 'waters' for the traditional 'coupling ceremony'.

\* (Paraná: in the Amazon, a locally widened branch of a river).

The lagoon).

Accompanied by Jauaperi and an emerillón, Krakarán, who knew the region in depth, from the Upper Orinoco to the Oyapoc, Barros Prado undertook the ascent of the Nhamundá, by canoe, with the support of a small Curtiss seaplane. In addition to the Indians, he was accompanied by three whites, including Silvino Santos, former cameraman of the Hamilton Rice expedition which had tried in vain, in 1925, to go up the üraricoera and of which he himself had been one of the

guides.

Contact was established after twenty-one days, when the seaplane located a village that three fan-shaped trails linked to a blue lake at the foot of two hills, where it was able to dive. In the village, there were only women whose welcome was friendly. They were Indian women, some of whom were as hairy as men, others were as hairless as men. Some looked tattooed or were covered from the waist to the calves with urucum paint, while others presented their bodies free of any ornamentation,

From one side of the lake, six paths led to a group of carbets (huts, in French Guiana), six of them grouped together and three symmetrically separated. "It all looked like it had been laid out by an engineer," says Barros Prado, who one day was led to the symmetrical carbets. Seventy children under eight years old

years lived in them, cared for by about twenty elderly women, under the orders of a white cajabi. Questioned by Jauaperi - these Amazons spoke Tupiguarani - she explained that her tribe, all of whom were white like her, lived in the Levant, on a high mountain on the banks of a rocky river. They had

brought among the cunhantensequima to replace an old woman, also white, who kept repeating to him that her people lived on the Ponente. The photos that Silvino Santos took of this cajabi (cf. photo 1) show beyond doubt that it is not an albino.

At the end of their stay, Barros Prado and his companions were able to witness the purification ceremonies of the nubile and then the arrival of the Parintintins who had just rowed 1300 km to join the Amazons. They quietly stayed away for the fortnight of the priapéé and returned just in time to join the Amazons.

The "legend" told the truth, in its less tragic form: the Parintintins took with them the boys \* who were about to reach the age of eight. The "legend" told the truth, in its least tragic form: the Parintintins took with them the boys \* who were about to reach the age of eight. "It really all seemed like a dream," writes Barros Prado, "and had it not been for the pictures taken by Silvino, I would not have dared to describe the outcome of this expedition, which is so far-fetched. But the photos are there and Barros Prado, whom we know very well, is a reliable man.

What can we conclude from all this? In the first place, that the above accounts are, in the main, scrupulously accurate. But also that Fr. de Carvajal was not deceived: the primitive Amazons were really of white race. Every year, they united with the Guacarís who lived on the other side of the river.

of the Great River, at the mouths of the Nhamunda. One day, however, this white tribe, well known as such, disappeared for reasons we do not know. The Cunhantensequima then called the Macuxis, whose two tribes are very distant from each other, in the Roraima and in the Upper Oyapoc: evidently those of the latter region. But, says Barros Prado, either because of the difficulties of a journey in the course of which they had to cross the rivers Cachorro, Mapuera and Cuminá, or because of the danger posed by the attacks of the emerillones, or also because of the lack of food, these light-skinned Indians came less and less frequently and then gave up the

their visits. The Amazons had to make do with the parintintins, the bars, the mundurucus, with any Indians who would lend themselves to a game on which the survival of a sui generis way of life depended.

The race changed rapidly and, within a few generations, women without husbands became Indians. In vain they tried to maintain the cult of the past in the children by entrusting them to a white woman. Genes are not replaced by symbols. Extremely courageous, to the point of attacking the jaguar with a spear, they had nothing of the warriors of bygone days. Perhaps this change has caused their loss. When passing through Obidos in 1961, Barros Prado learned that one of the bands of boschnegeren, black maroons who periodically cross the Surinamese border and plunder the jaguar with their spears, had been killed.

the bordering Brazilian region, had settled around Lake Jacicurá. Did they attack the Cunhantensequimae? It is not known, as several expeditions that tried to reach their village had to turn back, but it is to be feared. The white Amazons of the 11th century would have repelled their eventual aggressors without the slightest difficulty.  
Nobody

knows what has become of their degenerate descendants.

## 5. revealing tattoos

In the course of the nubile initiation ceremonies which Barros Prado was able to attend and which lasted for eight days, he was able to

For a few days, ten old women made the young women take ritual baths, who were going to take part for the first time in the festivities of the coupling. They were dressed in long, cream-coloured, almost white tunics of tucum bark, a symbol, perhaps, of their lost race. Two priestesses, also wearing tunics, then set about painting the belly, arms and thighs of the "novices", using the red of the urucum, the bluish black of the genipapo - a berry of the region-\* - and the white of the albayalde, superbly traced geometric designs.



FIG. 1 – *Pinturas corpóreas de las Amazonas de Jacipurá: motivos arahuaks. Según fotos de Silvino Santos-Barros Prado* <sup>(12)</sup>.

• These false tattoos are sometimes reminiscent of the ornamentation of Arawak pottery (cf. fig. 1), but also and above all, and this is of particular interest to us, of the motifs of Tiahuanacu textiles and sculptures. The cross in figure 2, on the left, is exactly the same as the one we see on the walls of the Viking capital, with the difference

that the central circle here is represented by the navel of the little Indian, while the one on the right, in the same figure, is a Celtic cross, similar to those we found in Paraguay, next to runic inscriptions. The drawings in figure 3 are reminiscent of the sculpted heads of the Puerta del Sol, and in figure 4 we see various representations of the "stepped sign", one of the most characteristic symbols of the Tiahuanacota civilisation.

Unfortunately, we have had to content ourselves with reproducing these false tattoos from the photos taken during the ceremonies, and they are incomplete. Eduardo Barros Prado, who had copied them but could not find them in his archives, has often expressed his astonishment that

to see the priestesses paint, at full speed, such regular drawings, more than 2000 km as the crow flies from Lake Titicaca on the shores of which their models were standing. No chain transmission is possible through the virgin forest, populated by wild tribes. We thus have tangible proof of the origin of the Amazons and their descendants.

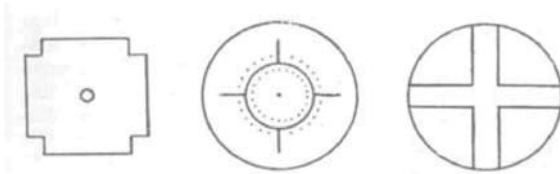


Fig. 2 – Pinturas corpóreas de las amazonas de Jacicurá: cruces de Tiahuanacu y cruz céltica. Según fotos de Silvino Santos-Barros Prado <sup>(12)</sup>.



Fig. 3 – Pinturas corpóreas de las amazonas de Jacicurá: motivos tiahuanacotas. Según fotos de Silvino Santos-Barros Prado <sup>(12)</sup>.



Fig. 4 – Pinturas corpóreas de las amazonas de Jacicurá: el "signo escalonado", originario de Tiahuanacu. Según fotos de Silvino Santos-Barros Prado <sup>(12)</sup>.

## 6. £1 origin of the amazons

From the testimonies and facts we have just reviewed, we can draw extremely precise conclusions. In the first place, they allow us to affirm that there were, without a doubt, at the time of the Conquest, in the north of the Great River, women warriors who lived among themselves and only once a year accepted visits from men. Their

presence was reported in three places: south of the Araguay River, in the interior of the lands bordering the Amazon delta; west of the great Oyapoc streams, south of present-day French Guiana; near the sources of the Cachivero, a tributary of the Upper Orinoco, i.e. on the western slope of the Sierra de Parima which separates

Venezuela from the Brazilian territory of Roraima, or Rio Branco, according to its former name. We do not know whether these were distinct groups, or a single one which, in the course of their migration or on the occasion of subsequent expeditions from their base, would have manifested itself in the course of their migration.

on several points. What is certain is that these women had an important centre in Nhamundá, from which they attacked Orellana in 1542 and where Barros Prado, in 1954, found their descendants.

In the 16th century, these Amazons were white and maintained the purity of their race by choosing their sporadic husbands from among the Guacarís, a tribe of white men who lived, and certainly not by chance, south of the Great River, opposite the mouth of the Nhamunda. For reasons unknown to us, these breeders disappeared one day.

The warriors had to replace them with the whitish Macuxis of the Upper Oyapoc, and then, when the latter's travels were too long, with real Indians. They thus lost their racial characteristics, although they retained their memory.

Where did these white women come from? We have almost nothing on this subject except the testimony of the old Indian of Coari, as related by La Condamine, but Barros Prado's findings indirectly confirm it. In the first half of the 15th century, the grandfather of the Indian in question saw a group of Amazons cross the river Marañen at the level of the river Cuchivara - today's Purus - and go northwards. The date of this crossing is well established, since the Indian was about seventy years old at the time of his conversation with La Condamine, in the middle of the 15th century, and that, by the interplay of generations, the episode experienced by his grandfather must date back some fifty years earlier.

of the birth of the old man. Whether this is said in parentheses, it could only be a rearguard, or a reconnaissance party sent to the region once inhabited by the Amazons, since the Amazons were already firmly established in the Nhamunda by the middle of the 16th century.

In any case, the women in question came from the Cayamé river, situated to the west between the Purús and the Jurúá. These rivers, which border an enormous expanse of jungle, still almost unexplored today, both rise in Peru, barely fifty kilometres from each other, at a point in the Sierra de Urubamba 300 km upstream.

bird tattoos to the north of Cuzco. Now then: the "tattoos" of the Cunhantense quima of Jacicurá are indisputably Tiahuanacotas. The facts fit together perfectly: the Amazons had come from Peru down the Purus and had settled in the impenetrable jungles.

Why the Purús rather than the Juruá? Because we still find on its banks, among the Paumaris, pre-Inca traditions, for example that of the Deluge (") (Cf. map, fig. 5.).

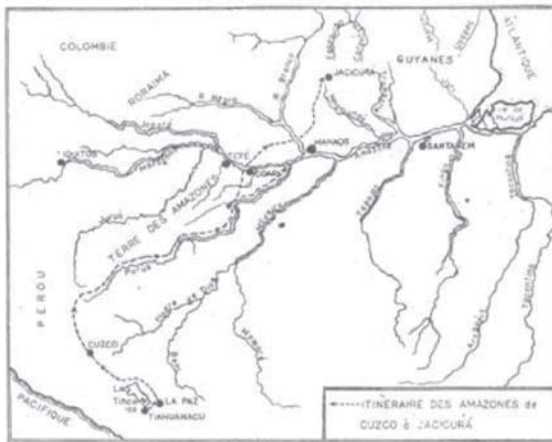


Fig. 5 – Itinerario de las amazonas, del Perú a la Guayana.

This Peruvian origin also explains the rumours about the gold and silver crockery of the women without husbands and their stone houses. Even if they had to give up their former luxurious life, which is not proven, they at least kept the memory of it and talked about it. And, most probably, it is not by chance that they meet, in their neighbourhood, Orejones Indians: the Omaguas, south of the Great River,<sup>1</sup> and the Amicuanes, to the north. It is known that the fashion of stretching their ears by inserting heavy wooden or stone rings (ringrim, from the Norrish ring, anillo, aro) into their lobes was typically Peruvian. Its adoption by the Omaguas, who had been strongly influenced by the Incas, is understandable. But it does not look very good

how or from whom a Guianese tribe could have borrowed it. The Peruvian origin of the Amazons solves the problem, whether the Amicuanes followed them in their migration or were, on the spot, subdued by them.

It remains to be seen when the white warriors left the Andean Altiplano. Certainly not at the time of the Conquest of Peru, which had taken place only six years before Orellana's expedition. Moreover, the somewhat mixed-race white aristocracy of the Inca empire was very small in number and its women had never displayed the slightest military virtues. Finally, the "tattoos" of the women of Jacicurá are not Inca, but Tihuanacotas,

We have already seen it, and the difference is appreciable. There is no doubt, then: the departure of the Amazons took place around 1290.

It was on that date, in fact, that the Diaguita of the chief Kari, who came from Coquimbo in Chile, attacked the Danish Vikings who had their capital at Tiahuanacu (14).

Except for a few small groups that were able to escape, some across the Pacific, others in the mountains and jungle, the men had their throats slit by the victors. But the women were spared. Some, presumably, were treated by the Indians as spoils of war. Others may have managed to escape and tried to reach the Amazon where, as we shall see, the Vikings had settlements: Early medieval Norse women in Europe liked to accompany their male clansmen in war and often took part in their battles. The Scandinavian sagas are full of the heroic exploits of the skjöld-meyar, or Shield Virgins, who have often been compared to Amazons (15). The conquest and domination, in South America, of an immense empire stretching from the Maule River in Chile to the Cundinamarca plateau (Kondanemarka: the Royal Danish Mark, in Norrish) where present-day Bogotá is situated, not to speak of

the roads that, via the Paraguay and the Guayrá, led from Tiahuanacu to the Atlantic (16), must certainly not have dulled the warrior virtues of the Viking women of Tiahuanacu.

The Skjold-Meyar women of the Altiplano therefore took refuge in the jungle east of the Andes, probably in contact with some groups of men who had taken the same path, but who, less numerous than them, probably kept out of their way so as not to be subjected to them. By the force of things, these women adopted

the way of life and customs that made them, little by little, what they were in 1542. Arriving on the banks of the Amazon, they learned that the Viking garrisons in the region, deprived of their base, had dispersed and that their soldiers had, like them, out of necessity, adopted the customs of the Indians, the only means of survival.

They probably could have gone to live with them. But they had become accustomed to independence and, perhaps, to lesbian practices. The fact is that they preferred, not without establishing with the neighbouring whites the relations - warlike or friendly - that we already know, to conquer a small kingdom in the region, imposing their authority on the indigenous tribes. This, at least, is what they did.

the Amazons of the Upper Nhamunda. The others, if there were any, disappeared without leaving any history.

## II

### The Empire of the Great Paytiti

#### 1. The mirage of gold

The Spaniards who, without much difficulty, since the Inca empire was in full decay and their people took them for gods, entered Peru in 1532, certainly had no *fins letrés*. They were brave adventurers who dreamed of nothing but plunder and fanatical friars who thought only of extirpating "idolatry".

Some melted down the incomparable pieces of Inca goldsmith's work to make ingots, while the others were ferocious with the temples and, in the absence of manuscripts to burn, as in Mexico, they carefully destroyed the quipu, which the Amanta used as anemotechnical elements, and the ancient inscriptions, incomprehensible even to the Incas and Indians, which were still found in the mountains.

Pizarro, the illiterate former swineherd, covered with his authority the destruction of what had been, for a few centuries, an ephemeral but great civilisation.

No sooner had they reached Cuzco than the Conquistadors had heard of mysterious regions on the fringes of the empire. The Indians knew of them only by tradition, but they were pleased to attribute incomparable riches to them, perhaps in the hope of ridding themselves of at least some of their oppressors. They told how, somewhere in the Northeast, the indigenous curaca (chief) of Guatavitá was so rich that every year, on the occasion of the feast of the Sun, he bathed,

covered with gold, in the waters of a neighbouring lake. They also alluded to the kingdom of Ambaya and the capital, Manoa, of the Great Paytiti, emperor of the Musus, a city with palaces of gold, located on an island in Lake Parimé. In support of their claims, the Indians evoked a historical fact: the expedition that the Inca ruler Yupanki, at the end of

of the fifteenth century or in the early years of the sixteenth century, he undertook in vain, with the intention of subduing the musus, going down by him Marañen, as we have shown in a work

(16), with a fleet of rafts mounted by ten thousand men. Such accounts were apparently confirmed, in 1539, when a Tupinambá tribe arrived in Peru, having just crossed the Amazon region at its widest point, in

The Spaniards, who had not yet discovered Lake Titicaca and who, moreover, did not understand the Tupi-Guarani language of the pilgrims, believed that the city in question was in the jungles of the Tupi-Guarani jungle. The Spaniards, who had not yet discovered Lake Titicaca and who, moreover, misunderstood the Tupi-Guarani language of the pilgrims, believed that the city in question was in the eastern jungles where the Indians came from.

At the same time, Domingo de Irala and Francisco de Rivera, during their expeditions in the north of Paraguay and in the province of Santa Cruz, collected all kinds of rumours from the Indians about the Xarayes lagoon and its island of Paradise, populated by orejones. Domingo de Irala, writes Ruiz Díaz de Guzmán(3), "He heard from these Indians how, between the Brazil and the Marañón and the headwaters

of the Rio de la Plata, there was a province of many people who had their populations on the shore of a great lagoon, and who possessed a great quantity of gold which they used; for which reason the Spaniards named the said lagoon El Dorado. The natives of which, they say, bordered with some villages of only women...". It is the empire of Gran Moxo, or Gran Paytiti. To add to the confusion, Del Barco Centeñera (p) who, in his famous poem, describes the island of Paytiti, with its golden palace, adds that, according to some, the Paraguay River, or Rio de la Plata, has its source in the lake of Parimé, in the province of El Dorado....

The Argentine historian Enrique de Gandía (18) has shown very clearly that part of the rumours collected by the Spaniards referred, on the one hand, to Lake Titicaca and its Isla del Sol and, on the other, to Lake Guatavitá. The Gran Moxo empire, which takes its name from the Moxos plain (Mojos, according to the current Spanish spelling), located in the province of Santa Cruz, at the foot of the Andean Altiplano, merely reflects the recent memory of that of the

Incas, while the myth of El Dorado has its origins in the

solar ceremony held by a curaca in present-day Colombia. Whatever Gandía thinks, the problem is not so easy to solve as far as the empire of the Great Paytiti is concerned.

With this name, Del Barco Centenera (17) undoubtedly describes Titicaca. But this is nothing more than a poet's fantasy. The Jesuits of Santa Cruz, who lived in close contact with the Guarani Indians of their missions, located in the north of their province the territory of the mysterious sovereign: "The Lord was good enough to give us good

Andrés Ortiz wrote to his provincial, Fr. Juan Sebastián, on 14 September 1595, "and we always come along the banks of the river Guapay... which runs north-south - the

good father expresses himself badly, because the Guapay, a tributary of the Mamoré, and he could not ignore it, belongs to the Amazon basin and heads northwards, because he knows that the banks of the river have a population that has to give news of the Moxos, or Paytiti, or Candiré, as they call it here". In 1572, on the other hand, the viceroy of Peru, Francisco de Toledo, mentioned in a letter "the province of the women, up to the great news of Paytité".

Everything seems to indicate that the mysterious empire was located in the Amazon. In Upper Paraguay and Santa Cruz, the Indians located it in a place corresponding to the territory where the white warriors had originally settled, between the Purús and the Juruá. However, in the

Peru, it was sought even further north.

It was in 1535, the same year as the conquest of Cuzco, that Pizarro sent Pedro de Candia to the sources of the Amazon, in search of the lands of the Great Paytiti, emperor of the Musus. In 1539, Pedro de Anzures tried in vain to penetrate the same region. In 1540, Gonzalo Pizarro had himself appointed by his brother, the Conqueror, corregidor of Quito, in present-day Ecuador: his purpose was to set out eastwards, in search of El Dorado and the Land of Cinnamon. He recruited two hundred Spaniards, "the most noble and principal people of the kingdom", and two thousand Indian prisoners of war. He had two hundred horses and

of llamas used, in the manner of the Indians, as pack animals. This "city on the march", according to an expression of the time, left Quito in February 1541 and progressed slowly up to a certain point on the Coca River. It was impossible to advance any further, for lack of supplies. Gonzalo Pizarro then commissioned his lieutenant, Orellana, to go down the river and wait for him for two or three months at an agreed point.

After twenty-six days, the time needed for the construction of a second brigantine, the officer

-The fact that he was a lucid or rebellious man is still debated today, but he was recognised as a captain by his men and decided to continue the experience on his own.

dition. You know what happened.

Orellana was not the last of those who took, from Peru, the road to the Amazon in the hope of discovering the Paytiti. Suffice it to mention Pedro de úrzúa, who embarked in 1560 with a good troop on the Llamas River in search of Lake Parimé. In the course of the voyage, his lieutenant, Lope de Aguirre, murdered him in circumstances that remain unknown to us, descended the Amazon to the ocean and, by sea, reached Venezuela, where his men handed him over to the authorities who had him executed. However, at the same time, Manoa had already been sought for some time to be reached by

the north.

The first expedition was that of Pedro Fernández de Lugo, governor of New Granada

(Colombia), who, in 1536, attempted in vain to cross the Magdalena River and had

to retreat. His lieutenant, Gonzalo Jiménez de Quesada, who accompanied him by land, continued to advance. With forty of his eight hundred men, he reached the

plateau of Kondanemarka (Cundinamarca, according to the Spanish transcription), where he founded the city of Bogotá. In 1539, Nikolaus Federmann, a man of the Welser family to whom Charles V had given the fief of Venezuela as collateral for loans he had obtained from them, discovered Lake Guatavitá. He knew its story, told nine years earlier by Diego de Ordaz, who had heard it told in the Orinoco region. In the same year, Quesada, with five hundred men of whom only twenty-five returned, also reached the lake of the Golden Man. In 1541, Philipp von Hutten set out from Coro, on the coast of Venezuela, with a hundred horsemen, including the young Bartholomaos Welser, to reach the Amazon, but was repulsed on the banks of the Japura River by a veritable army of 15,000 Indians. Finally, in 1584, Antonio de Berrio, who had heard

speaking of El Dorado and Manoa, on the great lake of Parima, he left Bogota and set sail down the Orinoco, which descended to the sea. He sent his field master, Domingo de Vera, to Spain, where he assembled a fleet and recruited two thousand men. From Trinidad, they set off in all directions, but within months almost all were dead. In 1595,

Berrio was captured by Sir Walter Raleigh. Raleigh, convinced as he was that the Incas were English, was excited to hear of El Dorado. The honourable pirate entered the Orinoco, but the threat of an approaching Spanish fleet forced him to turn back.

In 1674 still - myths are resilient - two French Jesuits, Fathers Grillet and Béchamel, set out, unsuccessfully, through Guyana, "in search of the great Lake Parima and of numerous cities said to be situated on its shores, and reputed to be the richest in the world (19)".

What can we deduce from all this? Firstly, that there existed, at an indeterminate time before the Conquest, a territory, adjacent to the Land of the Amazons, which the Indians located in the jungle to the north-east of Peru. The accounts concerning it must even have been more precise than the texts of the Spanish chroniclers, since the cartographer Théodore de Bry, in 1599, locates Lake Parima in Guiana and places the golden city of Manoa on its northern shore: in the great Guiana of the time, where Barros Prado found the Amazons and their lake of Jacicurá.

It should also be noted that if the Incas knew of the existence of the empire of the Musus in the Amazon, it was from the West that information about the Great Paytiti reached the Spaniards of Peru, and from the North to those of Paraguay, i.e. from lands populated by the Guarani and Tupiguarani - two branches of the same race. The very name of this legendary ruler is clearly of Guarani origin, at least in the immediate sense. From Paraguay to Guyana, pay, in fact, means father, in

the religious sense of the term, priest. Titi, we wrote in a previous work (16), "seems to be a variant of Ticci or Ticsi, a closer form of Ti, root of Tiwaz, name of the Father of Heaven, in old Germanic, than that found in Kon Ticsi Huirakocha, the White God of the Inca religion. An older form, too, it seems, since it is the one which appears in the

The name of the sacred lake of the Men of Tiahuanacu, Titicaca, and even, according to Hermann Munk, that of the capital of the Viking empire in South America, which comes from Ti and vangr, residence in Norrish. The repetition of Tí should come as no surprise:

Is there not a lake in the Black Forest that is still called Titisee today?

## 2. The guardians of the roads

The Guarani had very good reason to know secrets that had been lost when the Tiahuanacu empire was destroyed. They had been part of it, but, protected by distance, the jungle and their natural bellicosity, they had not been defeated or even attacked by the Diaguita of Kari. The Danes, survivors of the slaughter, who had devoted themselves to reconquering the territories, fallen into anarchy, which had belonged to them, had limited their action to the provinces of the Altiplano, and only during the last decades had they established, at Santa Cruz, a line of fortifications intended to protect their marks from Guarani incursions, while they had tried, otherwise without success, to penetrate into the Amazon.

That is why the Guarani had not suffered the effects of the law of silence that the Incas, anxious to make the indigenous inhabitants forget the defeat of the Island of the Sun and its consequences, had imposed on the history of their origins. They had preserved a memory of the ancient empire which, it is probable, a long oral transmission had attenuated and distorted, but which did not leave them any doubt as to its origins.

that of still being very precise on certain points. The Great Paytiti, the God-Father, was, of course, the deified ruler of Tiahuanacu; and his empire, the island of the Sun, in the middle of a lake which they misplaced because their ancestors had never reached it, and the Guarani provinces where the Vikings had had settlements.

In our previous work (16), we established irrefutably that the Men of Tiahuanacu had built, through the Guarani territories that today constitute the Bolivian province of Santa Cruz, Paraguay and the present-day Brazilian State of Paraná, a communications route that allowed them to reach the Atlantic at two points: the bay of Santos, to the north, and the island of Santa-Catarina, to the south. At Cerro Polilla, in the Sierra de Yvytyruzú (Paraguay), we had surveyed a Posta which translated runic inscriptions and a magnificent image of Odin had enabled us to identify with absolute certainty. The existence of this road did not in any way mean that the Danes, who were very few in number, had

populated the regions through which it passed. They probably kept a few forts on it. But its custody was entrusted to the Guarani tribes, who otherwise respected it until the time of the Conquest.

The Guarani and Tupi then populated the eastern coasts of South America, from the Rio de la Plata to the Amazon. They were gradually repelled by Portuguese and Spanish colonisation. In the interior, except for the region defined in the previous paragraph, to which the provinces of

In the Northeast of Argentina and a large part of the Brazilian Mato Grosso, they were in a minority in relation to other tribes and still are where the indigenous population is preserved. Except along rivers of some strategic importance. Even today they dominate, not only the Paraná and Paraguay rivers, but also the Amazon, along its entire length.

The Guarani are also to be found on the banks of the Sao Francisco river, its tributary the Xingu, the Maroni which separates French Guiana from Suriname, and the Corentyne, which serves as a frontier between the latter country and ex-British Guiana. There are also two Guarani sectors of unequal importance on the banks of the Sao Francisco River, one at its mouth and the other at its source, an anomaly which will be explained in Chapter IV.

Two areas remain that do not correspond to rivers. One of them follows the current border between Brazil and Colombia, to the north of the Amazon, between the latter river and its tributary, the Japurá. The other is situated between the Purús and the Juruá, i.e. exactly in the region where, as we have already seen, the Amazons took refuge before settling in the north of the Great River. (Cf. map, fig. 6).



Fig. 6 - Zonas de habla guaraní, según Jover Peralta y Osuna (20).

Is such a distribution due to chance? We don't think so.

The Guaraní and the Tupi - we repeat that these are two branches of the same race which, with some variations, speak the same language - were the auxiliaries of the Danes of Tiahuanacu. We have proof of this, since the latter had entrusted them with the guardianship of their roads in the south. Had they not done the same for their waterways in the north? This is the hypothesis submitted to us by our collaborator at the] Instituto de Ciencia del Hombre, Buenos Aires, Professor Hermann Munk, and we believe it to be correct. The Amazon was the most rational access route to the Atlantic for those coming from Peru, and we shall see later that the Vikings used it. The Xingu, although cut by numerous streams which do not stop the Indians of today, made it possible to go from the mouth of the Great River to the sources of the Paraguay by a mere hundred miles on foot, and then, following the current, to reach one of the roads leading to Potosi and, beyond that, to Tiahuanacu. This was certainly not a restful journey, but some couriers might have had an interest in choosing this itinerary, rather

They had to go up the Amazon and then descend on foot from Quito, or vice versa. The Xingu was also a direct line of communication between the densely populated Guarani region of Paraguay and Mato Grosso and the Maranon valley, on the banks of which the warriors in the service of the empire were garrisoned. And perhaps it is partly for a reason of the same order that the Sao Francisco, which allows to go, by river, from the north of Bahia to the mouth of the Rio de la Plata, crossing on foot only the 50 km between its sources and the Rio Grande, tributary of the Parana, seems also to have been under the control of the auxiliaries of Tiahuanacu. ..

Our collaborator's hypothesis is strongly supported by the etymology of the word Guarani, which the dictionary (20) derives from guarini, warrior. However, in the Spanish transcriptions of indigenous names, gua, hua and va are equivalent and interchangeable forms. And vari means warrior, in Norrish: from this word

The name comes from the famous Varangians, conquerors and civilisers of Russia.

As for the Maroni and Corentyne tribes, their presence in the midst of populations of different races and languages is frankly unusual. It may well be due to some unknown cause, or even to a mere desire for change. But it is also possible that they have regrouped around the Amazons who have retreated to Guiana, and

until they were brought by them in the course of their migration. The white women warriors had evidently taken refuge, at first, in an area where the population was loyal, and we see that the region is still today dominated by the Tupiguarani, who constitute a racial and cultural island. It would not have been surprising if they had been accompanied on their northward journey by an Indian escort under their command, including, according to custom, the wives and children of these auxiliaries.

The coastguard role played by the Guarani and Tupi from the Rio de la Plata to the Amazon seems to have been attributed, between the Great River and the Orinoco, to Arawak tribes from the banks of the Titicaca. The "travellers" of the last two centuries noted the presence of populations belonging to this race in the foothills of the Bolivian Andes (some groups of Arawaks).

Antis, juxtaposed with the white Yurakars) (14), in the Peruvian valleys of Vilkanuto (Virk Knud, in Norwegian:

Knud Fortress) (M) and Pilcopata (the Machigangas, Pilcosumis, etc.), in Upper Paraguay (the Guanás), in Upper Xingu (the Kustenaus) and in Guyana and Venezuela. At the time of the Conquest, the Arahauks had long been at war with the

Caribs from the West Indies whose main islands they occupied, while their enemies had repelled them from the Venezuelan coast.

We know that the Incas often displaced entire populations, establishing loyal tribes in newly conquered regions. In this, as in so many other ways, they were probably following the example of their Danish ancestors. It is highly improbable, indeed, that the Arawaks spontaneously abandoned their monasteries.

taining to go and settle in the Amazonian and other jungles.

They were not savages, far from it. In the next century, they were still excellent blacksmiths (21), making high-quality axes, knives and spears from the iron ore they mined and worked themselves. In Mato Grosso, they wove and dyed the finest fabrics, cultivated cotton and sugar cane, and made molasses bread with the juice of the latter, thanks to machines they had invented.

In the Amazon, long before the Conquest, they were known as extraordinary potters, and their finely decorated and intricately patterned vessels are well represented in museums in Brazil and beyond. A decisive element in support of our hypothesis is the very name of these tribes. Today, this name is generally spelt in English: Arawak. But the Spanish transcription of the Quichua phonetics through which the word has come down to us is much more correct. In the

In the general language of Peru, the sound hua is practically confused with va, a form that the chroniclers of the time of the Conquest, moreover, often used. However, arahuak -aravak- is neither Quichua nor Aymara. The term has, on the contrary, a very clear meaning in

the Schieswig dialect spoken by the Vikings of Tiahuanacu, intermediate between classical Norrish and Old German, as we have shown in our previous works (14 < 16) and as Professor Munk has established on solid grounds with the translation, due to him, of the runic inscriptions of Paraguay and Brazil. Arahuak means, in effect, guard of honour\*.

\* (AR: Anglo-Saxon, ar; Old German, era, Frisian, ere: honor. VAK: Norwegian, vaka: guard).

### 3. The myths of the Orinoco

The empire of the Great Paytiti was, therefore, the enormous territory constituted by the Amazon and Guiana, as far as the Orinoco; a mark whose coasts and rivers the Titicaca Men carefully protected, thanks to their Tupiguarani militia and their Andean "Guard of Honour". They did not inhabit the region, but they did travel through it. Probably, as the Incas did later on in their

Indian provinces, they maintained in their key points high officials, in charge of governing it, and officers to whom they entrusted the command of the frontier troops, both white and white.

It is not at all surprising, then, that Humboldt (8) should have been able to write, on his return from his voyage with Bonpland, from 1799 to 1804, through "the equinoctial regions of the new continent": "In the savannahs... bounded by the Cassiquiare, the Atabapo, the Orinoco and the Rio Negro, there is, to-day, no trace of human habitation. I say to-day; for, here as in other parts of the Guayaría, rude figures, representing the sun, the moon and animals, are traced on the hardest granite rocks, and testify to the former existence of a people very different from those we learned to know on the banks of the Orinoco. According to the account of the natives and of the most intelligent missionaries, these symbolic signs entirely resemble the characters we saw, a hundred leagues further north, near Caycara, opposite the mouth of the Rio Negro. Even more striking are the remains of an ancient

culture in that they occupy a larger space and contrast more with the brutalisation in which we have seen, since the Conquest, all the hordes of the hot and eastern regions of South America".

This ancient culture has left behind more than just symbols. Humboldt found, in fact, among the Tamanaques of the Orinoco, a "myth of origins" of the highest interest. The father of the nation, Amilavaca, arrived in a boat at the time of the great flood. The ocean was breaking against the mountains of the Encaramada. All the Tamanaques were drowned, except for

a couple who took refuge on a hill, near the bank of the Asiveru, which the Spaniards call Cachivero. "Amilavaca, travelling in a boat, engraved the figures of the moon and the sun on the painted rock (topumereme) of the Encaramada. Blocks of granite leaning on each other, and forming a sort of cavern, are still called today the house or residence of the great grandfather of the Tamanaques.' Let us note, in passing, that the region of Cachivero is one of the areas where the presence of the Amazons was noted.

Amilavaca had a brother - that is to say, probably, a companion of his own race - Vochi, who helped him to create 'the world. They devoted themselves, in particular, to regulating the course of the Orinoco, "so that the current could always be followed to go down and up the river". After finishing his work "on this side of "the great water", Amilavaca reembarked and "returned to the other side".

from whence he had come.

Humboldt points out that this myth is spread over a space of 5,000 square leagues and that the name Amilavaca designates the Father of Men - our Great Grandfather - even among the Caribs. Originally, he adds, it was rather a "personage of heroic times, a man who, coming from far away, lived in the land of the Caribs, carved symbolic traces on the rocks and disappeared, going beyond the ocean". And also, who carried out great hydraulic works in the region - perhaps the artificial canal that, through the Cassiquiare, links the Orinoco with the Rio Negro, then with the Amazon - of which the Indians, who could not understand their usefulness, still scoffed at the beginning of the last century.

"What the Tamanaques and the tribes who speak languages analogous to the Tamanaque language tell us today, Humboldt concludes, they probably learned from other peoples who lived in the same regions before them". Or with them. For Amilavaca, like Quetzalcoatl in the Anahuac, Kukulcan in the Yucatan, Votan in Guatemala, Bóchica in Colombia and Huirakocha in Peru, is a historical civilising hero, later deified by the Indians (M). Here, the syncretistic mythification is even twofold. On the one hand, the "engineers" Amilavaca and Vochi are confused with the Creators of the Edda. On the other hand, they are made to come, like their ancestors, from beyond the ocean and to become

eastwards by sea. This, moreover, must be the result of the very real maritime voyages of the Vikings of Tiahuanacu, who obviously did not occupy the mouths of the Amazon and the Orinoco for no reason, or perhaps of the Normans who, from 1250 onwards, came to load the Amazon with logs of Brazilian timber (16).

That the myth of the origins of the Tamanaks referred to the Vikings, the very name of the civilising hero would suffice to prove it. Amilavaca is, in fact, a Norse word, made from the Germanic name Amil, which comes from the old German am, secondary form of em, strong, and ilen, to run,' and which we still have in German (Emil); in French (Emile), in Spanish (Emilio), etc., and

from norres vaka, guard: Emilio the Guard. He was

possibly the jari who commanded the Arawak corps.

The indigenous traditions of the region also mention another Viking name: that of "Ari del Músus, contiguous to the Muyscas, who appears along the Magdalena river as a God-Prophet". This is a most important piece of information, as it confirms the situation, as we have established above, of the territory of the Great Paytiti, which is the territory of the Great Paytiti.

perator of the Musus. Unfortunately, Bastian (23), to whom we owe it, does not indicate his sources, contrary to his custom. He is an extremely serious author,

and even punctilious, who displays, in his work, an exceptional erudition. He clearly did not invent a detail which, moreover, he only relates in passing. He probably owes it to some "traveller" of the last century. But we do not know

with certainty, which is regrettable.

#### 4. The rock inscriptions of Guyana

In the course of his long journey through western Guiana, Humboldt had the opportunity to see numerous rock inscriptions. When we speak of Guiana, we mean the immense territory bordered by the Orinoco, the Cassiquiare, the Rio Negro, the Amazon and the sea, which was then called Equinoctial France. At the beginning of the

In the 17th century, the Spanish in Venezuela had already crossed the Orinoco, the Dutch and the English had already founded settlements on the northern coast of the territory. But the French held solidly, thanks to a line of forts, on the north bank of the Amazon and had even colonised the Tocantins, to the south, which their ships sailed freely and where, according to P. de Acuña (4), they collected precious stones and gold in abundance, and even land "for

benefiting it on its own, enriching it". By the Treaty of Utrecht, Louis XIV gave up the north bank of the Great River.

To the shore, but not to the adjacent territory. Gradually repelled by the Portuguese and the Brazilians, France was left with only its present-day Guayará. We will see later that this historical-geographical aspect of the question is of some importance for our research.

The fact is that it was between the sources of the Rio Branco and the Essequibo, in present-day ex-British Guiana, that Humboldt heard of rocks covered with inscriptions. He failed to find the ones that the "traveller" Nicolas Horstmann who, in 1749, was still searching for El Dorado, and of whose diary he had a copy, had seen on his way up the Rupovini,

just before reaching Lake Amucu: "several letters" on rocks. But he was shown "near the Culimacari Rock on the banks of the Cassiquiare, and in the port of Caycara, in the Lower Orinoco, some traces that were believed to be aligned lines. They were not, however, but rather formless figures representing celestial bodies, tigers, crocodiles, boas and instruments for the manufacture of manioc flour.... The traces discovered in the mountains of Qruana by the missionary

Fray Ramón Bueno were closer to an alphabetical writing; nevertheless, even these characters... left many doubts". In a word, those inscriptions that Humboldt

could observe in the mountains of the Encaramada, in the port of Sedeño, near Caycara, in San Rafael del Capuchino, in front of Cabruta and "almost everywhere where the granite rock pierces the soil of the savannah that extends from the Cerro Curiquima towards the banks of the Cáura" did not hold their attention. They attested, on the part of their authors, to a culture superior to that of the Indians, but nothing more. Others were luckier.

Thus Cari Ferdinand Appun (24) who, at San Esteban, one league south of Puerto Cabello in Venezuela, found a sensational lithoglyph (engraved inscription) (cf. fig. 7).

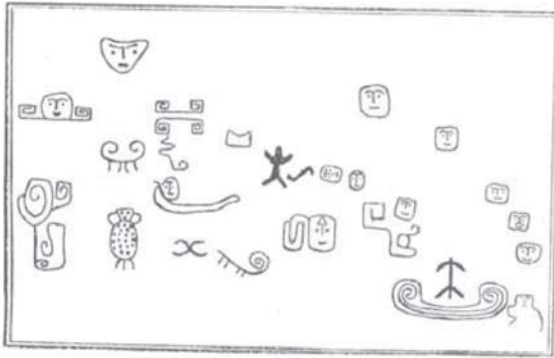


FIG. 7 - *La inscripción de San Esteban, Venezuela, según Appun (24).*

These are undoubtedly primitive drawings devoid of any apparent significance, but whose inspiration, if not execution, is not Indian. Note, for example, that the schematically depicted faces between them have no Mongoloid features, and that the boat on the lower right, dominated by a sign resembling a double death rune, has nothing of an Indian canoe and, on the contrary, is somewhat reminiscent of an Indian canoe.

a Viking drakkar. Schomburgk (25), in the same region, saw "a great number of enormous, clearly sculpted figures, which seemed to represent human silhouettes". One of them, which was more than ten feet high, had a kind of halo around its head. The Indians pointed out to him the existence, 12 miles beyond the Maruá, a tributary of the left bank of the Parima, in the Alto Rio Branco, of a group of rocks, covered with inscriptions, which they called Tamurumu and which was 300 to 400 feet high. It is much more difficult to attribute to the natives the inscription he found on the banks of the Cassiquiare, which he clearly found on the banks of the Cassiquiare.

runoid mind (cf. fig. 8).

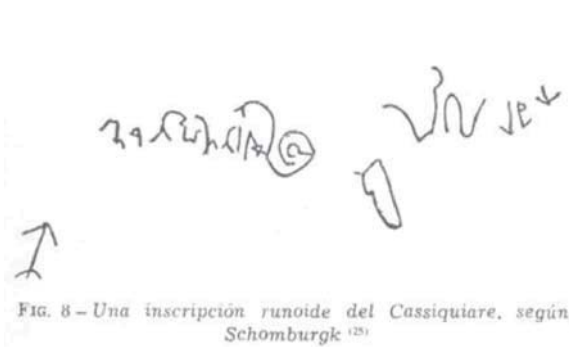


FIG. 8 - Una inscripción runoide del Cassiquiare, según Schomburgk <sup>(25)</sup>

Still in the same region, Schomburgk discovered a series of figures which made him waver - but only waver - in his conviction that the lithoglyphs and lithograms \* of Guiana must be attributed to Indians "of a higher degree of culture" than that of the natives of his time. In the rocks called Cumuti or Taquiare, he found "some Indian characters (cf. fig. 9) which were close in their regularity and resemblance to other inscriptions which had been discovered, shortly before, east of Ekaterinburg, in Siberia, in the vicinity of the sources of the Irbit and the Pischma, tributaries of the Tura, and at Dighton, near the banks of the Taunton, 12 French miles south of Boston, in the United States.

\* (In accordance with the custom that is beginning to spread, we adopt here the Brazilian terminology, which is much more correct than the one used in generally used in Europe. We call lithoglyph the engraved inscription and lithogram the painted inscription).

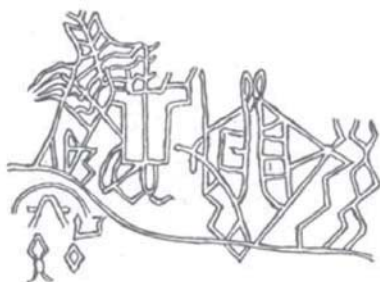


FIG. 9 - Monograma runoide de Taquiare, según Schomburgk (25).

Several scholars of antiquity attribute a Phoenician origin to them. Whatever their origin, they are of great interest in themselves and deserve, in all cases, the most accurate research possible.

possible. I have already looked for these characters in Guiana, as everywhere else in the northern part of South America, in a distance of 700 miles in longitude by 500 miles in latitude, and I found them in a space of 350,000 square miles. I copied several of the same kind, and it would be desirable that no opportunity of multiplying these copies should be lost until this problem has been fully solved".

Whatever Schomburgk may say in spite of his own commentary, the Cumuti inscription has absolutely nothing Indian about it, neither in its geometric conception, nor in the form of the graphic elements of which it is composed, some of which - below, on the left, for example - have, on the contrary, a distinctly runic appearance. The only

The fact that he could, rightly or wrongly, compare it with two rock carvings discovered, one in a region near Lak, frequented by Swedish Vikings in Russia, the other in Vinland, near the Newport Tower (14) should, however, have caught our explorer's attention. But it should not be forgotten that in the first half of the 19th century, almost nothing was known about the history of the

Vikings, and even less about their colonisation of North America. The futhárk ("runic alphabets") were known to only a few philologists, and only to a limited extent. Schomburgk thus lacked elements of comparison.

This was all the more true for Edward D. Mathews (26), an English engineer engaged in the construction of the Madeira-Mamoré Railway, who, around 1875, found, near three falls of the Madeira, lithoglyphs (cf. fig. 10) whose significance he evidently could not understand. "The most probable, he wrote, is that they are the work of the Caripunas, or of other wild nomads, for the Indians of Bolivia, going up or down the river, surely did not

would have wasted their time engraving these figures in hard stone". However, when faced with these or similar inscriptions, the German "traveller" Franz Keller-Leuzinger(27) had already ruled out the possibility that they were due to the ancestors of the Caripuna, "for such a people of rude hunters would not have taken the time

The pain of working, for months, the hard rock with imperfect flint hammers. When they obey such an inclination, their puerile imagination, dominated by the objects close to them, will certainly choose animals: l crocodiles, turtles, fish, as models, and also, perhaps, the sun and the moon, as is shown by the cave drawings of the Orinoco valley, described by Humboldt.

He does not consider it impossible that these characters come from the great Inca invasions, or are even older.

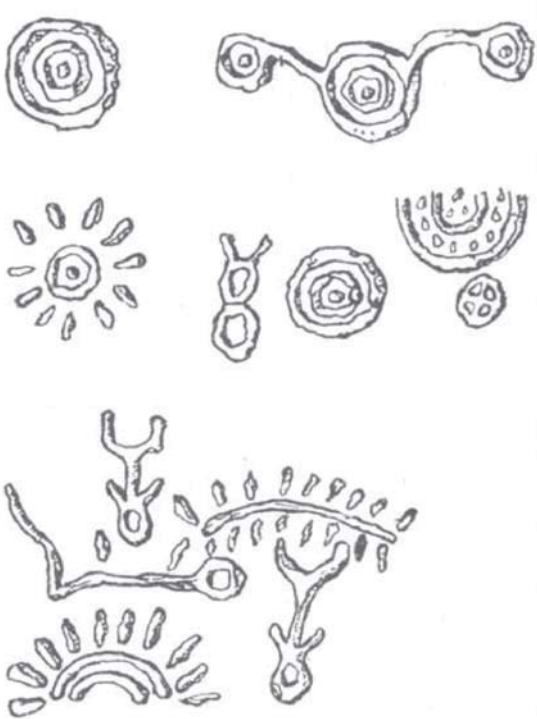


FIG. 10 – Piezas de equipo vikingas, litoglifos del Madeira, según Mathews (26).

Keller-Leuzinger is absolutely right. To engrave inscriptions in stone, you have to be able, willing and have time. That presupposes a certain cultural and social level. But we have to exclude the Incas who never reached Madeira. So that leaves them,

Was there, at the time of the Tiahuanacu empire, a military post at the confluence of the Mamoré and the Madeira, i.e. at an eminently strategic point on one of the great waterways of the Amazon, a post whose white officers did not know what to do to pass the time? It is highly probable, since the drawings reproduced by Mathews depict not only Scandinavian ornamental motifs, but also, it seems, pieces of military equipment. In addition, there is a Celtic cross below the partially obliterated 'shield' in the second row, on the right. It should be noted that in these lithoglyphs, the objects are drawn in lateral perspective, i.e. with an indication of their thickness, whereas all the Indian ones, without

exception, they only know the flat projection.

It was also in Madeira, but further north, in the territory of the Parintintins - the last "husbands" of the Amazons of Jacicurá - that Bernardo da Silva Ramos, of whom we will speak later, discovered a very strange inscription some fifty years ago (cf. fig. 11). The layman might be tempted to see in it Latin letters and

to attribute it, although it makes no sense, neither in Latin nor in any of our contemporary languages, to a post-Conquest European.



Fig. 11 - *Inscripción rúnica del Madeira, según Ramos*<sup>(60)</sup>.

Such a hypothesis, however, is difficult to accept because of the R pointing to the left, which is incompatible with the Latin alphabet, but is common in the runic script. All the more so since the whole may well belong to the latter, giving its transcription iiero, despite an anomaly - the odala has the form of a Latin o - which we have already found in Paraguay. Now then: wer, in Old German, means "free man", like the Latin vir which has the same root. Note that in Low German dialects such as those of Schieswig, the w was pronounced u, as in today's Dutch. What makes this interpretation definitive is that Rivero and Tschudi

(28) had found the same word, in the middle of the last century, on the cap of a statue discovered near Timana, in Colombia, in a dense forest, full of large ruins and situated at the sources of the Magdalena river. This time, the R is normal, but the group of letters in question is preceded by another, distinctly runic one (cf. fig. 12) whose transliteration gives ütta og. The two t's are strongly Latinised and the second is linked with the a which follows it.

FIG. 12 – Inscripción rúnica de Timana, Colombia, según Rivero y Tehudi<sup>(28)</sup>. Comparar con la figura 11.

In both cases, the dotted futhark tí, which has the same form as the Latin capital A, expresses the sound u, an orthographic confusion that we already find in Paraguay. In standard transcription, we have this:

Utta' og Vero

Utta is a Viking feminine name which is still used in Germanic countries in the double form of Uta and Ufe. We have seen above the meaning of üer. As for op, it is the Norse conjunction "and". In the first inscription, therefore, we have a masculine anthroponymic, and in the second, the names of a couple, Utta and Üero. The Latinised spelling indicates, in both cases, a

late period, after the influence of Christianisation due to Fr Gnupa(16). Needless to add that the Uero of Colombia and the Uero of Madeira had only the name in common.

##### 5. Vestiges at the entrances to the Empire .

The fact that the same inscription is found in Colombia and on the Madeira should not, in itself, come as a surprise. The three most practicable "waterways" that allowed - and still allow - reaching the Amazon from the highlands of the Andes were, from south to north, the Madre de Dios, a tributary of the Madeira, to

The Amazon itself, from northern Peru and Ecuador; and the Japurá, which originates in Colombia and on the banks of which, near the Brazilian border, there is still a nucleus of Tupiguaraní-speaking people. At the time of the Conquest, these entrances were perfectly known, evidently through the

Inca traditions. Joseph de Acosta(29), an early chronicler, writes that the Marañen passes "through the plains of Paititi, of El Dorado and of the

Féjő y Montenegro (30), speaks of "the lands of the Tepuaris and the Paititi which, through the Arixaca, have been discovered at the headwaters of the Great River Ma-rañón".

Now, it was precisely at the sources of the Amazon, near Chachapoyas, in the region where Victor von Hagen(31), in 1953, saw, without being able to study them, the ruins of a pre-Inca city, that Bertrand Flornoy(32), during his 1943 expedition, made a discovery which only today acquires its full significance. On a small road that bends the course of the Utcubamba," he wrote, "we found groups of light-skinned Indians, noble in demeanour, with their foreheads covered with a red headband. We were approximately at the height of Kuelap, the most important testimony left by the Chachapoyas. In a relatively large area around the city, there are Indians who have the same characteristics and speak, not Quichua - which is exceptional in the Peruvian Andes - but Chuintant Spanish [in which the s's are pronounced almost like the French ch]. They are the only inhabitants of the mountains who do not lower their eyes in front of us. Those of them who wear moustaches really look like Europeans in disguise".

From what we know about their ancestors," Flornoy adds, "they were an organised, religious people marked by the Tiahuanaco civilisation. Many of the names of villages or plains have nothing in common with Quichua, but, on the contrary, allow us to link the first inhabitants of the region with the Aymara of northern Bolivia", i.e. the Titicaca area. These strange Indians are not the product of interbreeding with the Spaniards: Flornoy says, according to a chronicler whom he does not identify, that when Huayna Kápak reconquered Chachapoyas, some of the tribe's women were sent to Cuzco "because they were beautiful and very white".

On the right bank of the Utcubamba, in a place called *Ángulo*, about ten kilometres from Chachapoyas, there is a ravine of limestone rock, sloping at 45 degrees. The wall is dotted with small caves, protected by a ledge. Each of them contains an anthropomorphic statue 1.40 m high and 2 m in circumference at the base, on average, made of white clay adobe, stones and grass. It is a funerary monument: it is hollow and open at the back, and inside is a curled-up mummy suspended in a hammock held by two stakes. Such cliff-wall burials, which are only found in South America in the region explored by Bertrand Flornoy, are strangely reminiscent of those found in the region explored by Bertrand Flornoy.

Francis Mazière(33) discovered, in 1956, on Fatu-Hiva, one of the Marquesas Islands, although the mummies were deposited there in pirogue-aiud canoes. This is further proof of the partial settlement of Polynesia by the Vikings of Tiahuanacu.

Well, as far as the Chachapoyas region is concerned, there is no doubt about it. Just look at the funerary statue, taken down from its niche, which Flornoy photographed in Angle (cf. photo 2). The man he represents has distinctly European features and a full, bushy beard. In addition, and this is a defining fact, he wears the conical helmet that only the Vikings wore.

Apart from the three entrances mentioned above, there is a fourth access route to the Paytiti: the Upper Orinoco. To tell the truth, judging by the expeditions that, vainly, after the Conquest, tried to cross the Serra Parima where the Orinoco, to the west, and the Uraicoero - the "Velho Veneno" - to the east, a tributary of the

Rio Branco, itself a tributary of the Amazon, this access road would be more like a bolt. But this is only accurate for the post-Columbian whites who have to face not only the hostile nature, at least towards them, but also the bellicose Indians. The Indians, they, move quietly from one side of the mountain range to the other. The Serra Parima, in fact, is one of the most

The Inca traditions most often placed the "lost city" of Manoa. However, it is precisely near Tárume, a little north of the Uraicoero and 500 km as the crow flies from its mouth, that we find the Piedra Pintada, an enormous egg-shaped monolith (cf. photo 3), 91.44 x 85.24 m in diameter and 36.67 m in height (cf. photo 2).

height, placed in the middle of the savannah. Marcel Homet (33), who carried out his survey in 1953, noted several caves, two of which were used for funerary purposes, a deep obstructed gallery which suggests the existence of an inner room, several small dolmens and 548 m<sup>2</sup> of walls covered with inscriptions. These inscriptions (cf. figs. 13 and 14) show

swastika, Celtic crosses, more or less Latin crosses, a Maltese cross and isolated runic or runoid characters.

And then, in the midst of unidentifiable drawings, human masks, animal silhouettes and a two-wheeled cart, loaded with two boats with curved ends, of the type the Vikings used to transport their snekkars from one river to another. That Marcel Homet attributes all this to Cro-Magnon men who would have crossed the ocean walking through Atlantis and that he calculates at a glance the age, multi-millennia old according to him, of the patina of the lithograms, is another problem. But there is nothing to question his honesty as a researcher, quite the contrary.



FIG. 13 - Characteristic *oooidefigures* .iinibófirns of the Painted Foot. according to Honiet



FIG. 14 - Swastikas, caracteres runoides y carros con dos barcos del tipo snekkar, según Homet <sup>(13)</sup>.

In the course of his long exploration through Brazilian Guyana, Homet found numerous signs, engraved or painted on other rocks, in particular wandering suns, all similar to those found at Cerro Guazú in Paraguay. In one of his photos which, unfortunately, he does not place precisely - "north of the Amazon" - there is a drawing (c.f. fig. 15) which reminds one of a ship, in a striking way

Scandinavian, such as those seen in the lithoglyphs of Bohuslan in Sweden.



FIG. 15 - Barco estilizado, al modo de Bohuslän (Suecia), al norte del Amazonas, según Homet <sup>(13)</sup>.

There are also the stone houses. Homet describes one of them in his work. They are found everywhere in the Amazon. It is impossible to see in them the work of the Indians, and the Indians, moreover, do not attribute them to him at all. The photo reproduced here (c;f. photo 4) was taken by João A. Péret, a great professional connoisseur of the Brazilian forest, much further east, on a tributary of the Xingu, near the Kaiapo village of Kuben-Kran-Krein. See

It is very similar to the stone buildings studied in New England by William B. Goodwin (34), who sees in them vestiges of Huitramannaland, the Great Ireland of which the Scandinavian sagas tell us and which, in reality, was situated much further south. The error stems from the fact that the Norwegian Vikings who settled in Vinland had become accustomed, in Iceland and Scotland, to Irish stone houses and copied them when nature allowed them to do so. A fortiori the same must have been true of the Danes who came to South America from their colonies in Ireland and England, as is proved by the use, in their inscriptions in Paraguay (16) and, let us see, in Brazil, of runes from the Anglo-Saxon futhorc. It is not without reason that

The Amazon Indians are unanimous in saying that these shelters were built by God. Most probably, the "stone houses" were guard posts located at strategic points in the region. Unless they were built, after the defeat of the island of the Sun, by Vikings who had taken refuge in the jungle, a hypothesis which does not necessarily exclude the former. We have, moreover,

some good reasons to think that the Scandinavian art of timber construction had been lost on the unforested Altiplano.

Does this mean that no other architectural remains exist in the Amazon other than these primitive shelters? The recent discovery in eastern Peru of the ruins of several pre-Inca cities proves the contrary. Perhaps, one day, Manoa, the capital of the Páyiti, will be rediscovered in the still unexplored region of the Brazilian jungle, or even in the Serra Parima where the Makús, who in

They live there, situate it and describe it, according to the testimony of Marcel Homet (33). Not the lakeside Manoa of the golden palaces, a mere mythical transposition of Tiahuanacu, but a very concrete fortress-city built by the Vikings as a base of operations in the Amazon. That Manoa which Father Tomás Chávez, in 1654, claimed to have visited, led by Indians, at the end of a two-month journey on foot, by litter and canoe, starting from the Moxos plain(35).

## 6. The mountain and the plain

What have we established in the course of this chapter? Firstly, that the myth of the Páyiti, closely linked to those of El Dorado and the Amazons, had a real basis. The Incas passed on to the Spaniards the memory, embellished by time, that they had preserved of a territory to the east of the Andes.

They were probably unaware that their Viking ancestors had vital communication routes there, for Manko Kápak and his successors had carefully falsified the history of the empire in order to make the indigenous populations forget the Diaguita victory at Isla del Sol. However, the rulers had to pass on to each other, like

The Incas had been given a state secret, precise information about the lost lands, since the emperor Yupanki, determined to complete the reconquest, embarked with his troops on the Marañon. But the people and the Incas themselves - that is, the white aristocracy - had turned the eastern provinces into a mythical empire in which the vague reflection of historical events, legends born of the childish imagination of the Indians and even the mirage produced by their ancient capital, the city of the golden palaces, in the middle of a great lake, were confused.

The Paytiti empire had never existed, of course, and the Father-God was only the ruler of Tiahuanacu, already deified by the Guarani. What there was, at the foot of the Andes, was the immense plain, made of jungles and savannahs and criss-crossed by navigable rivers, stretching all the way to the ocean. The Vikings could not forget the sea.

Of course

that they had the Pacific at their fingertips, and they took advantage of it. But the Pacific led nowhere. Their ocean was the Atlantic, which washed the shores of the distant homeland. They could reach it past Cape Horn or through the Strait of Magellan, and the map of the Pacific was a map of the Pacific.

Waidseemüller (16) proves that they had. But the voyage was long and dangerous. Their seafaring logic required them to establish fixed ports on the Atlantic, on a par with their Mountain possessions, and to do so, to secure control of communication routes across the Plain. Did not their Swedish cousins do the same in Russia? ,

The Mountain and the Plain, Berg and Matt: we are not inventing this toponymic terminology. At Cerro Polilla, in Paraguay, the Danish refugees in the jungle have left us a magnificent image of Odin, on which we can read, in runic characters: sakh ob berg, "that which is (or:was) above the mountain", and their degenerate descendants are called guayakies, that is, in Quichua, "the whitish ones of the plain". And we shall see in Chapter IV that the Plain, which extended as far as the mouths of the Amazon, was called Matt in the German-Danish dialect of the Men of Tiahuanacu.

The mythical empire of the Great Paytiti does not, however, seem to have encompassed the entire plain, but only its northern zone. The Inca populations could not, in fact, have been unaware of the existence of the territory stretching from Santa Cruz to the Guayrá(16), for the charcas, which formed part of it, were periodically assaulted by the Guarani tribes of the savannah. In the north, on the other hand, the virgin forest constituted an almost impassable natural frontier that favoured the work of the imagination. From the Guarani, the Incas, like Irala later, had probably heard of the Amazons, which were indeed in the plains, and of the Great Paytiti, which they placed in the region of the musus (or mosos, since u and o are not, in Quichua, but one and the same vowel), in the humid and floodable lands of the Amazon (mose meaning

Danish for "swamp"), for not even being able to imagine that the legendary ruler was not, for the Guarani, but the emperor of Cuzco.

In order to keep communication routes open in hostile lands, whether by land or river, garrisons must be established along their route. The Vikings of Tiahuanacu had no interest in subduing all the tribes of the plains. It would have been difficult for them to do so, as the Brazilians, almost five hundred years after Cabral's landing, have not yet succeeded. It was enough for them to be able to move without danger along the

The Mullidos Roads (16), on the Amazon and the Orinoco and to freely use their Atlantic ports. To achieve this, they used, in the manner of all colonial powers, indigenous troops led by whites and supported by white detachments: some locally recruited - the Guarani of the South and the Tupiguarani of the Amazon and elsewhere - the others specially sent to areas where they had been sent to the Amazon and Orinoco.

whose population was not to be trusted - the Arawaks of the Orinoco basin. It is evidently to Viking officers that we owe some of the inscriptions found in the Amazon and Guiana. Others must have come, as in Paraguay, from the refugees of 1290.

To perform, in Tiahuanacu, the main political and religious functions of the empire, to supply its administrative and military cadres to provinces stretching from Valparaiso to Bogota, to guard the ports and their access roads: it took a lot of people to do it. Not as many as one might suppose, however, if one thinks that there were only 30,000 Englishmen in India, in

1939. Can we get an idea of the number of Vikings at Tiahuanacu? Yes, as long as we are satisfied with an order of magnitude devoid of any precision.

The jari Ullman, nicknamed Quetzalcoatl by the Indians, landed at Panuco on the Gulf of Mexico in 967 (i4). According to Father Bernardino de Sahagún(36), the most intelligent and learned chronicler of Central America, he commanded a flotilla of seven ships. However, we know that each drakkar could carry up to 140 men, including the crew. This figure, however, was not to be reached on an ocean crossing. The Eiríks Saga Rauda gives us a precise indication on this point. When Thorfinn Karisefni, in the early years of the 11th century, set out to colonise Vinland, he had three ships at his disposal, carrying sixty crew members, some of them, according to custom, with their wives, and one hundred settlers of both sexes. Ullman's drakkars were not loaded with cattle, since we find no trace of bovines in pre-Conquest Mexico. Under such conditions, one can estimate the role of each vessel at one hundred people. O

seven hundred males and females in all. It is known that the jarl abandoned in the Anahuac a certain number of bachelors who, during his expedition to the Yucatan, had united with indigenous women and already had children. On the other hand, he had lost some men in the fighting at Chichén-Itzá, which forced them to leave the Mayan country, and also, earlier, when he landed in Mexico and conquered the central plateau.

Let us say that when he left, he was left with about five hundred men and women, with a more even gender distribution than at the time of his arrival, plus the white children born on American soil during the twenty-two years of his stay in Mexico.

Let us take, for the year 967, this number of five hundred "useful breeding stock" and apply to it the index of population growth corresponding to the French in Canada for the two hundred years following the English occupation of 1763. Such a choice is not arbitrary: we are dealing with population groups belonging to the same race - the

French Canadians are largely of Norman origin - they lived in a harsh but healthy climate and were subject to a natural selection whose limitation, in Quebec since the beginning of the century, has been compensated, statistically speaking, by the reduction of the birth rate, particularly in the cities. On this basis, we arrive at the number of 80,000 Vikings in 1290. Even if we divide it by two, which is undoubtedly an abuse, because of a lower prolificacy than that of the French Canadians, the unfavourable effects that the altitude probably had on births during the first two or three generations and the wars of conquest, we still have 40,000 whites, or about 10,000 males of military age.

If all the Danish warriors had been concentrated at Tiahuanacu at the time of the Diaguita attack, they would probably have won an easy victory. But they were scattered all over the empire and, even further afield, in the garrisons guarding the access routes to the Atlantic. Most of them did not have time to return to the capital, assuming they had been ordered to do so. Those who were with their families, in Viking fashion, in Paraguay and Guayrá, in the Amazon and Guiana, had to settle permanently on the plains and, in order to survive, gradually adopt the Indians' way of life. Knowing the spirit of independence of the Scandinavians, we are entitled to suppose that they tried their best and, later on, did not

were in no great hurry to present themselves to Manko Kápak.

### III

#### The survivors of the 1st white guard

##### 1. The "white Indians" of the Amazon

Since the Conquest, there have been countless testimonies in Brazil and the Guianas, as elsewhere on the American continent, of the presence of white Indians. Most of it comes, unfortunately, from missionaries, "travellers" and explorers, all of them lacking the slightest anthropological training, and, more recently, from officials of the Brazilian FUNAI (Fundação Nacional do Índio, former Serviço de Proteção ao Índio), whose mission is to pacify the Indians and not to study them, which they would otherwise be incapable of doing. And it so happens that there are many ways of being white in the Amazon jungle. Not to mention the albinos who are usually - but not always - easy to recognise, but there are also many mestizos, products of accidental unions between Indians and passing Europeans, and even pure whites who, for one reason or another, sought refuge among the Indians and were adopted by them. Small isolated groups of foresters were thus able to receive a supply of Aryan genes capable of giving rise, from time to time, to a blond-haired, blue-eyed individual. But this is not the case when it comes to tribes in which the European characteristics are manifested in

The possible interbreeding is therefore very old, if the mixture is homogeneous, as in the case of the Yurakaré of Beni, or, on the contrary, very recent, if the Mongoloid traits appear only sporadically, as in the Guayakí of Paraguay.

We will not return to the latter, to whom we devoted an entire chapter of our previous work (16), since they do not belong to the region we are dealing with here. Let us simply recall that an exhaustive anthropological study has allowed us to establish that this is a race of Nordic European origin, degenerated and very slightly interbred, over the last two or three generations, with Guarani women,

and that the runic inscriptions we found in the jungle prove that these "white Indians" are descended from the Vikings of Tiahuanacu. On the other hand, we must go back to what we have already said (14) about the Yurakars of the Bolivian Beni, already in the Amazon basin, and we owe it to the French naturalist Alcide d'Orbigny (37) who, at the beginning of the 20th century, said that the "white Indians" were the descendants of the Tiahuanacu Vikings.

of the 19th century, spent thirty years of his life in South America. It is not, unfortunately, a work of anthropology - neither the period nor the speciality of the "traveller" permitted it - but it is a collection of observations made by a scholar in an environment he knew very well. Hence its importance.

In the region where the Beni River, a tributary of the Madeira, rises, there were five tribes, called Antisians, living in the last foothills of the mountain range, in a hot and humid tropical forest, and comprising 14,557 individuals. The most interesting for us, the Yurakars, had 1,337 members, including 1,000 "savages", i.e. unbaptised. The colour of these Indians

says d'Orbigny, was much lighter than that of the Quichua and Aymara of the Altiplano. The Maropas and Apolistas had slightly sallow skin, with a little yellow. The Yurakaré, Moceteno and Tacana were almost completely white. Their average height ranged from 1.66 m for the Yurakars - some reached 1.76 m - to 1.64 m for the Apolistas, appreciably taller than that of the other indigenous people of the region. Their conformation was not disproportionate, like that of the men of the Altiplano, who have a huge trunk and short legs. On the contrary, they had "beautiful forms, masculine proportions

and graceful at the same time; their body is robust, tall, similar to that of the Europeans. The best formed of all are the Yuracares; the other nations are generally more massive". "The Yuracares, adds d'Orbigny, have very beautiful forms, a vigorous appearance, broad shoulders, a full chest, a rather slender body, full limbs and a good musculature. Everything in them announces strength and agility. They are straight and well planted; their proud and arrogant air is perfectly in keeping with their character and the high idea they have of themselves. The women are also very well-built, stronger and stouter in proportion than the men; their limbs are full and muscular, without their form ceasing to be graceful."

The face of the Yurakars, says our author, "is almost oval, their cheekbones are not very prominent, their forehead is narrow, slightly sloping, their nose is rather long, generally aquiline, neither too flat nor too wide at the base, their nostrils are not very open; their eyes are black, very small and horizontal; their ears are small, their eyebrows straight and arched, when they are not pulled out; their beard is straight, not very bushy, grows late and only on the chin and on the upper lip; they pluck it out. His hair is black, straight and long. His physiognomy is fine, full of vivacity and pride, and he is not lacking in a certain cheerful expression? The women ... can be considered beautiful".

The Yurakars lived exclusively from hunting and some crops grown by women. It is very likely that, before that time, war was their main occupation. Their name, moreover, seems to indicate this: it comes from the Quichua *yurak*, white, and *kari* (or, more precisely, *k'kari*), which d'Orbigny translates as man, but in reality means warrior. Purely mestizo, with a predominance of the white element, they were adapted to the free life of the jungle. One detail, mentioned by d'Orbigny, is striking. This tribe, whose craftsmanship was very poor, knew about printing, which was totally unknown to the Amerindian peoples, including their neighbours.

the Quichuas. In fact, they used carved wooden boards to colour their bark tunics: the same process that was used in the European Middle Ages, before the invention of Gutenberg.

The Yurakars, like the other Antis, have disappeared today. However, in the Bolivian province of Santa Cruz, between Beni and Paraguay, some remnants of the tribe remain.

The Guarayos, which also attracted d'Orbigny's attention. His territory must once have been much larger, since Colonel Labre, in the end

of the last century, noted the presence of a group of the same name on the Purus River. (38). They have "a yellowish colour; but from this point of view, they are extraordinary, because their colour is so light that there is little difference between them and the somewhat swarthy whites. Their stature, which is nothing special compared to that of the pampean nations, is remarkable for the Guaraní nation. The men

are generally taller than 1 metre 66 centimetres...; but we have not seen any taller than 1 metre 73 centimetres. The women also possess beautiful proportions... both sexes have an almost European exterior, though somewhat more massive; their bodies are robust, their carriage noble and open; their forms are graceful, and we are not afraid to affirm that, of

Of all the Americanos we have seen, the Guarayos are the ones who have impressed us most by their physical and moral characteristics.... [They have] long, straight, black hair; but what distinguishes them from the other Guaranis and also from the other Americanos is, in the men, a long beard, generally bushy, which "covers the whole of the chin,

the upper lip and part of the cheeks. This beard might be compared to that of the European race, if it were not smooth instead of curly. Such an anomaly is very remarkable in a nation almost always beardless, and is difficult to explain, unless it is due to the influence of places".

A man of his time, d'Orbigny was a man of extreme Lamarckism and easily attributed any biological particularity to the environment. But he also tended to superimpose race and language too strictly, which made him take the Guaranis for Guaranis. We are better armed, today, to realise that these Amerindian

white and bearded were - and are - of distantly mixed origin, like the Yurakars. Their name, moreover, leaves us in no doubt about their white ancestors. According to Spanish usage, as we saw above, *gua* and *va* are equivalent and interchangeable forms, and *vari*, in Norrish, means warrior. No wonder, in such conditions,

to see O'Orbigny attribute to these particular Indians "a kindly, affable, frank, honest, hospitable type, with the pride of the free man who looks down on others, even Christians, because he believes them to be slaves, and because the latter have vices unknown to them, such as theft and adultery". These savages evidently did not lack common sense.

## 2. The white guards of the Guianas

"The Norwegian root variant, which we have just discovered in the name of the Guarayos as well as - previously - in that of the Guaranis, we find it again, much further north of the "empire of the Great Paititi", in one of the names of a tribe living on both sides of the border separating French Guiana from Surinam (former Dutch Guiana). The French call these "Indians" Oyaricoulets (although Jules Creveaux (39) writes "Oyacoulets"), while the Dutch say wayacule. The analysis of these three forms suggests that the primitive name was huaricoulet (varicoulets), or vari a solas, since the Dutch say wayacule.

that "coulet", as we shall see, belongs to the language of the "savages" in question.

"Several authors, writes Jean Poirier (40), noted the light eyes of oyaricoulets (wayacule) or triometesem. The Dutch ethnologist De Goeje (41) speaks of brown or black hair ... and grey or greenish eyes.... The engineer-geographer J. Hurault also pointed out light-coloured types (eyes and hair). In an unpublished memoir which he kindly communicated to us, the former head of Inini's territorial forestry service, Grebert, wrote

J. Hurault, writes among other things: Some claim that these blue-eyed white Indians never existed.... We can bring a little precision... In the course of a mission in 1935, we met an almost white woman with light eyes and black hair in the tribe of the Emerillon, in the Upper Tampoc (Araoua). We were told that this Indian had been picked up at the mouth of the Ouaqui River, while fleeing from a Roucouyenne tribe that had exterminated most of her people... two other women had been left in the hands of the Roucouyennes. The observations we were able to make on the women found allow us to affirm that they really belong to a particular race. They have... almost milky white skin. Their eyes are blue. Their hair is stiff and black.

All these facts together are disturbing". This is the least that can be said, even if we have to rectify a mistake made by Poirier or one of the authors to whom he refers: the Tiriometesem - and not Triometesem - have nothing to do with the oyaricoulets. They are plain and flat Indians, very seriously studied by Protásio Frickel of the Emilio Goeldi Museum in Belén, who belong to a group of tribes.

tiriyo found in both Brazil and Suriname.

If the Roucouyennes stole from oyaricoulet women, it is not surprising that certain white features, products of miscegenation, have been noted among them. Thus, Creveaux (39) tells us that "the children are almost pure white at birth. When these Indians are ill, their skin becomes dull and appreciably paler. The colour of their skin is brownish yellow'. It is perhaps not by mere chance that one finds among them a custom reminiscent of the sauna: "Immediately after childbirth, the woman takes a steam bath as follows: she lies down in a hammock under which a red-hot stone is placed: water is poured on this stone and steamed".

In addition, there are white adults among the Roucouyennes. Thus Aissu, "a handsome young man of thirty-five," says Madame de Coudreau (42), "with a fair complexion, fine curly brown hair". Thus, in Marière, "a little blond Indian, very intelligent and very kind". The same is true of the oyampis: "In the oca (hut) of the tamouchi.

(chieftain) lives his family, which is numerous. Right away, Laveau and I noticed a nephew of Ouirá, a young epebe between fifteen and eighteen years of age, with white skin, a European face, and limbs of a finished elegance and refinement". This "charming young man, a true Indian Apollo", was to prove that his whiteness was no mere façade. A few days after the meeting, Madame de Coudreau set out on an expedition, accompanied by some oyampis. On the way, the group was attacked by the Coussari, and the Indians in it fled. Wounded by blowgun arrows poisoned with curare, our explorer felt she was being held by someone. It was "an Indian, the white Indian", the

the only one who had "remained loyal". It is not by chance, then, that the oyampis decorate their baskets with distinctly Tiahuanaco motifs (cf. fig. 16),

Let us return to the oyaricoulets who really seem to be Nordic men without any further intermingling of blood. Few Europeans have had the opportunity to come into contact with them, for they live in an almost inaccessible region. The same is not true of the Bonis, black Maroons who have returned to the wild and have adopted the Indians' way of life.

In the early 19th century, Crevaux recounts, some Bonis, pursued by the Dutch and ruthlessly cornered by the French, "made a raid on the Upper Maroni. On their way up the Itany, they found a tribe of Indians collecting iguana eggs on the sandbanks laid bare during the dry season. They were struck by the tall stature of these men, their pale complexion, blond hair and blond beards, which made them

look like the Dutch, except for their clothing.

"The Bonis shouted firi (friends) from afar; the Oyacoulets replied in a peaceful tone: coulé-coulé. The Bonis approached and made acquaintance with these savages, whom they were seeing for the first time. They stayed eight days with them, to go fishing and hunting, to drink cachiri and dance for whole nights.... The following year, in the beautiful season, a dozen Bonis came back with their wives...

to the country of their friends, who had designated with the

name of oyacoulets. They were found in a large forest, some distance from the Oyacoulet inlet...". We have seen that the name of these "white Indians" has

probably a different origin from that indicated by Creveaux. Presumably, the Bonis merely transmitted a word which they had distorted.



FIG. 16 – Cesto oyampi, con dibujos tiahuanacotas, según  
M. Coudreau (4).

A new contact between whites and blacks ended badly for the latter, who were all beheaded. "A few years later, the Bonis surprised a family of Oyacoulets who were collecting iguana eggs in the Itany. Six men were killed and six girls, brought as prisoners to Cotica." "The Bonis, Creveaux adds, forbid the roucouyennes, the emerillons and the oyacoulets to go down the Aoua." In the second half of the 19th century, the explorer heard personally, near Caneapo, about the "white Indians" from a Roucouyenne chieftain who accompanied him on an expedition south of the Tumuc-Humac: "In the morning, he writes, we passed in front of a small tributary on the left bank which the Guayanas never go up, because of the singular inhabitants who would live near its sources. Yacouman tells us, according to the piay, that there are Indians there with blond hair who sleep by day and walk by night".

The brief but precise information we owe to De Goeje is confirmed by the testimonies of Indians and Bonis who had no interest in inventing tales of this kind, even if Henri Coudreau (43) speaks of the oyaricoulets as a "legendary tribe with fair skin, blue eyes and blond beard" who, "from about

thirty years, it has been of great concern to miners and travellers", without anyone ever having seen it. His wife herself corrected him a few years later when she wrote (42) that the eastern half of the Contested Aoua, taken from France by the Czar's arbitration, was inhabited "by Indian tribes, roucouyennes, oyaricoulets, trios, with whom only the French have relations, the Dutch never". Sceptical

Nevertheless, he adds: "The Roucouyennes, who have seen the oyaricoulets, do not present them at all as white, bearded and eared Indians. These are the fables of old bonnie chatterboxes. They are Indians like all the other Indians of Guiana. As for the "other Indians", we will see that Madame de Coudreau is lying to herself when she speaks (42) of the Waiwais. And she contradicts herself when she writes (42): "singular races, those Indian races, which would baffle even the illustrious master M. de Quatrefages. I am amused by observing our roucouyennes who walk around the cachiri pots in the village square of Marière. Some are almost white, others light yellow, pale yellow, vermilion, old leather, brick red, inky bronze. Were there crossbreeds? Probably, but not with whites, nor with blacks. So where do these disparate shades come from? Perhaps, the theory I have formulated, for my government, with all discretion, was true. There would have been primitively, in the East of the Americas, a substratum of population of Mongoloid origin.

At a relatively recent time, populations of Iberian or Berber origin would have come to settle there as conquerors, perhaps because of Atlantis. But how can such inductions be proved? It would be difficult to do so, since neither the Iberians, who were otherwise very brown, nor the Berbers were ever navigators, and Atlantis, as we now know, was located in the North Sea. It remains that Madame de Coudreau could not fail to admit the reality of a recent white contribution, albeit pre-Columbian. And this is what interests us.

If the oyaricoulets were an isolated case, one could, however, think of a group of "white Maroons", descendants of filibusters or buccaneers from the West Indies, for example, who, fleeing from the Dutch and the French, have been hiding for several generations in the jungle where, like the Bonis, they have readapted.

to primitive life. But the hypothesis is not tenable in the face of the other white or whitish tribes living in the immense region stretching north of the Amazon between the Atlantic and the Orinoco.

Let us limit ourselves here to mentioning the guacari (huacari, from vaka, guard in Norwegian), the first sporadic husbands of the Amazon women, who lived in the 16th century in the

The edge of the Great River, at the level of the Nhamundá and Trombeta. They have long since disappeared and everything that

we know about them, thanks to Fr. de Acuña, is that they were large and white. We have, on the other hand, more precise information about the Waiwais, of whom Madame de Coudreau (42), who was able to observe them at the end of the last century in British Guiana, says: "They are the most beautiful Indian race I have ever seen. Orange-blond types are not rare among them.... The colour of their skin is light yellow and has none of the reddish-brown of the other tribes".

Let us note, in passing, that waiwai is made up of the repetition of huai or vai, that is, according to the Tupi-Guarani phonetics of the region, of two syllables, va-i, whose pronunciation is very close to vari: the suppression of the consonant r is common in Spanish and Portuguese transcriptions of Tupi-Guarani, due to the imperceptible way in which the indigenous people articulate it, or rather, do not articulate it at all.

\*In the course of his voyage from British Guiana in 1933, the American geologist William La Varre, accompanied by his wife, came across a Huaihuai village a little east of the sources of the Jauaperi River on the Brazilian side of the border. "Until just a year ago," he writes in his account of his journey,(44) "no one knew whether these 'white Indians' were real or pure myths. I do not deny that they had been talked about for many decades, but, for

No matter how hard one looked for them, it seemed as if they had been swallowed up by the earth. On one occasion I heard of a certain report submitted by the British Boundary Commission expedition, according to which they had found the vestiges of that tribe, of which so much was said, and which, according to the

legend, was at one time mistress and mistress of the entire Amazon valley. Years ago Dr. W. E. Roth made a famous expedition deep into the jungles and said he had seen Indians with remarkably pink and pale skin.

"When we first set eyes on the Wai-Svai - that is, when they came out to greet us on our arrival at their village - Alice and I had a great surprise. The men of this tribe were tall and singularly beautiful (the average height of the males must have been around 6 feet tall and their facial features were very fine); the women,

They were conspicuous not only for the pearly whiteness of their skin, but also for the beauty of their forms. These Indians have a very high moral code, although each man may have several wives. Their language bears no resemblance to that of any of the other tribes inhabiting the Amazon account."

William La Varre's testimony is illustrated by three photographs which we reproduce here (cf. photos 5 to 7) and which, at first sight, seemed to us somewhat suspicious. They had clearly been retouched. We submitted them to two experts whose reports were in complete agreement. In the group photo and the one of the sun worshipper, they simply erased the background, in keeping with the fashion of the time, in order to

to make the characters stand out better. The little girl, on the other hand, was treated much worse. Her breasts were erased and a thong (loincloth) was drawn on her that she was not wearing. This last fact proves that the "indiecita" was naked when the photo was taken, which is another argument in favour of the authenticity of the document. According to

La Varre was made an honorary member of the Royal Geographic Society, London, which by the way does not abuse this kind of distinction, "for having discovered a tribe of white Indians in Guiana".

What do these photos reveal from an anthropological point of view? Firstly, that it is indeed a mixed race, with a predominance of Nordic European features. The men we see in them are long-limbed to the highest degree and the features of some of them (the first, the fourth, the sixth and the seventh, in the photo: "The men are long-limbed to the highest degree.

The height attributed to them by La Varre - 1.83 m - distinguishes them, moreover, from all Amerindians, including the Tehuelches of Patagonia, who are the tallest of them, whose average height is almost nothing mongoloid. The height attributed to them by La Varre - 1.83 m - distinguishes them, moreover, from all Amerindians, including the Tehuelches of Patagonia, the tallest of them, whose average height at the beginning of the 19th century was 1.73 m, according to d'Orbigny (37) who had spent eight months in the region, at that time entirely

wild. The face of the little girl, which was not retouched, in the opinion of the experts, is entirely European and her hair is wavy, which is never the case with Indians. However, the group of huai-huai found by La Varre is not, by their appearance, one of the most Nordic, since our geologist does not mention in them the type

orange-blond with blue eyes observed by M. Coudreau.

To the west of ex-British Guiana, in the Brazilian territory of Roraima, which until a few years ago was called Rio Branco, another tribe of "white Indians", the Waikás (English spelling) or Guaikáes, some of whose bands are known as Xirianáes, has its habitat today. As far as we know, and although some of their partitions are pacified, they have never been studied from an anthropological point of view. We have only the impressions of ethnologists and explorers, and these do not always agree. The Waikas are of a "white", "whitish" or "very light" complexion and of small stature. On these points, everyone

agrees. Humboldt (8) who found some of them, at the beginning of the last century, in the Upper Orinoco, attributes to them an average stature of 4 feet 6 inches to 4 feet 8

inches (1.35 to 1.40m), not without contradicting himself somewhat, later on, in the same

The work, mentioning that the members of all the white tribes of the region have the features, the stature and the stiff, black hair of the other Indians. Marcel Homet(33) saw two Waikás, in the Uraricoero, "of a

extraordinary beauty... aquiline nose, clear foreheads, long soft hair with light highlights, large eyes and fair skin.... These men were white...". He also describes some Xirianáes, found in the same region: "They were white, with blue or light eyes". It is true that he sees in the Waikas "true Mediterraneans", which is not very coherent from an anthropological point of view.

A German missionary, Fr Wilhelm Saake(45), questioned at length, in the Salesian mission of Tapuruquara where he had taken refuge, a Cabocla (mixed race) woman who, at the age of twelve, had been kidnapped in the Rio Negro by a band of Waikas, had been converted and was now in the process of converting.

in one of the women of the Tuchaua (cacique) and, twenty years later, in Venezuela, she had met with the "civilised" in the Orinoco region. That woman mentioned, in the course of conversations, that the former Tuchaua had three brothers and a sister and that the latter had blonde hair and blue eyes, with all the appearances of a white woman. It is true that, with women-stealers, you can never know....

We know no more about other white tribes whose presence is reported by several "travellers" of the last century near the territory of the Waikas, between the sources of six tributaries of the Orinoco: the Padamo, the Jao, the Ventuari, the Erevato, the Aray and the Paragua. They are the Guainares, whom, Humboldt tells us (8), the missionaries call "whitish Indians or white Indians"; the Guarahibos, whom Father Caulin (46) calls "white Guarahibos" and Father Gili (47), "Guaivi bianchi"; and the Mariquitares. Not to mention the Guahibos of the Tabajé streams: "Some of them had beards, Humboldt tells us(8); they were proud of it and, taking us by the chin, showed us by signs that they were made like us. Their stature was generally quite slender". And he adds: "The white Indians\* (In Spanish, in the text.) would be, it is said, mestizos, sons of Indians and whites. Now, I have seen thousands of mestizos\*; I can assure you that such a comparison is totally inaccurate".

This last remark is more important than the subjective and incomplete descriptions left to us by incompetent authors who were generally only able to observe a few individuals from each tribe, at a time when a possible degeneration must have already manifested itself. It is infinitely probable that the small stature of the Waika is one of the consequences of the

The same degenerative process also occurred among the last Greenlanders. The same degenerative process also occurred in the last Greenlanders: in 1920, Poul Norland found skeletons in the graves of the Herjolfsnes cemetery, some of which seemed to "tell us of their macabre process of undernourishment, deformity, and deformity,

disease and premature death", as Gwyn Jones writes (48). "These descendants of a Nordic stock of tall stature, strong, vigorous and fertile, show us a small stature, a small skull and a weak constitution. Two of the best-dressed women have an arched spine and a narrow pelvis. It seems that none of them would have asked to give birth to a live child. Among the Waikas, as among the Guayakis of Paraguay, who also suffer from dwarfism, the degenerative limitation of births stems from another cause: three times as many males are born as females. This, on the one hand, leads to the extinction of the race and, on the other hand, leads them to steal Indian women and then to miscegenate.

Whatever the case, all observers speak of white or whitish Indians, and these Indians are called *guaicas* (i separated from the a: *guahicás*), *guainares* (*guahinares*), *guarahibos* or *guahibos*, names in which we find without difficulty the Norwegian root *vari*. Only the *mariquitares* are an exception to the rule, although it is possible that their name has been distorted (*variquitares*?) or that it has been attributed to them by the Spaniards because of a certain appearance.

effeminate due to the delicacy of his features and complexion. In the Castilian language, *marica* means inverted and *mariquita* is its diminutive.

### 3. A survey in Piquiá

There is no lack of white Indians in the south of the Amazon either, based on the numerous testimonies that have come down to us. For example, that of the *sertanista* (professional forest expert) Orlando Vilas Boas, mentioned by Lucien Bodard(49), about the *Acurinis* of the Middle Xingu:

"They are savages with fair skin, red hair and blue eyes. They are well-proportioned, well-harmonious people, with a height by no means normal for Brazilians. If they walked, in suits, they could be taken for gentlemen of Rio de Janeiro...They are incomparable archers. Their courage is heroic. They have no fear of death for them. It is sometimes said that Indians are cowards because they operate by cunning and surprise and avoid attacking targets armed with rifles. The *Acurinis* have none of these types of prudence. They go straight to the assault, in waves, even if they have to charge against volleys of bullets.... Their origin, they don't know. Nobody knows it. This does not prevent the *Servico de Protecáo ao Indio* official from suggesting that

that these Indians are probably the descendants of "*bandeirantes - conquistadors - from Portugal*". This hypothesis does not stand up to the slightest analysis, as the blue-eyed Portuguese have never been anything but rare exceptions.

"These *Acurinis* are by no means a legend, Vilas Boas adds. For these Indians with their pale complexion and limpid pupils, there are still a hundred of them who were

"civilised". They were "integrated" by the S.P.I. officials in Tucuri. It seems that these Indians have a lighter complexion than the government agents dealing with them.

No resemblance, either, to the other Indians, except for their collars, their feathers, the patterns on their bodies. Recently, two Acurinis were prisoners of a regular red-skinned tribe. [We doubt very much that the Sertanist used the term redskin, reserved for the Indians of North America], They were probably going to be sacrificed when the missionaries arrived. The missionaries thought at first that they were white adventurers.... The Acurinis are the scourge of the Xingu, of the Middle Xingu, which will be much safer when these mysterious whites of the jungle have become "white" again".

However, as is often the case, not all opinions agree. In 1963, Eduardo Barros Prado (12) spent two days in a village of Acurinis at the mouth of the Tucuruvi. Some cashew nut and rubber tappers had told him that they were indigenous people of tall stature, that they looked much more like neo-Brazilians, i.e. descendants of post-Columbian colonisers, than Indians, that their lips were not deformed and that they did not have deformed lips or eyes, and that they did not look like Indians.

ears and did not wear penile cases. However, the ones he saw were small in stature. -They were no taller than 5'6" and their women were almost dwarf, had skin as dark as other Indians, wore a small ornament on their lower lip and covered their penis with a straw case.

These testimonies are not necessarily contradictory. In Paraguay, the Guayakí were divided into two distinct varieties, especially in terms of skin colour: one of them came from a crossbreeding with the Mataco Indians.

White Motilones were also reported in the Sierra de Santa Marta between Venezuela and Colombia, but other groups bearing the same name, speaking the same dialect and having the same traditions resemble genuine Indians. The Waikas were also the subject of inconsistent descriptions. This merely means that tribes of the same origin have diversified racially, over time, by mixing some of their fractions with heterogeneous elements. Let us not exclude, however, the possibility that incompetent witnesses may have been carried away by enthusiasm. But this is certainly not the case with" all those who have told us about white Indians.

Further west, in 1951, Barros Prado, whose scrupulousness we have just seen, carried out a detailed survey, the results of which, unfortunately, he was unable to verify visually. His elder sister owned on the Piquiá, in the Alto Acari, a tributary of the Canumá, one branch of which flows into the Madeira while the other flows directly into the Amazon at Nhamundá, an enormous expanse of land where she exploited hevea and rosewood. Hunters in his service had, more than once, encountered rare "Indians" who spoke the Tupiguarani dialect of the fierce dwarf Cajabis of the region but, from an anthropological point of view, had nothing in common with them. They were taller, had white skin, light eyes, and features

purely European. There was even talk of blond hair. Duly informed on his return from a trip to Africa, Barros Prado thought it worthwhile to go and study the problem and, first of all, to question the witnesses.

The first of these, Deodoro Cavalcanti, was an old connoisseur of the region, where he had spent his whole life in the service of large forest owners and traders. Serious and cultured, the man told, with extreme reserve, that he had been part, in 1918, of a punitive expedition organised in the Alto Sucunduri to put an end to the Indians who often attacked the seringueiros, the rubber tappers. The group advanced in a straight line from the Acari and, almost at the source of the Sucunduri, suddenly came upon a village of about forty huts whose inhabitants, white and blond, had all the appearance of Europeans. They lived stark naked, in the indigenous manner, and spoke the dialect

cajabi. They received the hunters of men in a friendly manner, who, of course, did them no harm, and spent four days with them, allowing them to observe them carefully. Deodoro Cavalcanti thought they were descendants of the first seringueiros of the region, who had come from Ceará, a province once colonised by the Dutch. Barros Prado had no difficulty in destroying this hypothesis: the first workers recruited in the Ceará had arrived in Manaus in 1877 and, even if some had strayed or taken refuge in the jungle, they would not have had the material time, in forty years, to change their way of life and their language so completely. It is not without interest to note the presence in the region of the Coboros Indians, or Orelhas de Pau, a tribe of Orelhas.

Other testimonies referred to more recent events. The Karinú Indian had seen, on the Sucunduri, canoes manned by coborós and "white Indians". The latter spoke perfect Tupiguarani. They were not seringueiros. The Kutié Indian had sighted, near the falls of the Sucunduri, a group of "white Indians" who had passed a short distance from the place where he was with his companions.

The Kanteú and Barlú Indians had accompanied, as oarsmen, four missionaries to a village populated with Indians "as white as the pay (priest) who [had] hired us". The Taneiyú, Kuaitá, Tariú, Mopai and Burila Indians claimed that they had rowed up the Arinos, always in the same region, in the service of two Franciscans.

and had reached, after several weeks of travel, a village of "Carahibasfi (white) Indians who cultivated the land and knew how to extract sugar cane. A side note in parenthesis: the missionaries generally keep a religious silence - it is necessary to say it - about the regions they travel through: they are afraid of attracting adventurers and thus causing the Indians to lose morally and physically.

In Borba, on the Madeira River, Barros Prado interrogates Claudionor Soares, a white man who, in 1950, had travelled through the area in question in order to carry out a census of its population. Via the Arinos, he had reached the village of the Carahibas, where he had been surprised to meet a German Jesuit who visited regularly from a mission in Tapajoz. The village was about

Two hundred inhabitants, but the missionary told him that there were other groups, deeper in the jungle, and that the tribe, as a whole, comprised more than a thousand people. Without being an anthropologist, Soares could say that these Indians had none of the Mongoloid features that characterise the Indians and were nothing like the Caboclos,

the mestizos of the Northeast and the Amazon. They wore moustaches, were not very hairy and, because of their physical type, "they were no different from Anglo-Saxons, without being so sanguine". Their height varied between 1.60 and 1.70 m, while their Cajabi neighbours are on average 1.20 m tall.

According to Fr Agustín C. Martín, then rector of the Don Bosco College in Manaus and former teacher at Barros Prado, his friend Fr Ángel Carri - an Argentinian - had had the opportunity to see the white Indians in question at the invitation of a German colleague. In another village, about

The Demani, he had come across others, much more beautiful, and also of a distinctly European appearance, whose settlement was practically inaccessible because of the great torrents of the river and the rugged terrain that surrounded it. Father Martin had heard from Commander Braz, a famous explorer of the Amazon, that, once,

had met, in the Arinos, athletic whites, completely naked, who spoke Tupiguaraní. Previously, Barros Prado had relieved the testimony of Nhambiquera Indians who, prisoners of the Xavantes, had managed to escape and, in the jungle where they were walking aimlessly, had met almost white Indians, with high

stature, whose tuchaua, it was said, ate on gold crockery. Colonel Fawcett, during his stay in São Paulo in 1925, before leaving for the expedition that was to cost him his life, declared that he knew of white tuchaua from the Bananal and Araguaya who, they too, used gold plates. In the work compiled by his son, Fawcett (35) transcribes, on the other hand, the French director's account of the Santa Rosa hevea plantation on the Abuna River,

tributary of the Madeira: "there were white Indians around the Acre River. My brother used to canoe up the river (in 1906).

One day he was assured that there were white Indians - in the neighbourhood. He did not believe it and laughed at such tales, but he went ashore anyway and noticed indisputable traces of the presence of Indians.

The second true fact was that he himself and his men were attacked by tall, well-built and very beautiful savages, perfectly white-skinned, red-haired, and with red hair.

blue-eyed. They fought like demons. Many people believe that there are no white Indians and, when shown some, claim that they are mestizos of Spaniards and Indians.

Indians. One must not have seen them to speak thus: he who has seen them has an entirely different opinion". This, almost word for word, is Humboldt's conclusion, which we reproduced above.

Even if we take into account the exaggeration, and even the lie, it remains from this bundle of testimonies that there are, in the Amazon, men of white race, in all respects similar to Europeans, who live in the indigenous way, speak exclusively Tupiguarani and are not descended from colonisers.

post-Columbian. In addition, some of them were seen at a very recent date.

In December 1973, the sertanista Raimundo Alves, of the Fundação Nacional do Índio (FUNAI), in charge of getting ahead of the Brazilian highway crews busy building the trans-Amazonian highway and pacifying the Indian tribes in the area, came across a group of eight Indians bathing in the igaripé near Altamira, in the Lower Xingú, in the area of Altamira, in the Lower Xingú.

(stream) Ipixura. They were "completely white", says the original report that Colonel Nogueira, the FUNAI delegate in Belém-do-Pará, was kind enough to let us copy, and had "light brown" hair. They were of "medium height", which corresponds, for male individuals, to about 1.70 m, perhaps a little less, in Brazil, where the descendants of Portuguese are rather small. Three males and three females had "blue eyes".

To define the colour of their skin, the report uses the word *aíua*, originally synonymous with *branco*, but which, in usage, implies a more pronounced whiteness and means, in fact, milky white. In September 1974, at the end of the rainy season, the FUNAI sent a plane to fly over the area and located three unknown villages and then set up camp near them. Twenty-three indigenous people, similar to those who had been sighted in

December, they soon showed up, with women and children,

contrary to the customs of the real Indians.

At the time of writing, nothing more is known. FUNAI has no anthropologist in the proper sense of the word, and the Museu Emilio Goeldi has no funds. However, there are those who try to explain the existence of this tribe through miscegenation. For example, the indigenist Helio Rocha, director of the Commission of Amazonian Affairs, who had to admit (51) that his hypothesis is not very plausible, since "probably most of [these] Indians are light-skinned".

#### 4. The blond "caboclos" of Piauí

As we have seen, many authors have alluded to the wild "white Indians" of the Guianas and the Amazon. But none, with a single exception, has ever spoken of the blond Cabocíos who make up the majority of the inhabitants of an entire Brazilian state, Piauí. This is, it is true, the poorest and most neglected region of the country, despite some considerable recent efforts in the field.

field of infrastructure. No one has ever thought of studying a population that is growing without being talked about.

When, in the course of our 1974 expedition, the results of which will be presented in the next chapter, we arrived in Teresina, the capital of Piauí, we were struck by the extraordinary proportion of blond children and adolescents we saw in the streets. The corresponding percentage seemed even higher in the countryside. We were not in

We were not in a position to carry out an anthropological survey by sampling, which would have required more time than we had and material means that were not available to us. We had to limit ourselves to an estimate: in the North of the State, if we leave aside the very few mulattos, around 80% of the ten-year-old children have hair ranging from light brown to silver blond, passing through blond

At the age of fifteen, the proportion is still 50 %.

Of course, blond adults are also found, especially women. Light blue eyes are not exceptional, and some individuals have dark blue eyes that we did not remember having found elsewhere. This unexpected confirmation of the working hypothesis that had led us to Piauí did not prevent us from being startled when we were received, in the hamlet of Sete Cidades, by the person in charge of the site that was the goal of our expedition and he gave us his name: Valquir Pereira. One of his

The little daughter, with light brown hair, answered to the name of Valkyrie, a common name throughout the Brazilian Northeast, as we were later able to verify.

The high percentage of blond hair found in Piauí is all the more abnormal because the local population, with the exception of a few Europeans and a few "white Brazilians", both very few in number and almost all concentrated in Teresina, is made up of copper-skinned caboclos whose faces have the familiar characteristics of the Northeasterner, the inhabitant of the Northeast: a flattened skull,

strong superciliary arches, low forehead, slightly protruding cheekbones, small and sometimes somewhat oval eyes. It is a disconcerting sight to see individuals, closer in physical appearance to the Indian than to the white, but with magnificent blond hair that has nothing to do with that of the Sararáes, those mestizos, often somewhat negroid, from the other states of the Northeast, who have faded and irregular yellow locks, interspersed with black or brown hair, sometimes frizzy. Even in the few totally blond sararáes, the shade always gives the impression of having been artificially bleached badly. This is not at all the case with the blond inhabitants of Piauí, whose hair is identical to that of the Nordic populations of Europe.

Where does such an anomaly come from? In the other Northeastern states, the aberrant hair of the Sararáes is often attributed to the Dutch who, in the 17th century, colonised the Ceará and occupied the coast of Pernambuco. In the Maranhão, the French, who dominated the region in the 16th and 15th centuries, provide an explanation for this.

plausible. But neither the one nor the other ever set foot on the land of Piauí.

It was not until 1661 that the first Portuguese - a bandeirante from São Paulo named Domingos Jorge Velho - settled in a region that, until then, had remained in the power of unsubdued Indian tribes, except for some 12,000 Tupis from the Jesuit missions on the coast (52). With him or after him,

only a few dozen Portuguese arrived from the South, many of whom went to be killed in the Rio Grande do Norte during the war against the black maroons of the Palmares. From the Maranhão, between 1670 and 1825, about a thousand adult whites came to settle in Piauí, as is shown by the number of

of six hundred sesmarias (land concessions) granted by the governments of Para, Marañón and Piauí, plus three hundred Portuguese relegados, to whom land was also attributed. In both cases, they were almost always bachelors, to the point that the governments of Lisbon and San Luis del Marañón had, on several occasions, to grant them land concessions,

The Portuguese who married Indians did not lose their rights as subjects of the King. In 1762, the general census of the new captaincy of Piauí gives the figure of 8,102 free residents (whites and tame Indians) and 4,644 black slaves. After 1825, there was a small immigration of Cearenses, driven from their lands by chronic drought (small, since Piauí is even poorer than the state in question) and the arrival of several thousand blacks from the Maranhão just after the abolition of slavery. But such an influx of population is amply offset by a steady emigration to São Luis, Fortaleza, Recife, Bahia and Rio de Janeiro.

de Janeiro. Finally, there has never been any European immigration - not even of Portuguese - except in rare individual cases: the settlers have always gone to the southern states.

If we apply to the 13,000 inhabitants recorded in 1762 the population growth rate of the French Canadians - 10,000 % in two hundred years - we get, by 1920, the figure of 1,023,000 people. But Piauí is the poorest land in Brazil and undernourishment is still endemic there today. The race is prolific but weak, and infant mortality rages. The comparison is only valid, then, if these negative factors are taken into account and, erring on the side of optimism, we must divide the above figure by three, which gives us 342,333 inhabitants. Now, in the 1920 census, 738,740 people were registered. And this figure is far below the reality, as always in Brazil, and all the more so in a state then almost totally devoid of roads and where the Civil Registry itself is very much subject to caution. Even accepting the results of the census as valid, we found, on the basis of our previous estimates, a population surplus of 396,407 individuals. To obtain the 738,740 inhabitants of 1920, there should have been, in 1762, not 13,000 residents, but 28,000, and probably more, if we take into account some campaigns carried out in the 15th century by the Portuguese against some uncontrolled tribes and the human losses that must have resulted from them.

Where does this enormous difference come from? Evidently, from the Indians who were still "savages" in 1762. The Indians of Piauí belonged to two great races: the Tapuias, who were very dark-skinned, and the Tupis, who were yellowish. Both had black, stiff hair. It is to them, therefore, and especially to the former, that the population

The current is due to its generally dark complexion. They have blond hair and blue eyes. They certainly do not come from the Portuguese who, with few exceptions, have neither of these two characteristics. We must therefore admit the presence in Piauí, before the Conquest, of an indigenous population of Nordic race.

It was Ludwig Schwennhagen (53), an Austrian who lived for many years in the region, who first made such an argument, although his calculations were inaccurate and his conclusions partly false. In the white and blond "Indians" from whom, to some extent, almost the entire population of Piauí is descended, he wants to see Tupis, which is obviously incorrect. Schwennhagen was nothing of an anthropologist. "The Tupi people were white, which is proved not only by the name, cari, but also by every legitimate family in the sertão of Piauí and Ceará. On average, 90 % of the children are born white and blond/and the state at the moment of birth indicates the race. Throughout the years, the colour of

The skin becomes yellowish and the colour of the hair dark; but if these children are well treated, with hygiene, cleanliness and rational feeding, they keep all the features of their skin and hair.

characteristic of the white race and, in the third generation, they no longer differ from the finer races of Europe.... The children of the true Tapuias are born with a half-brown skin and stiff black hair; no treatment can destroy

these two characteristic traits. When these Tapuias live in the city, in a civilised environment, as can often be observed in Bethlehem, the Tapuia features are softened and idealised, but they never disappear altogether.

In reality, the Tupi have less dark skin and less pronounced Mongoloid features than the Tapuias, but they have stiff black hair like the Tapuias. And colour at birth is no indication of race. The Caboclos of the Piauí are generally darker-skinned than the Tupis: they owe this to the Tapuias, who dominated the Indians of the region in terms of numbers.

The blond hair and blue eyes can have no other origin. The Caboclos are mestizos of Indians -Tapuias and Tupis- and whites of Nordic type established, before the Conquest, in the current territory of the State. There is no other possible explanation.

## 5. Vikings in the jungle

We saw, in the previous chapter, that the skjold-meyar, the Virgins of the Shield - virgin or not - of Tiahuanacu had taken refuge, after the battle of the island of the Sun, in the Amazonian and Guiana provinces of the destroyed empire. A few men might have accompanied them. But there were already loyal Indians in the region, in charge of protecting the communication routes. Some of them were Tupiguaranies recruited locally; others, Arahuaqs and Orejones, had been sent from the Altiplano.

As always when it comes to colonial troops, the cadres of these Indian units belonged to the Conquistador race. We can now prove it, for the "white Indians" of today can only be the descendants of Europeans of the Nordic race who arrived before the

Conquest. According to the descriptions given of them by "travellers", missionaries and explorers, some of them - the oyariçoulets, for example - seem to have retained all the external characteristics of their ancestors. Others, like the Waikas, have slowly degenerated in an environment to which they have been biologically unable to adapt. Still others have merged with some indigenous tribes in whose midst their traces can be found, as, for example, in the case of the Canelas of the Amazon.

If we remove the feathers from the subject of photo 8, taken in 1935 by the German ethnologist Kurt Nimuendajú, it will not be difficult to recognise in him the type of a peasant of our race. Photo 9, of the same origin, shows us an Indian with light hair - compare it with the pubic hair-, totally incompatible, be it blond or white.

grey, with the fundamental characteristics of Amerindians.

Of course, as we have pointed out above, the appearance of individuals, and even small groups, of blancoids never excludes the possibility of contemporary interbreeding, even if it occurs in hitherto unexplored areas. But this explanation obviously does not apply to entire tribes, and even less so if

these tribes all bear, without exception, as is the case, names linking them to the Vikings of Tiahuanacu: yurakarés (white warriors, in Quichua), guacaríes (from vaka, guard, in Norrés), guarayos, oyaricoulets, waiwaís, waikás, guainares, guarahibos and guahibos (from vari, warrior, in Norrés). Even we, who are extremely rebellious in the face of the often misleading evidence of philology, must admit that the calculation of probabilities here excludes chance.

These names even allow us to draw a fairly precise outline of the military organisation of the Vikings. It comprised indigenous tribes whose warriors (vari), under white officers, formed, if necessary, territorial units, and an elite corps that

was to be permanent, the Guard (vaka). This was made up exclusively of Vikings. What makes us think so is the name the Arawaks bore: Guard of Honour. Not an "honour guard", which would not have made any sense in the Guianas, but an "honour guard", an indigenous troop that, by

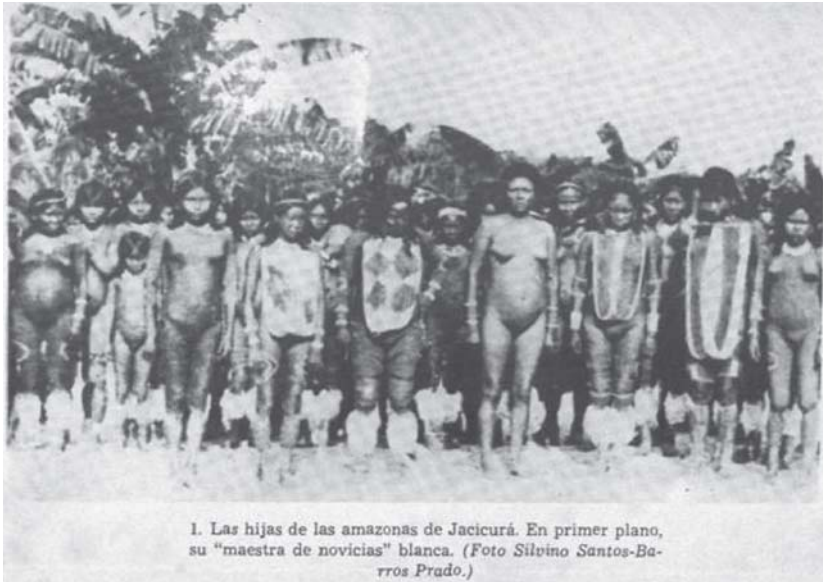
their behaviour, had merited the name reserved for white units. Thus, later, Manko Kápak would give the title of Inca (Inca by privilege, says Garcilaso) to the indigenous chiefs who had contributed to the reconquest.

There were warrior units everywhere in the empire, including in the "Plain" where they provided protection for the roads and rivers. The Guardia, on the other hand, was to constitute the garrison of Tiahuanacu, in the "Montaña", without prejudice to supplying its cadres to the supplementary corps, as the name of the civilising hero of the Tamaques, Emilio el Guardia, seems to indicate. After the defeat of the island of the Sun, the officers

The white warrior units, who lived with their families in the territories they administered, must have regrouped for security reasons: they are probably at the origin of the white tribes whose name comes from vari.

As for the Guard, or what was left of it, it must have retreated in good order into the Amazonian jungle at the same time as the Shield Virgins, and established itself close to them, on the Nhamunda and in the region. These professional soldiers had certainly not been able to take their women with them. It is no insult to their memory, on the contrary, to suppose that this circumstance helped them powerfully to become the chevaliers-servants of the Amazons. The descendants of these guards were the "tall and white" Guacari mentioned by Father de Acuña, the only "white Indians" whose name comes from vaka, guard, in Norrish.

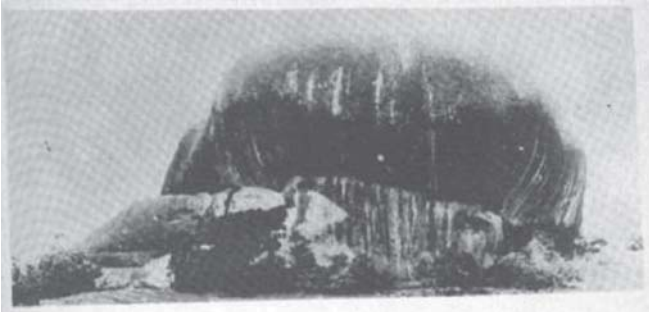
There remain the whites of Piauí, that lost region of north-eastern Brazil, some 1,000 km as the crow flies south-east of the Amazon. Judging by the racial characteristics of today's Cabocíos, the pre-Columbian Nordics contributed a large proportion to the doubling of an area where, it is true, the Indians were few in number. (52). Were they refugees from 1290? This would be inexplicable, for the Piauí, besides being situated far from the main Viking trails, does not have a fauna capable of retaining, let alone attracting, men whose food could hardly depend on anything but hunting. It must therefore be admitted that the Tiahuanacu Danes had settled permanently in the region before the battle of Sun Island. But for what reason?



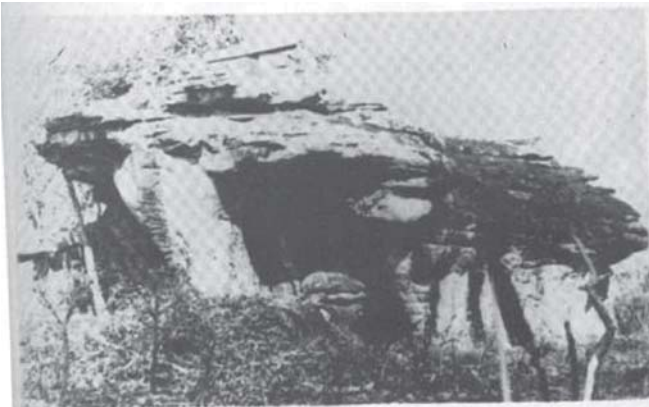
1. Las hijas de las Amazonas de Jacicurá. En primer plano, su "maestra de novicias" blanca. (Foto Silvino Santos-Barrros Prado.)



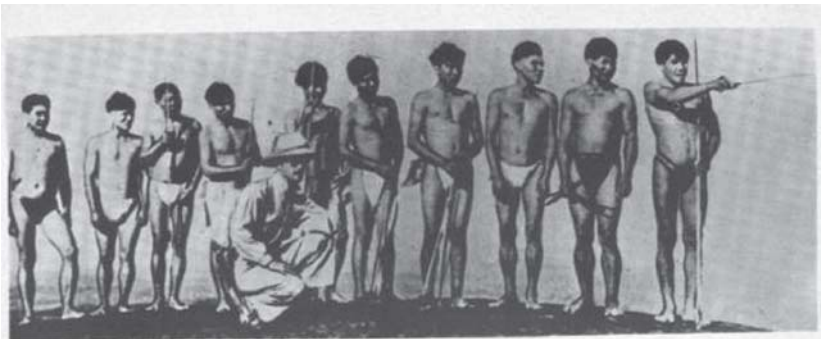
2. Monumento funerario antropomórfico del valle del Utcubamba, en el Alto Amazonas. Según Bertrand Flornoy (12).



3. La "Piedra Pintada" del Roraima.



4. Casa de piedra en la selva amazónica. (Foto João A. Péret.)



5. Un grupo de waiwais, según William La Varre<sup>(44)</sup>.



6. Un waiwai adorando al Sol, según William La Varre<sup>(4)</sup>.



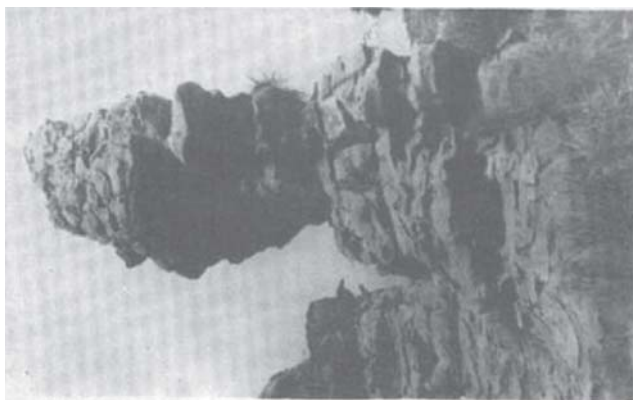
7. Una muchacha waiwai, según William La Varre (\*).



8. Un indio canela del Amazonas, de rasgos casi europeos.  
(Foto Kurt Nimuendaju.)



9. Un indio canela, de pelo rubio o gris. (Foto Kurt Nimuendaju.)



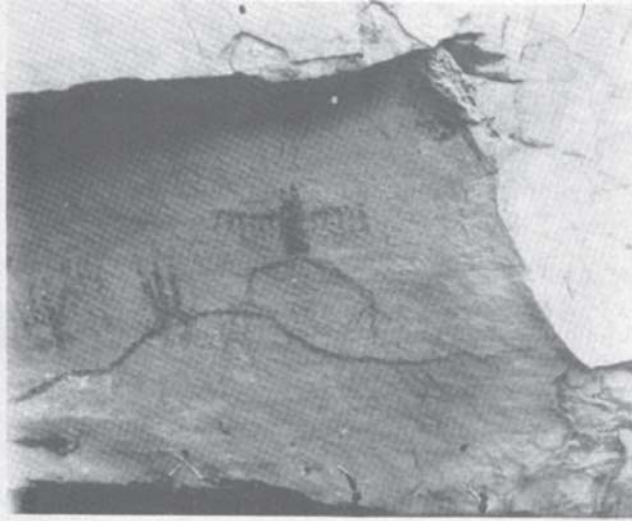
10. Siete Ciudades: estatua de un hombre barbado, de rasgos europeos, con una gorra de marínero.



11. Siete Ciudades: estatua de "Icaro".



12. Siete Ciudades: estatua del jinete.



13. Siete Ciudades: figura del "diablo" e improntas de dos manos, una longilínea, la otra brevínea.



14. Siete Ciudades: el drakkar de la Pedra do Americano.



15. Siete Ciudades; el drakkar de la *Descoberta*.



16. El profesor Jacques de Mahieu observando una pared inscripta de Siete Ciudades.



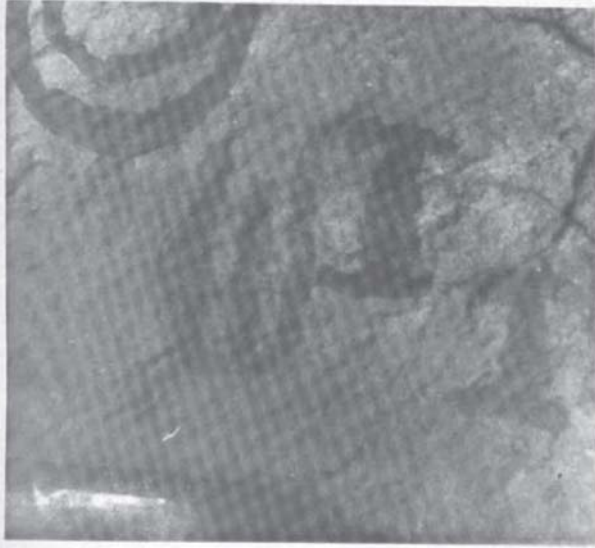
17. Siete Ciudades: la gran inscripción de la *Serra Negra*.



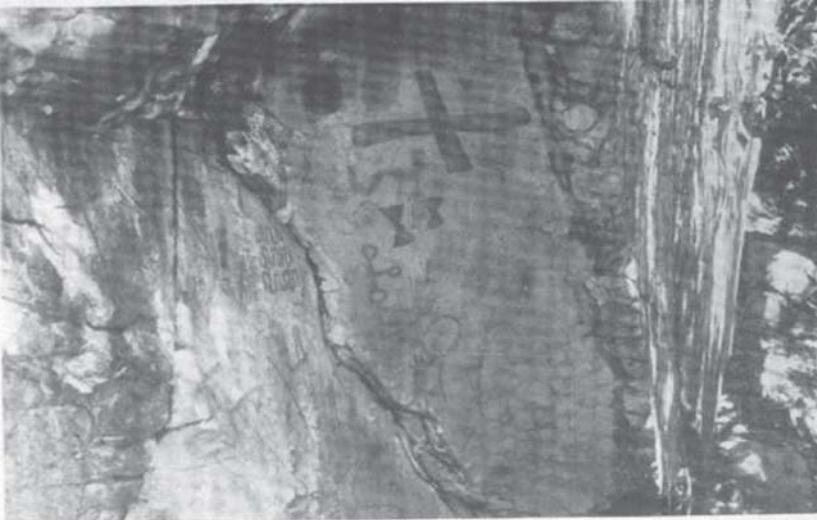
18. Siete Ciudades: uruz que sirve de marco a la inscripción de Ulf.



19. Siete Ciudades: inscripción rúnica y "diablo".



20. Siete Ciudades: dos martillos de Thor en la *Descoberta*.



21. Siete Ciudades: símbolos nórdicos.



22. Siete Ciudades: una roca de forma fantástica.



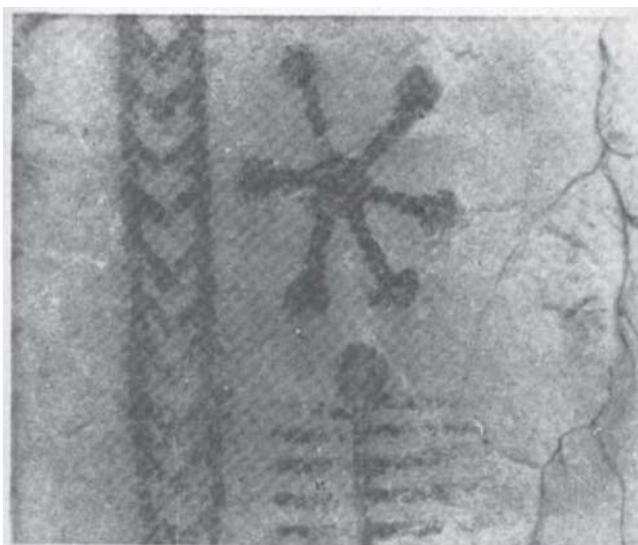
23. Teutoburger Wald: los Externsteine.



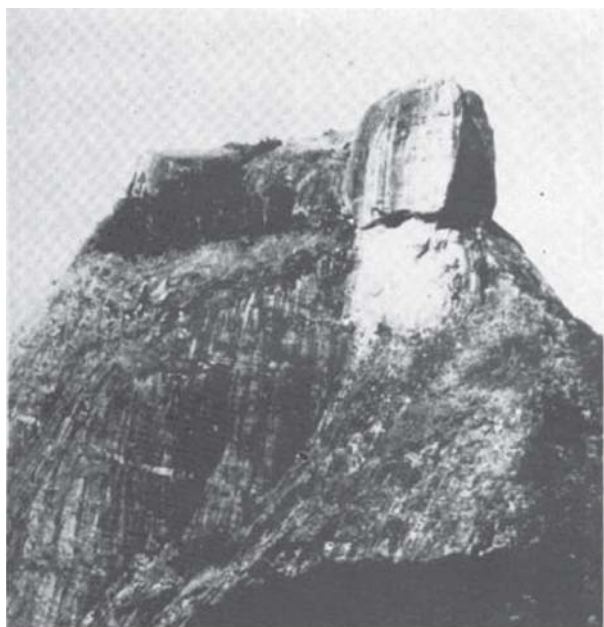
24. Tipo de barca del Rio São Francisco. (Foto Eduardo B. Chaves.)



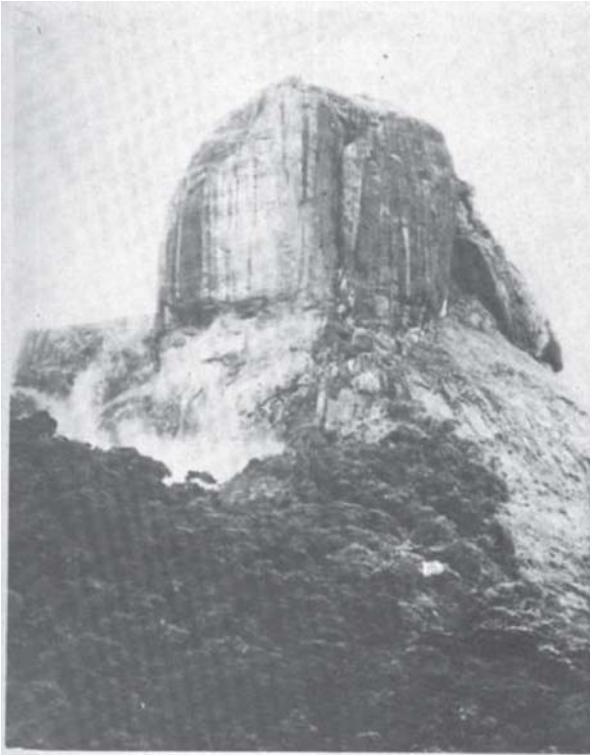
25. Mascarón de proa de una barca del Rio São Francisco. (Foto Eduardo B. Chaves.)



26. El portulano de Siete Ciudades.



27. La cara de vikingo de la Gávea, vista de frente. (Foto Eduardo B. Chaves.)



28. La cara de vikingo de la Gávea, vista de tres cuartos.  
(Foto Eduardo B. Chaves.)

#### IV

##### The "seven cities" of Piauí

###### 1. The incredible fantasy of nature

Some 250 km northeast of Teresina, the capital of the state of Piauí, lies the village of Piracuruca (see map fig. 17), built in the last century - and nothing has changed since then - on the site of the village where, in 1780, the bandeirante Domingo

Alfonso Sertão, better known in Brazilian history by the name of Mafrense, had settled a tribe of genipapes. A hundred years ago, their blonde goats were already talking to the few travellers who ventured into the region about the ruins of an enchanted city. The fact was revealed by a certain Jacome Avelino in an article published in 1886 in the newspaper *Constituido de Fortaleza*, capital of the neighbouring state of Ceará. The following year, a mission of the Brazilian Historical and Geographical Institute visited the site and verified the existence of an enormous group of fantastic-looking rocks.

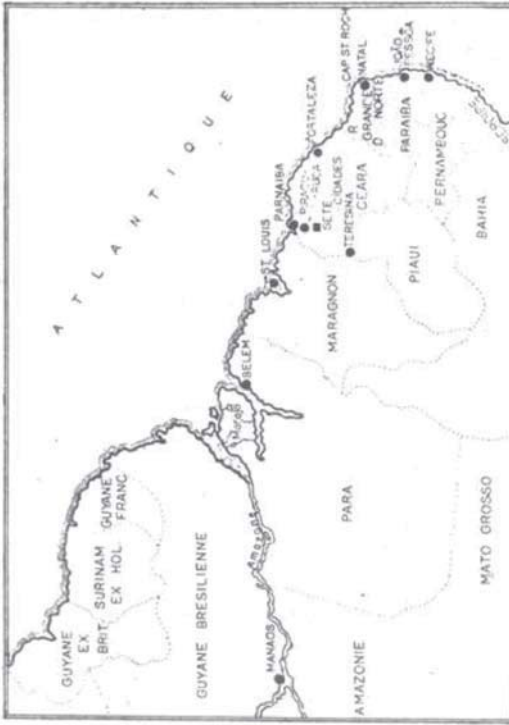


FIG. 17 – *Mapa del Nordeste del Brasil.*

No more was said about it until Ludvig Schwennhagen(53), in 1926, published a detailed plan (c.f. fig. 18), accompanied by a delirious explanation, to which we will return later, and gave the site the name of *Sete Cidades*, Seven Cities.

In 1961; the federal government ex-

The area - more than 6,000 hectares - was converted into a national park, with the contradictory dual intention of protecting the site and attracting tourists. The depredations that soon followed led the Brazilian Institute of Forestry Development to ban most of the park from the public. The rest - the most picturesque sector - seems, unfortunately, doomed to rapid destruction.

cation.

As you approach the area from Piracuruca on a 23 km dirt road, passable in dry weather, you see a line of fortifications 3 to 5 m high, which soon reveal themselves to be mere sandstone boulders strangely shaped by erosion. Then you enter a narrow gorge, flanked by "ramparts" whose "arrow slits" are occupied by "cannons" of protruding pipes. This is the "Fortress", a mere group of rocks of fantastic shapes, about 10 m high, adorned with rolled up soft iron plates which give the impression of artillery pieces.



FIG. 18 - Plano de Siete Ciudades, según Schwennhagen (53).

Then come two large groups of eroded rocks in which the popular imagination, reinforced by Schwennhagen, wanted to see two towns, with their squares, their streets and an avenue. Let us admit, on the other hand, that, from a distance, one thinks one sees houses,

some of them two-storey. But the illusion quickly fades.

Beyond the "second city" stands the "Castle", 20 m high and 150 m long, divided into three roofless compartments, one of which, which the Kaboks call the "library", contains, on shelves of sorts, what appear to be symmetrically cut stone slabs - the "books" - but are in fact nothing more than blocks with the sides carved by erosion. The other four "cities",

which surround the "Castle" in a half circle, have roughly the same appearance as the previous ones, although their height does not exceed five metres. About 3 km to the northeast, there is an area called "La Descuberta" which contains other rocky groups of the same characteristics as the Seven Cities themselves. To the north of these is the Serra Negra, a small massif 120 m high,

whose flanks also have, in places, the appearance of architectural structures. At several points on the site, the rocks have suggestive shapes in which a lion, two spread-winged eagles, a tortoise, a toad, a portico, etc. are recognisable to the naked eye. There are also four enormous phalluses, one of them in the Descuberta, with a well-modelled glans. Even stranger are four anthropomorphic statues, isolated like the monuments of a city. One of them depicts the face of a bearded man with a straight nose and an open mouth, as if the figure were shouting, on top of a column set on a conical pedestal. Another (cf. photo 10) shows a bearded head with an upturned nose, covered with a sailor's cap. The third is a kind of Icarus (cf. photo 11), somewhat surreal in appearance. When we sighted the fourth one (cf. photo 12), we were first struck by the head of the man, whose silhouette

strangely reminiscent of a moai from Easter Island. We later saw that it was a medieval knight whose horse, rearing up, is wearing the long cloth carapace that was in use at the time, and whose hand rests on the hilt of a sword hanging from the quiver. Unfortunately, the picture we give of it is not a very good one, as it was taken in the rain. It is sufficient, however, to give an idea of the "statue".

Let us eliminate from the outset a false problem: in Seven Cities there is no "Fortress", no "Castle", no "Library"; only rocks to which laterisation and erosion have given surprising shapes. Everything else is pure fantasy. The fact that the gigantic ensemble thus constituted is strange and impressive does not change the matter. By

On the contrary, we are entitled to wonder whether the situation is the same with regard to the animal and anthropomorphic figures we have mentioned. Nature has such whims, we are not unaware of it, and more than one human profile and more than one animal silhouette sculpted by her on the side of a mountain are known in the world. However, the calculation of probabilities seems to make the possibility that a dozen or so easily recognisable shapes could have arisen, by chance, in the same place very random. Erosion, for that matter, tends to have a broad back. "If, a thousand years from now, the faces of the first presidents of the United States are discovered in Yellowstone, which were carved into the rock there," Professor André Selon told us in Rio de Janeiro, "geologists will not be lacking.

The layman will marvel that nature has so clearly reproduced Washington's physiognomic features". Erosion can indeed shape rough stone, but it can also deteriorate stone sculpted by human hands, especially if it was, as in Seven Cities, in relatively soft sandstone.

This second hypothesis seems to be the right one in this case. We shall see later that the European faces of the statues we have mentioned respond too well to well-established circumstances to be due to chance. If we discover on the flanks of Kilima Njaro a block of stone which reminds us of Jupiter, we shall logically think that it is the incongruous work of nature; but we shall have very good reason to see in it an image due to the hand of a sculptor if the discovery takes place in the ruins of a Roman temple. Another argument, this one geological, abounds in the same sense. Let us look again at the statue of "Icarus" (.photo 11). We will notice that the edge of the wings and those of the

the curved stone in the centre of the figure, on the right, are carved at right angles, with well-cut edges. Now, erosion gnaws; it does not cut. Their work, therefore, is always irregular. We showed this photo to a sculptor, to stonecutters and to a geologist: they were unanimous in assuring us, without any doubt being allowed, that the angles in question - and these are not the only ones, in Seven Cities - had been carved by man's hand, with metal tools. Seven Cities is thus a natural, eroded assemblage of rocks, some of which were worked by imaginative sculptors - one, perhaps - whose technique was extremely primitive. These artists were white, as evidenced by the physical type of their models. But they were not Portuguese: the state of the stone shows that the work predates the Conquest, not only of Piauí, but also of Brazil.

## 2. The cave ships

Those whites, we can prove, were the Vikings of Tiahuanacu. They are indeed found in Siete Ciudades, inscriptions which have not, until now, retained the attention of visitors who probably took them for Indian scribbles. To identify them,

a minimum knowledge of runic writing was indispensable. And, moreover, no one before us has really studied a site that only takes on its real importance in the context of a wider investigation.

Everywhere, in the Seven Cities proper, in the Serra Negra and in Descoberta, on more or less smooth walls, usually protected by a stone ledge, or in shelters under rocks, there are drawings traced in coloured ink, sometimes with additions of yellow ink. More rarely, engraved inscriptions are found, most of which are doubtful. On some rocks, the ink is very pale, to the point of making illegible signs that are more guessed at than seen. At other points, on the other hand, the drawing seems to have been drawn yesterday.

Most of the inscribed "panels" have an incoherent appearance which suggests successive graffiti devoid of any overall intention. Few of them have a minimum of graphic harmony in their composition.

Except in two cases, the "alphabetic" inscriptions themselves - we put "alphabetic" in inverted commas because they are runic futhark letters and not an alphabet in the etymological sense of the word - are placed in the midst of signs, variously unrelated to them. Often, the painted walls are strewn with revealing handprints: some are longilinear, like those of the Norse; others are brevilinear, like those of the Indians (cf. photo 13). There were, then, in Seven Cities, two races, with distinct anthropological differences, living side by side.

On a rock, situated very close to the "Castle", which is called Pedro do Americano, there is a painted wall which we will have the opportunity to return to several times. First of all, there is a drawing (cf. photo 14) which can only be that of a drakkar. With

The boat does not have the silhouette to which we are accustomed. Even if we take into account the fact that it is seen three-quarter length at the back, which makes it shorter, it is still deeper, that is to say, in fact, with a higher gunwale, than the Scandinavian ships of the Viking period. In reality, it must be well after the drakkar of the classical period, intermediate between it and the knorr, the 14th century ship. The drawing in figure 19 gives us an idea of this.

There is no doubt, however, that the ship is Scandinavian. Not only does its shape suggest it

-The inscription on it (cf. fig. 20) establishes this beyond dispute.

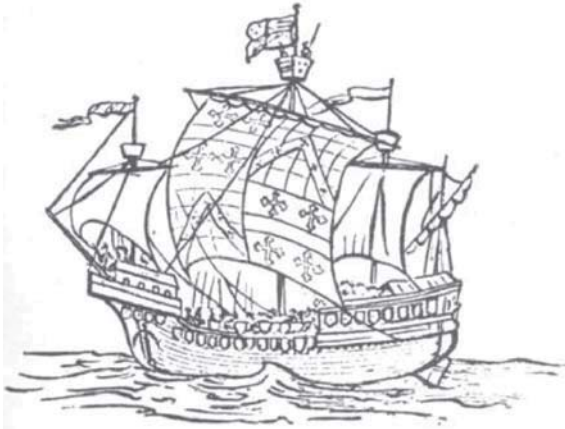


FIG. 19 – Nao escandinava del siglo XII, según una miniatura de la época.



FIG. 20 – Siete Ciudades: la inscripción rúnica del drakkar de la foto 14.

Although it is written in degenerate characters indicating,

on the other hand, a relatively recent origin, our collaborator at the Instituto de Ciencia del Hombre in Buenos Aires, Professor Hermann Munk, to whom we owe all the philological work of our research, was able to transliterate it:

inka ilo uap

Which means, with a reservation as to the tense of the verb \*.

Incas running in arms

The use of the word Inka to designate the whites of Peru therefore predates Manko Kápak. The Danes of Tiahuanacu were always called "Descendants": the descendants of the üllman Vikings (14).

The other ship (cf. photo 15), devoid of any inscription, is located in the Descuberta. It is a drakkar, seen three-quarter length, from the front. Although it is more ventrudo than might be expected, its tapering prow, with a fox or wolf's head, is classical, as is the rudder oar which extends beyond the keel.

\* (INKA: from ing, a suffix which, in all Germanic languages, means "descendant" and which we find in English in the words Merovingian, Carolingian and Lotharingian. It is still a very common given name in the Frisian islands. ILO; Old German, ilen; Old Saxon, ilian: to run, to hurry. UAP: Old Norse, vapn; Old Saxon, wapan; Old Frisian, wcpiw; Gothic, wepna; Old German, waffan; Modern German, waffen(plural): weapon(s).

### 3. The "bearded men of the plain".

On the edge of the ledge of a large rock shelter located in the Serra Negra, we found two identical inscriptions, made of long-linear signs, drawn in coloured ink, which are about 50 cm high (c.f. photo 17 and fig.21).

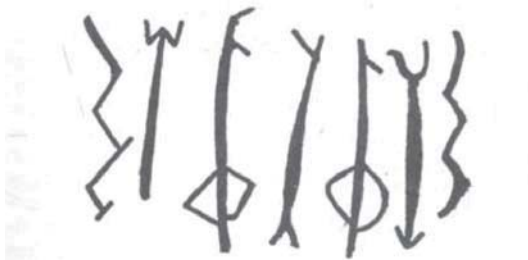


Fig. 21 – Siete Ciudades: la inscripción de la Serra Negra.  
(Cf. foto 17.)

While the back wall and the "ceiling" of the shelter are covered with hundreds of small shallow drawings and isolated runic or runoid signs (cf. photo 16), these two sets of characters stand out on their own, well in evidence, as if they were a kind of signpost.

Each of the signs is composed of two superimposed runic letters - three for the last one - which are to be read from top to bottom, in the manner of the

Danish samstavsruner, as found, for example, in an inscription from Hedeby (54). We thus obtain the transliteration:

skea akma an matsis

whose analysis reveals certain anomalies. The most striking one, already found in -el Paraguay (16), is the mixing of the alphabets used. The first k belongs to the old futhark and the second to the new one, while the third character, ea, corresponds to the Anglo-Saxon futhorc. Moreover, the upper a of the fourth sign and the two letters of the penultimate sign are inverted, which is also common in Paraguay. Finally, the first two a's and the second k, in the drawing

very degenerate, they can hardly be identified except from their context. It should also be noted that round ink stains cover five letters, clearly visible to the naked eye, as can be seen by comparing the photo with the drawing, executed on the spot, from which they have been removed.

The meaning of this inscription could not be clearer \*:

The bearded intelligentsia near their Plains

residence

The intelligence and the beard were what most distinguished the whites from the Indians. La Llanura, the descendants of the Vikings of Tiahuanacu called thus, as opposed to La Montaña, the lowlands that extend from the Andes Mountains to the Atlantic. And the rock shelter that bears these inscriptions is located in the small mountain range that overlooks the local plain and above which those

The Norse, as we know them, must have built their houses. In spite of the philological reservation we have made, matsis must therefore mean "residence of the plain". We have already found more than one spelling error in the runic inscriptions of Paraguay. Like the latter, the ones we are concerned with here, although classical in style, belong to a relatively recent period, as evidenced, on the one hand, by the use of the late Danish m and, on the other, by the degeneration of some of its characters. Whatever the details, the Serra Negra inscription is a real signature.

\* (SKEA: Old Norse, skegg, barbe. AKMA: from the Germanic root ah, to think; Gothic, ahma, spirit, intelligence. AN: Old German, an, near. MAT: Old Saxon, matha, meadow; South German dialect, matte (mat, matt, in many geographical designations): mountain meadow. SIS, in the sense of residence, is somewhat doubtful, as we should find a word whose root is sit (Sitz, in modern German).

#### 4. The guardian \*of the site

Let us return to the Pedra do Americano. In a small hollow of its stone projection, and the only one in this position, at a height of 1.70 metres, there is a drawing (cf. photo 18), painted in colour, whose frame is made up of an uruz (or rune), symbol of virile strength, in ideographic runology. This same sign, isolated, with a maximum width of about one metre, appears halfway up the enormous monolith.

The phallic face of the Descuberta, on the face that dominates Siete Ciudades.

The dimensions of the Pedro, do Americano uruz are more modest; thirty centimetres wide at the most. Inside, we can see the four lines of a runic inscription (cf. fig. 22) too pale to be visible in the countless black and white and colour photos we have taken of it, but perfectly legible to the naked eye.



FIG. 22 – Siete Ciudades: la inscripción de Ulf. (Cf. foto 18.)

Its transliteration gives:

ulkum uifs üska

uba yrta

elgos uk

og kakiuam

Here, too, it is a late inscription, as is shown by the Latinised a and the é, whose position is off by 90°, of the second line and the abusive ligatures of the first line, which mark a clear graphic degeneration, and of the lagnarìa. The y in the second line belongs to the Anglo-Saxon futhorc. Despite these anomalies and a few partially erased letters, the translation did not present any difficulty \*:

Ulf's little fairy-of-the-woods,

[guardian of this site,

cunning and angry

like the diouine moose

and (head) breaker

Ulf is a very common Viking name. The elk, now extinct in Europe, populated, in the Middle Ages, the forests of the North. In the last line, the text says only "breaker". The complement goes without saying, for those who know the terminology -and the customs of the Vikings.

Here, then, we are dealing with a specific character, a Viking named Ulf, the curator of a sacred place to which the people of his race attributed a special importance, the nature of which we shall define later. He is the local chieftain and is determined to make this known, since he uses for himself the symbol of the virile force that dominates the site. A warrior who, in his life, has broken more than one skull with his battle axe and who, despite his natural cunning, is easily overheated. He is completely lacking in modesty and does not hesitate to compare himself to a divine moose. But he is wise enough and pious enough to invoke the forest fairy who protects him. Except that, more humanly speaking, the sign -

of virile strength concerns a certain Hska - the name still exists in Germanic countries -, the apple of his eye...

\* (UL: Old German, ul, inheritance, plot of land of a family, a tribe, a race. KUM: Old German, kum(me) and kumpf, vessel (that which preserves). Cf. its derivatives in modern German: Kummer, worry, sorrow, and kummervoll, worried). XJLFS: genitive of ülfr, Norwegian noun. ILS: Old German, ils, forest fairy. KA, diminutive. XJBA: Old Norse, ubaR, cunning. YRTA: Old German, irri; Anglo-Saxon, yrre: rabid. ELG: Old Norse, elgr, elk. UK: Old Norse, auk; Old Saxon, ofc: also, likewise. OS (standard spelling, as); ase god of Scandinavian mythology. OG: Norse, og: y. KA: prefix indicating completeness, reunion, etc. KLIUAM: Old Norse, kijufa; Old German, felioben; Old Saxon, fcliothan; Anglo-Saxon: cleofan: break).

## 5. A threat

Also on the Pedro, do Americano there is a somewhat cryptographic inscription, although its letters are well drawn (cf. photo 19), which is accompanied, as a signature, below by a group of linked runes that are difficult to read and, on the left, one of those "devils" of which we have already shown another representation (cf. photo 13). The transliteration

It encountered a number of difficulties which, we believe, were overcome:

aulth mik

nialna

ifi ikil

tulsuia

Nialna seems to be the feminine form of the name Njal, but there is no certainty about this. Ifi -diminutive, abbreviation, acronym?- makes no sense to us. The rest, on the other hand, is very clear \*. We have thus:

Strong, powerful

Nialna

ifi pica

The one who wields the javelin.

The lithogram suggests the idea of a threat to some fearsome warrior. And, since the Vikings used to give names to their weapons, the incomprehensible ifi could well designate the effective javelin of a misunderstood or cuckolded man. But this is only a hypothesis.

\* (AULTH: Old German, ald, oid: strong. MIK: Old German, mikil, powerful. IKIL: Old Norse, ikuli; Old Saxon and Old German, igil: to sting. TUL: Old German, tulli, arrowhead or javelin. SUIA: Old Saxon and Anglo-Saxon, swingam; Old German, swinkam: to wield, to throw, to strike, to lash).

## 6. Anthroponymic graffiti

Apart from the inscriptions we have just analysed, which, despite some anomalies in their spelling, can be considered classical, many relatively flat surfaces of the rocks of Siete Ciudades are covered with graffiti, as we have already mentioned. They are either isolated signs, such as those seen in photo 16, or groups of runes traced by inexperienced hands. Many of the latter have become illegible over time. Others may have become partially or completely illegible,

The letters can be deciphered and translated, despite their often fanciful and sometimes degenerate spelling. They are generally anthroponymic, probably drawn by pilgrims, as we shall see below. Let us limit ourselves to a few examples.

It is in the Serra Negra that the greatest number of such graffiti can be found. The one in figure 23 (transliteration: amilnu, with an aberrant n) is one of the forms of the name Emilio (the one who runs fast). Another, üll (cf. fig. 24), reproduces the name, common in Viking times, of the god of hunters. Natka (cf. fig. 25), little snake \*, is evidently a woman's name, perhaps given by the author of the scribble, under the inspiration of the moment, to the one who had just slipped through his fingers.

\* (NAT: Old Norse, nadr; Old Saxon, nadra; Old

German" will note: snake. KA is a diminutive).



FIG. 23 – Siete Ciudades: *graffite antropónimoico.*



FIG. 24 – Siete Ciudades: *graffite antropónimoico.*



FIG. 25 – Siete Ciudades: *graffite antropónimoico.*

Two other graffiti from the Serra Negra are more difficult to interpret because of the linked and deformed runes they contain. The first (cf. fig. 26), whose transliteration seems to give luka huni (archaic h), is of doubtful translation.

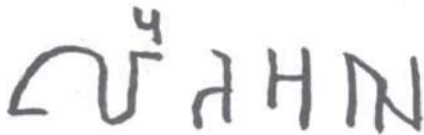


FIG. 26 – Siete Ciudades: *graffite antropónimoico.*

On the one hand, huni has a double meaning; on the other hand, the only possible root of lūka is not found in any of the known Germanic languages. Professor Munk proposes, with the necessary reservations, the flexible boy or the flexible giant \*. The latter (cf. fig. 27) is extremely anarchic.

\* (LUKA: Indo-European, lug, to twist; Old Greek, Xvvo", flexible branch; HUNI: Old Norse, hunn, little bear; dialectal Norse, hun, boy. Or: Anglo-Saxon and Old German, huni, giant).

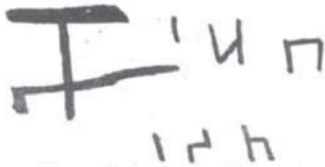


FIG. 27 - Siete Ciudades: graffite antropónimo.

It is difficult to read íetfcu isa. The word in the first place means the one who wounds. The other - perhaps a kind of signature - is probably a woman's name.

At Pedra do Americano, we found another lithogram of the same type (cf. fig. 28), whose spelling is very neat and whose runes are classical, despite the inverted u found in numerous inscriptions, both in Brazil and Paraguay.

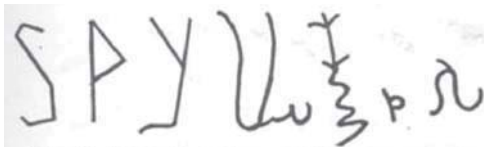


FIG. 28 - Siete Ciudades: graffite antropónimo.

In transliteration, it reads swaiu, from the Old Norse swai, cold. If this is really a man of person, as we suppose, the meaning must be serene. On another rock of the "second city" there is a group of curiously linked but perfectly legible signs (cf. fig. 29), the transliteration of which gives ikilot, i.e. the thorny  
 \*\* or, in free translation, the hunchback.

\* (LETI: Old Norse, letja; Old Saxon, lettian: to hurt, to violate. KU: diminutive. ISA: Old Norse, Old Saxon and Old German, isarn, from iron).

\*\* (IKIL: Old Norse, igull (ikuli); Old Saxon and Old German, igil: to sting. OT: Old German suffix, oti, endowed with.)

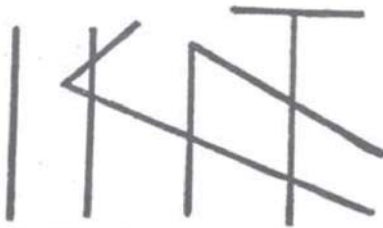


FIG. 29 – Siete Ciudades: graffite antroponímico.

Apart from all this, there is, in the hamlet of Siete Ciudades, a stone block (c:f. fig. 30), covered with runic inscriptions, which has been broken into the shape of a truncated triangle about 40 cm high. No one has been able to tell us the exact place where it was collected. However, its authenticity is not in question: the

The letters it bears are in a similar spelling to the lithograms we found on the rocks and the brown and coloured ink with which they were traced has the same characteristics and the same patina as that of the latter.

The first two lines - the only ones legible with certainty - are composed of small, regular, brown runes, four of which, at the beginning, are linked, as are the last two in the upper row. In the second row there is an n which belongs to the Anglo-Saxon futhorc. Probable transliteration:

zaku wjjwero

kenu ulil

This is followed by a slanted odala which could be the first letter of the word og, "y". Zaku and Ulil appear to be names, the former derived

from the Old German zack, dure, constant, and the second, from the Old German ul, inheritance, plot. If this were really the case, we would have \*:

Zaku, woman-at-arms

Ulil, the bold (or: the

wise)

Let us mention three monograms (cf. fig. 31), the first of which is on the Pedro do Americano and the other two on one of the rocks of the Descoberta. They are, as far as their workmanship is concerned, in every respect similar to those that abound in Germanic countries. The first (transliteration liubu \*\*) means the kindly one, the second (kilt \*\*\*), the destroyer or slayer. The third (Tholf) is a diminutive of the Gothic Athalweipo, from which we made Adolf.

\* (WIF: Old Norse, vif; Old Frisian, Old Saxon and Anglo-Saxon,

wif: woman. WERO: Old German, wer, armed man. KENU: Old

Norse, kosnn: wise; Anglo-Saxon, cene, bold).



FIG. 30 – Siete Ciudades: inscripción rúnica en un bloque de piedra.

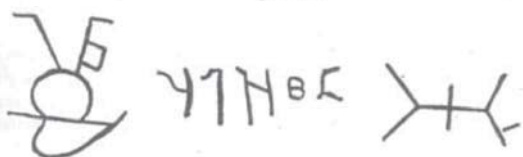


FIG. 31 – Siete Ciudades: monogramas runoides.

\*\* (Old Norse LIUBU, liufr; Old Saxon, íiof; Old German, lieb: kind, loved, dear).

\*\*\* (KILT: Germanic, qildiz, sunset; Anglo-Saxon, cwield, fall, destruction, death; Modern English, to kill).

## 7. Advice and mockery

In the Serra Negra, among many other doubtful or incomplete lithograms, we have found two inscriptions whose spelling is very irregular, but which nevertheless seem to have an understandable meaning, which we indicate with the necessary caution and with the necessary reservations.

The first (cf. fig. 32) contains two groups of ligatures

and, more strangely - but the case is not unique and is probably due to pronunciation nuances - two e's belonging, one to the Anglo-Saxon futhorc and the other to the new futhark.



FIG. 32 - *Siete Ciudades: inscripción rúnica.*

Their transliteration does not, however, offer insurmountable difficulties:

lase lei aku .

The translation is more random. For, if there is little doubt that Lase is a name or a nickname, the tense of the verb lei is unknown to us, while the etymology does not provide us with any intermediate form between aku and its possible Indo-European root, which is somewhat disturbing. We must therefore be content with a probable meaning \*:

Lase, leave your tip

The word "point" is very vague. Logically, it must refer to a pointed weapon, most likely a javelin. But we are not sure,

The other lithogram (cf. fig. 33) contains two groups of linked runes, the first of which, clearly aberrant, shows an obvious graphic degeneration.

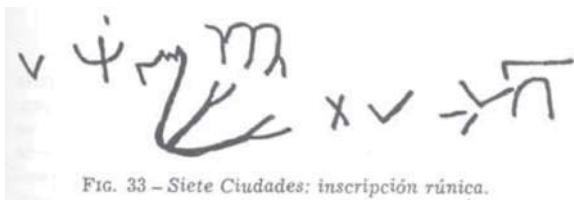


FIG. 33 – *Siete Ciudades*: inscripción rúnica.

It is, moreover, only the end of an inscription, the first part of which has been erased, since the word in the upper line, uk (og, in standard spelling), means 'and'. Probable transliteration:

uk umiiska gluk ul

The translation is easy as far as the last two words are concerned. Ul is the inheritance, the plot of land, and we have seen above that the Vikings of Brazil applied the term to Seven Cities. Gluk \*\* means "strong". Gluk ul gives very exactly the meaning of the French "hautlieu", the sacred place of a people.

\* (LASE: Old Norse, letja; Gothic, latjan: to injure, physically. Whence: one who wounds. LEÍ: Old Norse, Ija;

Gothic, leisen: to leave. AKU: Indo-European, cik, point).

\*\* (GLUK: Old German, kioka; Low German, kiok; Middle Dutch, cloefc: strong).

Umiiska, yes, poses a grammatical problem, and a very serious one. Umil seems to be one of the dialectal forms of our given name Emilio, here in the genitive. Ka, on the other hand, is a diminutive. In Germanic languages, the s of the genitive is placed at the end of the word it determines, whether it is simple or compound. Here, however, we find it between the noun and its suffix. Professor Munk considers that this peculiarity makes a translation which would otherwise be very clear extremely dubious:

and the sacred place of little Emilio

It does not, however, exclude the possibility of a dialectal anomaly or a grammatical error. Perhaps, even, the two signs, whose transliteration in ka is far from obvious, are nothing more than a sign devoid of any meaning. We would then have, merely:

and Emilio's sacred place

Mockery with regard to a pretentious comrade, in the first case; profession of faith or testimony of devotion, in the second.

## 8. Nordic symbols

In addition to the lithograms, the most legible of which we have just studied, the rocks of Seven Cities bear, as we have already said, thousands of signs whose meaning escapes us, and also numerous drawings, most of which are equally incomprehensible to us. Let us consider some others which, on the contrary, have a very clear meaning. All of them, let us note, are contemporaries of

The inscriptions were also drawn at different times with the same ink.

The origin of some of them is, however, debatable.

Perhaps, for example, the "devil" in photo 13 could be attributed to the Indians, despite its horns, which are clearly European in inspiration. The innumerable wandering suns, like the one in photo 16, raise the same question. On the other hand, there is no doubt about the sun wheel in figure 34, a sketch of a swastika.

One may perhaps hesitate before the various trees of Life (cf. fig. 35), some of which bear on their tops the eagle's nest which, in Scandinavian mythology, symbolises Walhala, but not before a stylisation such as that in figure 36, in which the branches take the form of the rune of life above and the rune of death below.

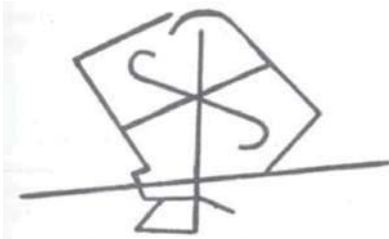


FIG. 34 - Siete Ciudades: rueda solar.

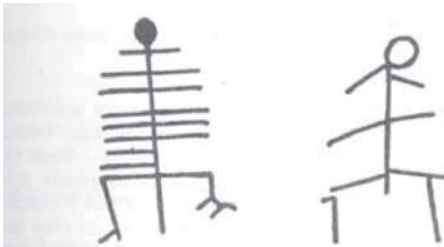


FIG. 35 - Siete Ciudades: Arboles de Vida, con nido de águila.

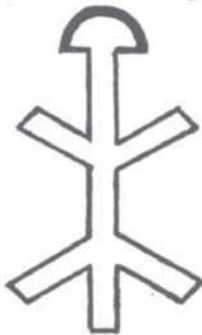


FIG. 36 - Siete Ciudades: Arbol de Vida estilizado en forma de runas ligadas.

Even more significant, if possible, are the hammers of Thor which we find, in two examples, to the left of the inscription in figure 2 and in numerous other places, for example in the Descubierta (cf. photo 20). The shape of these drawings does not leave any room for doubt.

The symbol is the most characteristic symbol of Scandinavian mythology, and it is the most characteristic symbol of Scandinavian mythology.

Finally, let us look at photo 21. Here we see a cross, wider than it is tall, which has nothing Christian about it. Even less so because, under its left arm - from the observer's point of view - is the World Serpent, so often depicted on stelae and crosses from the Viking period. The double drawing, in the form of a

arena, seen below, does not appear to be Scandinavian. But it is found in the *kellka rezapaliche* of *Tianuanacu*, i.e. on the parchments used by the first Spanish missionaries to teach catechism to the Indians, thanks to a pre-existing ideographic structure (14). The sign means "earth" or "world". A little above, on the left, the Southern Cross obviously symbolises the southern hemisphere. The whole is therefore as coherent as possible.

All these Nordic symbols correspond too well to the runic inscriptions of which we have reproduced the clearest for it to be useful to insist on their Viking origin. We must add to them an image, located on one of the rocks of the "Fortress", whose theme, although not specifically Scandinavian, does not cease to belong exclusively to Europe: that of a mermaid (cf. fig. 37) which

could only come out of a seafarer's nostalgia.



FIG. 37 - *Siete Ciudades*: dibujo de una sirena.

## 9. Gigantic "Externsteine"

We are therefore a long way from the historical hallucinations of Schwennhagen (53), who, without, of course, bringing the slightest proof, makes the Carians in the Brazilian Northeast

of Asia Minor, of which the Tupi would be the descendants, the pre-Egyptians(?), the Phoenicians, the Etruscans, the Amazons of Cappadocian "whom the Phoenicians invited to go, in their ships, to the new Canaan discovered by them in the Atlantic Ocean", and even the Trojans. No one could doubt the arrival of the latter, since a Tupi village on the coast is called Tutóia, a name which can only be a deformation of Tur-Tróia: Tyr and Troia...

It is not our purpose here to analyse the old thesis of Onffroy de Thoron(55), which Schwennhagen does not fail to take up, and according to which the ships of Hiram and Solomon frequented the banks of the Amazon, which, moreover, is not impossible. It is a fact that neither the Phoenicians, nor the Hebrews, nor the Trojans, nor the "pre-Egyptians" used the German-Danish dialect of Schieswig, nor the runic script. And neither did the Etruscans, although their alphabet was very similar to that of the Scandinavians by reason of a common origin, as was also the case with those used by the Phoenicians and the Proto-Greeks (%). The runic inscriptions of Seven Cities can only come from the Vikings of the South. It is all the more reason to discard the name Schwennhagen gives to the site in question, even if we continue to use it, since it is a current geographical designation. There was much talk in the Middle Ages of the insula septem civitatum, a land beyond the ocean, where the Archbishop of Porto, six other Portuguese bishops and 5,000 of their parishioners, escaping from Arab domination, would have arrived in the eighth century and built seven cities.  
There is neither

the slightest evidence of such emigration, and the account we have of it merely means that the existence of the American lands was known at that time. And, in any case, the Seven Cities of the Piauí are but rocks.

Schwennhagen knew exactly where he stood. In no way does he try in his work to pass off the natural sites of Sete Cidades as ruins. He even comes curiously close to the truth when, after describing the Druidic order, he writes: "In the North of Brazil, where the Carians first imposed their

colonial power, the plagas [priests of the ancient Tupi] chose the Seven Cities area as the headquarters of the Order and the national centre of the emigrant populations. For that, they needed to found a great city, but Nature - according to their beliefs, Tupa [God] himself had already built this city with such splendour and vastness that no work of man could ever create an equal work. Thus we can understand how the great Castle in the middle and the Hundreds of high walls and fantastic rocks were harnessed to form a sacred city....". This is the origin of the name Piauí, a recent deformation of Piagúí, land of the plagues.

Let us forget the Carians and think of the impression the Vikings must have had when, for a reason we shall mention later, they found themselves one day in front of Seven Cities. Like all the men of the North, including the Gauls,

Scandinavians celebrated their main religious festivals in the heart of nature. They had temples, to be sure, but above all they had sacred forests, sacred mountains, sacred springs, sacred trees.

The Vikings, who came from Tiahuanacu to Piauí, only knew these places of worship by oral tradition. Suddenly, they found themselves in front of a site that was in every way similar, gigantism apart, to those mentioned in the stories handed down from generation to generation. They could not fail to use it: Odin's will was manifest.

The facts go much further than the sentences just written suggest. Seven Cities does not merely resemble any Germanic place of worship:

The Externsteine of the Teutoburger Waid in Lower Saxony, now Upper Rhine-Westphalia, is invincibly reminiscent of one of the most famous of these, the Externsteine of the Teutoburger Waid in Lower Saxony. It is a group of rocks, strangely worked by erosion, where the Solstice festivities were celebrated and later Christianised by the Church. We had a photo of the Externsteine and, when we arrived in Teresina, we showed it without saying a word, in the middle of a conversation about the Seven Cities, to a group of

senior officials of the State and of the Brazilian Institute of Forestry Development. They all looked at it without insistence, as it was familiar to them, and recognised rocks from their National Park without hesitation. The faces reflected the general incredulity when we pointed out that it was not at all a photo taken in Seven Cities. Only a careful observation of the document could convince them that we were telling the truth.

In the Middle Ages there was no rigid border between Denmark and Germany: were the Schieswig Vikings Danish, Saxon, Frisian? A bit of all of these at the same time: their dialect proves it. It was only much later that a demarcation line, otherwise somewhat vague, divided in two a region where, even today, Danes and Germans are

mixed. The Saxon Externsteine were therefore no strangers to the Haithabu Vikings, ancestors of the Men of Tiahuanacu. Even more: at the time, in the 9th century, when Saxony was Christianised by Charlemagne, thanks to cutting theological arguments, the ancestors of the real discoverers of South America had long since settled in Ireland and England. Therefore,

Their traditions preserved intact the memory, not only of places of worship which they had carefully reproduced in their island fiefdoms, but, perhaps more especially, of the most famous of them: the Teutoburger Wald. The fact of finding it again, in a larger size, in the Piauí, must, for them, have come close to a miracle. (Cf. photos 22 and 23.)

Whatever it was, the Vikings settled in Seven Cities. Some godi families  
The people - of priests - settled in the region and, by searching well - we had neither the time nor the means to do so - would probably find the traces of their houses again. On the occasion of the festivals, people must have come from the coast and elsewhere to attend the ceremonies of the ancient solar cult there. The Tapuias and Tupis had been duly subdued and were employed as auxiliaries. That is why Indian hands are imprinted on the walls of Siete Ciudades. Mixing occurred over time, as always when two races coexist without hostility. The current Cabocla population of Piauí is the result.

#### 10. The mining port of Parnaíba

It remains to be seen how the Tiahuanacu Danes discovered Siete Ciudades, why they frequented a region so far from their Altiplano centre and even from the mouth of the Amazon. Even if their drakkars sailed along the South American coast, and the water table was so thick that they could not have been able to reach it.

Waidseemüller's (16) is proof that they did, they had no reason to penetrate deep - more than 100 km as the crow flies - into the interior of lands where nothing seemed to attract them. Such, at least, is the impression of those who travel the Piauí today and study its map. The situation is different when one considers the situation at the time of the Vikings.

We pointed out, in Chapter II, an apparently strange contemporary fact: the Guarani and Tupiguarani with whom the Tiahuanacu Danes had populated the banks of the rivers they used are still there, as the map in Figure 6 shows, but on the Sao Francisco, only at the mouth and at the sources. The explanation for this anomaly is both the simplest and the most difficult to imagine: the middle course of the river did not yet exist at that time. Instead, between the present town of Remanso and the falls of Paulo Afonso, for an average width of 200 km (cf. map in fig. 38), there was an immense lagoon, made up of marshes and lakes which filled up during the winter and from which numerous mountain ranges emerged, some of them 300 m above sea level. Three rivers drained their waters

Two of them headed eastwards: the Opala, which today bears the name of Sao Francisco, and the Realá, whose trail has never been found again. Another followed the valley that cuts through the mountains between Remanso and Sao João do Piauí and flowed into the present-day Piauí river, which must have had a much larger volume of water than the one that came - and still comes - from Sao Raimundo Nonato. The river, therefore, must have been navigable for

at least from the junction of its two branches and, in winter, from the lagoon. The Parnaíba, one of whose tributaries it forms, led to the ocean.

- In 1587, the chronicler Gabriel Soares, quoted by Schwennhagen (53), heard from the Tupiguaraní of Bahia, Sergipe and Piauí, who believed it still existed, of the Great Lagoon - Upá-Assú - with its islands on which there were enormous silver mines.



FIG. 38 – Mapa del Rio São Francisco y de la Gran Laguna.

The draining of the marshes did not date back to time immemorial, but how did it happen? We know this thanks to the paper presented in 1919 by General Ivo do Prado to the Geography Congress in Belo Horizonte about the Reala river: the

The waters of the lagoon found, at a certain point, a sufficient outlet through the falls of Paulo Afonso and, from the Upá-Assú, soon only the middle course of the Sao Francisco, as we know it, remained. Is this transformation due to nature? In a volcanic region, it could be admitted that an earthquake has brutally lowered the threshold of the watercourse that gave birth to the Opala.

But this is not the case. There are therefore only two explanations: either the enlargement of the Paulo Afonso waterfall was the result of erosion caused by the water flowing over it, or it was a magnificent work of hydraulic engineering. We must immediately reject the former, as the weathering of the rock would have taken thousands or millions of years. The second remains. And, in fact, Ludwig Schwennhagen, whose lustful imagination never impairs the results of accurate and loyal observation, as his study of Seven Cities shows, examined minutely - it is he who uses the word - the falls that the present power station had not yet disfigured and discovered the traces of an extraordinary work: "five symmetrical canals pouring their waters separately into the same cavity, quadrangular, 50 metres deep, cut into the living rock". After which the good man compares the works of Paulo Afonso with those of Khartoum and attributes them to Egyptian engineers who graduated from a school of hydraulics founded by Ramses I? But, let's say it again, the Great Lagoon was still present in the

memory of the indians at the end of the 16th century.

What was the *raison d'être* of this work? On the one hand, probably to create fertile areas above and below the falls for the indigenous vassal populations. But above all, it was to establish a permanent waterway - and this was not the case with the Great Lagoon - between an exceptionally rich mining area and the Atlantic: an area which included not only the former islands of the

Upá-Assú, but also the territory of the present State of Minas Gerais, through which the Sao Francisco flows and where innumerable pre-Columbian mines can be seen. It was not by chance, therefore, that the Portuguese, according to a chronicler quoted by Fawcett (35) without naming him, would have discovered, in the 16th century, in the State in question, a tribe whose members were bearded and light-skinned. The Molomache women were 'white as English, with golden, platinum or brown hair'. They had "delicate features, small hands and feet, and beautiful silky hair".

The Tupiguaraní of the region were also perfectly familiar with the different metals, although everything seems to indicate that they did not know how to use them. They called gold *itá-membeca*; copper, *itá-iqueza*; iron, *itá-una'*, and steel, *itá-ité*. All these terms are formed from *itá*, stone, and a qualifier of colour, consistency or, in the case of steel ("double stone"), composition. They seem, therefore, artificial, like their equivalents in Paraguayan Guaraní (*cuarepofi*, iron; *cuarepotiyu*, gold; *cuarepotifi*, silver, etc.) whose root is different. Were they manufactured, for the use of the natives, as some have supposed, by the missionaries or the Portuguese colonists? Certainly not, since they appear in pre-Columbian toponymy. They were by the Vikings, then: there is no other explanation. It remains to be seen why the Vikings attributed so much importance to metals which, evidently, they did not send to Peru, which was full of them, to the point of drying out the

Gran Laguna to have easier access to the mines in central Brazil. They undoubtedly needed iron, copper and tin for themselves and the indigenous populations,

But gold and silver, that silver which, according to Indian traditions, interested them to the highest degree? This is a problem we are working on and hope to solve one day.

On the Sao Francisco River, there are still, albeit less and less, large boats used for transporting goods. Their bent prow carries a carved wooden figure - the carranca - representing a monster, usually half-human and half-animal,

whose hair is always painted red and to whom the sailors attribute a protective function: the carranca drives away the "negro de agua", an evil genie who makes boats capsize, and, if the boat is about to sink, warns the crew with three moans. These boats are found nowhere else in Brazil, and the origin of their shape and figurehead has been a mystery that many ethnologists have tried in vain to solve. However, it is enough to look at one of them (cf. photo 24) to realise how similar they are to the drakkars: the same shape, but wider, the same construction with the boards hinged together, the same prow, although the animal of the Scandinavian boats is replaced here by a semi-human monster, that is to say, probably, at the origin, by the

terrifying image of a blond-haired Viking (cf. photo 25);

The Upa-Assu affair has taken us a little away from Siete Cidades. Not so far, however, since we have seen that, before the drying up of the lagoon, the waters of the latter flowed in part, at least during the winter, into the river Piauí, a tributary of the Parnaíba. The ore, or the metal already processed, could therefore be transported by this route to the Atlantic. In the territory of Piauí itself, moreover, there was no lack of mines exploited before the Conquest, especially in the Serra do Sumidouro, where there are numerous galleries open in the argentiferous rocks and already exhausted by the time the Portuguese arrived. According to Schwennhagen (53), the bars of the river Longá, a tributary of the Parnaíba, are nothing more than the remains of former fine gold washing installations. It may even be thought that it was the exhaustion of the Piauí mines that led the men of Tiahuanacu to exploit more distant deposits and, for this purpose, to drain the Great Lagoon. The draining of the latter had, however, a secondary counterproductive consequence: its waterway with a Parnaíba whose flow had diminished considerably was cut off. There was,

than to replace it with a road.

"In the south of Piauí, writes Schwennhagen (53), there are two points of great historical importance. On the road from the village of Canto do Buriti to Sao Raimundo Nonato, at a distance of 15 km from the seat of the municipality, in a place called Pinga, there is a house of the same name.

stones with the appearance of a chapel or an ancient temple. This house, which the inhabitants call "Igrejinha" [little church], is built with the same system as all the stone houses on the great penetration road that left the coast of the Rio Grande do Norte, heading southwest. On the inner walls of the

The "Igrejinha" still shows traces of inscriptions and paintings; inside, there is room for at least fifty people with their luggage. The other stone house is located at a distance of 22 km from S. Raimundo towards the south-southwest, in a fazenda [ranch] called "Serra Nova". This house is a little smaller: but there is always room for twenty people with their luggage.

horses. The construction system is the same and the inscriptions on the interior walls are well preserved. Examining the map of Brazil, one notices at once that these two stone houses are on the same long line running from Cape San Roque to the south-west and were undoubtedly stations on the great road. The distance of 35 km, between the two stations represents a day's journey with a convoy of loaded carriers.... It would not be difficult to find a few more old stations on the same line south of the Piauí". Cabo San Roque is the easternmost point of Brazil, on the Rio Grande do Norte, just above the city of Natal.

Schwennhagen thinks that the Parnaíba route, now unusable after the drying up of the Great Lagoon, had been replaced by a road that reached near Cabo San Roque. This hypothesis is not very plausible, since the river was used to transport to the ocean the product of mines located not in the south of the Piauí, but in the vicinity of the Great Lagoon, situated between the latter region and the Rio Grande do Norte. That there was a road between the Upá-Assú and the eastern coast is another problem. But this road had no reason to extend beyond the old silver islands, through a poor desert area and in the direction of the no less poor desert plateau of Goiás. We consider it more logical to suppose that the stone houses of Sao Raimundo Nonato were parcha - posts - situated on a road that followed the river Piauí and thus made it possible to go, by land, from Upá-Assú to Parnaíba, in the summer before the drying up of the lagoon, and in all seasons afterwards. Or the extension of the "Longá road" which, according to Schwennhagen, started from the Sao Domingos lake and, beyond the Pirangi river, divided into two branches, one of which went towards the Ceará and the other towards the south.

If the Vikings had replaced the river, which had become unusable because of the low water due to the drying up of the Great Lagoon, with a road, it was obviously because the mouth of the Parnaíba was for them an irreplaceable base. And a base at the mouth of a river is first and foremost a harbour, well sheltered from the prevailing winds and the swell. Magnificently built

For navigation on the high seas and for landing on beaches, the drakkars of the classical era were very vulnerable at anchor, and even this last word is an understatement. The Vikings, in fact, did not know how to anchor. They could only beach their ships on the sand or moor them parallel to the shore with the help of iron rods.

which they placed in holes dug in the rock beforehand. This last procedure is explained in Scandinavia where the fjords everywhere offer perfectly sheltered water mirrors. But it was very unsafe everywhere else. Perhaps this is one of the reasons for the attraction of the rivers - bottomless fjords, in

some measure - on - the Sea Kings.

The Parnaíba, as it flows into the Atlantic, forms a delta (see map in fig. 39). Through its main branch, it continues its course towards the ocean, into which it opens wide. Its secondary branch surrounds the Grande Île Santa Isabel with its calm waters and provides a significant shelter for small boats.



FIG. 39 - Mapa del delta del Parnaíba.

But there is another, much safer for drakkars, which is on the coast of the island. This, at the mouth of the main branch of the river, is in fact cut by a natural channel 32 km long, bounded on the seaward side by a sandbank (cf. fig. 40). Later, large sailing ships could shelter there from the swell, but not from the wind, as the coastline of the entire delta is a beach about 30 km long, devoid of any elevation, as is, of course, the bank itself. The Viking ships, with their very low superstructure, offered little prey to gusts and were not afraid of running aground on a sandy bottom, as long as they were not tossed about by the swell. This channel, therefore, seems to have been a suitable place for them.

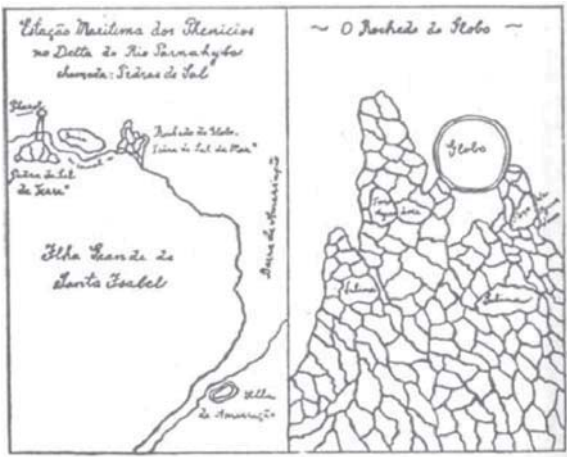


FIG. 40 - Canal de la isla Sta. Isabel, delta del Parnaiba, y Piedra del Globo, según Schwennhagen <sup>(53)</sup>.

This would only be one possibility among others if the arm of the sea in question had not been marked out, since a time before the Conquest, by two large rocks marking its entrances. Their function is so obvious that a lighthouse was built on the western one in 1873. The other is crowned with a spherical stone that fishermen call "the Globe", evidently intended to mark the entrance to the island.

beacon visible from afar. In the sand, at the foot of this rock, a stone hand was found in 1924, which seems to have broken off from it and which must have indicated the direction of the canal. The fact that the canal was frequented is proved by the arrangements made in the rocks: at the top, cisterns are dug to store rainwater and, at the height reached by the large tides that come in from the tides, they are used to store the water.

They are used by local fishermen fifty years ago, at the time of Schwennhagen's survey of the site, and perhaps by fishermen today. It is to this last peculiarity that these beacons owe their name Pedros do Sal, Salt Stones.

On the right bank of the Parnaiba, almost opposite the rock of the globe, was Tutóia, today Luis Corrêa, an important village of the Tremembés whose moruhixa (chieftain) had authority, in the 17th century, over all the Tupiguarani tribes of the region, as is shown by the testimony of Father Claude d'Abbeville, according to whom the Tupinambos of the island

San Luis asked for his agreement before allowing the French to build the Fort of Marañón there. A few kilometres further upstream, a small port which is today the town of Parnaíba and which was still called, fifty years ago, Amarracáo (mooring) was probably already the maritime base of the Vikings. In the vicinity of Tutóia, the first Portuguese settlers discovered the ruins of strong walls made of cemented stones. The historian Varnhagen, Viscount of Porto Seguro (57), believes that these are the remains of fortifications built by the first Portuguese encomendero in the region, Antonio Cardoso de Barros. It is highly unlikely, as Schwennhagen (53) mentions, as he would have needed significant forces to effectively occupy an area populated by hostile tribes and durable facilities to manufacture cement. Now: we know that Cardoso de Barros did not even stop at the Parnaíba River in the course of the one quick trip he made along the shores of his "fiefdom". As for the Men of Tiahuanacu, they were perfectly familiar with the use of cement, as we can see in the

more than one monument from the Mayan country and Peru.

It is very likely, as Schwennhagen believes, that these maritime stations of Tutóia and Amarracáo - which he attributes to the Phoenicians - were completed by shipyards and warehouses located, some fifty kilometres further upstream, on the Sao Domingos lake into which the Longá river flows and which is linked to the Parnaíba by a 12 km canal. "Today this canal is not very navigable, but there is never a lack of water, and an engineer who wants to examine it... will find that in the past there was a good waterway. A meticulous examination of the lake would show many vestiges or remains of ancient shipyards and embankments, as various inscriptions have already been found in the vicinity of the lake". In the absence of a study we were not in (a position to

Of course, all this is nothing more than a hypothesis. But it is all the more plausible because we know how the Vikings were attracted to the lake ports that reminded them of their fjords. It was on the shores of an inland lake, linked to the sea by a river, that Leif Eiriksson established his North American base at Leifsbudir in the year 1000.

Whatever the latter point, it remains that Siete Ciudades is located 100 km as the crow flies from Amarracáo and at the gates of the present-day village of Piracuruca, built on the banks of a tributary of the Longá. The Vikings necessarily discovered the site,

when they settled in the region. It was too much in keeping with their religious customs for them not to make it a centre of worship.

## 11. The Seven Cities portulan

On a small stone panel in the "fourth city", in front of the "Castle", there is a group of isolated drawings, whose harmonious composition changes us from the incoherent ensembles that cover so many walls. On the left, two vertical bands, slightly offset from each other, with a very careful geometrical outline, make no sense to us. Below, on the right, above

of a Tree of Life with extremely regular branches (cf. fig. 35), similar to the one we found in the Viking Posta of Cerro Polilla, in Paraguay (16), is painted a design identical in its conception to the portulano discovered in the aforementioned place and in the same position. It is a geometric ensemble consisting of a central circle with six straight lines of different sizes, ending in full circles (c.f. photo 26).

Such a coincidence could hardly be attributed to chance. Applied to the map, the portulan of Cerro Polilla had indicated to us the most important points of pre-Columbian Paraguay. It had been enough for us, in order to obtain this result, to straighten it taking into account the fact that the east - the Levant - is situated on it, as on the Aztec maps, where we usually place the north nowadays. We therefore proceeded in the same way with regard to the drawing of Siete Ciudades, and we immediately saw that we were not mistaken: it was a "chart" of

terrestrial "course". Let us apply it, in fact, to a map of Piauí, with its centre in Siete Ciudades (cf. fig. 41). Indicates: to the north (1),

the mouth of the Parnaíba; to the northeast (2), a point on the coast of the Ceará, between the villages of Trairí and Paracurú, at a place where there is a maritime lagoon linked to the ocean by a canal, or, more probably - the angular deviation would be negligible - the village of Paracurú itself, situated on the Curú river, between a lake and the sea, whose name Tupiguaraní seems to indicate that it already existed before the Conquest; to the south-west (3), with a negligible angular deviation, the locality of Inhamuns, in Ceará, where, as we shall see in the next chapter, there are several lithograms indicating the existence of an important Viking centre; to the south-south-west (4), a point on the Potí river, a tributary of the Parnaíba, which forms the natural border of the

to the north of the Piauí, a point where, perhaps, the "camino del Longá" crossed the river; to the southwest (5), the present city of Caxias, on the Itapecurú, a navigable river that flows into the bay of San Marcos, opposite the island where San Luis del Marañón is located, founded, as we know, by the French; to the north-west (6), the confluence of the Munim and the Prato, on another navigable waterway which also leads to the bay of San Marcos, where the excellent port of Icatú was probably already located, at the bottom of a real fjord. Taking into account the terrain, the relative distances of these six itineraries, calculated, since it is a portulan, in days of travel and not in linear units, are impeccable. The directions are indicated with a precision that Portuguese maps of the 18th century did not have.

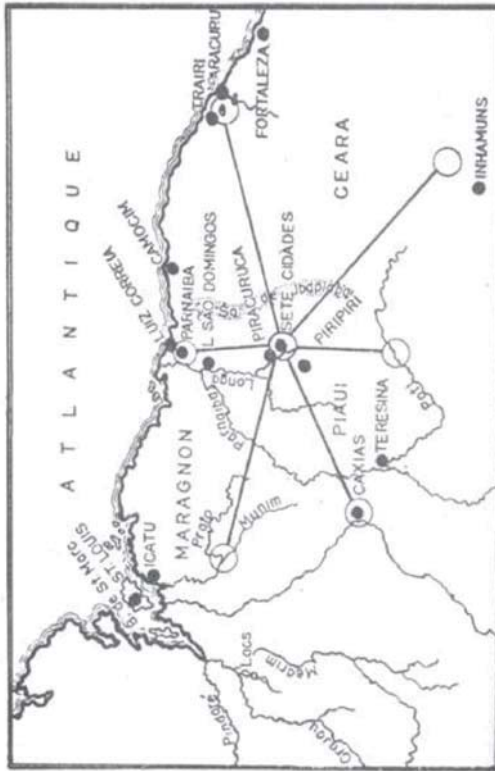


Fig. 41 – El portulano de Siete Ciudades, aplicado en el mapa de la región.

Like the *parahá* of Cerro Polilla, Siete Ciudades was thus both a place of worship and a road centre, situated - almost in the middle of the vast region bounded to the north by the coast, to the west by the Paraiba River, to the south by the Poti River, and to the east by the Serra de Ibiapaba, the border between Piauí and Ceará. But, while in Paraguay the small rock bearing the "signpost" served only as an accessory for the religious ceremonies of the passing Vikings, it was probably its gigantic Externsteine that made Siete Cidades an obligatory stop for travellers and, by way of consequence, a point of convergence of roads coming from all directions. Unless, as it turns out, the road centre had already been at Piracuruca, where it is today.

in the day, and that the portulan refers to it.

12.. A sacred place in the West

The starting point of our investigations in Northern Brazil was the logical certainty that the Tiahuanacu Vikings, whose race and ancestral customs we knew, could not have failed to use the natural path that the Amazon constituted for them. They occupied the region where the Great River is born and were not unaware of

the existence of the Atlantic. We had rediscovered, in Paraguay (16), the overland route they followed to go, via Potosi and Asuncion, from their capital of the Altiplano to the Coast, and we had found, in their patch of Cerro Polilla, revealing inscriptions. We had, therefore, with all the more reason, to discover, in the Amazon and in the regions

adjacent to it, some traces of its presence. But we certainly did not expect to find so many, and of such importance. We were looking for nuggets, and we came across a vein that we are far from having exhausted. Seven Cities surpasses anything we could have imagined.

The site would already be impressive if one only saw there, as all those who came before us did, rocks of fantastic shapes and mysterious indigenous scribbles. But, if we place it in its historical context, we cannot but recognise it as one of the great sacred places of the West. A few hundred men of our race had managed to conquer, in South America, an immense empire which they held solidly in their hands thanks to an incomparable political and military organisation. Far from allowing themselves to be absorbed by infinitely more numerous indigenous populations, they had imposed themselves on them, transmitting to them what they were capable of assimilating from their beliefs and techniques.

Adapting to the demands of their new homeland, they had not forgotten their old one and had managed to preserve their personality. Seven Cities must have seemed to them a gift from the Gods: Externsteine on the scale of their empire, which would allow the cult of Odin and Thor to be re-established in all its purity, with increased magnificence. Attracted by the Paranaíba, whose flow indicated that it came from deep in the land, they would probably have limited themselves to having the Indians exploit the mines that abounded in the region. But

the Sacred Rocks of Seven Cities were not slow to attract

pilgrims who, by the way, were not blessed, but conquerors. The Men of Tiahuanacu explored the area, discovered Opala - today's Sao Francisco -, the Great Lagoon and the enormous mineral deposits it concealed, which they soon began to exploit. Thanks to Seven Cities, the Northeast became a prosperous colony whose importance later justified the gigantic works required for the drainage of the upá-Assú.

It was not the manpower that was lacking, nor the chiefs. Nor, however, to modify with stone buildings the sacred place which nature had made similar to those which their ancestors had left in Europe. The Vikings confined themselves to building wooden houses, in accordance with the customs of the old country. But the Godi - the

priests - and the pilgrims carved some rocks and graffitied the walls that allowed it.

Wind and rain have partly destroyed the artists' work. Time has erased many lithograms. We are far from having carried out an exhaustive survey of Seven Cities: it would have taken several months. We limited ourselves to following our caboclo guide to the inscriptions whose locations he knew and to investigating the most significant points. Despite the restricted nature of our search, we found sixteen lithograms that could be translated, ranging from simple anthroponymic graffiti to the long classical inscriptions in sections 3 and 4. We know, thanks to the latter, that the Vikings called themselves "the intelligent bearded ones of the Plain" and that they considered Seven Cities an inheritance, a sacred site of their race. Images of drakkar, Thor's hammers, and others.

Nordic symbols contribute to a definition that the Inka word, "Descendants", clearly specifies.

There is no longer any doubt. The Sacred Rocks of Piauí, twins of the Externsteine of the Teutoburger Waid, would suffice amply, if we had no other evidence, to prove the presence in Brazil of Tiahuanacu Men. The language and character of the inscriptions - we shall return to this point in Chapter VII - confirm the conclusions to which we had come after our discoveries in Paraguay (16); the Vikings landed in Mexico in 967 (14) had come from the Schieswig via their fiefdoms in the British Isles. The grandiose ruins of Tiahuanacu and other Peruvian sites testify to their creative power, as does the immensity of

its South American empire, its political and military

capacity. But Siete Ciudades provides us with the key to its

success: its loyalty to its origins and traditions.

## V

### Talking stones

#### 1. Sacred forests and burial mounds

The Externsteine of Siete Cidades is undoubtedly the most important site of Viking worship in Piauí. But there are, in the region, many other sites which, it seems, are of the same nature and origin and which would merit an exhaustive study which we have not been able to carry out for lack of material means. Let us leave aside

the numerous lithograms and lithoglyphs which show, like those of the Serra dos Arcos, to the north-east of Piracuruca, what Schwennhagen (53) calls "hieroglyphic signs and various Phoenician letters", although these are probably runes: one can only speak of inscriptions after having surveyed, analysed and translated them. Let us also pass over the innumerable mine galleries that predate the Conquest,

which cut into the rock almost everywhere: we have already dealt with this subject above. Let us dwell, on the other hand, on the sacred forests which, according to the chroniclers, all the Tupi villages possessed. We can do so thanks to Schwennhagen who carefully surveyed two of them.

The first one (cf. fig. 42) is located in the place called Alto Alegre, in the municipality of Piracuruca. It consists of a half-circle of hills, 60 to 80 m high. Two streams meander between them, one of which forms a small lake.

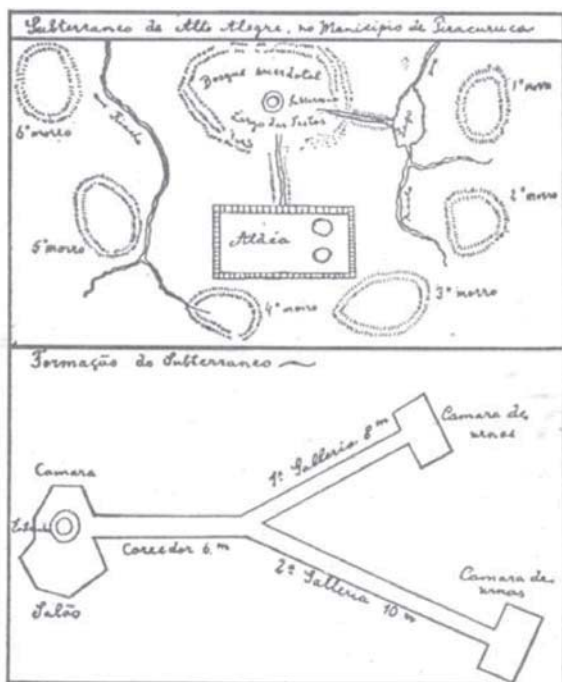


FIG. 42 – Bosque Sagrado de Piracuruca, según Schwennhagen<sup>(53)</sup>.

A large artificial platform made of stone blocks, on which a wooden temple must have stood, can be seen inside the cirque between the hills. On the side of the middle opening

In the middle of the circle of hills, 5 m above the level of the lake, is the sacred forest itself, in the centre of which is the entrance, in the form of a shaft, to an underground passageway. At a depth of three metres, a room measuring 4 m in maximum length by 3 m in minimum width and 2 m in height serves as an 'antechamber' to a 6 m long gallery that divides into two branches of 10 m and 8 m respectively, which lead to two chambers, one measuring 3.64 m<sup>2</sup> and the other 3.36 m<sup>2</sup>, so low that it is impossible to stand upright in them.

The first problem posed by this underground is that of its origin. After carefully studying it, Schwennhagen came to the conclusion that it had been dug by man's hand. "We are opposed by many unbelievers who hold to the theory of the

erosion and consider all caves to be works of nature. And where erosion is completely excluded, it is the Dutch who made the tanks and the stone houses, or it is the Jesuits who had the tunnels dug. In Alto Alegre, no elements of erosion can be discovered; there are no limestone rocks there nor

saltpetre. There is no stream that could have bored through the earth; neither Jesuits nor Dutchmen have been there". On the other hand, it was not erosion, evidently, that raised the embankment we have mentioned.

The second problem is less brilliantly solved by our author: why was this underground dug? Schwennhagen supposes that it was a mine galleries.

Unfortunately for his thesis, there is no metalliferous vein to justify its existence. But some tourmalines and a few yellowish octahedral crystals are found in the streams of Alto Alegre, as in many others in the region, after the heavy winter rains. "Perhaps a rich vein of such stones has been discovered in the place where the underground is located". Perhaps, but nothing proves it. More likely, it was a small necropolis.

Schwennhagen himself admits this when he defines the two terminal chambers of the galleries as follows

as "funerary urn repositories".

Another sacred forest (cf. fig. 43), but without underground, is situated in Guanta, near the Bom Princípio station of the Piauí Railway which, via Piracuruca, links Piripirí with Parnaíba. It is constituted by a circle of rocks, open on a stream and its small waterfall.

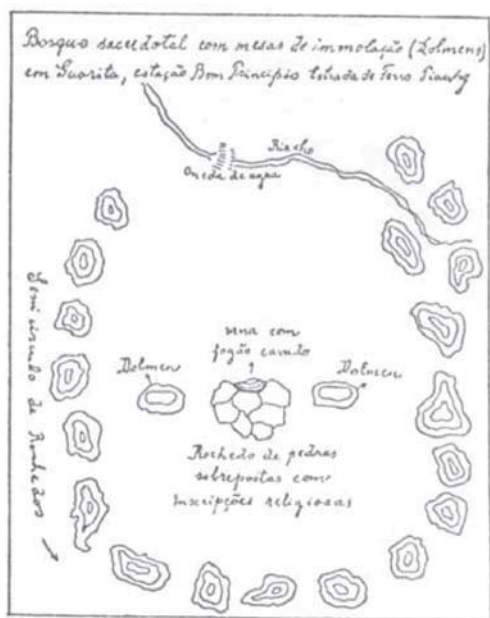


FIG. 43 - Bosque Sagrado de Guarita, según Schwennhagen (1931).

This circle is 'so perfect that we must assume that some of these rocks were placed or modified by the hand of man', writes Schwennhagen. In the centre is a cairn of dry stones, with a hearth on top, and, symmetrically placed on both sides, stone tables - small dolmens - which must have been used as altars. Around the cairn, the remains of "hieroglyphic signs" can be seen - or at least they could be seen in Schwennhagen's time - which "show the same writing system as the inscriptions of the Sorra dos Arcos". The rock cirque, the water, the hearth, the altars and,

of course, the trees: nothing is lacking here in the reproduction of a Scandinavian place of worship. Still in the Piauí, the Marvão tumulus (cf. fig. 44) is too much in keeping with Viking customs for

that, in the historical context we have described, there can be the slightest doubt as to its origin. It is an isolated rock about 15 m high, made of a single block in which a room was dug or adapted to receive air and light from an open skylight in the roof. It is entered through two doors facing each other. In the middle of the room is - or at least was in 1928 - the remains of a stone altar. Around the room there are small niches in the rock in which were placed funerary urns of the bishop of Piauí at the end of the last century,

He had a small Christian altar built in the background.

Schwennhagen arbitrarily assumes that the hill was dug by miners hoping to find some interesting vein, and that he was

It was later used as a staging post and then as a necropolis.



FIG. 44 – Túmulo de Marvão, según Schwennhagen (31).

Such an explanation does not satisfy us. At Marvão, there is no trace of any mineral of any kind whatsoever, neither on the outside nor on the inside. And, for it to have been used directly as a patch, it would have had to be naturally hollow, which is possible, but, according to geologists we consulted, highly improbable. If it were not, it would have been easier to build a stone house. On the other hand, we know that the Scandinavians often buried their chiefs in artificial burial mounds with burial chambers inside. It is conceivable that, given the abundant labour available in Brazil, they had a collective necropolis dug for lower-ranking warriors in an erratic rock in the centre of a wide plain, which attracted the eye and, to some extent, resembled traditional burial mounds.

There seems to be one of the latter in Buritizal, in the municipality of Valença do Piauí. It is a 45 m high hill, of which only a complete study would make it possible to say whether it is natural, as it seems, or artificial, located 200 m from the São Vicente stream. From the latter, which is dry in summer, a large double-leaf gate is thought to be visible, which is closed

with a chain. Up close, one realises that the entrance is actually covered with large, badly carved stones whose joints are filled with a mixture of pebbles and mud. Several legends circulate in the region about the mysterious hill, but they all agree on one point: many men died or were buried inside it. In 1928, when Schwennhagen made the

The drawing reproduced here (cf. fig. 45), no one had dared to open the burial mound. We do not know what happened subsequently. It is probably intact, protected by superstition. We will have to go and see.

Above the door in question, a plain stone slab bears "hieroglyphic letters and signs", "numerous signs, similar to those in the Bahia caves", Schwennhagen writes. However, his drawing shows only five figures, in the middle of which a footprint - although it has only three toes - is thought to be recognisable, like those used by the Vikings to mark their paths, and an indeterminate quadruped. On the right is a Celtic cross whose arms extend outside the circle in which it is inscribed.



FIG. 45 - Túmulo de Buritizal, según Schwennhagen (53).

The two other signs do not resemble anything. However indecipherable it may be, this set of signs has, in spite of everything, a meaning for us: it indicates that the burial mound was

important enough to merit an inscription to attract the attention of the passer-by. The existence of a doorway suggests not an individual tomb but a necropolis. Perhaps the signs crowning the entrance are the equivalent of a family coat of arms, incomprehensible to anyone ignorant of the rules of its composition.

Valenca seems to have been a centre frequented by the Men of Tiahuanacu. In this respect, we have two testimonies to add to the description of the hill of Buritizal. It is also to Schwennhagen, who had devoted to the region a study which, unfortunately, disappeared with all its archives, that we owe the first one, concerning a

an ancient village, located 30 km south-west of the village in question, made up of chequerboard streets and houses built of rough stones. A "Piauí intellectual", João Ferry, is said to have found "many curious and artistic objects made of smooth and polished stones". We know no more about this. The second testimony is due to Father Francisco Correa Talles de Menezes who travelled through the south of Piauí between 1799 and 1806.

and the north-eastern states bordered by the left bank of the Sao Francisco. In his work *Lamentando Brasília*, quoted by Alencar Araripe (58), he says that in the place called Varge da Serra, in Piauí, 'it is said that there is a carved rock, on the edge of the road, in which, at a good height, there is a niche inside which one can see the image of a friar sacrificing a crocodile on an altar, all made of the same stone' and that 'this rock is completely surrounded by letters and unknown characters, engraved with cinzel and piqueta'. The inhabitants of the region attribute sculptures and inscriptions to the Tapuias. Absurd, protests the good father whose style we respect: "as if these rustic people had never seen friars to carve their image, who before the Dutch did not even have tools to cut wood, so much more for stones".

## 2. The drakkar of Inhamuns

Tristão de Alencar Araripe did not limit himself, in his work(58) of 1886, to taking up accounts by Father de Menezes. He also, and above all, reproduces numerous cave drawings he had found in the Northeast, particularly in the states of Ceará and Paraíba. Those of Inhamuns, in the first of these, are particularly interesting as they are located at a point which marks one of the most important

lines of the Seven Cities portcullis.

The most interesting group for us is traced in coloured ink on the flank of a hill crowned with a round stone, taller than a man. It shows runoid signs (cf. fig. 46), with no apparent meaning, on top of a drawing which is impossible to

The image of the ship (cJ. fig. 47) is also found here, and this is a decisive element, the image of a ship (cJ. fig. 47). There is also, and this is a decisive element, the image of a ship (cJ. fig. 47), whose

The shape is very similar to that of the Seven Cities drakkars (cf. photo 14), with, in addition, the central mast characteristic of Viking ships and stylised human silhouettes in the manner of Kivik (Sweden) as seen on the kellka from Tiahuanacu (H).



FIG. 46 – Runas y monograma, en Inhamuns, según Araripe <sup>99</sup>.



FIG. 47 – *El drakkar de Inhamuns, según Araripe* <sup>(58)</sup>

Still in Inhamuns, in the fazenda of Carrapateira, Alencar Araripe found another set of drawings with runoid signs, the clearest of which we reproduce (cf. -fig. 48), without disguising the fact that outside their context they would be impossible to recognise. In the same region, to the north of Riixo Verde (Arroyo Verde) and on top of four slabs arranged in the shape of a cross, we find, next to geometric drawings which mean nothing to us, an unexpected figure (cf. fig. 49), identical to one of the rongo-rongo signs from Easter Island. It could obviously be a chance coincidence. But the fact that we have found other characters of the same appearance in Paraguay (16) removes much of the weight of this too easy explanation.



FIG. 48 – Inscripción de Carrapateira, Inhamuns, según Araripe <sup>(51)</sup>.

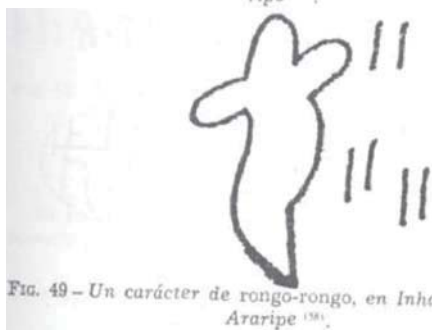


FIG. 49 – Un carácter de rongo-rongo, en Inhamuns, según Araripe <sup>(52)</sup>.

Any doubt about the origin of these inscriptions vanishes, moreover, when we observe the one that our author copied in the place called Cracará, very close to the previous ones (cf. fig. 50) We see in it strange drawings, of which the only thing we can say is that

have nothing in common with the known motifs of Amerindian art. Above these figures, however, there are two medallions (enlarged in our reproduction) containing sets of runes, perfectly understandable despite their cryptographic ligatures.

In the first one (on the left), we read, according to the standard spelling in figure 51:

thi o toa qilt tia best

The odala (o) to which the i of thi is projected and that

the group toa dominates is the ideographic symbol of Odin.

This is an ejaculatory prayer to the main god of

Norse mythology \*:

May the greatest glory reward you,

Odin, (you) who (help) us.

\* (THI: Old Norse, thi: to you. TOA: Old Norse, tjoa:

help, assist, QILT, Old Norse, gjalda; Anglo-Saxon, grildan, Old

German, gélten: pay, repay. TÍA: Old Norse, tirr; Old Saxon and

Anglo-Saxon, tír; Old German, ziari: glory, honour. BEST: Old

Anglo-Saxon, beísí; Old German, bezzisto: best. the best,)



FIG. 50 – La inscripción de Cracará, Inhamuns, con sus dos medallones ampliados, según Araripe (58).

PI:R:TRJ:9IIT:TIJ:BMHT

FIG. 51 – La inscripción normalizada del medallón de la izquierda de Cracará.

The content of the second medallion - figure 52 shows its standardised spelling - gives, in transliteration:

uik uis dui kunta

Okay, that is to say \*

Sacred place of mourning

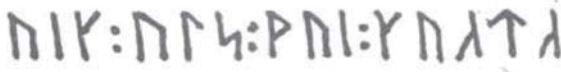


FIG. 52 – *La inscripción normalizada del medallón de la derecha de Cracará.*

The place indicated by the inscription was to be used for ordeals (judgements of God). On the one hand, its nature is indicated; on the other, Odin is invoked. Nothing could be more logical.

\* (UIK: Old Norse, vigja', Old German, vihen: to consecrate, dedicate; Old Saxon, vih, temple. ÜLS: Old German, aiso, as, from. DUI: Old Norse, tve, tvi; Old Frisen and Anglo-Saxon, íwi, Old German, zwi: two, double. KUNTA: Old German, gunt: combat).

At the site of Poco de Mulungá, still in Inhamuns, Alencar Araripe found a series of incomprehensible figures on a large black triangular stone, placed on a kind of plinth, in the middle of which a drawing stands out (cf. fig. 53), curiously reminiscent of the Ogam script of Ireland.



FIG. 53 - Una inscripción de apariencia ogámica en Malungú, Inhamuns, según Araripe <sup>(58)</sup>.

An inscription of the same type, but vertical, associated with some runic characters, is painted on a hill in the Sertão de Cratins,

also in Ceará (cf. fig. 54). Is it really an Ogamic sign? For lack of translation, we cannot be sure. Let us simply note that there is nothing unusual about this, since we know that the Vikings of Tiahuanacu had come from Schieswig via Ireland.

In the State of Paraíba (formerly Parahyba), Alencar Araripe found other inscriptions in which runoid signs abound, but which do not contribute anything new to our research. Let us limit ourselves to reproducing here (cf. fig. 55) the one from the Banabuiú estuary, between Santo Antonio and Alma, in which we can see characters similar to the ones we are tracing,

even today, the Guayakí "white Indians" of Paraguay (16). As for the famous Pedro Lavrada de la Paraíba, reproduced a thousand times, a fragment of which Alfredo Brandão(59) thought he could translate, all we see in it is an incoherent set of isolated signs. Some of these seem to be runes and probably are, but we are not certain about this.



Fig. 54 – Una inscripción de apariencia ogámica en el Sertão de Cratins, Inhamuns, según Araripe (54).

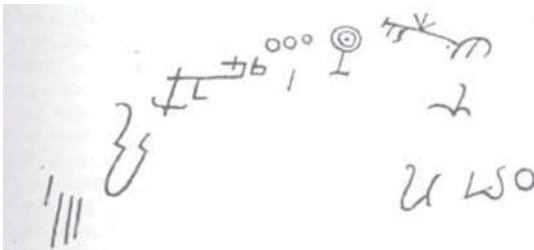


Fig. 55 – En Banabuiu, Paraíba, caracteres semejantes a los que trazan los “indios blancos” guayakies del Paraguay, según Araripe (55).

### 3. El Fenicio mirage

Alfredo Brandáo is one of the most recent victims - but certainly not the last - of what we could call the Phoenician mirage. Its origin, as we said above, is to be found in the opuscle of Onffroy de Thoron (55), who believed he could locate Ophir in the Amazon where, according to the Bible, the ships of Hiram, King of Tyre, in the service of

Solomon, they went in search of gold and fine woods destined for the temple of Jerusalem. This hypothesis, let us repeat, is not to be excluded: the Phoenicians had ships capable of crossing the Atlantic, and we know that they often sailed beyond the Pillars of Hercules, i.e. the Strait of Gibraltar. It is possible, and even probable, that currents and storms sometimes carried them to America.

These boats, very similar to the Viking drakkars, whose square sail and ruddered oar did not allow them to go against the wind. But it is not enough for a historical fact to be possible, or even probable: proof must be provided. Colonel Bernardo da Silva Ramos, whose gigantic work (60) was published in 1930 at the expense of the Brazilian state, devoted thirty years of his life to this task.

Born in the Amazon, Ramos was the owner there of huge forests of heveas that made his fortune during the decades that economists call, in Brazil, the "rubber era" and earned him the honorary rank of colonel in the National Guard. From the beginning of the century, he administered his domains, but he was also involved in archaeology. More precisely, he collected all the pre-Columbian inscriptions, or supposedly so, discovered all over the country.

country. But he also rummaged carefully in the Amazonian forest, which he knew better than anyone else, in search of unknown lithograms and lithoglyphs, and found many. Did he already have a hypothesis as to their origin? Apparently not until his trip to Greece in 1919, from which he returned in awe... and convinced that a people of such grandiose works could not have remained alien to the ancient Brazilian civilisation. But Ramos did not know Greek. One day, however, he met the rabbi of Bethlehem, a highly educated man who had no difficulty in convincing him that the Hellenes were nothing, despite their merits, compared to the Hebrews and their Phoenician cousins.

With the saintly man's "help", ORamos set about translating the inscriptions so patiently collected and, while he was at it, countless toponyms from the Amazon. Pure delirium: everything was Greek, Hebrew, Phoenician, and even Egyptian. One inscription was made up of Phoenician words with, in the middle, a Chinese ideogram. A diagonally crossed rectangle was broken down into Greek letters and translated. The name of the river Manhana ("manhá means "morning", in Portuguese) was derived from the Hebrew manah, to repel, and nah, residence... Let us not be too harsh, however, on our amateur philologist. The text of his two quarto volumes of about 600 pages each is grotesque. But his illustrations - photos and drawings - are correct. Most of the inscriptions reproduced, not to mention those whose discovery is due to the author, and these are

are numerous, they are only accessible to us thanks to an enormous work of compilation that no one, apart from him, has ever done. Let us also remember that, at the time when Ramos and his rabbi were working hard to translate these lithoglyphs and lithograms, runology had not yet taken on the importance that only a few years later began to be recognised, and that, even in Europe, and even more so in Brazil, almost nothing was known about the writing of the Vikings.

It remains, however, that Bernardo da Silva Ramos might have suspected something when he discovered, near Manaus, in the bed of a stream, the drawing of a head of a

man covered with the horned hoof characteristic of the Scandinavians and that of a cow, an animal unknown to the indigenous fauna of the New Continent (cf. fzg. 56).



FIG. 56 – Casco con cuernos y vaca en una inscripción del Amazonas, según Ramos <sup>(60)</sup>.

Instead of drawing the necessary conclusions from these images, our author found nothing better than to break down their strokes into letters (added by him in the drawings reproduced here) and to translate the words thus formed! Nor did he hesitate, on the other hand, to transpose the characters of the alphabetical inscriptions reproduced by him into Phoenician or other letters without the slightest relation to them.

Let us give an example of such a procedure. Figure 57, which we have taken from Ramos' work, represents an inscription from Lage, in the Amazon, with, underneath, its "transcription" in Phoenician and Latin characters. One does not need to be a philologist to realise that the Phoenician letters in question bear no resemblance to the signs shown. On the contrary, they belong to the runic futhark, with a late u and a w taken from the Anglo-Saxon futhorc, a fact already noted in Paraguay (16) and in Seven Cities.

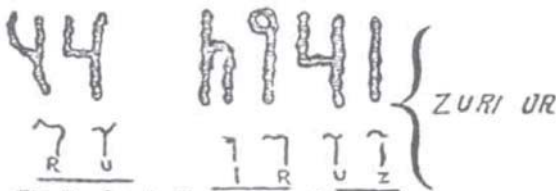


FIG. 57 – Inscripción de Lage, Amazonas, con la transliteración "fenicia" de Ramos <sup>(60)</sup>.

The transliteration, which, like all the runological analyses in this work, is due to Professor Hermann Munk, gives:

uk awki

The first word (og, in standard spelling) is familiar: "y". The second (auki, in standard spelling) means "offspring" in Norrish. It was the title used by the sons of Incas before their initiation (14). We saw, in chapter IV, that the word inka was used by the Vikings before the foundation of the second empire. The same was true of auki. The inscription, evidently incomplete, means:

and children of Incas

#### 4. Messages in the jungle

It is not our intention to reproduce here all the inscriptions found by Ramos in the Amazon jungle. Some of them, moreover, are no more than mere scribbles devoid of any meaning. Others are manifestly post-Columbian. Still others, despite a certain alphabetic appearance, do not correspond to any known writing system.

Some, on the other hand, are clearly runic, and Professor Munk had no great difficulty in translating the ones we have chosen as examples.

Near the village of Itacoatiara there is a large inscription engraved in the rock (cf. fig. 58) whose spelling is extremely irregular, like that of so many others found in Paraguay and in Siete Ciudades.



FIG. 58 – Inscripción rúnica de Itacoatiara, Amazonas, según Ramos <sup>(60)</sup>.

Its transliteration gives:

Oleg wait kile us kam

Which means \*:

Oleg keeps the boats (coming) from Kam

Oleg is a Swedish name. Kam, without significance, must be a toponymic name. Also at Itacoatiara, another lithoglyph (c:f. fig. 59) has the same characteristics as the previous one. It can be read, despite the degenerated spelling:

ulla fatho kal

That is to say\*\*:

úíía coldly grasps

\* (WALT: Old Norse, váida-, Old Frisian, walda; Old German, waltan: to keep. KILE: Old Norse, kjóll; Old German, kiel: ship. US: Old Norse, ut; Old German,uz: of, from, out of).

\*\* (FATHO (the o is doubtful): from the Germanic root -fot, to take, to have, to seize. KAT: Old Norse, kaldr: Old German, kait: cold).



FIG. 59 – Otra inscripción rúnica d'Itacoatiara, según Ramos (60).

"Coldly" here has the sense of "cold-bloodedly". Ulla is a noun, the feminine of Ull.

In Sanguá (which Ramos writes SÁngay or Sangaris, as the case may be), on the banks of the Urubú river, we find two identical inscriptions, except for a somewhat fanciful spelling and spelling, both accompanied by a male face inscribed in a triangle (c:f. fig. 60). Their transliteration is as follows:

siue gygill sith in w

and its translation \*:

Seven lost (men) are in W

W is obviously an abbreviation of a toponym known to the addressees of the message.

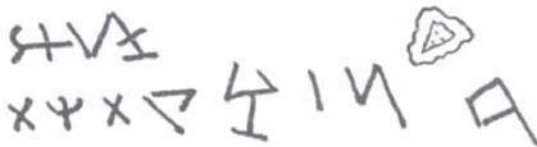


FIG. 60 – *Inscripción de Sanguá, Amazonas, según Ramos* <sup>(60)</sup>

\* (SIUE: Old Norse, sjan; Frisian, sigun; Old German, sibun: seven. GYGIL: Old Norse, geiga: to waver; Anglo-Saxon, gaegan, to get lost. SITH: Old Norse, sitje; Frisian, sitia; Old German, sizzdn: to find oneself, IN: in).

Let us mention two inscriptions of a slightly different nature, since they contain ideographic runes. It is known that the letters of the Scandinavian futhork and the Anglo-Saxon futhorc had, in addition to their phonetic value, a symbolic meaning that varied according to the region and the time. The translation of the Runic ideograms

is here, of course, subject to caution, since it implies a choice between several possible interpretations and we do not know, a priori, which tradition the engravers followed. The first of these inscriptions, found at Lages (cf. fig. 61), is classic in its spelling and therefore easy to transliterate:

h g m last

Last is the Anglo-Saxon verb "to go his way". The three preceding letters - three consonants - can only have an ideographic meaning. They bear, in common Germanic, the names *hagalaz*, *gebo* and *mannaz*, respectively. The symbolism of the Edda is in perfect harmony with the verb and is therefore very likely to be correct: *heil* (greeting), *ger* (javelin) and *mann* (man).

We have this:

Greetings, javelin man. On your way. This" let us repeat, with the reservations that any ideographic interpretation demands.



FIG. 61 – *Ideograma rúnico de Lages, Amazonas, según Ramos* <sup>(60)</sup>.

1 The other inscription of the same type is found at the banks of the Puraquequara River (cf. fig. 62). It is entirely ideographic:

k h th z g s

I.e.: *kaunaz*, *hagalaz*, *thurisaz*, *ziu*, *gebo* and *solewu*. The *thurisaz* has an abnormally simplified form. The *ziu* is superimposed on the *gebo*, which indicates a Saxon genitive.



Professor Munk proposes the following interpretation, in accordance with the Edda symbology:

Boldness helps in disaster. Tyr's

javelin delivers victory.

With reservations, of course. Ziu is the Old German name for Tyr, one of the Gods of the supreme triad of the Germanic Pantheon.

Finally, to conclude this brief survey of Amazonian runic inscriptions, let us reproduce, according to Ramos, another lithoglyph from Sanguá (cf. fig. 63).



In the midst of anarchically arranged signs that make it incomprehensible, some runes of classical design are noticeable. But

what attracts the most attention is a magnificent cross from Tiahuanacu, impossible to confuse. A new proof of the immediate origin of the white guards, who, before and during the .after the destruction of the Viking empire, they roamed the Amazon jungle or were garrisoned at their strategic points.

## 5. Scouts and soldiers

Let us repeat: we have limited ourselves here to presenting a sample of the innumerable vestiges contained in this enormous Brazilian territory, where the last unexplored areas of the world are to be found. Without even mentioning the impenetrable jungle, the Northeast, where roads are just beginning to be laid out, has so far attracted little attention.

attention of archaeologists. For this we must be grateful to Tristão de Araripe, Bernardo da Silva Ramos, Ludwig Schwennhagen and a few others for having provided us with invaluable material, even if their interpretation was highly fanciful.

On the other hand, could they, a century or half a century ago, have had a clearer view of the facts? If one considers that Posnansky(61), in 1940, attributed an age of 17,000 years to the city of Tiahuanacu, whose construction was not even finished in 1290, if one considers that the blond mummies of Paracas were only discovered in 1925 and if one takes into account that runology, even in Europe, was, prior to the

years immediately preceding the Second World War, a dead discipline in which only a few philologists were interested, the answer can only be negative. The situation has changed, now that we know that the Vikings were established, in the Middle Ages, on the shores of Lake Titicaca, had conquered an empire between the Andes and the Pacific and frequented the Atlantic coasts to which they had access, in the South, by carefully maintained roads and, in the North, by the Amazon.

What the present chapter adds to the fruits of our previous research is further evidence of the considerable extent of Brazilian territory that was traversed and occupied by the Vikings and their descendants. The Amazon inscriptions must have come from explorers, given their text. But those of the Northeast show us that the Men of Tiahuanacu were not content to sail on the Parnaíba and the São Francisco: they were firmly established in

the land stretching between these rivers and the ocean.

Occupation does not necessarily mean settlement. There is good reason to think that, in the Northeast as in the Amazon, the Vikings limited themselves to maintaining garrisons or, if one prefers, to marshalling indigenous militias, as they did even in Peru. For them, it was only a question of ensuring the safety of navigation on the Great River and, as we shall see in the next chapter, along the coasts. The case of the Piauí is different. People had to come from far away

a Seven Cities where there was probably no permanent white population, except for a few priests, but where the pilgrims, whose wives did not accompany them, were constantly renewed and often had no qualms about leaving the seed of small half-breeds.

This explains why the Men of Tiahuanacu left in Brazil only a few insignificant inscriptions and a few posts. They were soldiers, not builders, and even less literate. The climate, especially oppressive for the Nordic people accustomed to the cold of the Altiplano, was not conducive to merit. On the other hand, the Indians of the tribes subject to their authority could not in any way

to compare themselves with the Quichuas of Peru. It is enough to see how their descendants live today, those who have remained pure, in the Amazon, and those who have mestizoed, in the Northeast, to understand that no initiative could be expected of them, nor, outside their customary activities, even the slightest effort. For the Vikings of Tiahuanacu, Brazil was nothing but a colony. They were concerned with the welfare of the native population, as they were with the

The Indians did not even think of leaving monuments there, which the Indians would not have known what to do with and which they themselves did not need at all.

## VI

### The scales of the Atlantic

#### 1. The potters' island

Between the mouth of the Amazon, to the north, and the mouth of the Tocantins, to the south, lies the enormous island of Marajó, separated to the west from the mainland by a channel that joins the two rivers and receives, on both banks, numerous streams. An area of obligatory passage for the tribes coming from the Amazon, and from Guiana, and even from the West Indies, as well as for the *cjüe* coming up the coast, its indigenous population must have changed a great deal in the course of

The island has been inhabited for millennia, and many influences can still be felt when we look at its present-day remains. It is therefore not from an anthropological point of view that the island holds our attention. What is important, for us, is that it is one of the most important

richest archaeological sites in South America. For its pottery, of an appreciable technical level, reproduces motifs that are not unknown to us.

Let us observe the signs in figure 64. They were taken by Alfredo Brandão(59) from different pieces of Marajoara pottery reproduced in number 6 of *Archivos do Museu Nacional de Rio de Janeiro*. The first two are Tiahuanacu crosses. Others have an alphabetical appearance. The last one, bottom right, contains a perfect runic solew(s).

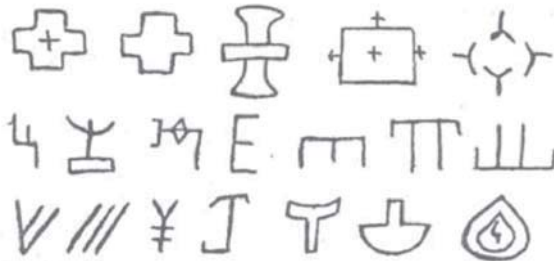


Fig. 64 – Caracteres y signos decorativos, alfarería de la isla de Marajó, según Brandão (59).

Even more striking, and more elaborate, are the two Tiahuanacu crosses found by Bernardo da Silva Ramos (60) on other vessels from the island (c.f. fig. 65, left). The first is classical, but the second is placed in the centre of a highly complex ensemble whose design is as foreign as possible to the Indian style. In the same figure, on the right, we see, according to Ramos, a Maltese cross, the same one that was one of the symbols of the Toltec white god Quetzalcoatl.



Fig. 65 – Dos cruces de Tiahuanacu y una cruz de Malta, relevadas por Ramos (60) en piezas de alfarería de la isla de Marajó.

Such a juxtaposition should not come as a surprise, since we know

that the founders of Tiahuanacu had passed through Mexico where they had been active for some twenty-two years (14). The Tiahuanacu cross, on the other hand, was not unknown in Central America. It is seen, in particular, on the cap of Huehuetéotl, the god of fire, whose statue is in the National Museum of Anthropology in Mexico,

shows us an old, bearded and eared man whose presence would be much less surprising in Peru than in the Anahuac. In the Emilio Goeldi Museum in Belém do Para, we ourselves have observed pieces of Marajoara pottery bearing signs (cf. fig. 66), of which the least that can be said is that they are of runic inspiration. Furthermore, on the neck of a vase, there is a circular inscription on the neck.

(cf. fig. 67) whose characters have all the appearance of runes. It is by no means the only one. It is only presented here as an example.

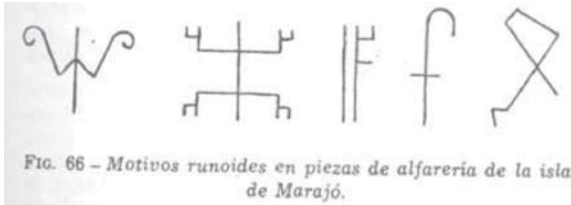


FIG. 66 - Motivos runoides en piezas de alfarería de la isla de Marajó.



FIG. 67 - Decoración runoide en el cuello de un vaso de la isla de Marajó.

Nothing more normal than that. The Tiahuanacu Vikings sailed in the Amazon. The island of Marajó was, therefore, for them, an important foothold and, logically, they had established there secure indigenous tribes, Guarani, no doubt, Arawaks, perhaps, surrounded by white guards.

For centuries,

These Indians had been in contact with the Titicaca Men and had adopted many of their customs. One of their groups, especially gifted in pottery - and it is this that makes us think of the Arawaks - had borrowed their symbols and perhaps their writing.

Once the Tiahuanacu empire was destroyed, the island, whose largely marshy land is not very attractive, lost its logistical *raison d'être*. Whites and civilised Indians abandoned it as soon as Viking ships stopped plying the waters of the delta. Sporadic flooding and permanent wetness soon erased all traces of their sojourn, except for the incorruptible pottery shards that were left behind.

the earth swallowed up little by little, but whose testimony any excavation brings us today.

## 2. Lake posts and ramparts

If, from the bay of Marajó, we go down along the Brazilian coast, we will find, about 500 km away as the crow flies, the immense bay of San Marcos, whose entrance partly closes the island of San Luis, where the capital of the same name, founded by the French in the 17th century, is located, of the current State of Maranhao. At the bottom of this

bay, 300 km inland, two important rivers converge, the Pindaré and the Mearim. The latter is navigable for at least 400 km and its ports - Arari, Bacanal. Ipixuna, Pedreiras - receive, today, an appreciable traffic. At 40 km from its mouth, the Mearim receives the Grajaú, itself fed, a few kilometres from its mouth.

above, by the waters of three chained lakes named Maracu, Verde and Assu. Schwennhagen (53) writes that there are still traces of very ancient lake harbours: "long lines of petrified foundations on top of which were the shipyards". We translate by "foundations" the Portuguese word *estejo*, an incorrect form of *estelo*, which means "a piece of wood, of

metal or stone with which something is supported". Although Schwennhagen does not specify, these foundations, since they are petrified, can obviously only be made of wood, which excludes any possibility of a natural phenomenon. Of course, the "shipyards" are only a deduction, but a logical deduction: submerged foundations can only support installations that advance into the water, i.e. at least piers. The reasoning that our author makes for the lake of Parnaíba (c.f. chap. IV, 10) seems to be valid for those of Grajaú.

300 km from the bay of San Marcos, still descending along the coast, we reach the Parnaíba delta, which we discussed at length in Chapter IV, and the Sao Domingos lake, and then, 350 km further on, in the Ceará, two lakes linked to the sea by canals of 3 and 8 km, respectively, in the second of which is located the village of Paracurú, which is probably the portulan of Seven Cities.

(cf. chapter IV, 11). Some 500 km further down the Rio Grande do Norte, the port of Touros occupies a privileged position near Cape St. Roque, the eastern tip of the coast which, beyond it, is clearly oriented towards the south. In the vicinity, Lake Geral would also, according to Schwennhagen, have sheltered a port of the kind mentioned, as, further south, Lake Estremós, with its "ancient

embankments and underground ones". These two lakes, adds our archaeologist, are linked to the sea by canals of 10 and 11 km respectively.

If the facts are accurate - we did not have the possibility of verifying them, but Schwennhagen was, as we have said, a scrupulous observer - the Vikings possessed, on the Northeast coast, between the Amazon and Cape San Roque, and further south, a chain of lake ports, separated from each other by a distance of 300 to 500 km, which represents, for drakkars, two or three days of navigation.

They found there not only safe moorings, as in the fjords of their ancestors' homeland, but also docks where they could, if necessary, repair their ships. These facilities involved a certain intensity of maritime traffic which, as we shall see, extended much further south.

The traces of these ports are not the only traces we know of the presence of the Tiahuanacu Men on the coasts of the Brazilian Northeast. We have already mentioned the cemented walls of Tutóia, at the mouths of the Parnaíba. Schwennhagen points out other ruins of the same type discovered, in the Marañon, on the peninsula which is located

in front of the city of São Luis and on the island of Troína, "where navigators can still see today large stone blocks that come from the walls of a high fortress". Similar ruins have also been found on the extreme tip of the Camocim peninsula in Ceará, 100 km from the mouth of the Parnaíba, whose post-Columbian origin has not been established. Moreover, if the French, the

If the Dutch or the Portuguese had built stone fortifications on these coasts, they would only have been able to do so from the 17th century onwards, and time would not have been enough to destroy works that their permanent usefulness would have led them to maintain with the utmost care.

### 3. The "White Man's Way

We have to descend seven degrees south to find, on the coast, other traces of the pre-Columbian whites. They do not relate to anonymous navigators, but to Father Gnupa, that Catholic priest who came, about 1250, from Normandy to Brazil, in whom the Portuguese and Spanish missionaries wanted to recognise the Apostle St. Thomas. We recount elsewhere (16) his eventful journey through the Guayrá, Paraguay and Peru. But we shall confine ourselves to a brief mention of his itinerary along the coast of Brazil, as it is beyond the scope of our subject. It is now time to return to this last point in detail.

It is to the first provincial of the Society of Jesus in Brazil that we owe the earliest reference to the religious whom the indigenous traditions called Pay Zumé. In a letter addressed to his superiors in 1549 from San Salvador de la Bahia de Todos os Santos, a city better known as Bahia, although its official name has not changed, Fr. Manoel de Nóbrega(62) wrote: "As by tradition from one to another, the natives of Brazil have preserved the memory of the Apostle St. Thomas having preached there, and that the people of the village called St. Vincent, which is at the beginning of Brazil (in the south), said that this Apostle had taught them even what to eat without risk of death, and that it was said to be true and on everyone's lips from some annals to others, that once those barbarians were so angry with a disciple of St. Thomas that they threw arrows at him and shot him with arrows. Thomas that, throwing arrows and darts at him, they tried to kill him;

And it happened that without reaching the disciple, darts and arrows were turned against the murderers, and the arrows and darts hit the target of their cruelty better than the crossbowmen hit the target. And those of Erasil show the footprints of this holy Apostle very marked on a high rock.

Three years later, Father de Nóbrega returned to the subject: "The Brazilian natives have news of Santo Tomé, whom they call Pay Zumé; and it is a tradition received from their elders that he walked in these regions, and the footprints of this holy Apostle are said to be seen next to a river. To confirm this, I went there in person and saw with my own eyes four deeply imprinted footprints of men's feet and toes; they are sometimes covered by the water when it rises, and they say that they were imprinted there when they wanted to attack the saint, who, fleeing from that place to free himself from their hands, the current stopped, giving him room to pass on his bare feet and go to the Indian. It is also said that the arrows that were shot at him turned against the assailants, and

that the woods through which he passed opened up of their own accord, the trees bending down to give him passage. And lately, that he promised them that he would visit them again in some time.

Accounts of this kind can be found in the correspondence and works of all the missionaries who, in the 16th and 17th centuries, gave their testimony on the customs and beliefs of the natives. Yves de Evreux(63) who, in 1613 and 1614, travelled through northern Brazil. As others were doing at the same time in Peru

-The French Capuchin recognised in Pay Zumé as Saint Bartholomew and not Saint Thomas, whom the French Capuchin recognised in Pay Zumé. This is how he tried to convince a chieftain of Marañen: "and choosing Saint Bartholomew, I showed him, saying: here, here is that great

Marata who came to your country, of whom you tell so many wonders that your fathers left you by tradition. It was he who carved the Rock, the Altar, the Images and the Scriptures which are still there and which you have seen". Which, it should be said in parenthesis, shows that in the 15th century there was still, in the region, a monument and some inscriptions that both the Indians and the good father attributed to the

mysterious

pre-Columbian evangeliser. St. Thomas or St. Bartholomew, these are nothing but missionary fantasies, or the expression of an abusive zeal. There is no doubt about it, however: in Brazil, as in Paraguay

and Peru, Pay Zumé had left many memories in the memory of the natives. Lozano (M): "On another beach in the bay of Todos los Santos, two leagues from the city of San Salvador, the capital of Brazil, in a place called Itapuá, there is another footprint of a man, imprinted in hard stone, which all the Brazilians revered.

when they pass by that place, because they believe it belongs to the apostle himself.

"Within the bar of the same bay, there is another stone, on which the saint left the stamp of two other feet engraved in its substance, and at a distance from each other, which requires the proportion of the steps of one who is walking. The tradition derived from fathers to sons is the same that is found among the Indians of the other captaincies of Brazil, and for that reason they now call that place Santo Tomé, from whom the saint was born.

The first Brazilians, the inhabitants of the Bay, told in particular that their grandparents, exasperated one day by the novelty of his doctrine, wanted to lay hands on him to seize him; but the saint withdrew to the beach, opening a path through a mountain so rugged that it was impossible for them to follow him, and they saw him walk along the

sea, leaving their designs frustrated and by memory, their feet stamped on stone softer than their hearts.

"No less prodigious is the road of solid and pure sand which, in the recess of the Bay of All Saints, goes half a league into the sea, and it is a tradition that Saint Thomas miraculously made it, when, preaching in that bay, the Indians of that place mutinied against him, and fleeing from the fury of their

The sea suddenly raised that path, where he passed on foot in sight of them, covering the beginning of it with water, so that the gentiles could not follow him, who on the beach were no less furious than astonished by such a marvellous wonder, And henceforth they called that miraculous path Maraipé, which in the language of Brazil means white man's path, as it is called until now, and as they surnamed Saint Thomas, because until then no other man of his colour had been brought to their country."

Footprints, as we know (16), are the signs used by the Vikings to mark their paths. Fr. Gnupa had not traced them, but followed them. This is proved by the fact that in Bahia, as in St. Vincent and other places, the footprints were directed towards

towards the sea from which, according to the testimony of the natives, the Norman priest came. As for the "white man's road", this must have been

of a breakwater or a pier built in the waters of the bay to delimit a port or serve as a mooring. Of course, we cannot be sure of this, but it is the most logical hypothesis. The bay of All Saints, enclosed by Itaparica Island, is one of the most sheltered in the world. But it is immense, and the effects of the wind are felt there. The Vikings must have settled there.

one of their most important bases, with a dock where their small boats would be well protected from the wind and waves. Indigenous traditions seem to indicate that they did not use a natural shelter for this purpose, but built a jetty, the foundations of which were still standing in the 17th century.

There is or was, it seems, even more tangible evidence of Viking settlements in Bahia. We read, in fact, in the Proceedings of the International Congress of Americanists, which took place in Brussels in 1879: "As for Brazil, there is nowadays talk of Scandinavian colonies, which would have been established there by Icelandic or Greenlandic travellers. In this connection, Moosmüller says: "Some authors believe that the voyages of the Normans extended as far as Brazil. Although this opinion cannot be proved by written documents, it is not impossible; for it could not be admitted, as Éastian (23) says, that these Scandinavian heroes, who made war on the emperors of the Franks and Byzantium and conquered kingdoms; for whom the Mediterranean was too narrow and, already in the early centuries, visited the

Canary Islands; that these heroes would have stopped halfway in America where they only had to fight naked Indians and would not have gone further south, where the magnificent tropical vegetation should excite more and more their thirst for discovery.

"This thesis is also confirmed by findings in Brazil. Dr. Lund from Lagóa Santa found a stone plaque with runic inscriptions in the vicinity of Bahia. Although the plaque was broken, he was able to decipher some Icelandic words on it. On searching, he found the foundations of houses, which closely resemble the ruins that still exist in northern Norway, Iceland and western Greenland". The following reference is given in note: Moosmüller, O.S.B., *Europder in Amerika vor Colombus*, Regensburg, Manz. p. 190.

Bastian's reasoning is valid, even if, as we now know, the Vikings in Brazil were not Norwegians. But the material evidence mentioned in Brussels would certainly be much more important for us. It has been in vain, unfortunately, to have searched and had searched, in Germany, in France, in Argentina and in the United States.

in Brazil, the work of Moosmüller of which nobody knows anything: it does not appear in the catalogue of any public library. We have had no more luck on the side of Peter W. Lund, the Danish anthropologist who, between 1835 and 1844, discovered and studied the Man of Lagóia Santa in Brazil. We have read his works, published in Portuguese: not the slightest mention of the discoveries attributed to him. The information to which we have been able to access is not even mentioned.

Or was it a mystification like the one to which Gravier (65) fell victim, when he recounted, with precise names and dates, but also with the necessary reservations, the discovery of the non-existent Viking tomb on the Potomac? We do not know. For the fact is that no one, after the Brussels congress, seems to have had any news of the plaque or the foundations in question. It would be extremely interesting to know what to make of it, even if there is not much hope of finding, if confirmed, traces of a village which, in an overpopulated area, would have had, in

more than a century, more than long enough to disappear.

#### 4. La Roca de la Gávea

Further down the Brazilian coast, ten degrees south of Bahia, we find the deep Guanabara Bay, at the entrance to which Rio de Janeiro and Niteroi face each other. To the south of the former capital, the well-known beaches of Copacabana, Ipanema and Leblon are staggered from east to west, and then, at the foot of a mountain range covered in lush jungle, the beaches of Sao Conrado and Barra da Tijuca. The mountain range in question is dominated by a bare rock that extends it like a sort of raised spur and is known by the name of Pedro da Gávea. The north wall of this rock, as seen very clearly with the naked eye from the Boa Vista mountain range that faces it, has all the appearance of a human face (cf. photos 27 and 28). Two caves

They form their eyes and have pronounced superciliary arches. The nose, whose septum separates, as it should, the eye sockets, is slightly aquiline and very pointed. A horizontal indentation marks the correct place for the mouth. A full beard covers and extends the cheeks and chin, while an ogival-shaped cap or helmet seems to be placed, without any continuity, on the

straight front. On the west wall, at eye level, a large rectangular doorway is carved into the rock, obstructed by a block of stone that closes its entrance and which no one, so far, has tried, at least successfully, to dislodge.

On the cap - or helmet - there are several series of engraved signs, the main one of which, at mid-height, is particularly visible. The existence of the latter has been known since the beginning of the last century and, as early as 1839, the Historical and Geographical Institute appointed a commission to study it, made up of Manoel de Araujo Porto, a member of the Institute of History and Geography.

Alegre and J. da Cunha Barboza, whose memory initiated a controversy that has not yet been settled: was it an inscription sculpted by the hand of man, or mere traces, due to erosion, whose regular alignment could only be the result of some whim of nature? Prudently, the authors of the document refrain from pronouncing: "The commission does not despair of the glory, which awaits the Historical and Geographical Institute, for the discovery of the same monuments; nor of the hope of seeing a Brazilian Champolleon (sic) appear in its midst, that Newton of Egyptian antiquity or Cuvier of the Nile, so that the beacon of his inquiring genius may illuminate this so obscure part of the primitive history of our Brazil; and so that it may one day contemplate that monument as Anaxagoras the sun, or also, as

Pythagoras, to see in that rock an inscription engraved by chance and time, or an indication, due to the cihzel of man, left for generations to come". The style is well worth the quote...

It was not until 1920 that the first correct survey was carried out of the signs, which are on average 2.50 m high and which, over a distance of about 30 m, form a line which is irregular in both height and depth (cf. fig. 68).

Bernardo da Silva Ramos, as meticulous as usual, to whom we owe it, could not, of course, limit himself to this remarkable work: he also had to translate an inscription which, not having the slightest resemblance to Greek writing, must be Phoenician. Thus he produced a text which does credit to his imagination: "Tyre Phoenician Badezir Badezir the first-born of Jethbaal". Ramos, however, was not so sure of himself: "In

on the assumption that we had not faithfully interpreted this inscription, we have the consolation of having - well spent our time stimulating, thanks to our modest research, those with the required competence, who will forgive us our opinion". The result was very different: for fear of ridicule, no one else, to this day, has dared to make the slightest allusion to the Pedro da Gávea, except to express, in a few words, the scepticism of which Ramos himself had set the example.



FIG. 68 - La inscripción de la Pedra da Gávea, según Ramos <sup>(50)</sup>.

The study of the signs in question is, moreover, extremely delicate. The wind and the rain, with their tropical violence, hit the rock head-on, and it cannot be ruled out a priori that both the face and the aligned lines are the product of erosion. One detail, however, seems to contradict this explanation: the vertical lines of the signs widen downwards. Such a phenomenon is characteristic of an action of

the rain which, sliding along the smooth rock, finds an indentation which, instead of gradually diminishing, as is usually the case when it is due to erosion, is suddenly interrupted. The water accumulates at the point where the stone, cut horizontally by the engraver's cinzel, offers it a resistance that the artificial vertical line did not. It then bounces and overflows to the right and left, thus widening the indentation. Some experiments we have carried out have fully confirmed what we have just said. Hence a working hypothesis: the signs on the Roca de la Gávea constitute an inscription, battered by the elements.

However deformed they may be, these signs, which, in the context of this hypothesis, become characters, have a clear runic appearance. We also knew(16) that the Vikings frequented the southern coast of Brazil and that their footprints had been found at Cabo Frio, a little north of Rio de Janeiro. It was evident, moreover, that the Guanabara Bay was, for their drakkars, the

The most secure shelter between Bahia and San Vicente (Santos), one of the ports at the end of the Caminos Mullidos which, from Tiahuanacu, led to the Atlantic (16). Everything, then, seemed to indicate that the Gávea inscription was just another milestone on a maritime route that we already knew. But it had to be proved, which only a translation could allow us to do.

The task was not an easy one. On the one hand, erosion has deformed most of the characters, attenuating some of their lines and, more seriously, adding others that could be taken for letters or modifying the real ones. The outline of these parasitic lines, it is true, is less marked than that of the primitive characters, but this fact could be due precisely to the rain and the wind. On the other hand, as we have already said, the language of the Vikings in South America was not pure Norwegian, but a German-Danish dialect of which no dictionary exists. Professor Hermann Munk worked for three months on the Gávea inscription. He succeeded in restoring its correct spelling (c.f. fig. 69) and then transliterated it without encountering any difficulties other than two groups of linked runes: those corresponding to es in the penultimate word and us in the last word (c.f. fig. 69) and those corresponding to us in the last word (c.f. fig. 69).

tima:

*en hinli fill eikhila sithil esk kius*

FIG. 69 – La inscripción de la Pedra da Gávea, restablecida y normalizada.

Once this result was achieved, translation became relatively easy \*:

Near this rock, numerous oak planks for boats deposited on the coarse sandy beach (or: pebbles).

Esk, in the known Germanic languages, refers to a cultivated field. Here, no doubt, it takes on the sense of a flat expanse and, more precisely, given the word kius (coarse sand, pebbles) which follows, that of a beach.

\* (EN: in, near .de. HIN: from the Germanic root hi; Old Sa-

jon, he; Anglo-Saxon, he, J^ims el, he. LI: Old German, Íei, ro-

ca, stone. FILL: Old Saxon and Old German, filu', ancient

Nordic, fjol: a lot. EIK: Old Norse, eik: oak. THILA: Old Norse, thilja, ship's bottom board. SITHIL:

Old Norse, sitja', Old Frisen, sitia; Anglo-Saxon" sitian: to sit. (From the same root: Old Norse, s.etja, old

Frisian, seít; Anglo-Saxon, sellan: to sit, to put). ESK: Gothic,

atisk; Old German, ezzisc: field. KIUS: Germanic, fcisa; Old

German, ksil', Anglo-Saxon, císi, ceosil: coarse sand, gui- jugs).

Professor Munk attributes to the results of his philological analysis

-spelling, transliteration and translation - a degree of certainty of 80%.

% Reasonable doubt could therefore only arise in this respect if the meaning of the inscription had no plausible connection either with its presumed authors or with its location. This is certainly not the case. Nothing could be more logical than a plank depot established by the Vikings in the vicinity of the most suitable place, between their two bases of Bahia and St. Vincent, to land and to repair their ships. For the Bay of Guanabara has the characteristics of both a safe mooring and a lake port of the kind mentioned above. The inscription seems to indicate, however, that, at least at the time it was engraved, the Men of Tiahuanacu had no fixed establishment in an area that was only a place of accidental refuge for them: no shipyard, only a deposit of planks that could be used in case of need and carefully hidden. The word thila is very clear: these were not just any boards, but pieces of wood destined for the hulls of ships. Of course, eik, oak, does not necessarily refer to the

European tree that bears this name, but probably to a local wood of similar characteristics, which

the South American Vikings used for their shipbuilding. There was a lot of it in the Brazilian forests in general, and in the Gávea, Boa Vista and Tijuca forests in particular.

Logical in terms of its content, the registration is therefore not without its problems. Firstly, that of its location. The Gávea Rock is clearly visible from the sea. Its shape and height made it an ideal point of reference for ships sailing along the coast. It is conceivable, therefore, that the Viking 'nautical instructions' may have marked it in this way. But in such a case the inscription itself seems superfluous, since

A landmark only makes sense if its recipients know what it indicates. On the other hand, the north wall of the Rock overlooks the Boa Vista mountain range and can only be seen from several inland points, which were difficult to reach at the time. The closest one - the Pedro, Bonita - where curious concentric circles are engraved on the ground - is still there today. It is hard to understand, at first glance, that a "signpost" intended for seafarers is located at such a point that its inscription can only be read after several hours of walking in the mountains. The sum of these two difficulties suggests an acceptable explanation: the inscription did not respond to a utilitarian intention, but to the previous existence of the face sculpted by the wind and rain on the north wall of a rock that was of primary importance to the seafarers. Let us try to put ourselves in the place of the Vikings who were in charge of establishing, in the Guanabara Bay, a maritime support point and of storing there the planks indispensable for the repair of the ships. They go into the neighbouring forest to choose and cut down the trees they need to carry out their task. The local Indians, with whom they have the best of relations, the same Indians whose descendants will, a few centuries later, become the first to be killed by the Guanabara Indians.

By coincidence - the allies of the French against the Portuguese, they provide them with guides and axemen. One fine day, they are led to Pedro. Bonita or Boa Vista and find themselves in front of a gigantic Viking face: Aryan features, bushy beard, ogival helmet. The face of Odin, perhaps, who was waiting for them. A Sign, at any rate.

Among these carpenters, there is a rune engraver. He decides to leave his mark on the helmet of the god. The Vikings climb up the rock: it is easy to do so, by the eastern route, as a plateau reaches the height of the front of the image. The engraver is lowered, on a board supported by four ropes, along the rock and begins to work. What is he going to write? He is not a priest, nor a scald: just a craftsman.

Quite simply, he is going to leave an indelible trace of the mission he and his companions are accomplishing. He is in no hurry: the ship that is due to come for the team will only arrive in a few weeks' time. Or a few months. One last point remains to be clarified. The inscription

mentions a beach of coarse sand (or pebbles) where the tablets prepared by the group to which our rune engraver belonged would have been buried. "Near this rock", the text specifies.

The beaches located at the foot of the Gávea mountain range - Sao Conrado and Barra de Tijuca - are made of fine sand and the only beach on the coast is the one with the highest number of sandy beaches.

of Rio de Janeiro and the surrounding area, where there are pebbles, is the small Praia Vermelha, at the foot of the Sugar Loaf, several dozen kilometres from our mountain. Too quick a deduction might lead us to think that the Gávea inscription, as Professor Munk translated it, does not correspond at all to the geographical reality. This would be wrong. Nothing is more changeable than a beach, especially when it is located at the foot of a mountain massif. It is quite possible that the beaches of Sao Conrado and Barra da Tijuca would have been different six or seven hundred years ago than they are today. Otherwise, the expression "near" is imprecise and does not necessarily mean "at the foot of". The pebble beach could very well be in Guanabara Bay itself, where it would be futile to look for it today, since the coastline has long since lost its natural course. This is the most logical explanation. Evidently, the Vikings used, for mooring and repairing their ships, the incomparable shelter offered by a well-protected body of water, and not the beaches of Gávea, where the great ocean waves break. If our interpretation is correct, the Rock, let us not forget, was not a signpost at all, and the location of the inscription was determined by the "miraculous" whim of nature, and not by the intention of informing the captains of damaged ships, who must have known exactly where the deposit of planks in question was located.

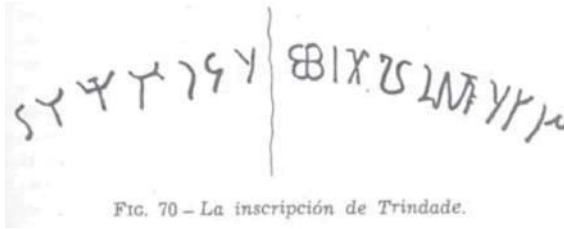
## 5. The wonder of gold

At 150 km as the crow flies, south-southwest of Rio de Janeiro, along the coast, you reach the bay of Ilha Grande, at the bottom of which is the fishing and sporting port of Angra dos Reis, one of the best anchorages in Brazil, well protected by the island which gave its name to the gulf. On the shore of the latter, near the small town of Parati, lies the old village of Trindade. In the vicinity, on top of a high ravine, two of our collaborators have been working in the area.

rators found a Viking inscription. Jean-Francois Mongibeaux and Jean-Pierre Bouleau had been working for a year in Paraguay, where a difficult expedition had taken them to the rock shelters of Cerro Guazú, which constitute the largest runic ensemble in the world (sixty-one translated inscriptions). In February 1974, they had gone to Rio de Janeiro to attend the Carnival. There, an architect from São Paulo, with a predestined name, as we shall see, Mr. Goldstein, told them about two inscriptions, found near Trindade during a hunting trip, which seemed to him to be composed of runes. Abandoning samba schools and batucadas,

our two collaborators rushed to the indicated place. After a 12 km walk up the mountain, they found one of the marked rocks.

This is a large stone block in the shape of a prow bearing a lithoglyph about 50 cm long, cut into two unequal parts by the angle formed by the rock. The characters, 10 to 15 cm high, are very clear (cf. fig. 70), although they are often deformed, as in almost all lithoglyphs.



parts, in South America. The transliteration did not, however, offer insurmountable difficulties, despite some groups of linked runes:

sam tal ik abbi gullles takn

Which means \*:

I also tell of the wonder of gold We will never know what wonder the Trindade rune engraver was referring to. But the inscription is enough to establish that the Vikings probably frequented the bay of the Big Island and, in any case, that one of them was a Viking.

his ships made a prolonged stopover there.

\* (SAM: Old Norse, samr, same', Old German, sama, samo: also, likewise. TAL: Old Norse, teija', Anglo-Saxon, tellen: to tell, narrate, inform. IK: Old Norse; ik, me. ABBI: Old Norse, af; Anglo-Saxon, of; Old German, aba; de; Old Norse, bi: in; Old German and Anglo-Saxon, bi, around. GULLS: genitive of GULL: Old Norse, gull: gold. TAKN: Old Norse, teikn; Gothic, tedkna; Anglo-Saxon, toen, Old German, zeihhan: (sign of) prodigy).

## 6. The Danish Coast

From the Tiahuanacota symbols on the island of Marajó in the Amazon delta to the runic inscription of Trindade, passing through the remains of walls and lake ports in the Northeast - not to mention the Salt Stones of Parnaíba, described in Chapter IV -, the White Man's Path in Bahia and the Gávea Rock, we have recognised a series of landmarks on the maritime route that led from

the mouth of the Great River to the Gulf of Santos, where chronicles report "footprints of the Apostle", and further south still. Some of this information was given to us by Schwennhagen, but we have not been able to verify it. Others, on the other hand, are due to the research we carried out with the help of our collaborators at the Instituto de Ciencia del Hombre in Buenos Aires. These are

The latter are by far the most important, since, thanks to them, we have been able to identify the navigators to whom we owed them. It was logical to think that they were the Men of Tiahuanacu. But it had to be proved. The Gávea and Trindade inscriptions, even if the translation of the former is only 80% certain, have enabled us to do so, without the slightest doubt remaining.

As we already know (16), the Vikings used the Gulf of Santos and Santa Catalina Island as their maritime bases in the south, where the two branches of the Peabiru, the "Mule Road" that came down from the Altiplano, reached. Between these two ports stretched the coast of the Guayrá, which, on the Vulpus globe (16), built in 1542, bears the name of the "Guayrá".

the significant name of Costa Danea, Danish coast in the Latin of the time. We also now know that they used the river route of the Amazon and that they had permanent establishments - if not Seven Cities - in the Northeast of Brazil. We were able to establish, on the other hand, (16) that one of their ships had gone to Europe in the middle of the 13th century and returned, and that its passenger, Fr Gnupa, had followed the coast as far south as Bahia to St Vincent.

(Santos). Therefore, the Tiahuanacu Men sailed between their Atlantic bases in the North and those in the South. Accidentally? We are no longer allowed to suppose it: the deposit of tablets mentioned in the Roca de la Gávea would be enough to indicate a traffic of some importance.

It was probably first and foremost a coastal navigation, and there were several reasons for this. On the one hand, to get from Tiahuanacu to the island of Marajó and Siete Ciudades, it was first necessary to cover, before reaching the Amazon, some 2,000 km of the rough roads that would later become the Inca Royal Roads: the southern route might have been easier. It was undoubtedly easier during the rainy season, when the turbulent waters of the Great River, whose level was rising, could be more difficult.

Several metres long, they carried huge submerged logs that constituted a serious danger to light vessels such as drakkars.

On the other hand, for ships whose square sail made them incapable of sailing against the wind - and they could not, of course, row for thousands of miles - it was relatively easy to reach Europe from the southern ports, but the return route ended at the mouths of the Amazon. The winds and currents therefore imposed a triangular course. However, we have only one record of a single transatlantic voyage, but it leads us to believe that there were many more. From 1250 onwards, Norman ships regularly went, in the greatest secrecy, to the Amazon to look for logs of Brazilian timber, as evidenced by the customs tariffs of Dieppe, Caen and Harfleur (le). It is highly improbable that their cousins in America contemplated their comings and goings without, from time to time, the irresistible desire to return to the road that had once led them back to Europe. But to do so, they had to set off from the ports of the South. For they had to continue sailing in their drakkars, whereas the Normans were already using much more manoeuvrable caravels.

European ships probably sometimes went as far south as the Guayrá, as Paulmier de Gonneville's voyage to the Guayrá in 1503 seems to indicate, albeit via the African route. Their commercial interests could have induced them to do so, or simply, during the bad season, the desire to follow a more favourable route than the one starting from the Equator.

Whatever the latter problem may be, it is certain that many ships, before the Portuguese and Spanish conquest, skirted the Brazilian coast, calling, when circumstances required it, at ports and bays where their captains knew they would find not only shelter but also the "logistical" support they might need. The "Danish Coast" did not extend only along the beaches and ravines of the Guayrá: it went as far as the mouth of the Amazon, thus linking by sea the two Atlantic outlets, land and river, of the Tiahuanacu empire.

## VII

### Vikings and Normans

#### 1. The balance of an investigation

In the year 967 AD, some seven hundred Vikings of both sexes disembarked from seven drakkars on the coast of Mexico. Twenty years later, the Jari Ullman returned from the sea, abandoning those of his men who had united with indigenous women and bore them mixed-race children. From his brief sojourn in Anahuac and Mayan country, there remained a solar mythology, a political organisation, moral values, scientific and technical knowledge and numerous Danish, German and Anglo-Saxon words that the Indians still used at the beginning of the last century.

Crossing the plains of Venezuela and the Bogotá plateau which still bears the name of Kondanemarka - Royal Danish Mark - the Vikings reached the Pacific, built wolfskin ships and descended southwards, but not without conquering a fiefdom, in passing, in what is now Ecuador. They finally settled on the shores of Lake Titicaca, a true inland sea of the Andean Altiplano whose climate, cold as they liked it, was not, however, as harsh" as it is today, and began to build their capital, Tiahuanacu, there. Thanks to the support of the Aymara, at first, and later of the Quichua, they conquered, organised and civilised the enormous territory which, between the Cordillera and the Pacific, stretches from Valparaiso in Chile to Bogota in Colombia.

By 1290, however, the insurrection of Diaguita tribes in northern Chile put an end to the First Peruvian Empire. The whites were defeated in successive battles, the last of which took place on Sun Island in the middle of Titicaca. Ten years later, some survivors of the slaughter that had resulted from such a defeat, retreating into the Apurimac mountains, descended on Cuzco and, rallying loyal tribes, founded the empire of the Incas - of the Descendants - whose first ruler was Manko Kápak.

This great journey of the Sun God (14), we had reconstructed its itinerary and chronology over a quarter of a century of research, without saying or publishing anything before we had solid data. Our first work on the subject was, however, still somewhat theoretical. The anthropological study of a tribe of "white Indians" in Paraguay, made up of degenerate Nordic people and slightly

The fact that they had been interbred for two or three generations enabled us to obtain the tangible evidence we had hoped to find one day. Excavations at the site of one of their ancient villages and a survey of a man-made rock in the jungle provided us with it: runic inscriptions, some of which we had hoped to find one day.

The Scandinavian symbols, a magnificent image of Odin, a rock portulan indicating the most important geographical points in the region could be translated without difficulty.

The Yvytyruzú rock had all the characteristics of a posta. But a posta is a road. Thanks to the indigenous traditions, collected by the first missionaries

Spanish and post-Spanish, we were able to reconstitute its layout, from the Altiplano to the Atlantic. The accounts of the arrival in America around 1250 of a mysterious evangeliser, Father Gnupa, enabled us to pinpoint the origin of the Christian elements whose remains are still to be found in Tiahuanacu.

The Titicaca Men - especially the statue of the Friar, a copy of that of an apostle in the cathedral of Amiens - and the South American cartographic data that were known in Europe long before Columbus. The Men of Titicaca,

In the mid-Xin century, they had re-established contact with the old world. One of their ships had probably reached Denmark and probably Normandy, from where it had brought back a Catholic priest. It was around this time that the customs offices of Dieppe, Caen and Harfleur regulated the import of Brazilian logs, which could only come from the Amazon. With *The Agony of the Sun God* (16), the fruit of our research was no longer a theory, nor even a thesis: it was history.

Logic would not allow us to stop at such a good road. If the Vikings of the Altiplano had built, thanks to an extremely ingenious procedure, a land communication route linking their capital with their maritime bases of Santos and Santa Catalina, they had to use the incomparable fluvial route of the Amazon. This was the case, as we saw in the pages

earlier ones. Numerous traces of their presence and that of their descendants - including the famous Amazons - who took refuge in the jungle in 1290, still survive in the Amazon and the Guianas: blond, blue-eyed Indians, translatable runic inscriptions and, above all, the extraordinary *Extérnateme de Siete Ciudades* that we had the satisfaction of surveying and identifying.

From the mouths of the Great River to the island of Santa Catalina, the Brazilian coast stretches out, welcoming, and we knew that Fr Gnupa had been along it, so the Vikings were familiar with it. So the Vikings were familiar with it and frequented it with some regularity? Everything led us to think so, and we provided evidence of this. For material reasons, it was not possible for us to personally verify those we owe to Schwennhagen (53) and we tried in vain to confirm those whose discovery is attributed to Lund. But the runic inscription of the Pedro da Gávea, above Rio de Janeiro, and that of Trindade, translated by Professor Munk, would suffice to establish the existence of a continuous maritime traffic.

The map of the Tiahuanacu empire is now complete: between the Cordillera and the Pacific, a territory densely populated by Aymara, Quichua and other tribes, which the Incas were to reconquer slowly from 1300 onwards; to the south, along the Caminos Mullidos, and to the north, along the Amazon, access routes to the Atlantic, guarded by Guarani and Tupi troops framed by whites; further north, the Orinoco, entrusted to the Arawak Guard of Honour; to the east, the coast

In the interior, between the Parnaíba and Bahia, the huge mining region across the São Francisco, some of whose usefulness to the Vikings is still mysterious, with, to the north, the pilgrimage site of Siete Ciudades (Seven Cities). All this was firmly in the hands of some 40,000 Norse, at the price of a dispersion that was the cause of their defeat of the Isle of the Sun.

## 2. The origin of the Vikings of Tiahuanacu

Our Brazilian discoveries fully confirm a conclusion that we only mentioned, in passing, in our previous work: the one concerning the immediate place of origin of the "Tiahuanacu" Vikings. We already knew, thanks to the philological analyses of Brasseur de Bourbourg and Vicente Fidel Lopez (14) that the language they spoke included words from Norrish - the ancient

Danonorwegian - and Old Low German. The inscriptions from Paraguay - those in our last work and the sixty-one from Cerro Guazú, which have not yet been published - and those from Brazil provide us with complementary evidence. They also allow us to make it clear that it was not a mixture. In fact, we find in

they are few words which are frankly Norwegian or frankly German. Almost all the terms used are close in form to one or other of the languages in question, but very few belong to them, and some come directly from an Indo-European root. The crews of

Ullmans came from Schieswig, then, but they were not made up of distinct Danes and Germans: they all spoke a local dialect, somewhere between Norwegian and Low German.

In Brazil as in Paraguay, on the other hand, the inscriptions are written with runes belonging not only to the Scandinavian futhark, but also to the Anglo-Saxon futhorc, not to mention some archaic letters. The mixture of signs from the old futhark, the new futhark and the dotted futhark is in itself nothing to be surprised about. The runic "alphabets", in fact, do not

were fixed like ours: they varied with the time and the region. The tenth century, moreover, was a transitional period during which the three main futharks, and many others still, coexisted in Scandinavia: no academy imposed the use of one rather than the other. Futhorc, on the other hand, came into being when, under the influence of the Vikings who occupied much of England - the Danelaw - the Anglo-Saxons began to use runes. Like modern English, and even more so, their language was rich in phonetic nuances and they had to invent new signs to express them. Thus, the old futhark has twenty-four letters, some of them with several

forms, or thirty-five characters; the new futhark, sixteen letters and twenty-four characters; the dotted futhark, twenty-eight letters and the same number of characters; while the futhorc has thirty-three letters and fifty-seven characters (16). In Brazil, we find twenty-one letters, of which four belong to the futhorc, and forty-six characters, not counting the inverted and left-facing characters. This means, on the one hand,

that the South American Vikings, whose dialect must have contained sounds that none of the Futharks could express, must have composed, with elements of different origins, an "alphabet" of their own; and, on the other hand, that they knew the Futhorc, since they had not come directly from the Schieswig, but from the Danish possessions of Great Britain.

This phonetic necessity does not, however, exclude a certain amount of confusion. Let us not forget that the Vikings who landed in Mexico in 967 were neither scalds nor engravers of runes, but sailors and soldiers. Some of them could read and write, of course, but even they could still handle

The oar and the sword are more easily and willingly used than the chisel or the paintbrush. With a few exceptions, the inscriptions in Brazil are graffiti traced for circumstantial reasons, the correctness of which must not have been of great concern to their authors. We are used to leaning over Scandinavian steles and tombstones, carefully engraved by professionals, and we are surprised not to find the same clarity and order in South America. The same applies to comparing graffiti of soldiers on manoeuvres with the engraved plaques on the plinths of our statues or the tombs in our cemeteries. What should surprise us, on the other hand, is to occasionally come across a classical style inscription, like the one in photo 17, or, as in Cerro Guazú in Paraguay, the work of a real rune engraver, evidently self-taught.

Consider, on the other hand, the time that elapsed between Ullman's landing and the destruction of the First Empire, if not the arrival of the Spanish and Portuguese. None of the inscriptions found in Brazil are dated, but the most recent of those found in Paraguay date from 1457: for almost a year, they are dated to 1457.

For five centuries, therefore, the Vikings and their descendants lived in a cultural isolation that was only broken by the arrival of Fr Gnupa, at a time when runic writing had all but disappeared from Europe. The "bad handwriting" of the improvised graffiti writers was thus compounded by a slow involution due to the

ignorance and fantasy, and then, after the destruction of the empire, a cultural degeneration that explains all too well the living conditions to which the survivors of the Men of Tiahuanacu and their descendants found themselves subjected in the jungle. As for the Incas of the Second Empire, they had simply forbidden the use of writing. Because the priests held it responsible for the defeat of 1290, say the

chroniclers. Most probably, to make the indigenous populations forget that same defeat, thanks to an easy falsification of history.

### 3. The Norman heritage

Gnupa spoke French and Latin, not Norwegian, presumably, and certainly not a dialect of Schieswig. The Norman seafarers who came to carry the Brazilian stick must have spoken only in some French patois, for the old Danish-Norwegian was already completely extinct, in

the Duchy, long before the mid-13th century. Later, trade developed between Dieppe and Hedeby and many Norman seafarers learned to mumble Danish, but this had not yet happened by 1250. On the other hand, contact between European and American cousins lasted only a few decades. After the defeat of the Isle of the Sun, the Drakkars stopped frequenting the Amazon and the Vikings abandoned the north-eastern coasts to regroup inland. The Normans, for their part, continued to trade quietly until the first Portuguese ships appeared. After that, for two centuries, there was war, whether declared or undeclared.

In the 17th century, as we have already seen, France militarily occupied Grand Guiana, that is, the immense territory bordered by the Orinoco, the Amazon and the sea. It dominated the islands of the Great River delta which, more compactly, today constitute the island of Marajó and, with the exception of the town of Para (Belém), in Portuguese hands, the Tocantins valley. The Portuguese chart of Teixeira, which we reproduce (cf. fig. 71) and which dates from 1662, provides us with proof in this respect, with its French toponymy, which is not useless, as these are facts which are unknown today, even in France.



The civilisation of Tiahuanacu was dead long before Pizarro's arrival in Peru. Of it, the Spaniards only destroyed, without mercy or discernment, the grandiose vestiges that covered the Altiplano. There are many others, in the jungle. We discovered some of them. And we keep looking. After Seven Cities, all hopes are allowed.

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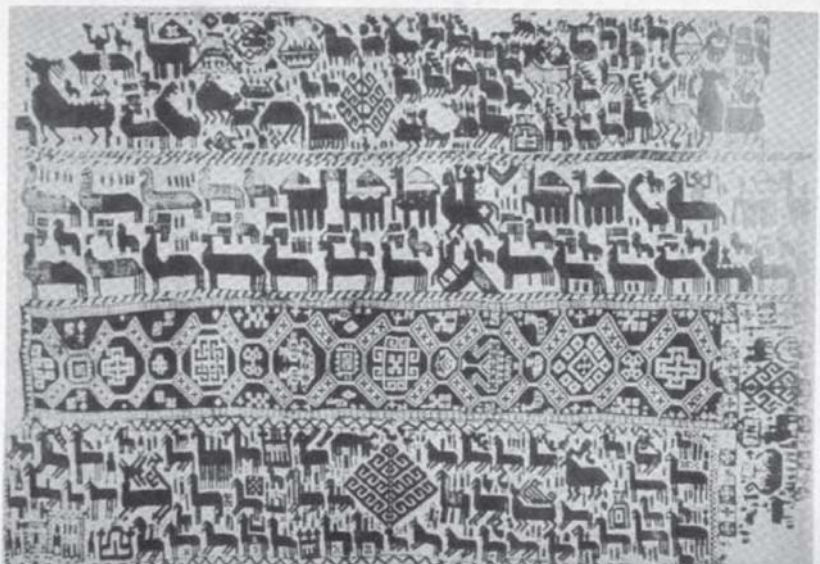
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Netzaualcoyotzin, rey de Texcoco, México, en el siglo XV,  
disfrazado de guerrero vikingo.



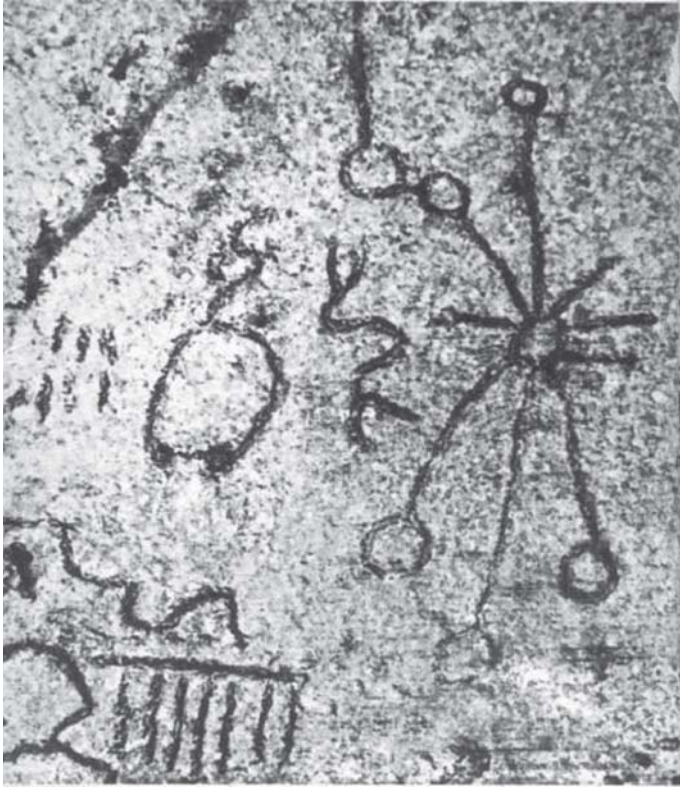
X. Las Posta vikinga de Yvytyruzú: las dos Serpientes del Mundo. Abajo, en el centro, la parte superior de la estela de cara humana, rodeada de signos runoides.



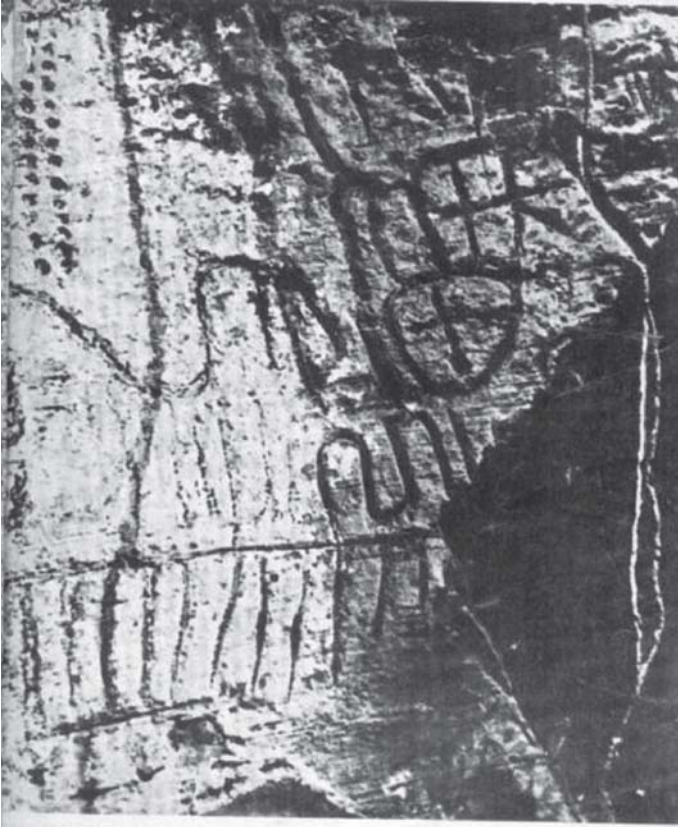
IX. Imagen de Odín, Dios Sol, en la cruz de Yvytyruzú.



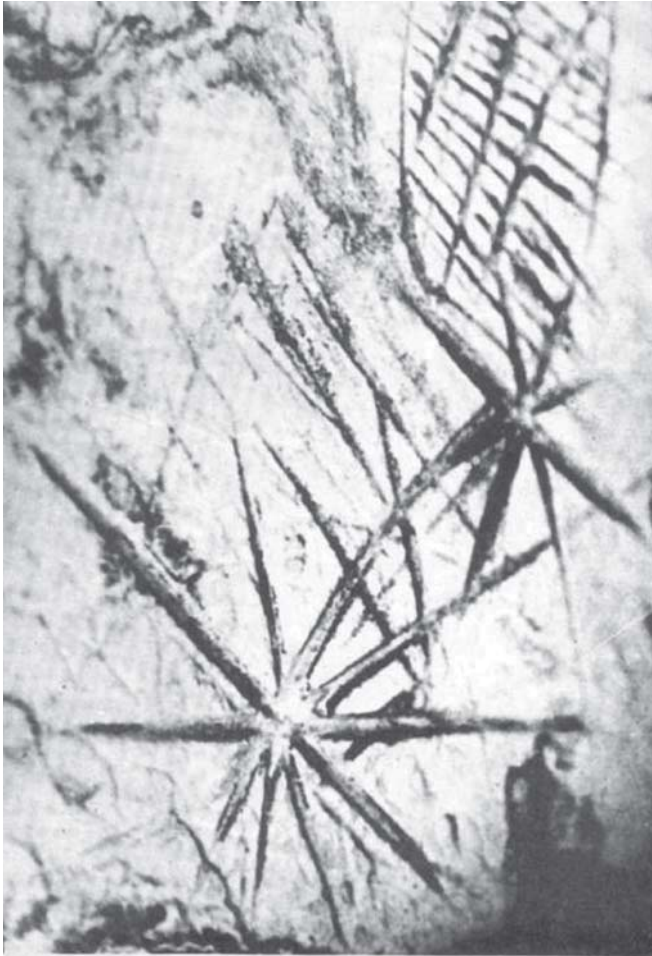
XI. La Posta vikinga de Yvytyruzú: la cruz y el Arbol de Vida. Arriba, a la derecha, tres líneas de una inscripción runoide intraducible.



XII. La Posta vikinga de Yvytyruzú: el "Portulano de Piedra".



XIII. Las Posta vikinga de Yvytyruzú; dos cruces célticas en la pared principal.



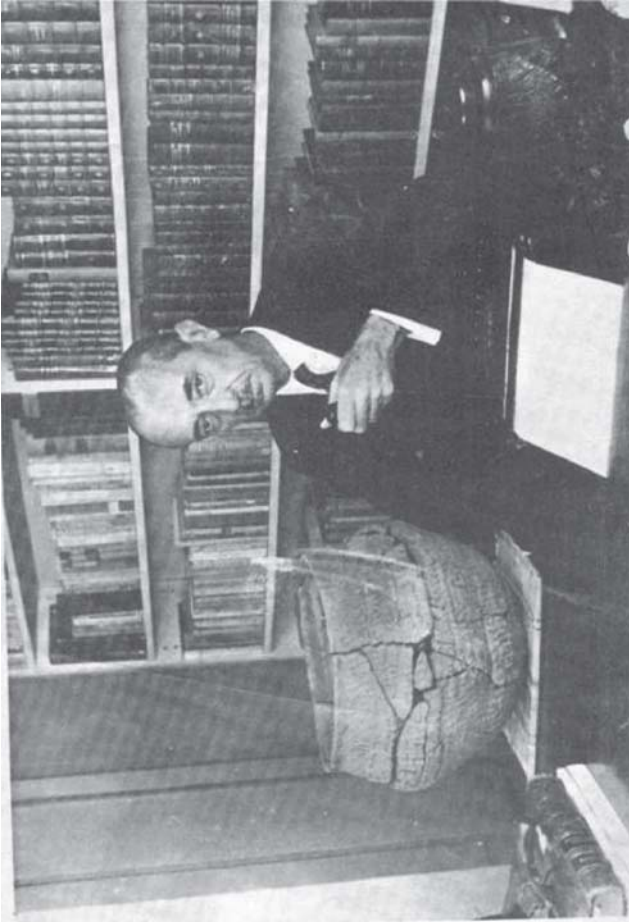
XIV. La Posta vikinga de Yvytyruzú: el cielo raso de gruta (detalle).



VIII. Una "huella del Apóstol", cerca de Paraguari.



V. El "Escondrijo de las Runas" de Cerro Moroti.



VI. El profesor de Mahieu y la "Urna del Tesoro" de Cerro Morotí.



III. Un guayaki blanco, con aspecto netamente ario.



IV. Una mujer guayaki, con busto de características arias y cara aindiada. (Foto de Eduardo Muñoz-Seca.)

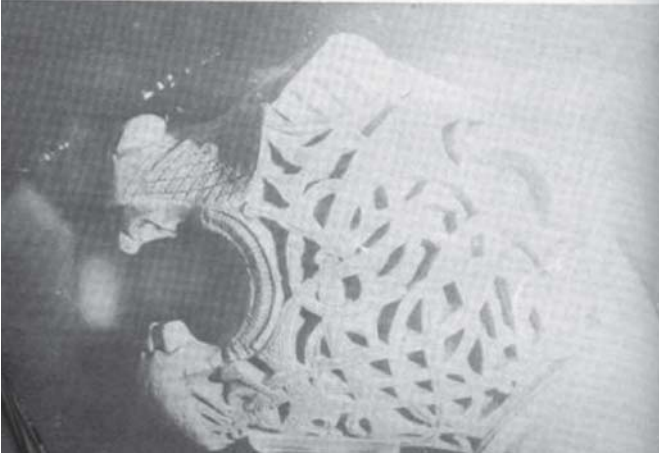


Arriba, tipo europeo de guayaki blanco. (Foto con teleobjetivo Instituto de Ciencia del Hombre, Buenos Aires). Bonete puntiagudo de cacique guayaki. (Foto León Cadogan). Abajo, un guayaki moreno y un guayaki blanco. (Foto Instituto de Ciencia del Hombre, Buenos Aires). Cráneo de tipo ario nórdico encontrado en una urna funeraria arawak del Amazonas. (Foto Marcel Homet, in Homet, Marcel<sup>(19)</sup>.)





Arriba, cabeza de jaguar de Tiahuanacu. (Foto in Honoré<sup>(17)</sup>.) Abajo, cabeza de animal indefinido del buque de Oseberg. (Foto Jorge Castello).





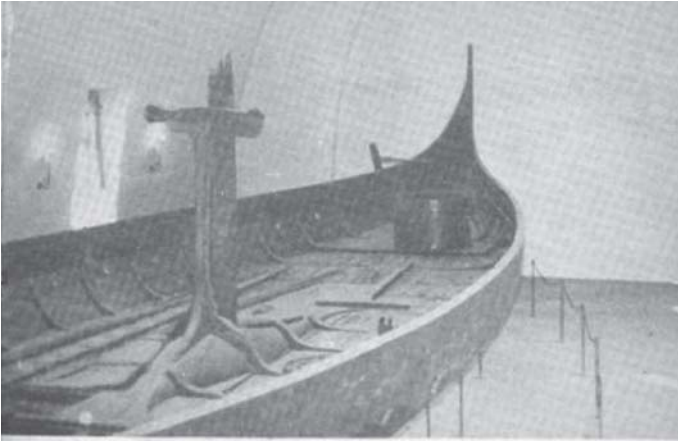
II. Un guayaki blanco, enfermo, cubierto de pintura medicinal. (Foto del Museo Etnográfico "Andrés Barbero", de Asunción.)



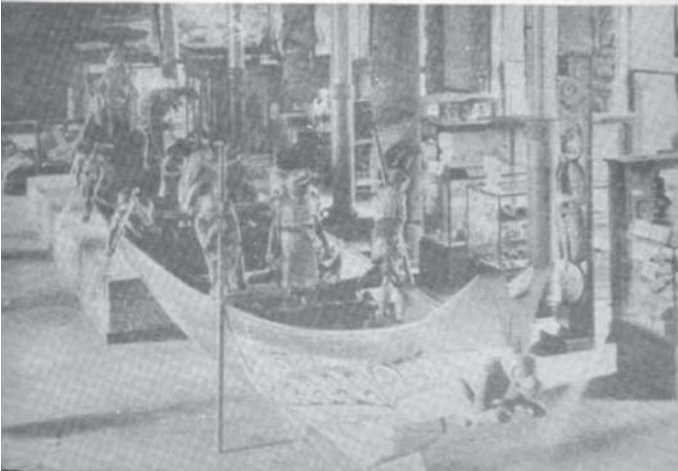
XV. La Posta vikinga de Yvytyruzú: En el centro, a la derecha, la inscripción rúnica de la Figura 25. Arriba, a la derecha, una inscripción runoide degenerada.

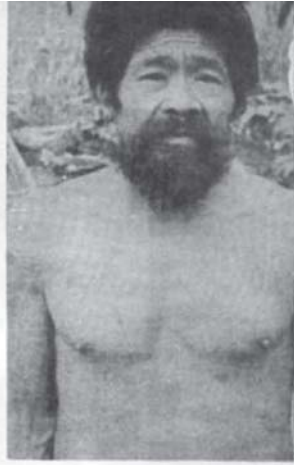
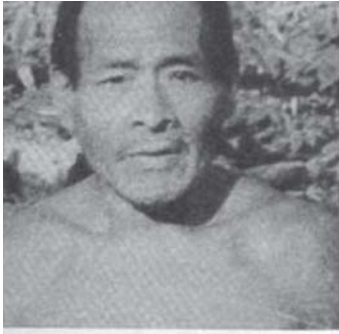


XVI. La Posta vikinga de Yvytyruzú: motivo esculpido en la salida oriental del túnel. A la izquierda, sol levante detrás de un barco.



Arriba, buque vikingo de Oseberg, Noruega. (Foto Jorge Castello). Abajo, canoa de guerra haida, costa noroeste de Norteamérica. (Foto American Museum of Natural History, según Heyerdahl<sup>(6)</sup>.)





Izquierda: (arriba y centro) tipos europoides de guayakis blancos, (abajo) calvicie de un guayaki blanco. Derecha: un guayaki moreno, con toda la barba. (Fotos *Instituto de Ciencia del Hombre*, Buenos Aires).



Arriba, combate entre blancos e indios, fuente de Chímbo-  
te, costa norte del Perú. (Foto in Heyerdahl<sup>(6)</sup>.) El Ca-  
ballero Aguila, escultura azteca. (Foto in Honoré<sup>(47)</sup>.)  
Abajo, estela de la Isla de Arapa, Lago Titicaca. (Foto  
*Peabody Museum*, in Heyerdahl<sup>(6)</sup>.) Estela de la Isla  
Blanca, Irlanda. (Foto in Branston, op. cit.).

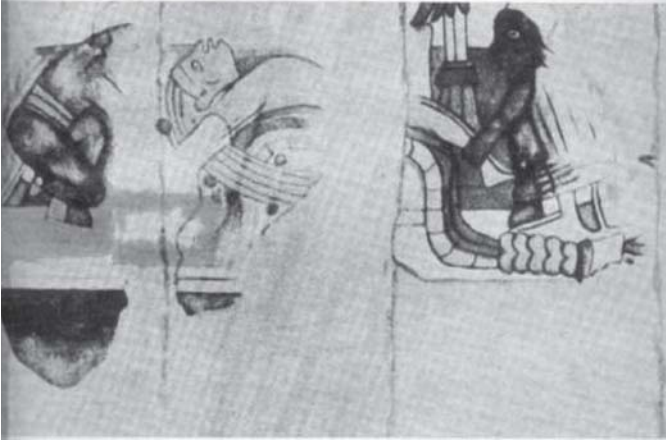




Cabeza barbuda de Río Balsas, Guerrero, México. (Foto *American Museum of Natural History*, in Heyerdahl (2).) Cabeza barbuda del buque de Oseberg. (Foto Jorge Castello).



Arriba, combate naval entre indios y blancos, fresco del Templo de los Guerreros de Chichén Itzá, Yucatán. Abajo, sacrificio de un prisionero blanco en manos de los indios, id., ibíd. (Fotos Morris, Charlot & Morris, op. cit.).

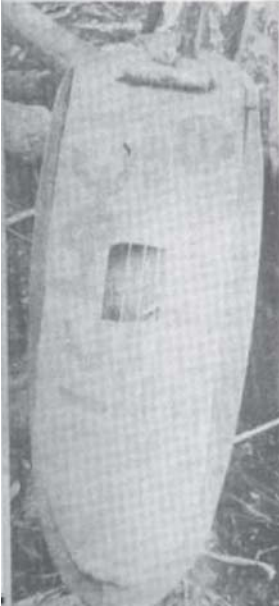




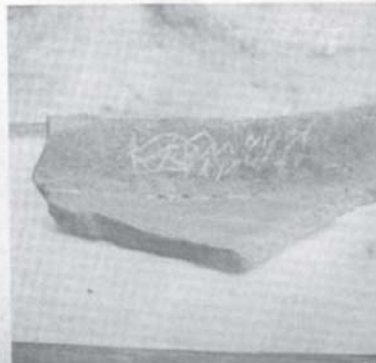
Izquierda, apóstol no identificado de la catedral de Amiens. (Foto Héctor Greslebin). Derecha, El Fraile de Tiahuanacu. (Foto Arthur Posnansky<sup>(19)</sup>.)



Momia de tipo ario nórdico, con trenzas rubias de pelo natural. Paracas, Perú. (Foto Museo Nacional de Antropología y Arqueología, Lima).



Arriba, un grupo de guayakis blancos en la selva. (Foto *Instituto de Ciencia del Hombre*, Buenos Aires). Abajo, instrumento de música guayakí, con caracteres rúnicos, (Foto Tomasini<sup>(22)</sup>.) La Tablilla de Cerro Moroty y su inscripción rúnica. (Foto *Instituto de Ciencia del Hombre*, Buenos Aires).





Arriba, bote de dos remeros, concha esculpida de la costa norte del Perú. (Foto in Heyerdahl<sup>(6)</sup>.) Abajo, Thor y el Gigante pescando la Serpiente del Mundo, motivo esculpido de la cruz vikinga de Gosforth, Cumberland. (Foto in Branston, Brian, *Mitología germánica*, Barcelona, 1960).





Combate en la ciudad entre indios y blancos, fresco del Templo de los Guerreros de Chichen Itzá, Yucatán. (Foto Morris, Charlot & Morris, in *The Temple of the Warriors at Chichen Itza*, Nueva York, 1931).



Arriba, la Puerta del Sol de Tiahuanacu, antes de su restauración. (Foto in Schmidt, *Kunst und Kultur von Peru*, Berlin, 1929). Abajo, el friso de la Puerta del Sol (detalle). (Foto in Leicht<sup>(42)</sup>.)

