

NEARA Journal



Carved tufa boulders at Winnemucca Lake site. (photo from Benson, 2013).

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**EMERGING VIEWS ON THE HOHOKAM AND PACIFIC RIM MIGRATION:
FROM REGIONAL TO WORLD DIFFUSIONISM**

DONALD N. YATES

Robert Heine-Geldern estimates that voyages from India reached directly into America from as early as the 2nd century C.E., in other words already in Roman times. The year 200 marked the completion of the Mishnah and a high point both for Judaism as well as the Roman Empire. From that period date apparently the Calixtlahuaca Roman head brought to light in Central Mexico in 1933 and the Roman brick mason marks identified at Comalcalco in Tabasco. According to Sorenson and Johannessen, a short list of plants with decisive movement from the Americas to India during the ensuing centuries includes agave, evidence for amaranth, milkweed, annatto, chili pepper (by 800 C.E.), certain squashes, arrowroot and basil. It was a Golden Age for world exchanges, those of a biological nature as well as cultural. The year 500 corresponds to the first securely dated travels by Asians, five notable Buddhist monks, through Western Mexico and the U.S. Southwest (Vining).

The Tucson Artifacts bear reliable dates in the Christian calendar of 560, 705, 775, 800, 880, 885, 900. As demonstrated in my recent book, *Merchant Adventurer Kings of Rhoda: The Lost World of the Tucson Artifacts*, they document the annals and prosopography of a distinct geopolitical entity, a Roman-styled military kingdom in Chichimec Toltec Mexico with Jewish leaders from Brittany, the Carolingian or Frankish heartland on the Seine, and Gaul, one that existed for over a century (790-900). They are straightforwardly composed in Latin, the official language of records during the Middle Ages. They are plainly written in a script intended for public scrutiny. The circumstances of their manufacture from local lead and their recovery from the desert soil localize them to the place where they were excavated. Finally, they are perfectly preserved, complete, unaltered. They are official records, recognizable as being signed and sealed by a notary (OL). They do not have to be reconstructed, pieced together, deciphered or dated. Further, their context is completely understandable by reference to the Toltecs, a two thousand-year-old advanced civilization whose name they mention, and whose commercial conventions they replicate, down to seal script trade emblems and spattered ulli-drops referencing Quetzalcoatl, the god of merchants (pp. 161-65). The present article attempts to place the makers of the Tucson Artifacts, who call themselves Romans (Romani), in the cultural context of pre-Columbian history.

Indigenous peoples are described by our Romani as Toltecs (Toltezus, 1A, 5A). It is the first appearance of this word in the historical record, predating such chronicles as Tovar by more than five centuries. The subject peoples whom the Toltec governor/overlord (silvanus, si'wan, "Elder Brother," swami) rules over are called Toltecs. We are not told what the name of the people that the army of Theodore conquers was. After their subjugation they would also be considered Toltecs. They appear to be the Calalus ("people of the wasteland"), or Hohokam. In the Latin of the artifacts, both Toltezus and Calalus are indeclinable plural nouns adopted from a foreign language very dissimilar to any Indo-European tongue.



Fig. 1. Six writing systems: a. Latin, b. unidentified seal script, c. Hebrew, d. ogam and runes, e. Mesoamerican glyph.

Who were the Hohokam? Though their immediate or ultimate origins are somewhat hazy, the settled opinion of archeologists is that they formed a frontier group from Mesoamerica totally unlike the surrounding tribes at the beginning of what is called the Pioneer Period, about 700 (Whittlesey). According to the most recent research, the Toltec Chichimec intrusion into Hohokam lands around Tucson and Phoenix lasted from 560-900 (the same inclusive dates of the Tucson Artifacts). It began as a regional diffusion of Purépecha (Michoacán) or Tarascan Culture via trade routes along the Sierra Madre Occidental and up the coasts of Nayarit, Jalisco, Sonora and Sinaloa (Pioneer Period). After 900, some of the Toltec Chichimecs, who had blended after several centuries with the Hohokam of Arizona and Chalchihuites in Durango and Zacatecas, returned southward and founded Tula in Hidalgo. Cultural influences were now reversed, with Kokopelli, Quetzalcoatl and cliff dwellings diffusing southeasterly out of Tlapallan, the Red Land, Chichilticalli (Great Red City of the South) or Rhoda (approximately Tucson). Perhaps the best description comes from Albert Schroeder, who followed the diffusionist ap-

proach of Charles Di Peso, the Amerind Foundation director who published many volumes on the Mexican trade center Casas Grandes. According to Schroeder, Hohokam civilization in the Southwest arose from the mechanism of the diffusion of trading families from a “heartland” located in the Pacific-facing regions of Michoacán, Jalisco, Nayarit and Colima far to the south. This view regarding Hohokam origins was first formulated by Harold Sterling Gladwin, the excavator of Snaketown.

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

These mercantile and militaristic rulers probably called themselves Toltecs, as did also the “Romans,” who undertook government of the region. It was a generalized label tantamount to “builder, craftsman, trading family, sophisticate,” not an ethnonym. They brought whole new “trait complexes,” which they blended with the patterns of the subject peoples (“pattern diffusion”). Modern-day pre-Hohokam groups include the Yuman, Quechan, Patayan, Sinagua, Cohonina and Laquish. Toltec is commemorated in the name of at least one Hohokam town, Toltec, Arizona. Directly across the river from the Tucson Artifacts find location on Silverbell Road is the large Hodges Ruin site, partly excavated by Isabel Kelly in the 1930s. Now irrevocably buried beneath trailer parks and urban sprawl, it was an agricultural district belonging to the greater metropolis of Rhoda. The Semitic merchant portrait head dated to the Pioneer period of Hohokam and shown below in Fig. 2 appears to depict one of our ruling Romani. Fig. 3 shows what may be a Toltec warrior from a Mimbres bowl carrying metal

arms and displaying the nine-petaled white rose of the Jewish Cabala. The same design appears as a petroglyph on Signal Hill, about 15 miles west of the Santa Cruz River, along with the monogram R for Romani, as well as other locations around Tucson.

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

Calalus, meaning “desert people,” evidently designated a territory corresponding roughly to the Sonoran Desert north of the original intrusive enclave of proto-Tarascons in Michoacán (or possibly, by extension to all of West Mexico). The all-embracing geographical term was “Unknown Land,” this a designation from the point of view of the more civilized Toltec founders from Mexico, who acted as pioneers and colonists, developing the region’s turquoise mines. The proto-Tarascons were probably multi-ethnic Pacific Rim peoples who quickly blended with the Mexican Indians, while maintaining their own hierarchies. The mix could have included various foreign merchants arriving under different “flags,” including our “Romans.”

On the Judas-Benjamin-Isaac Cross (6B), the Romani’s trademark R. appears joined with an unidentified Mesoamerican glyph (see Fig. 1e) alongside images of the Temple, spice spoons, a brazier, a ship, a Quetzalcoatl face surrounded by ulli-drops and the abbreviation C.S. (perhaps

cassia sempiterna or sacra, “perpetual incense, or qetoretamid, see Ex. 30:7-8). The glyph is not in the style of the Mayas or Aztecs or Zapotecs. If it could be identified, this would show what Mesoamerican power the Romani were in alliance with. Was it perhaps the Tarascans of Michoacán? The successor Pima and Papago tribes began as a small constituent of Piman-speaking Sobaipuri from the east known as Coyote tribes in Hohokam legend. These tribes invaded Hohokam (or as we may call it now, Toltec) territory and conquered the mixed populations about the fourteenth century. They referred to the new lands, towns and inhabitants as “all used up, wasted”—a description surprisingly similar to the meaning of Calalus (an indeclinable plural similar to Toltezus). As we have suggested, this name for the country called, at large, Terra Incognita seems to come from the Hebrew k-l-l “all wasted, desert,” with the same unchanging and indeclinable non-Latin ending as Toltezus. Modern-day tribes may refer to the Hohokam as the Ancient Ones, but this is not an etymology, no more than Anasazi is in its meaning of the Ancient Ones, as it is in reality a Navajo word translated literally as “Enemy People.” In the same way, the Hopi (whose origins were also seaborne) are called the Moquis, an alien word which in their own language they report to mean “dead” (compare Ancient Egyptian mwt “the dead”), and which their linguistically unrelated neighbors like the Zuni and Pueblos “translate” as meaning “wretched, nasty, enemy.” Besides Hopi (HAp, “priest”), another of their tribal names is Hoki (Hm-KA, “priest of the dead,” this according to my informants their secret name). The same element (mk, Old Egyptian mnxt “divine, holy) occurs in the name of Earth Doctor, or Chuewut Ma-cki, the culture-bringer and founder of the early Hohokam, where it alludes to Magi, Eastern wise men. Its Tohono O’odham/Pima root is mahch, “to have knowledge, skill.”

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

Epigrapher Barry Fell of Harvard University found that the Zuni language contained a much older loan vocabulary stemming from more southern sources. He detected the Otomi language of Mexico, the Aztec language of Mexico (Nahuatl), a few words from the Huasteca language of Mexico, and pizullilya (circle) and lashokti (ear), two Maya words (1989, pp. 176-78). Later, he retranslated Frank Russell’s almost nonsensical Pima songs, as reported by the Smithsonian’s Bureau of Ethnography in 1901-2. He found predominantly Old Arabic with some Maya and other Mexican loan words (1980, pp. 300-314). It is clear from linguistic evidence that Pima history is not uninfluenced by other cultures, some of them from the Earth Doctor’s “world on the other side of the world.” South Asian languages have also been detected in Pima/Tohono O’odham, just as Hindu/Buddhist practices like the lingam are evident today in Tohono O’odham country.

DNA analysis paints a remarkably mixed picture of the New World Amerinds, especially the Pima. Hellenthal and his team in “A Genetic Atlas of Human Admixture History” present two opposite strains that meet in the Pima. Strain 1, described as the Turkish side, shows Greek 5.6%, Daur (a Mongolic-speaking ethnic group in northeastern China) 1.7% and Sardinian 1.0%. Less than 1.0% on this side of Pima mixed ancestry are Maya, Xibo (a Tungusic people living mostly in Xinjiang, Jilin, bordering North Korea), Polish, Karitiana (an indigenous people of Brazil), Mozabite, Druze, Columbian and Bedouin. These traces are quantitatively low, but distinct and not to be dismissed. On Side 2, labeled as the Maya-like, we find Maya 54.4%, Columbian 7.0%, Karitiana (Brazilian tribe) 4.6%, Japanese 2.9%, Surui (indigenes of Brazil) 2.4%, Han Chinese 2.3%, Orogen (dubbed “Chinas’s last hunting tribe” by the press) 1.9%, Hazara (Afghan) 1.6%, Chuvash (Turkic ethnic group, native to an area stretching from the Volga Region to Siberia) 1.4%, Yakut (another Turkic Siberian native group) 1.0%, Burasho (northern Pakistan, all today Ismaili Muslims) 1.0% and Hezhen (Jurchens of Manchuria) 0.8%. Only ancient movement of people from the homelands of the ethnic groups identified (“historical mixture events at a fine scale,” in the words of the Hellenthal study) can account for this unusual combination of ancestries. The surprising results clearly demonstrate a large Maya bedrock population marked with veins of Greek, Sardinian and other Old World

origin, including Afghan, Mozabite (North African), Druze (Palestinian), Bedouin and Pakistani. Nor is any of this admixture modern, the result of an Italian Jesuit priest perhaps or mine workers imported from Spanish Mexico. The sparsely populated island of Sardinia, which has a unique genetic signature, has never been noted for any sizable outward movement of its inhabitants. The fact that it was an important Phoenician colony, well known for its copper, silver and gold mining down to Roman times, supports Fell's thesis about Mediterranean peoples colonizing the American Southwest. Druze, Mozabite, Polish, Bedouin and Columbian may point to a distant Semitic contribution.

Fig. 2. Bearded Semitic merchant wearing keffiyah, from Hodges Ruin, Tucson, dated to Cañada del Oro period ca. 500-700. Rafael Serrano, after figurine published in Kelly (1978).



Fig. 3. Toltec soldier with mystic rose. Style III Mimbres Bowl, Swartz Ruin site, Peabody Museum of Archaeology and Ethnology.

Han Chinese and Japanese ancestries must be understood differently from the signatures of the various hunter-gatherer Turkic groups like the Yakut. The footprint of these civilized nations of the Far East in Southwest tribes lends support to the work of scholars like Nancy Yaw Davis, Siu-Leung Lee, Charlotte Harris Rees and Edward Vining.

To conclude, the earliest Hohokam from about the year 700 to 800 were Toltecs from Mesoamerica, who in turn were a product of Pacific Rim diffusion of peoples, including points of origin in South America, East Asia, South Asia, the Middle East and Europe. The “bedrock” indigenous population, which blended with the Mexican tribes, was similar to the Yuman/Quechan archaic Indian tribes who had not been exposed to town life, architecture or central government. The Pueblo and Zuni tribes’ origins were already apparently mixed with ancient Old World cultures, notably Turkish, North African, Greek and Sardinian, as suggested by their

languages and use of adobe architecture, along with their legends. Southwest cultures did not develop independently of each other or the rest of America. They received the spark of civilization and signal advances in lifeways from Mesoamerica, with its culture bearers from the opposite side of the Pacific Ocean, including merchant adventurers from Europe via India and China. This “diffusionist” model sorely needs to be applied to other regional studies in American anthropology. The Tucson Artifacts may be considered as Exhibit A in the case to be made. It is a small step in our conceptual framework from “pattern or regional diffusionism” to “world or hyper-diffusionism.”

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A 46 page article was submitted by Earl Hill. The Abstract for the article is included here as food for thought. There isn't room in a Journal for the entire article, however, if you are interested in this subject and would like to have a conversation with the author, please contact Earl E. Hill, Jr., 5018 Althea Drive, Annandale, VA 22003 | earl-hill53@gmail.com (Ed.note)

MELUNGEONS, STONE BOX PEOPLE AMONG US

Earl Hill, Jr.

Abstract

Burials within chambers composed of flat slabs of stone has been a European practice since at least the middle years of the Mycenaean era. It was continued by the Greek civilization, the Romans, and across the Iberian Peninsula during the First Millennium. The origin should have been recognized when stone slab burials appeared in mounds being opened in America. There was considerable interest among investigators who tried to learn more about the "Stone Box People". But the presence of any external influence was strongly disputed in the massive report about Mound Explorations by the Smithsonian Institution. The belief that no other cultures came from outside America prior to Columbus has persisted into the present decade.

This investigation began at a different place; the ancient story that a fleet of 5000 religious refugees sailed from O Porto on the coast of Iberia to escape the invading Moors. The document reporting the event said the ships had excellent captains and the navigators knew where they were going. Twenty ships departed in 734 AD, and word came back that they reached their destination. A notation telling that same story is on the first-ever globe of the World; next to an island called Antilia. The sailing was thus associated with the leading Bishops who each are said to have established one of the Seven Cities of Gold.

Antillia appeared on charts and in stories for hundreds of years, moving and changing orientation until late in the 15th century when it was shown to be as large as Portugal and located at about the same longitude as the east coast of America. A careful inspection by Henrietta Mertz of map details along the southern coast revealed that major bays and rivers were known by Europeans from early days. In Chapter IV of the same book, she speculated that the refugee fleet had landed near Tampa; and the passengers survived to be recognized as the Melungeons of our southern Appalachians. DeSoto with his army landed in Florida at same location to begin his illfated march into the interior, searching for the Seven Cities of Gold.

By the 1800s, many individuals and organizations were digging into the mounds which were discovered in all states of the Union. Theories of foreign civilizations working their way up major river valleys were put forth to explain the exotic structures and materials being discovered. The Smithsonian report strongly countered those ideas, concluding that all of the mounds had been built by the Indians who were still living in the areas when settlers arrived.

Melungeons

In his summary of the Smithsonian excavations, however, Director Cyrus Thomas described an "intrusive element" which had apparently occupied areas of eastern Tennessee and adjoining territories, leaving thousands of Stone Slab Burials. Various artifacts which the workers thought might be European were also declared to be intrusive by Thomas and he said they must have been placed underground after colonists began arriving. Cyrus Thomas used his position and the reputation of the Smithsonian to suppress a truth of enormous consequence. The Stone Box People were Europeans who successfully transplanted themselves to America.

Facts related to the entire picture are gathered in this report, and provide considerable confidence that the fleet which departed Porto-Cale delivered the Catholic Iberian flock to our shores. They survived as a recognizable population for about 35 generations, and are still among us as Melungeons. Their verbal tradition says they are Portuguese and observed physical features seem to support that. Samplings of DNA from living families shows an overwhelming European component, but differences from the general population are being reduced as time passes.

Proof positive can now be obtained by testing selected human remains using the modern methods of carbon 14 dating and ancient DNA analysis. The author even proposes that the arriving Europeans had some role in the evolution of the Mississippian cultures.