

PaleoAmerican Ethnic Diversity

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Preface

For the nearly five hundred years that some degree of organized historical and anthropological study have been conducted in the Americas, the prevailing majority viewpoint among both scientific experts and the public at large has been that only one racial group was present on the continent during the Paleolithic age. The prevailing paradigm is that Asians not only were here first, but that they had no competitors or company in the Americas. Orthodox legend envisions bands of intrepid Mongoloid hunters crossing Beringia into this empty new continent during the last ice age, forging their way southwards either across the tundra or along the coastlines, living and camping in places which are now offshore. It was believed that they slowly spread south as they were reinforced by successive waves of new Asiatic immigrants who applied population pressure and a native curiosity, we are led to believe, which led the 'Asiatic Mongoloids' to reach the tip of South America in what was a relatively very short time span.

However, in recent decades several major archaeological finds of human remains from the Paleolithic era have been found on this continent which are forcing many anthropologists to reassess their theories about the original peopling of the Americas. The combined genetic, anthropological, and archaeological evidence surrounding these discoveries has led many of the leading experts in the field to consider whether or not more than one racial or ethnic group may have been present in prehistoric America.

Perhaps the most fascinating and certainly the most well-known and publicized of these remains are those of an ancient person commonly referred to as 'Kennewick Man,' because the remains were discovered near Kennewick, Washington. Kennewick Man has been radiocarbon dated to 9300 years, and several sets of human remains from a similar age have been discovered and analyzed recently. What was unanticipated is that all of them demonstrate certain physical features which are commonly referred to as Caucasoid, rather than Mongoloid as would have been expected according to the prevailing theory of the peopling of the Americas.

In addition, the recent discovery of skeletal remains from Brazil, which date back 15,000 years, also adds weight to the growing mountain of evidence which seems to contraindicate the prevailing paradigm, as they represent a person of markedly African ancestry. Taken together, all indicators seem to point to the likelihood that more than one distinct racial group was present in the Americas during the early Paleolithic. This assertion, then, will be the focus of my thesis.

Chapter I

Introduction of Terms

“The early inhabitants of North America were members of diverse ethnic groups, and did not all necessarily resemble the Asiatic Mongoloid genotypes which we commonly think of as being ‘Native American’ today.”

The term ‘ethnic diversity,’ in reality, indicates a situation of multiracialism, that is, several distinct human subspecies occupying the same general geographic area in a more or less simultaneous manner. For the purposes of this Thesis, ‘ethnic diversity’ will be taken to mean that at least two, and possibly more, distinct, non-related racial groups shared and often competed for the geographical territory we think of as North America during a specific period in prehistory. Generally, this period is held to have occurred in the Late Paleolithic age from roughly 10,000 B.C.E. to 5000 B.C.E. (Before Common Era).

The term ‘Asiatic Mongoloid’ is a reference to a specific human racial grouping often commonly referred to as ‘Asians’ or ‘Oriental.’ This group holds large variations in body type and observable physical characteristics such as skin color, due to varying degrees of admixture with other racial groups, but may still be considered a subspecies of *Homo Sapiens sapiens*. Typically, the origin of this racial grouping is accepted as being the continent of Asia, thus ‘Asiatic,’ (with ‘Mongoloid’ being a term of more distinct physical classification of race).

Thirdly, the term ‘Native American’ is commonly used to describe the descendants of the Asiatic Mongoloids who were found to inhabit the continent of North America at the time of successful European colonization of the territory. By true definition the term is incorrect, as the very term ‘American’ refers to one such effort at exploration and colonization, and it was only after the arrival of the Europeans that any conception existed of a single territory rather than shifting tribal and clan boundaries, just as it is obvious from our definition of their origin that the indigenous populations of this continent were neither native to it nor, in all likelihood, the pioneer settlers of an empty continent. However, due to its acceptance in common usage, the term ‘Native American’ will be maintained throughout this Thesis more often than the perhaps more correct terms of ‘aboriginal peoples.’

This Thesis will have five primary goals. First, it will attempt to prove that more than one racial or ethnic group existed in Paleolithic North America. Second, the assertion will be made that a significant portion of these ethnicities were Caucasoid, or most likely of European derivation, either directly or indirectly. Next, it will attempt to illustrate several possible origins for these non-Asian Paleolithic North Americans, including likely migratory patterns. Fourth, a hypothesis will be forwarded regarding the ultimate fate of the Caucasian PaleoAmericans, their disappearance, and likely subsumation prior to recontact between Europeans and this continent. Finally, some of the possible political, cultural, societal, and academic ramifications of this theory will be discussed within a contemporary context.

Chapter II

Current Views

As stated in the Preface, the prevailing current views in American PaleoHistory believed that the ancestors of today's 'Native Americans' were nomadic hunters who followed their big-game herds of prey across the Bering land bridge and into North America sometime during the last ice age. It is generally believed that the cooler global temperatures held more of the earth's water as circumpolar ice, thus lowering ocean levels and exposing a land bridge between Siberia and Alaska. This scenario posits that the Mongoloid hunters, far from being adventurous explorers or colonizers, probably stumbled into their new home quite by accident, rather than by intent. They were merely following their hoof-clad dinner, we are to assume, and never really realized when they had crossed from one continent into another. Therefore, there was no "Eureka!" moment, no epiphany of the golden promised land, nor even the desperate relief of early sailors who first sighted land at the weary ocean's horizon. In fact, they probably didn't think of their new hunting grounds as a separate continent at all, even if the concept of 'continent' itself were not an alien one to them.

However, the time would come when men of a different race and nature would come consciously seeking a new world with new possibilities and opportunities. What they would fail to realize, however, is that this 'new world' of theirs was far older and more steeped in the blood of their kindred than they could have ever imagined.

The early Norse simply called the savages "Skraelings" meaning "ugly people" and apparently made few attempts to compare them anthropologically with better known peoples, with the exception of certain references to the fact that the natives appeared to resemble the Finno-Ugric tribes with whom they were familiar. (Wahlgren, 38)

By the time five hundred more years had passed, and another wave of Europeans sought the shores of the new world, they had amassed a greater knowledge of the world and its peoples to the extent that, having expected to reach Cathay and India, they easily recognized the natives of the new world as being genotypically related to the Asians, and thus began, unfortunately, the mistaken practice of referring to those aboriginal peoples as 'Indians.'

Even from the earliest times of pre-Columbian contact, then, it was obvious to all who were interested that the inhabitants of North America were somehow related to and descended from an Asian population of Mongoloids with some physical variations most probably due to climatic adaptation, dietary limitations, and the effects of genetic drift in any constricted population. This is how the assumption of origin dictated the presumption of ethnicity without further documentation. Later, when the theories of global climatic change and continental rise became prevalent, the idea that the ancestors of the 'Native Americans' had crossed over Beringia via a land bridge (now underwater) and camped along ancient coastlines (also now covered) fit comfortably well into the apparently correct migrational scenario created by the presupposition of origin. The 'Native Americans' looked Asian, therefore they must be of Asian ancestry, and all of the existing facts were quite nicely molded into the supporting theory which we today generally accept as established history. However, even if this scenario is entirely correct, it certainly does not convey the entire story of man's Paleolithic experiences in North America.

For example, there is marked and observable spectrum of physical differences between the many ethnic and tribal groups of 'Native Americans,' not all of which may be attributed to dietary limitations or cultural tendencies such as cradle-boarding to produce flat skulls among certain tribes of the Northwest. It is true that some of these ethnic variations might be due in part to gradual climatic adaptations or the presence of certain dominant traits within a limited gene pool, but others are so marked that they can only be the result of either relatively recent admixtures with a non-Asian

originated population or more ancient multiracial origins. Some tribes have a tendency to be shorter and relatively dark-skinned while others are taller and fairer. In fact, some 'Native American' tribes, particularly in the Northeast and Midwest, were thought by early explorers who encountered them to display features, including hair and eye color, which were far more European than Asian in appearance.

Chapter III

Ancient Melting Pot

Of course, there are always alternative explanations which must be considered before the idea of an ancient European migration to the new world may be accepted on the basis of residual genetic appearance in remnant populations. Most obvious of these is the possibility that such traits are the result of more recent admixtures from the 18th century European frontiersmen, who often took 'Native American' women as wives and even 'went native' to join tribes, to 10th and 11th century Norse or 14th century Welsh who may have done the same. Many arguments have been made in the past to support such claims, and there may or not be some validity to them. However, when coupled with the irrefutable new forensic and physical anthropological evidence of an ancient Caucasoid presence from several millennia ago, the probability of an Ancient European admixture to the gene pool of 'Native Americans' makes these more romantic notions of later wanderings seem contrived at worst and forced at best.

Fortunately, the modern wonders of genetic science and DNA testing may resolve many of these controversies once and for all. Genetic researchers studying mitochondrial DNA have discovered a fifth haploid 'x factor' which is present in some 'Native Americans' who consider themselves to be 'pure-blooded' and also in Native Europeans, but not in Asians. (Genetic Differences, Athena Review) This indicates the strong probability of a significant Caucasoid contribution to the 'Native American' gene pool sometime in the ancient pre- Columbian past, as well.

It seems obvious, however that such a contribution would have varied widely in degree and percentage between various points of contact. In the most likely scenario, if the numerically superior Asiatic Mongoloids were successful in out- competing and/or outbreeding the Caucasoid population, but kept some females and children to incorporate into their tribal frameworks, that would account for the genetic differentiation. Indeed, as we shall see, the extant ethnographic evidence clearly points to just such an occurrence. However, merely examining the phenotypical variation of different 'Native American' tribes will demonstrate the vast spectrum of racial traits, from pure Mongoloid to near-Caucasoid, which are evident among the peoples who are so often casually lumped together as a single group.

These vast differences, as illustrated below, clearly show that while some 'Native American' tribes may have remained virtually undiluted by Caucasoid blood, others experienced a great degree of racial mixing. Obviously, these different results of contact were probably due to both the presence of Caucasoids in the tribes' area as well as the nature of the ongoing relationships between the 'Native Americans' and the Caucasoids whom they encountered. It should be noted, for the record, that the later-arriving Inuit peoples of Canada and Alaska exhibit virtually no evidence of Caucasoid admixture, demonstrating possibly that by the time of their arrival (3000 B.C.E.) the Paleo-Caucasoid population of North America had already successfully been subsumed into the earlier-arriving (relative to the Inuit) Mongoloid populations, or, more likely, occupied an area further north than that which may have been occupied by the Caucasoids.

There are several examples of climatically diverse areas of the earth where climatic adaptations and dietary differences did not so radically change the physical appearance or genetic structure of various populations. Under a similar time-frame as that of the 'Native American' diaspora throughout the continent, for example, the peoples inhabiting North Africa maintained their racial/ethnic groupings intact. The Ancient Egyptians were Mediterranean Caucasoids, but wall murals, paintings, and the physical remains of the people themselves indicates that they remained physically the same until the 25th Dynasty, despite the presence of Semites and Black African Nubians in the same region. This lack of physical amalgamation separate from the interbreeding of heterogeneous populations debunks the

theory of climatic determinism and illustrates that overall the influence of genetics is/was greater than that of climate in determining the degree of change in physical racial characteristics.

Just as the Eskimos and Aleutians without admixture remain demonstrably Mongoloid across a three thousand mile arc of North America and Siberia ranging from polar ice-cap to tundra, the presence of these distinct racial types in Northern Africa during the height of the Egyptian Antiquity demonstrates that racial admixture is a far more likely explanation for the physical differences between different 'Native American' tribes than is climate, wherever the two groups commingled.

If we follow the theory of a Northern Atlantic crossing of Paleo-Caucasoids as posited by Dr. Dennis Stanford of the Smithsonian Institute's Museum of Natural History, (Northern Clans, Stanford) it becomes apparent that the point of entry into North America for these Caucasoids would have been Labrador and Newfoundland, and it is here that the oldest and most firmly-entrenched of their kind would have been found. Thus, it follows that this area would have had the highest population density of Caucasoids, which might explain why the 'Native American' tribes of the Northeastern Woodlands were the most semi- Caucasoid in appearance, with aquiline features, longer noses, rounder eyes, and fairer skin than their counterparts further west. Indeed, it may be that the Northeastern Woodlands Tribes simply have a larger percentage of European ancestry than other 'Native Americans' for this very reason.

As the included facsimiles of George Catlin's original portraits demonstrate, some 'Native Americans' were greatly Caucasoid. While others remained Mongoloid in appearance, most, to one degree or another, resembled modern-day Mestizo Hispanic populations. Specifically, they appeared to be what it now seems clear that they were: a mixture of Caucasoid and Mongoloid bloodlines. The broad spectrum of genotypes this allowed is readily apparent. Catlin wrote of the Mandan tribe of upper Missouri that:

A stranger in the Mandan village is first struck with the different shades of complexion, and various colors of hair which he sees in a crowd about him; and it is at once almost disposed to exclaim that "these are not Indians." There are a great many of these people whose complexions appear as light as half- breeds; and amongst the women particularly, there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with grey, and with blue eyes...(Catlin, Vol. 1, p. 93)

Upon first reading this passage, the first impulse of the modern reader is to assume that the Mandans had interbred with post-Columbian European explorers or colonists. Catlin, however, wrote his account and painted his sketches of the Mandans prior to 1835, and was one of the first whites to ever visit the tribe, excepting the occasional trader or trapper. Furthermore, Catlin considers and then rejects this explanation for the near-Caucasoid appearance of the Mandans, owing to their previous isolation from whites. (Catlin, Vol. 1, p. 93)

Long before the Beringia crossing theory became a part of the accepted historical canon, Catlin remarked that the maxofacial and cranial features of the Crow tribe greatly resembled the murals he had seen of ancient Mexicans, and he posited a theory that the two peoples were related. In the second volume of his study, Catlin connects so-called "Mandan remains" with the mound- builders of the Ohio River Valley and with ancient stone age fortifications found on both sides of the Ohio, south of Lake Erie. Neither the mounds nor the fortifications seem typical of later 'Native American' culture or technology. (Catlin, Vol. II, Map, Appendix A)

It is indeed unfortunate that Catlin leans toward the romantic fiction of a Welsh prince named Madoc whose tenth century lost colony may have been the paternity of the Mandans. From a nineteenth century perspective, however, his seeming acceptance of this explanation is understandable. This was the height of the Romantic Era, and tales of a heroic, but ill-fated, adventurer who had preceded them to the new world would have been quite seductive to an expanding American ideal of manifest destiny.

If the idea of a continent populated by more than one race 10,000 years ago is a difficult concept for us to grow accustomed to, imagine how impossible the idea would have been for nineteenth century Americans to accept. Therefore, it is not surprising that men such as Catlin threw out every plausible explanation possible to explain the scattered Caucasoid characteristics of some 'Native Americans,' from declaring them a lost tribe of Israel to remnants of the last Atlanteans. They were attempting, with their limited means, to explain a readily observable phenomenon, but today we have more data, more evidence, and more science upon which to base our conclusions.

The Red Paint People, also called Maritime Archaic, were a group of Northeastern Paleo-Indians who occupied the northern coast of Labrador some 7000 years ago. (Northern Clans, Stanford) At this early date they were master seamen who constructed ocean-going boats and traveled the North Atlantic extensively. They were formally called the Red Paint People owing to their proclivity for the use of red ochre in various burial and religious ceremonies, a custom repeated, interestingly enough, throughout Northwestern Europe by the native peoples of that era. (Northern Clans, Stanford) These and other coastal peoples of the United States subsisted largely on fish and shellfish, and this is a pattern repeated throughout the continent. Agriculture not being a mainstay and rarely in use, the vast majority of pre-Columbian native populations in North America tended to congregate near water sources such as oceans, rivers, and streams. This is important because it demonstrates that their tribal diets would have been much more uniform, consisting primarily of wild game and fish (than the existence of agriculture would have determined among such latitudinally dispersed peoples). Thus, the difference in diet was minimal between them, and may reasonably be discounted as a primary cause of physical differences between the various pre-Columbian aboriginal groups. Once again, genetic inheritance and an apparent racial admixture of differing degrees is a more likely and logical explanation for the observable diversity present among Paleo-Indians.

Chapter IV Pre-Clovis Questions

If conventional anthropology stands firm behind the theory of a Beringia crossing by Asiatic Mongoloids into an empty continent, then several key points must be addressed. First, the type of stone point known as 'Clovis' was named for the region of its first discovery in Clovis, New Mexico. A Clovis point is bifacial, meaning that both sides of the point have been knapped or worked, and this generally indicates a rather sophisticated level of stone age technology. Clovis points are widespread in the United States, particularly in the southeastern States, and are associated with the caching of large numbers of points as well as their intrinsic detail and art-like quality of workmanship. What is interesting is that there are no significant Clovis or pre-Clovis predecessor points found in Asia or Siberia, where one would expect them to be had the originators of Clovis crossed over Beringia from Asia.

There are, however, many significant pre-Clovis (Solutrean) sites in Northwestern Europe, where similar points have been discovered in caches. The obvious implication is that the Solutrean projectile points of bifacial knapped tools were the precursor to the Clovis points, and that, therefore, the Neolithic (New Stone Age) technology of bifacial knapping was transmitted or brought from Europe to North America.

The discovery and research into the 12,500 year old Monte Verde site in Chile had a somewhat divisive impact on Paleo-American studies. (Newsweek, "First Americans") Physical archaeologists tend to hold to the belief that the first Americans entered this continent about 11,000 years ago, while linguists and geneticists point to an earlier entry date. Their support of the theory of an earlier entry rests primarily upon models of linguistic and genetic divergence which attempt to demonstrate the rate at which changes take place within a group. However, the still controversial, yet indisputable, physical evidence of Negroids in South America and Caucasoids in North America may force a compromise between the two factions. If people from different racial groups were present in the Americas prior to 10,000 years ago, as now seems certain, this would explain an increased rate of linguistic and genetic divergence as the non-Mongoloid peoples were absorbed by and contributed to the linguistic and genetic makeup of the Mongoloids. The peopling of the Americas may have been a much more complex phenomenon than some archaeologists are willing to admit.

We know that the ancestors of the Australian aborigines were a Negroid or African people, and that they reached Australia some 50,000 years ago. They could not have walked, flown, or swam, so must have arrived there by boat. This indicates a significant sea-faring capacity, sailing or rowing entire family groups beyond the horizon and out of sight of land. As previously mentioned, the presence of Negroid remains in central Brazil indicates that they may have reached South America, as well. If they were capable of such migration, it does not seem unreasonable to assume that Caucasoids from Northwestern Europe may have done the same, reaching the northeast coast of North America over 10,000 years ago.

A coastal or maritime migration of the Asiatic Mongoloids along the Pacific coast seems increasingly likely, as well. Currently, most of the opposition to a coastal or maritime migration by the Mongoloids as a means of population transfer is based on the fact that rising sea levels since the end of the last ice age have covered most of the likely sites from which archaeological evidence to support this theory might be retrieved. (U.S. News, "Rediscovering America")

Inevitably, paleohistorians may have to accept the fact that a significant pre-Clovis population of peoples existed in the Americas. Discoveries of pre-Clovis bifacial spear points and tool-makers in southern Virginia have added weight to the theory that Clovis technology was a development from the Solutrean of Europe. Research into the Cactus Hill site has uncovered Solutrean-like blades nine

inches beneath the Clovis level there. Radiocarbon dating and stratigraphy indicate that the age of the site may be from 15,000 to 16,000 years old. (Mammoth Trumpet 13 (3) 1998)

The decline of the ice-free corridor theory and the rise to prominence of the coastal/maritime migration theory is symptomatic of the slow acceptance of new ideas in the field of paleohistory. Archaeologists and anthropologists are unsure of whether the first Americans entered this continent by boat or on foot, from Asia, Europe, or the South Pacific, or whether they first came 20,000 or 10,000 years ago. Admittedly, much remains to be learned about the peopling of the Americas, but such new knowledge will require open scientific minds and an abandonment of political correctness.

The misapplication of NAGPRA has already harmed scientific research into the peopling of Paleo-America. The 10,000 year old remains of the 'Buhl Woman' found in Idaho and the 'Saulk Valley Man' discovered in Minnesota in 1938 have both been turned over to local 'Native American' tribes for re-burying, despite the fact that both reportedly possess strongly Caucasoid features. (Jenk and Wilford) Whether or not the Hopewell mound-building culture of Ohio may have represented contributions by a not-'Native American' people or not, the remains of the massive fortifications in the era point to large-scale defensive warfare in the area some two thousand years ago, and the people who built these fortifications achieved a level of organization which their descendants were notably unable to duplicate two millennia later. Once again, this points to a marked de-evolution of culture and technology in the Great Lakes region due to unknown factors.

The Mound Builders carried out trade with peoples from the Gulf of Mexico to Canada. They imported copper and silver which they fashioned into ornamental use, quarried limestone, and left few clues as to their origin. Arlington Mallery holds in *The Rediscovery of Lost America* that a semi-civilized people skilled in metalworking of copper and iron inhabited the Great lakes region of the United States in pre-Columbian years. (Mallery, p. 225)

The descendants of these Great Lakes peoples subsequently moved north out of the Ohio valley, as the metal-working and mound-building civilization of the region had disintegrated by the fifteenth century or earlier. The Iroquois, though more advanced in many ways than their neighbors, were a solidly stone-age culture. Their origin as being something perhaps other than Asiatic Mongoloids may be seen in the earliest descriptions of them by Sieur de Roberval, the first governor general of New France. Describing the Iroquois of the St. Lawrence region as they appeared in 1542, de Roberval noted:

They are a people of goodly stature and well made; they are very white, but they are all naked, and if they were appareled as the French are, they would be as white and as fair, but they paint themselves for fear of heat and sunburning. (Mallery, p. 170)

As we have seen, this is not at all an isolated account, nor is it the only case in which 'Native American' tribes displayed a remarkable degree of Caucasoid physical features prior to an opportunity for admixture by Europeans. After all, Pizarro's nephew reported that the Incan nobles were blonde and distinct from the local population, (Kemp, "Interview") and the Mormons got their concept of white tribes through the oral legends of 'Native American' tribes in Illinois.

Aside from the fact that several sites in the Americas are demonstrably pre-Clovis, and several links between the Clovis and Solutrean cultures, there also is an absence of Clovis or proto-Clovis technology in Asia. This means that the closest technology to Clovis is indeed the European Solutrean.

The accepted view that groups of nomadic hunters pursuing large game animal herds wandered through an ice-free passage of exposed Beringia into North America from Asia conveniently forgets that these were, in an evolutionary sense, modern humans whose brains were as sophisticated as those of today's Homo Sapiens. They were quite capable of reason, inquisitiveness, and innovation. Nor can it be said that these were people for whom ocean travel was an impossibly difficult task, as the Maritime Archaic people of Labrador previously mentioned aptly illustrate.

The window of opportunity during which an ice-free land passage from Asia over Beringia to North America would have been available was likely seasonal, varying in duration from year to year and subject to the vagaries of localized weather conditions which could change by the hour with the passing storms of the north Pacific. It is extremely improbable, then, that such a migration could have been accidental or happenstance. Considering the not inconsiderable geographic distance involved in traversing Beringia under the aforementioned subarctic conditions, an intentional migration looms ever more likely.

If the first migrations of Asiatic Mongoloids across Beringia into North America were conscious journeys of exploration and colonization, rather than idle and aimless wanderings of a hungry rabble of nomads, then the next consideration is their possible motivational factors in choosing to migrate. Very rarely have entire groups of people picked up and moved without some overwhelming motivation or impetus which proved stronger than their near-instinctive ties to the familiar and native lands of their birth. The most consistently recurring theme in human migrations has been, and still is, population pressures and evictions by other groups of humans.

Chapter V

Asian Displacements

It is a well-known and established historical fact that a Proto-European people moved into and conquered the Mohenji-Daro Valley of northern India around 2500 B.C.E. These people, who were called the Aryans from the Sanskrit word meaning 'noble,' established the Hindu religion and the Varna institution of castes as a system of racial separation to keep their descendants from interbreeding with the native Dravidian blacks, as eventually happened. Today the Brahmin, or highest priestly caste, has the highest admixture of Proto-European blood. Other branches of the Aryans moved into Tibet and Iran, which was also named for them, but these were by no means the earliest of Caucasoid migrations eastwards into Asia.

We know, for instance, that the Tocharians, who brought the domestication of the horse, wheeled carts, and textiles from the Ukraine to the Tarim basin of Chinese Turkmenistan, were a ProtoNordic people who established the Silk Road Trade and the first civilizations of northern China prior to 5000 years ago. (Dye, "Secrets of Cherchen Man")

Even earlier than the Tocharians, however, were the Proto-Nordic Wu-shun who occupied the northern slopes of the Tashkent Mountains and the Ainu, descendants of whom still survive as a racially heterogeneous population on the northernmost islands of Japan. (Mammoth Trumpet 14 (11) 1999) Both of these groups give evidence for early Paleolithic Caucasoid migrations from Europe into Asia eastward literally all the way to the Pacific Ocean. It may bear mentioning, in fact, that during the last ice age in which the water level would have been low enough (due to its composition as ice) to expose a Beringia land bridge, both Japan and the islands of Great Britain were attached to their respective neighboring continents by straits of dry land.

What this evidence all points to is a series of Proto-Caucasoid incursions into Asia as waves of migration and invasion which would in turn have displaced the Asiatic Mongoloids native to the area, perhaps encouraging them to cross over Beringia into North America to escape the invading Proto-Caucasoids. The fascinating irony is that, should future anthropological and archaeological research or discoveries bear this scenario out, it will mean that the incursions of Proto-Caucasoids eastwards into Asia may have set into motion a chain of events which would eventually lead to the destruction and subsumation of their less numerous Proto-Caucasoid cousins in North America. In effect, the Proto-Caucasoids invading Asia may have pushed the Asiatic Mongoloids out of Asia, over Beringia, and on top of the Proto-Caucasoids on this continent, who were then overwhelmed by the sheer numbers of the Asiatic Mongoloids.

Unfortunately, little solid archaeological evidence concerning the initial wave of Asiatic Mongoloids remains due to the fact that their likely camping grounds and travel route would have followed the ice-free channels near the coastline which today lies several miles offshore. As the ice age ended, most of the coastlines of both coasts were flooded by melting ice, and the rising water levels in the ocean doubtless obscured or expunged many significant Paleolithic sites.

The opportunity exists, however, that with an overall improvement of offshore exploration technology scientists may someday be able to map and explore more offshore sites of archaeological importance, such as the recent findings off the coast of British Columbia. Be that as it may, it is obvious from an ethnographic point of view that several distinct waves of Asiatic Mongoloids did enter into the North American continent beginning at least ten thousand years ago, and that the earliest of these migrations experienced a significant but varying degree of admixture with some pre-existing Proto-Caucasoid peoples on this continent, and that the latest arriving (circa 3000 B.C.E.) Asiatic Mongoloid genotypes as the present day Aleut and Inuit peoples. This would seem to indicate that the

Proto-Caucasoid population of Paleolithic North America was subsumed between 10,000 and 3000 B.C.E.

As the attached photo-comparisons should indicate, the Aleutian and Inuit peoples (often referred to collectively as 'Eskimo') are physically identical from Siberia throughout Alaska and Canada and Greenland. In addition, the Rasmussen studies demonstrate that linguistically they share the same dialects across virtually the entire circumpolar arc. Thus, it is clear that the Inuit were, and are, a separate people from the remainder of so-called 'Native Americans.'

Current archaeology holds that the Asiatic Mongoloids crossed over Beringia into North America and then began a very gradual north to south population dispersal over the next several thousand years. We know that Beringia existed as an ice-free land bridge from 75,000 to 45,000 B.C.E. and again from 30,000 to 11,000 B.C.E. This second window of opportunity corresponds well temporally with the ethnic diversity model.

The Meadowcroft rock shelter near Pittsburgh is a rock overhand which excavations revealed has been used for thousands of years by passing tribes. Some of the older levels in the shelter may be as much as 14,000 years old, making them pre-Clovis. (U.S. News, 10/12/98)

In the last century, since the advent of relatively reliable dating processes such as radiocarbon dating, there are over ten sets of human remains that have been discovered in the region of North America. These all have certain characteristics in common: they all date to around 10,000 years ago, and they all bear a number of Caucasoid traits which indicate that they are not related to classic Indians or today's 'Native Americans,' but rather to Europeans. (McNallen, Kennewick Man Interview) (Owsley, Asatru Folk Assembly) What is needed are significant intercontinental studies throughout what has come to be called the North American Crescent. Several human remains have been discovered on both sides of the Atlantic from roughly 7000 years ago which were buried in a very similar fashion with evidence of red ochre rituals present in all of them. Since these burials have so much in common with each other, and apparently took place within a couple of centuries, mtDNA tests could be performed on them which would help to determine kinship. Although this much needed measure might be opposed by 'Native Americans' who already have a vested interest in preventing further scientific study into the peopling of Americas, it is doubtful that the Europeans would have any objection.

Chapter VI

Those Controversial Caucasians

However, the gradual north to south population dispersal fails to explain how it is that some archaeological finds in South America actually predate the earliest North American sites. One wonders if an unhurried and incidental, rather than focused, migration of peoples could indeed reach Tierra del Fuego from Siberia in such a relatively short time.

In addition, more than a century of intense study of archaeological sites throughout the world have taught archeologists that civilization-building is a long and complicated process that is not accomplished overnight. What we see in Central and South America with the Olmecs, Mayans, Aztecs, and Incas are different examples of proto-civilizations which did not have corollary in the ostensibly longer-settled regions of North America. It should bear consideration, then, whether the populating of the Americas could best be described as a 'trickling in and down,' or as a series of violent displacements which occurred in wave after successive wave until the net outcome of these invasions/migrations was a 'layering effect.'

If, however, we consider the possibility of a European-derived population influx into North America, then there are two primary possible routes and points of entry which bear consideration. If the Proto-Caucasoids were of indirect Eurasian origin, then one can accept the more generally-held notion that these far-flung peoples likewise passed through Beringia into North America after having passed through all of Asia. This would make them contemporaries and perhaps relatives of the Ainu as well as the predecessors and antecedents of the Wu-shun, Tocharoi, and Aryans. It would not, however, explain the lack of physical evidence vis-à-vis Clovis point predecessors to be found in Asia, nor their preponderance in northwestern Europe. The possibility of a North Atlantic crossing has intrigued researchers and scientists for decades, as it seems to be the most direct route for Proto-Caucasoid entry into North America and also the theory which is most sound and compelling in an evidentiary sense.

The existence of a fifth haplogroup 'x factor' genetic marker present in some of the current populations of 'Native Americans' and Europeans, but not in Asians, is an important research tool which narrows to a 98% accuracy the probability of an ancient Proto-Caucasoid admixture with several tribes such as the Northern Plains Sioux, Ojibwa, Yakima, and Nuu-Chah-Nulth. (McNallen, Kennewick Man Interview)

In September of 1999, the Asatru Folk Assembly, a neo-Pagan religious society led by Mr. Steve McNallen, sued the United States Army to force mitochondrial DNA tests to be performed on the remains of Kennewick Man, a 9300-year-old skeleton discovered near Richland, Washington. The skeleton displays cranial and maxofacial traits which are surprisingly Caucasoid, indicating that Kennewick Man may not be related to the Asiatic Mongoloid populations as one would expect. However, the Umatilla and four other allied tribes of 'Native Americans' in the area have so far successfully blocked any DNA tests on Kennewick Man, which they oppose.

In 1990, the United States Congress passed the North American Grave Protection and Repatriation Act (NAGPRA). This act was designed to prevent the desecration of 'Native American' burial sites and maintained two important provisions. The first unfortunate provision of NAGPRA holds that, in the absence of any evidence to the contrary, any human physical remains discovered from circa 1500 or earlier in North America should be considered 'Native American' and secondly, that the remains should be delivered to and handed over to the nearest (geographically) tribe to the area. (Dept. of the Interior)

Obviously, this act fails to take into account the fact that, as we are discovering, the majority of very old skeletal remains which have been discovered from 8000 or more years in antiquity all bear some

degree or another of Caucasoid features, indicating that they are not part of the Asiatic Mongoloid population which we generally think of as being representative of 'Native American' populations.

Secondly, the NAGPRA is not based in a politico-historical reality because every North American tribe has moved extensively during the last few centuries, both during and immediately after the most recent wave of European colonization. Thus, none of them are living on the same land they occupied in pre-Columbian days, meaning that any human remains found in their vicinity would almost certainly not be any direct genetic relations to theirs, at least not any more than Kennewick Man, Wizards Beach Man, Spirit Cave Man, and the other Proto-Caucasoid remains found within the last few decades in North America would be related to modern Whites in this country.

However, it is the strength of NAGPRA which has enabled the Umatillas to keep the case of Kennewick Man tied up in court for two years and delay mtDNA tests on the remains. It was for this reason that the Asatru Folk Assembly retained Dr. Michael D. Brown, Ph.D. as an expert witness, since his well-known specialty in forensic genetics and human origins was seen as a possible means of breaking the logjam of jurisprudence and allowing the anthropologists, archaeologists, and other scientists who wish to study Kennewick Man to do so. Dr. Brown joined the case on September 7, 1999, and offered the following comments as part of his sworn affidavit.

Given that there is merit to anthropological claims that some early American skeletons are morphologically distinct from modern Native Americans and that morphological variability exists among those early skeletons, it is my opinion that the study— particularly the genetic analysis— of the Kennewick Man skeleton is of significant scientific value. (Asatru Folk Assembly)

Unfortunately, at the time of the writing of this paper the Umatilla and other native tribes, in collusion with the U.S. Army Corps of Engineers, were still successfully blocking scientific study and research on Kennewick Man to determine his origins with certainty. (Chang, ABC News)

To give some background history, the skull of Kennewick man was discovered in July of 1996 quite by accident along an eroded riverbed by two college students. At first, the discovery of the skeleton was reported to police as a possible homicide case. Several days later, Dr. James Chatters was made aware of the find, and the locally-based anthropologist examined the remains. He recovered the virtually complete skeleton of what he described as an adult Caucasian male. (Northern Clans, Northern Traces)

Originally, owing to the discovery of a stone spear point lodged into the right pelvic bone of the skeleton, Dr. Chatters opined that the remains might be those of a nineteenth-century White settler who had fallen afoul of local Indians. However, a month later, successive radiocarbon dating tests performed at the University of California-Davis place the age of Kennewick Man at between 9300 and 9600 years old. Obviously, this discovery put Kennewick Man's reported Caucasian ancestry into an entirely different light.

Dr. Chatters consulted with County Coroner Floyd Johnson and a second anthropologist, Dr. Catherine J. MacMillen, both of whom confirmed his initial classification of Kennewick Man as a Caucasian. It is at this stage that matters in the Kennewick Man case became legally entangled. The U.S. Army Corps of Engineers allows 'Native Americans' to have access to the Kennewick Man remains on at least five separate occasions during which native religious rituals are performed and cedar branches are placed among the bones. The Asatru Folk Assembly files suit in the U.S. District Court of Oregon to prevent the remains from being handed over to the five confederated local tribes who oppose any scientific research into the remains. The court orders that the remains must be "off-limits" to all parties until the case is resolved, but Lt. Col. Don Curtis of the U.S. Army Corps of Engineers violates the court order by allowing another secret native religious ceremony to be performed over the skeleton. (Virtual Interpretive Center)

In April of 1998, as Congressional representatives from the State of Washington drafted legislation which would have preserved the site of the Kennewick Man discovery, the U.S. Army Corps of Engineers began dumping and air-dropping, from helicopters, several tons of stone and dirt onto the site to cover it up. Following unsuccessful attempts at mediation by the Department of the Interior, the Kennewick man remains are removed to the Burke Museum in Seattle, Washington. During an inventory of the remains in December 1998, Dr. Douglas Owsley discovers that large portions of the skeleton's femur bones (most useful in mtDNA analysis) have been removed and are missing. According to Dr. Owsley, this is a "deliberate act of desecration." (Geranios, ABC News)

The legal stalemate continued throughout 1999. In September of that year, the Asatru Folk Assembly did file suit against the United States government to allow mtDNA testing on the Kennewick Man remains, and retained Dr. Michael C. Brown, a geneticist from Emory University, as an expert witness in the case. (Virtual Interpretive Center)

Since the beginning of the Kennewick Man Controversy, a neo-Pagan religious group called the Asatru Folk Assembly has sided with the scientists and against the aboriginal tribes in the effort to have mtDNA tests performed on the remains. Mr. Steve McNallen, the leader of the Asatru Folk Assembly, stated in a recent e-interview:

The Government's plan, once they get back the C14 results from the samples they took last week, will declare Kennewick Man "Native American" if he is more than about 500 years old. At that point, they will try to find an Indian tribe with "cultural affiliation"—which could take years... In the long run, if Kennewick Man is given to the Indians, scientific study of ancient remains in America will be crippled. (McNallen, Interview)

When questions about the U.S. government's official role in the controversy, Mr. McNallen remarked:

The most outstanding single even along these lines was the dumping of hundreds of tons of rock and soil on the discovery site, supposedly to prevent erosion. The Indians were in favor of this move, and the plaintiff scientists as well as the AFA emphatically opposed it. A bill had even been passed in Congress which would have forbidden this action, but the Army Corps of Engineers moved quickly and—in the days between passage of the bill and its signing—went right ahead. (McNallen, Interview)

Commenting on the possible political motivations of the opponents of research, Mr. McNallen opined:

It is not politically possible in modern America to admit that people of European origin were in North America in very ancient times—much less that they were exterminated by a later, Mongoloid, immigration. President Clinton is on record as favoring the surrender of Kennewick Man to the Indian tribes, and we can safely assume active, cabinet-level attention. To propose an early European migration is to risk accusations of "racism."...Beyond politics, there is a fear of Kennewick Man and what he represents. Many tribes, from the Pacific Northwest down through (Nevada), (and others, for all I know) have traditions of the "red-haired giants" or the "mean-spirited, light-skinned people" who were there before them. There is a belief that the return of these people, or an acknowledgment of their existence, will bring misfortune to the Indians. (McNallen, Interview)

An opposite point of view is expressed by the Confederated Tribes of the Umatilla Indian Reservation through their Tribal Chair, Mr. Don Sampson. The Umatillas believe that their people have always lived on land which they now inhabit and were, in fact, created there according to their origin mythology. Therefore, any remains of more than a couple centuries' age must be of their ancestors, they reason. The tribes oppose any further testing or research on the remains for religious reasons. Instead, their goal is to re-inter the remains in a 'Native American' funeral ceremony and put both Kennewick Man and the controversy surrounding him to rest. According to the North American

Graves Protection and Repatriation Act, it is well within their rights to do so, regardless of scientific interest in the remains. It is, therefore, literally a case of science versus religion and of minority rights versus history.

Anthropologists believe that the forebears of the Umatillas may have moved into the region of modern-day Washington State as recently as a few hundred years ago, but the Indians are unpersuaded from their traditional beliefs. (Sampson, Confederated Tribes) An interesting sideline is that Clovis culture is generally thought to have begun about 11,500 years ago, 2000 years before Kennewick man died. Since the spearhead found lodged in his partially healed pelvic bone is of Cascade origin, many anthropologists would content that perhaps Clovis technology was spurred on by the initial invasion of North America by the Asiatic Mongoloids. If it is true that conflict and stress often encourage technological innovations, then this theory might be plausible, but not to the Umatillas. Dr. James C. Chatters describes the spear point in this manner.

I detected a gray object partially healed within the right ilium. CT scans revealed the 20 by 54 mm base of a leaf-shaped, serrated Cascade projectile point typical of Southern Plateau assemblages from 8500 B.P. to 4500 B.P. (Northern Clans, Northern Traces)

This startling discovery convinced Dr. Chatters to commence the further radiocarbon dating which eventually would lead to the ongoing controversy. His intensive physical examination of the remains revealed the following:

The skeleton is nearly complete, missing only the sternum and a few small bones of hands and feet. All teeth were present at the time of death. This was a male of late middle age (40-55 years) and tall (170-176), slender build. He had suffered numerous injuries, the most severe of which were compound fractures of at least six ribs and apparent damage to his left shoulder musculature, atrophy of the left humerus due to the muscle damage, and the healing projectile wound in his right pelvis. The lack of head-flattening due to cradle-board use, minimal arthritis in weight-bearing bones, and the unusually light wear on his teeth distinguish the behavior and diet of Kennewick Man from that of more recent people in the region...The man lacks definitive characteristics of the classic Mongoloid stock to which modern Native Americans belong. The skull is dolichocranic (cranial index 73.8) rather than brachycranic, the face narrow and prognathous rather than broad and flat. Cheek bones recede slightly and lack an inferior zygomatic projection; the lower rim of the orbit is even with the upper. Other features are a long, broad nose that projects markedly from the face and high, round orbits. The mandible is v-shaped, with a pronounced, deep chin. Many of the characteristics are definitive of modern-day Caucasoid peoples, while others such as the orbits are typical of neither race. (Kennewick Man Home Page)

Was Kennewick Man a Caucasoid? Much of the preliminary findings seem to say so, but, without mtDNA testing, his origin cannot be proven to anyone's satisfaction. It is indeed possible that he was a victim of intertribal conflict as his wounds indicate, or he may not have been. What is clear to the unbiased observer is that his remains warrant further scientific study, especially in consideration of the fact that his is not an isolated case.

In fact, for the last half-century many archaeological sites in western North America have turned up related finds from the late glacial period that dates from 14,000 to 8000 years ago, which are evidence of a very sophisticated people. Kennewick Man, for example, was found with several bone needles nearby. (Virtual Interpretive Center)

This would indicate that he probably wore tailored clothing of a kind unknown to 'Native Americans' until the European Colonial period. The remarkable fact of the predominance of these related remains in the western half of the continent may be a result of the more humid environment and acidic soil in eastern North America, both factors which would have a negative impact on the durability of human bone material. Formerly, anthropologists collectively termed these as 'The Clovis

People' due to their use of that type of stone technology, nor was the possible link to European Solutrean technology lost on the researchers.

Chapter VII

Kennewick's Kin

Many have remarked that the fleshed-out recreation of Kennewick Man's facial features bears a remarkable resemblance to actor Patrick Stewart. While it is true that a casting of the skull cannot give us any clues as to skin, hair, or eye color, we can see that Kennewick Man had a long, narrow face, a slight overbite, a prominent chin, and other European (Caucasoid) facial features.

But, the controversy over Kennewick man is more pointed precisely because his are not the only set of human remains with Caucasian traits dating from over 7000 years ago to have been found in North America. On the contrary, not only are there several other prime specimens, but all of the remains dating to this period of American prehistory display Caucasoid traits to some degree or another.

Over the last fifty to sixty years, many mysterious and exciting discoveries have been made which raise new questions regarding the peopling of the Americas. In 1938, seventy pairs of sagebrush sandals were discovered at the Fork Rock Cave in Oregon. Radiocarbon dating revealed the sandals to be 9000 years old, yet intricately woven. Found with the sandals were small pieces of basketry, projectile points, charcoal, drills, scrapers, and awls, but no human remains. (Newsweek, First Americans)

Currently being stored at the Nevada State Museum in Carson City is a mummy originally excavated in 1940 and commonly known as 'Spirit Cave Man.' Recent radiocarbon tests have proven Spirit Cave Man to be 9,420 years old, the oldest mummy ever discovered in North America. Found in one of several excavated caves in Churchill County, Nevada, the mummy was discovered in a funeral position dressed in a skin robe and moccasins, and lying on a fur blanket with twined mats sewn around the head and feet of the body. In addition to the spectacular diamond-plait weaving of the mats, archaeologists discovered fifty-eight other artifacts in the burial chamber, including two woven bags of cremated human remains. (Barnes, America's Oldest Mummy)

According to forensic experts who have studied the remains, Kennewick Man's possible relative from Spirit Cave was a man in his mid-forties who suffered from a fractured skull and a broken back at the time of his death. Like Kennewick Man, Spirit Cave Man has Caucasoid facial and skeletal features, and is the subject of a legal battle between Indian tribes who wish to see the remains buried immediately without any scientific examination and scientists who would like to perform mtDNA tests on the remains. (Barnes, America's Oldest Mummy)

The litigious tribe in this case is the Paiute Indians who inhabit the area which surrounds Spirit Cave. This is interesting because the Paiutes have as a part of their ancient oral tradition a legend of the 'Si-Te-Cah,' or 'Tule eaters,' a race of giants with red and golden hair and beards who were supposedly living in the area when their ancestors arrived. According to the Paiute legend a decades-long war of genocidal attrition took place which their ancestors won, wiping out most of the Si-Te-Cah people.

The legend holds that the last of the Si-Te-Cah were driven out of the basin and up into the Spirit Caves, and the only ones who remained were Si-Teh-Cah women who had been captured and made war-brides of the tribe. The Si-Te-Cah are specifically described in the legend as being tall, light-skinned, and having golden or red hair. This legend of the Paiutes would seem to correspond well with the historically and scientifically verifiable remains found in Spirit Cave and elsewhere. The mats the mummy had been wrapped in, in fact, were woven of the Tule, just as the legend suggests. (Asatru Folk Assembly, Si-Te-Cah, "My Life Among the Paiutes")

It has been over two years since the Paiutes filed claim blocking mtDNA testing of Spirit Cave Man, and no easy resolution of the dispute is in sight. Basically, this is because the disagreement is one of science versus religion, of logic versus emotion.

The anthropologists, archaeologists, and other scientists are opposed by 'Native Americans' who refuse to take into consideration any theory which does not include their own creation myths. This view was aptly expressed by Umatilla Indian tribal leader Armand Minthorn, who was recently appointed by President Clinton to serve on NAGPRA's review committee:

We as Indian people know that we have been here since time began. We didn't come across no land bridge. We have always been here. (Sampson, Confederated Tribes)

The opposing view, based on empirical knowledge and scientific observation, is quite succinctly stated by Dr. James Chatters, the first anthropologist to examine Kennewick Man. Speaking of NAGPRA, Dr. Chatters said:

It just shows the plight we're facing in a political climate that is making it increasingly difficult to know anything. I am speaking of political correctness in general. 'Just don't talk about the truth. It might offend somebody.' (Northern Clans, Northern Traces)

The Tule, or bulrush material from which the mats found with Spirit Cave Man were woven, are the same plants for which the Si-Te-Cah people of the ancient Paiute oral tradition are named. In prehistoric times, a marsh lake existed in the vicinity of the basin below Spirit Cave, and it was apparently over that lake that the ancient war for primacy took place between the Caucasoid tribe and the Asiatic Mongoloid invaders. Spirit Cave Man's long, relatively small face and long cranium indicates that he belonged to the earlier group. In this, he is similar to other persons whose ancient remains have been found in the Pyramid Lake region.

In 1911, in Lovelock Cave, Nevada, bat guano miners uncovered several desiccated mummies of very tall people with red braided hair and bearded. (Danise, Nevada State Museum)

In 1931, more Caucasoid mummies were discovered near Humboldt Lake, Nevada, and, in 1939, another tall skeleton was found on a nearby ranch. In each case the remains consistently matched the Paiute descriptions of the Si-Te-Cah Caucasoids which their ancestors had largely exterminated. (Danise, Nevada State Museum)

In 1983, researchers near Austin, Texas, discovered the 10,000 year old remains of a young woman. While they have molded a recreation of her face, they have not made any genetic tests on her badly crushed bones. (MacFarlane, She's 10,000...)

Other mysteries concerning the peopling of this continent abound. For example, human dwellings containing ancient tools and a partial child's footprint discovered in Chile may be over 12,500 years old. (Mammoth Trumpet 13 (3)) Could humans have traveled from polar regions to South America in just a few hundred years, or might they have entered the continent much earlier than previously believed? The ancient peoples of Central and South America may give us cause to wonder.

Chapter VIII

Meanwhile, Further South

In the sixteenth century, many 'Native American' tribes practiced only the most rudimentary agriculture. In earlier centuries and millennia, however, the ancient peoples of the southwest developed quite sophisticated irrigation systems, and in this, too, we witness evidence of a development over time, followed by a general and gradual technological collapse. The ancient apartment-building Pueblo Indians of the desert southwest half a millennia ago believed that they owed their declining agricultural prowess to the 'Anasazi,' or Ancient Ones. The Anasazi ruled the four corners area of the desert southwest one thousands years ago. (Arthur Kemp, Interview)

The development of agriculture in the desert southwest and in Meso-America is interesting in that it presents a problem for researchers. Generally, the area first settled and occupied by a people, if fertile enough to support substantial crops, will be the areas of both densest settlement and highest level of civilization. However, such was not the case in the Americas where latitudinal climate may have played a more significant role than demographic shifts.

In Meso-America, several ancient civilizations were to flourish in succession with each building their walls upon the foundations of the preceding. The ancient Olmec civilization erected enormous stone heads facing seawards which seem to depict persons of various racial ancestry, perhaps implying that their culture had contact with other shores, either via visitors or foreign ambassadors. (Jennings, Peopling of Meso-America) Cultural contact of some kind in the ancient past with other races in Meso-America is also supported by the presence of a unifying mythology shared by the Aztecs and their antecedents. The legend of Quetzalcoatl holds that agriculture and architecture specific to that area were transmuted to the Meso-Americans by outsiders. In the Aztec legend, Quetzalcoatl is described in a Caucasoid manner as being tall with a barrel-chest and beard. Mayan legends hold that the 'plumed serpent' had hair of the same color as the silk of the new maize which he taught them to cultivate. Thus, when Cortez reached Meso-America in the sixteenth century, the natives believed, due to his fair skin and beard, that he was the god, Quetzalcoatl, who had returned as promised, and so they offered no initial resistance to the conquistadores.

As Central American mythologist Irene Nicholson writes:

Mexico and Central America were peopled by races of very diverse aspect...Faces modeled during the Totonac culture of the Veracruz region are very European, while there is a distinctly Negroid cast to the colossal Olmec heads at La Venta... (Nicholson, Mexican and Central American Mythology)

The Mayan god, Kukulcan, also seen as a legendary civilizer and law-giver, is represented in stucco likenesses as being Caucasoid, with obviously European features, including a moustache and beard. If Quetzalcoatl or Kukulcan have a real historical antecedent, their roots must lie in the most dim and early centuries of America's past. For example, all legends consistently give the apparent Caucasoids credit for maize agriculture, and radiocarbon dating of ancient maize reveals that the grain made up a significant domesticated portion of Meso-Americans' diet as early as three thousand years ago.

In addition to portraying their gods and the founders of their civilization as Caucasoid, the ancient Mayans used colored mural paintings to depict themselves as being lighter-skinned than their enemies, and showed their rulers and nobility as the lightest-skinned of all. (Nicholson, Mexican and Central American Mythology)

Studies of one of the oldest sets of human remains ever to be found in the Americas presents the possibility of a migration by an entirely different people. The 11,500 year old remains of a young woman discovered in a cave in central Brazil appear to markedly be of Negroid or African ancestry, rather than Mongoloid or Caucasoid. (Newton, Ancient Skull) This ancient wanderer may represent the

presence in the Americas of relatives to the Negroids who traveled (obviously by boat) to Australia some 50,000 years ago. The aboriginal people of Australia are descendants of these same people, and it is difficult to imagine how their ancestors could have arrived on that continent, if not by boat. With that in mind, it is not such a stretch to imagine that an offshoot of the same people may have continued onward via the South Pacific to South America. Certainly these Negroid remains deserve further study, and may indicate that all of the modern races of mankind were represented in the Ancient Americas.

From northern Mexico to Honduras, a series of cultures flourished for thousands of years which self-admittedly owed the foundations of their civilizations to Caucasoid progenitors which were later remembered in their mythologies as gods and creators.

Surprisingly, the most ancient human-created cave art in the Americas has been discovered in South America, in northern Brazil. Recent carbon testing of related charcoal has dated the painted abstract figures at 14000 years old. (Barnes, Earliest Cave Art)

In Chile, the ancient Araucan people practiced an unusual type of mummification on the bodies of their deceased nobility. Around 7000 years ago, the Araucans removed the organs and flesh of bodies, stuffed and mounted the skin with sticks, dried grass, and rope, then coated the mummy with a thin layer of the metallic chemical black manganese.

What is most interesting about the Araucans of desert northern Chile is that they are sea fishermen who have migrated to the oases created by the Andean snowmelt, but no one knows from where. In fact, as unbelievable as it sounds, the Araucan people of Chinchorro believe that they are Hellenes. (Jeske, Caucasian PaleoIndians)

Archaeological evidence indicates that the Araucans also made their initial migration around that 'magic' date of 90000 years ago, which seems to keep coming up as an era of transitional change. Strikingly, the oldest mummies are prepared in the most complex manner, indicating once again that the civilization and technology of the Araucans experienced a steady decline between 9000 and 5000 years ago. (Jeske, Araucans)

There may be some link between Meso-Americans or South American cultures and other ancient cultures, and, if so, some 'trail' or recognizable geographic progression should be evident. The fact that many of the mummies of Incan nobility bear strikingly Caucasoid traits, for example, has been discounted due to the relative isolation of highland Peru from any perceived avenues of contact with the Old World. However the Guanche people of the Canary Islands reveal that the ancient Guanche people were Caucasoid Mediterranean Europeans who left behind stone pyramids similar to those found in both Egypt and Meso-America, directly between which lie the Canaries. (Canary Island Reference Page)

Chapter IX

The Asian Connection

On the other side of the globe, a different possible trail from the Old World to the New has been discussed in recent decades. It may be possible that Caucasoids from the steppes of eastern Europe migrated across Siberia or Asia across Beringia or the Northern Pacific Rim, but it is more likely that they were, in fact, responsible for the migrations of the Asiatic Mongoloids into North America. Recent genetic research has begun to reinforce the anthropological record of a Caucasoid presence in prehistoric Asia. The Chinese have publicly recognized that the genetic differences between Northern and Southern Chinese people are significant enough to consider them separate races with separate ancestries. (Wild, *History of Xin Jiang*) On the whole, Northern Chinese are taller and fairer-skinned, while Southern Chinese are shorter and darker, much like Southeast Asians. Professor Jin, a Chinese anthropologist, stated:

...the Chinese culture was originated in the northern part of China and then expanded, but that was much later. (Athena Review, *Genetic Differences*)

Geneticists use the Chinese studies to demonstrate a means by which the genetic antecedents of the Northern Chinese migrated across Kazakhstan into Asia. However, these were successive waves of influx, rather than a single movement of a single people into the ancient East.

Some seventy-one thousand years ago, a 'volcanic winter,' which brought the coldest millennia of the last great ice age, greatly reduced the human population of the planet. Decreased game and widespread famine meant that survivors experienced a great degree of genetic divergence as an emergency means of climatic adaptation. It is for this reason that modern human races emerged and spread throughout the earth. The Chinese Human Genome project is but one attempt to map this divergence. (Athena Review, *Genetic Differences*) For many years, Chinese ethnocentrism has led to the purposeful attempt to block Western archaeologists from researching ancient human migrations. In the Takla Makan basin of present-day Chinese Turkmenistan, however, many Caucasoid mummies have been discovered which were remarkably well-preserved by the arid desert climate.

These ancient people of the Urumchi and Takla Makan were known as the Tocharians. (Allen, "The Silk Road's Lost World") As the Indo-European people known as the Aryans conquered the Mohenji-Daro of India and established a one-thousand year empire over the native Dravidians, so did the Tocharians bring the domestication of the horse and woven textiles to northern China and established the Silk Road Trade. The Tocharians were probably related to the 'Wu-Shun' people who inhabited the northern slopes and sheltered valleys of the Tian-Shan mountains, also in Chinese Turkmenistan. Both peoples are described as 'ProtoNordic,' with blonde hair and light eyes, especially during the time of the first migrations and settlements.

In the early 1950s, German and Russian archaeologists, such as Robert Heine-Geldern and S.I. Rudenko, did quite a bit of research into this area. Their hypothesis was that the use of domestic animals and the first wheel originated in the Ukraine, spread from Europe to the Orient, and not vice-versa, as was generally held previously.

The more than 100 naturally mummified Caucasoid corpses over four thousand years old that have been found in the Tarim basin region are finally being studied and researched. (Dye, "Secrets of Cherchen Man") The millennia-old mummies have been amazingly well preserved by the dry desert, and give evidence of a Nordic or Celtic Caucasoid people with a significantly advanced technology and culture. The mummies are found to be attired in a full array of multi-colored tartans, robes, trousers, woven socks, stockings, coats, and hats. In some cases the bodies are preserved as entire family groups, such as one larger grave which contained the remains of one male and three females. The man, who, when alive, would have stood nearly six feet tall with yellowish-brown hair and beard

beginning to turn gray, was about 55 years old at the time of death. (Dye, "Secrets of Cherchen Man") One of the accompanying female bodies was of a well-preserved, nearly six foot tall blonde with braids. Many artifacts have been recovered from the grave sites, including fur coats, leather mittens, ornamental mirrors, and several bags holding small knives and herbs for medicinal use. At the southern margin of the Takla Makan desert of northwestern China near Cherchen, the corpse of a three-month-old infant has been uncovered. The child had been wrapped in brown wool with small flat stones placed over its eyes, and next to it lay an ancient horn cup and a baby bottle manufactured from a cut and sewn sheep's teat. One of the mummies discovered had evidence of horsehair stitches in his neck, an indication of primitive surgery efforts. (Dye, "Secrets of Cherchen Man")

Dr. Victor Mair, an Asian language and culture specialist at the University of Pennsylvania, has emerged as one of the primary advocates of the theory that large numbers of Caucasoids were present in the Tarim basin long before the current Turkic inhabitants of the area arrived about three thousand eight hundred years ago. (Allen, "The Silk Road's Lost World") However, it is observable that the Uygur people of the Tarim basin are an admixed group with unusually fair hair and complexions.

Near the Chinese city of K'u-ch'e in the Tian-Shan mountains are ancient cave wall paintings which depict the Tocharians of three thousand years ago with red or blonde hair parted in the middle, long noses, blue or green eyes, and long, narrow faces. Also called the Yuezhi, statues from the first century B. C. likewise demonstrate the ProtoNordic Caucasoid origin of the founders of ancient Chinese civilization. (Allen, "The Silk Road's Lost World")

Dr. David W. Anthony has demonstrated through forensic investigation of ancient horse teeth that horses were being domesticated in the Ukraine some six thousand years ago, and in China some one thousand years later. Artifacts found in the Tarim basin, which demonstrate that the Tocharians had mastered horsecraft, include wooden bits, leather reins, and even a padded, leather saddle. The use of the wheeled chariot drawn by horses is thought to have entered northern China some 4000 years ago, at the same time that bronze metallurgy and the earliest writing began to be developed there. (Allen, "The Silk Road's Lost World") Therefore, the pressure exerted by these new Caucasoid peoples entering northern China may well have provided the population pressure necessary four thousand years ago to push the Asiatic Mongoloids eastward across Beringia and into North America.

Most of the actual mummified remains date to 2000 years ago, although the most ancient are four thousand or more years old. One of the major excavations centers around the ancient Tocharian city of Niya, which was occupied from 800 B.C.E. to 300 C.E. Many of the Niya-area mummies have swastikas and other sun symbolism similar to contemporary Celtic burials painted on their temples. (Dye, "Secrets of Cherchen Man")

The excavated homes from Niya feature walls of floral stucco design, elaborately carved Greco-Roman furnishings, and columned homes with fireplaces. Unlike most people at the time, the Tocharians apparently were not only herders, as evidenced by the quantity of complexly loomed woolen textiles recovered. Several woven bags of grain and numerous agricultural tools, similarly interred, suggest that the Tocharians were successful farmers, even in the arid Takla Makan desert which surrounds the city. Leavened bread and roasted mutton kebab were left in the graves as food for their afterlife or perhaps as offerings to the sky and nature gods the Tocharians worshiped. (Dye, "Secrets of Cherchen Man")

Even more significant archaeologically were the discovery of "hundreds of wooden documents" in an ancient alphabet from India known as Kharoshthi script. This demonstrates that not only were the Tocharians literate, but that their culture was closely tied to that of the Aryan Caucasoid rulers of India. (Introduction to the Tocharian Language) Just as the Aryans founded Hinduism in India, so the Tocharians may have inspired the beginnings of Buddhism in the Tarim basin and Tibet.

In 1980, a Chinese archaeologist named Mu Shun Ying discovered the naturally preserved mummy of a blonde woman elegantly dressed in tailored leather and furs which still framed her remarkably beautiful Caucasoid features. According to the carbon dating, she lived in northern China some 3800 years ago. Another mummy found nearby may date to 6000 years ago. This discovery has created a political crisis since the Chinese government is resentful of the emergence of evidence pointing to Caucasoid influence in ancient China, while the Turkic Uygurs of the region have adopted the mummy whom they term “the Loulan beauty” as a symbol of their desire for autonomy. (Nova, “The Takla Makan Mummies”) Just as with the aboriginal tribes of North America, the Chinese are not willing to allow further archaeological and anthropological research which might more firmly prove or publicize the presence of Caucasoids there several millennia ago. The truth, however, is that the latter may very well have spread even further east, all the way to the islands of Japan.

Following the last ice age, the islands of Japan were still attached to the continent of Asia. However, the rise in ocean levels from melted ice disconnected Japan and created the modern island chain some eight thousand years ago. Most of the ancestors of modern Japanese originally came from the South Pacific, indicating that they arrived after the formation of the archipelago. (Japan Before Written History) However, a possibly older remnant population remains in the people of the Ainu of northern Japan. The Ainu are much taller than most Japanese, with Caucasoid facial features and beard growth in the males. They see themselves as a separate race representing the native inhabitants of the Japanese islands. In 1984, the remaining Ainu population on their last refuge, the island of Hokkaido, numbered less than 25,000. Many of these actually represented a part-Ainu part-Asian mixed population, so very few pure-blooded Ainu still exist today. (Encarta Encyclopedia, Ainu)

From the mid-1400's on, the lands and power of the Ainu began to diminish as the Japanese Asians continued to expand further north. As the Japanese spread from island to island, the Ainu resisted. When the colonization of Hokkaido from Honshu began, several major battles were fought between the native Ainu and the invading Japanese. Three of the largest of these conflicts occurred in 1457, 1669, and 1789. After the last of these battles, the Ainu were obliged to accept Japanese domination, and a period of forced assimilation began wherein the Japanese government forbade the practicing of the Ainu religion and other cultural customs. However, the Japanese Diet passed the Hokkaido Aborigine Protection Act in 1899, which formally declared the Ainu to be the aboriginal people of Japan and clarified the distinction between Ainu and Japanese as being as much about the former's Caucasoid appearance as their language, religion, and culture. (Encarta Encyclopedia, Ainu)

Despite the fact that ancient earthenware pottery (again decorated with sunwheels) linked to the Ainu demonstrate that they were present in Japan at least as early as 5000 years ago, today their population is on the edge of extinction and face severe social discrimination from other Japanese. However, their history and lingering presence as a separate people demonstrate that Caucasoids reached the eastern extreme of Asia thousands of years ago, at about the same time that Asiatic Mongoloids were compelled to leave their native lands and travel over Beringia to North America.

Chapter X

Survival of the Fittest

One very significant factor which has been discussed by the plaintiffs in the Kennewick Man case, but virtually ignored by other researchers, is the recent genetic evidence of a link between Europeans and 'Native Americans.' Genetic tests have long been used by established science to decide kinship cases from paternity suits to ethnographic studies. In this case, a comparison of the genetic inheritance of the two groups indicates that within the fifth haplogroup there is an 'x factor' present in both 'Native Americans' and in Europeans, but absent in Asians. This suggests very strong links between ancient Europeans and 'Native Americans,' indicating that after conflict the remaining Caucasoid population was subsumed into the population of the Asiatic Mongoloid invaders. Political concerns aside, further study of this fifth haplogroup 'x factor' are needed, and only further underscore the necessity of mtDNA genetic testing on Kennewick Man and Spirit Cave Man in North America. (Athena Review, Genetic Differences)

At this stage in the research, anthropologists are unsure of exactly when the Caucasoid admixture responsible for the fifth haploid group occurred. In fact, it may have been more recent than we now believe. What is almost certain is that the significant contact and admixture was pre-Columbian, but exactly when it may have happened is still an open question.

Likewise, the contact between Caucasoids and Mongoloids was not necessarily a combative one, and we have no evidence of any major battles or wars between them. It could be that they merely interbred so thoroughly that the Caucasoids were no longer recognizable as a separate people. There really is very little evidence as yet from which to draw any solid conclusions, but what we may be certain of is that the Caucasoids did cease to exist as a separate people because of the Asiatic Mongoloid influx.

Recently, DNA research has revealed that "the ancestors of Africans and non- Africans split into separate populations long before modern man walked the earth." (U.S. News, "Out of the African Past") This means that, in fact, modern human races existed before our Cro-Magnon ancestors may have exterminated or subsumed the last of the Neanderthal. In fact, the model of Cro-Magnon and Neanderthal interaction as one of conflict and competition, rather than cooperation and peaceful co-existence, well demonstrates the method by which active evolution occurs. Whenever two subspecies of the same species happen to co-exist in the same geographic territory, they inevitably engage in competition which leads to conflict and the extinction or abandonment of the territory by one of the subspecies. This may be a group expression of what Darwin termed 'the survival of the fittest,' and is ultimately of the most benefit to the species as a whole.

The logical conclusion, therefore, is that when this natural process occurred in North America, between the Caucasoids and the Mongoloids, the superior numbers of the Mongoloids won out, and the surviving remnants of the original Caucasoid population were absorbed by their conquerors. As military historian Arthur Ferrill notes:

But prehistoric warfare was savage. There were also no Geneva Conventions, and a captive who gave his captor name, rank, and serial number would have had his skull broken (assuming captives were taken at all) or even more likely would simply have been reduced to permanent slavery. Captive women were taken as slaves and concubines, and modern distinctions between the treatment of the civilian and the military population were often non-existent. (Ferrill, Neolithic Warfare)

In other words, victory or defeat on such a scale would have eventually been total, with the losing population being annihilated and subsumed, en masse. In such a case, it follows that those areas of highest Caucasoid admixture to the Mongoloid population would have been the areas where the pre-conquest Caucasoid population was at its densest. Logic would further dictate that in the absence of an inhospitable initial climate that would have encouraged all of the Caucasoids who entered North

America to keep moving along, that region of dense population would likely be the area first entered by the Caucasoids. For example, had the Beringia entry point of the Asiatic Mongoloids represented one of the better climatic areas of the continent, it is doubtful that their later population in the Alaskan entry area would have remained so minimal. Therefore, a consideration of the most likely point of Caucasoid entry into North America would probably correspond well with the higher degree of Caucasoid admixture present in the 'Native American' tribes of that particular area, due to the higher Caucasoid population density there. In fact, that is precisely the situation we have, the 'Native Americans' of the northeastern United States definitely do have the highest proportion of pre-Columbian Caucasoid genetic features. They are, on the average, taller, fairer of skin, and possess more aquiline 'European' facial features than do tribes in other areas of the continent. The later influx of purely Asian Inuit and Eskimo peoples of undiluted Mongoloid stock display a striking comparison, physically and racially, to the Northeastern 'Native Americans,' although both groups presumably had very similar origins. The purely Mongoloid Inuit obviously arrived in a time when the original Caucasoid population of the continent had already quite thoroughly disappeared through absorption. Thus, the tribes of the Northeast experienced the greatest degree of admixture with the Caucasoids and retained the greatest degree of Caucasoid physical features in their genetic mixture.

Chapter XI

Red Paint People

In the Northeastern area, one of the more advanced tribes were the Algonquin of modern-day Maine. The pre-Algonquin people were also called 'The Red Paint People' of the Maritime Archaic culture. In their ancient graves dating back several thousand years, these ancient people buried their dead with red ocher and stone implements completely unlike those of later 'Native Americans.'

Both the stone implements and the red ocher are, however, repeated in extremely similar grave sites in northwestern Europe. The Maritime Archaic people were early seafarers who left behind massive 5000 year old shell heaps and piles of fish bones scattered up and down the coasts of Maine and Labrador. Many of the fish remains are of swordfish and other deepwater fish. This would tend to indicate that some degree of ocean travel was well within the means of the Red Paint People. ("The Beothucks or Red Indians") Interestingly, the stone artifacts are intricately crafted bifacial tools that seem to be a natural progression between the Solutrean technology of Europe and the Clovis bifacial development of North America. Many European Solutrean sites are also related to red ocher grave caches, on the whole indistinguishable from those of the Maritime Archaic people. The powdered iron oxide seems to be a consistent and recurring theme throughout the North Atlantic Crescent. (Northern Clans, Northern Traces)

As stated previously, the higher humidity and cool, wet climate of the region has been so destructive to human remains that no bones still exist in the graves, and even the stone artifacts are badly decayed. This is truly unfortunate, as it precludes any forensic or mtDNA identification of the Maritime Archaic people by racial origin, and it is impossible to say for certain whether or not they were indeed Caucasoid as the other evidence tends to indicate. Just as with the Pacific coast, in the last six thousand years the rising waters of the Atlantic have obscured most of the ancient coastal camping grounds of the Red Paint People. Also, it is reasonable to assume that the remaining campgrounds above sea level are more recent than those which were swallowed by the encroaching ocean. This means that the original and oldest campgrounds of the Red Paint People, although perhaps now unrecoverable, are significantly older than six thousand years, and are identical to sites found in Europe. These similarities are too significant to be discounted as mere coincidence or the effects of cultural diffusion.

In New Hampshire and Maine there are many significant stone megaliths that are indistinguishable from the ancient dolmens of Britain, Ireland, and France. The largest of these structures is known as 'America's Stonehenge' and covers a thirty-acre site of stone walls built of shaped and quarried standing stone. Although dated by various artifacts discovered at the site as being around four thousand years old, the presence of a Celtic sun symbol carving in one of the stones is not enough evidence by itself to serve as a definite link to European Caucasoids. In addition, the site itself may be of questionable origin. When considered in light of recently re-introduced research into similar sites in Virginia, which may hold clues to ancient iron-smelting from a contemporaneous time frame, the need for further inquiry into the possibility of a relatively advanced culture's presence in eastern North America gains compelling strength and evidence.

In addition to the various anthropological and archaeological evidence suggesting that 'Native American' tribes in the eastern United States experienced a significant degree of Caucasoid admixture are certain, still observable linguistic traits which indicate possible links between the New World and Europe in ancient times. Many studies have been done and linguistic charts composed demonstrating shared loan-words and syntactical likenesses particularly prevalent among the Algonquin, Iroquois, and Mandan tribes. In fact, the entire Macro-Algonquian Phylum of associated languages demonstrates a startling commonality with Indo-European root languages, as does the Iroquoian Phylum. These

apparently Indo-European related languages are scattered throughout the Northern Woodland and Great Lakes cultural areas, but the connection can neither be proven nor disproven at this date.

As one early twentieth century historian notes:

At some remote period, undefinable as to date, swarms of more savage and more warlike hordes seem to have come upon and overwhelmed the "Mound Builders." From whence these latter originated there is nothing known with certainty. If, as conjectured, they were an influx from the Asiatic continent, or otherwise, it is very clear they soon overran the northern portion of America. No doubt their numbers were augmented from time to time by fresh arrivals following in the footsteps of the first intruders. They quickly dispersed their less savage and more peace-loving predecessors, and pushing them back step by step, possessed themselves of the territory. ("The Beothucks or Red Indians," Introduction)

Within the same treatise may be found numerous references in which early English and French explorers referred to the aboriginals of Newfoundland as being 'White' or resembling Slavs or Gypsies in color, once again lending support to the theory of patrilineal extinction and matrilineal subsumation.

Nineteenth century ethnographic studies of the nearly extinct Mandan people, in particular, demonstrate a wide array of physical features which are demonstrably Caucasoid, as many pre-photographic sketches of tribal members clearly show. In any similar study of possible Caucasoid admixture with 'Native American' tribes, however, the dominant problem remains how to analyze and date the point and period of admixture. For example, we are all aware of the possibility of eighteenth and nineteenth century genetic contributions by European colonizers, explorers or traders which might be tainting the evidence, but even earlier contact could have led to misleading results. While the debatable probability of Norse, Welsh, or other 'lost' European colonies might be interesting as matters of conjecture, they are not germane to our question of truly ancient Caucasoid admixtures prior to 3000 B.C.E. In fact, overall, they represent in many cases the specter of falsely positive returns on genetic tests and other ethnographic surveys, and must be judged accordingly. If a multiple origins theory is possible, it must at some point address these issues of genetic contribution by wandering Caucasoids prior to 1500 C.E. but later than 5000 B.C.E. Much may have happened on this continent in those 6000 years, but probably occurred in the ten preceding millennia which establishment science and history are only now beginning to acknowledge and address in a significant fashion.

Chapter XII

The Back Door

As discussed earlier, a northwestern European crossing of the North Atlantic is not the only possible means of Caucasoid entry into the New World. The previously mentioned Ainu (debatable Caucasoids) of ancient Japan were probably the founders of the Gagman culture of the archipelago, and elements of Gagman culture were quite obviously transferred to, and present in and along, the coast of Peru in 3000 B.C.E., indicating a possible connection between the Ainu and the seafaring Araucans. What is clear is that ancient America was quite likely populated by “a number of different peoples from different locations” as Asatru leader Stephen McNallen suggests. It is even probably that current evidence, if considered in context, almost certainly reveal a pre-’Indian’ Caucasoid population which may have experienced gradual genocide and dispossession at the hands of Asiatic Mongoloid invaders who then subsumed the remaining Caucasoid population into their own.

Most of these hunter-gatherer groups would have been of a relatively small size, probably just extended family groups or clans. Few such tribes would have numbered more than fifty to one hundred persons. Thus, when they did come into contact and conflict with one another, it would have been much more likely that the cause would have been competition for resources, water sources, or hunting grounds rather than any sense of group identity and loyalty. Therefore, the use of a modern term such as ‘ethnic cleansing’ to describe what transpired between the Mongoloids and Caucasoids is perhaps overly dramatic and erroneous, considering the lack of population pressure in a still mainly empty continent. A more reasonable scenario would be the gradual subsumation of the Caucasoid population as they were absorbed into the Mongoloid tribes after having been conquered by superior numbers. This process may have been gradual enough, in fact, to take hundreds of years to occur, as one after another isolated Caucasoid group was simply bred out of existence, or gradually blended without conflict.

On October 10, 1999, a Discovery Channel documentary entitled “Riddle of the Desert Mummies” aired featuring the first filming of ancient Caucasoid remains. These Tocharians of the Tarim basin brought the domestication of the horse, agriculture, and textile manufacture to China, some 4000 years ago.

The Caucasians dominated western China for hundreds of years, establishing the Silk Road Trade. One of the male mummies would have stood over six feet tall, with blonde hair, eyelashes, and beard. Near him lay the mummy of a woman with dark blonde hair. The actual film of the mummies reveals just how strikingly Caucasian their facial features are.

The program ends with the pronouncement that the Tocharians apparently interbred with the northern Chinese population until they ceased to exist as an identifiably separate people. While a similar fate may have befallen the Caucasoid PaleoAmericans, it is possible that the arrival of their distant cousins in China and Japan may have displaced the Asiatic Mongoloids who absorbed and replaced Kennewick Man’s people.

The evidence that Caucasoids were present in North America between 12,000 B.C.E. and 8000 B.C.E. is based on numerous findings such as skeletal and structural remains, physical artifacts, and genetic evidence. In the latter, the fact that the fifth haplogroup genetic ‘x factor’ is a maternally-transmitted (mitochondrial) sequence supports the supposition that the Caucasoids who made a genetic contribution to the ‘Native American’ bloodline were females. This would follow the general model of surviving females in a defeated group being taken in as booty by the conquerors. (Kemp, Interview)

In addition, the oral legends of the ‘Native Americans’ themselves support the opinion that these ancient Caucasoids existed, but were killed off by the Indians’ ancestors. The Paiute legend of the Si-Te-Cah is perhaps the most famous example of this.

A recent analysis of old skulls by the University of Tennessee's Richard Jantz and the Smithsonian Institution's Douglas Owsley suggest that at least three unique population groups may have arrived in the Americas separately, as opposed to a single migration of one people from Siberia. Perhaps some ancient Europeans arrived on the eastern seaboard of the United States during the last ice age. There is growing speculation that ancient peoples did not walk across a Bering Straits land bridge long ago, but first arrived in North and South America by traveling along the western coastlines in boats. Humans made it to Australia more than 50,000 years ago. They needed to sail beyond the horizon to get there. Why couldn't Europeans have done something similar? (Miller, Free Kennewick)

If the constraints which politically correct censorship have placed upon anthropology are ever removed, modern scientific dating methods will force a significant reevaluation of the totality of American prehistory. In addition, European and Asian history will also have to be reconsidered.

Whether Caucasoids succeeded in penetrating North America simultaneously with, or prior to, the Asiatic Mongoloids, the implications for study of the peopling of the Americas are monumental. In fact, the entire connotation of who qualifies as a 'Native American' may itself be at stake. This is, unfortunately, why a scientific question has turned into a political controversy.

As evidence mounts and more and more people become aware of the weight of scientific findings in the last century, however, it seems inevitable that the ability of some to bury the truth about the peopling of the Americas will diminish. Eventually, superstition and ideology may give way to science and verifiable truths.

At the time of this writing, widespread discussion, and even controversy, remains within the field of anthropology over some of the most basic questions concerning the peopling of the Americas. In late October of 1999, a conference was held to discuss some of these new ideas, during which Dr. Alan Lyle Bryan stated that:

Linguists, geneticists, and osteologists agree that there is too much diversity among Native Americans to be explained by initial immigration in final Pleistocene times. (Clovis and Beyond, abstract)

Dr. Douglas W. Owsley, who has been heavily involved in the Kennewick Man case, was also present at the conference and spoke about the many physical differences between the earliest human remains found so far in North America and the modern 'Native American' population. He further stated that craniums resembling the modern 'Native American' population do not predominate until around 7000 B.C.E. The conference offered no solutions or concrete answers, but did raise some interesting questions, along with the probability that the thesis supporting the prehistorical occurrences of Paleo-American ethnic diversity is correct. (Clovis and Beyond, abstract)

Dr. John F. Powell of the University of New Mexico has recently forwarded the 'Replacement Theory' as a means of explaining the craniofacial differences between the earliest-known Americans and modern Indians. This theory holds that "the earliest population died out and was replaced by later populations." (Mammoth Trumpet, 14 (3)) Although interesting, this theory is flawed by its lack of agreement with the prevailing genetic evidence, particularly the fifth haplogroup 'x factor,' which indicates that the two different populations comingled and interbred to a significant degree, thus implying a simultaneous presence in North America of both the Mongoloid and Caucasoid populations, probably between 12,000 and 7000 B.C.E.

Chapter XIII

Conclusion

It is an expected reaction of all human beings to resist changes in worldview. Nothing makes an expert more dogmatically defensive than the suggestion that he may be wrong. Academic theories are the children of their proponents, and any assault upon or questioning of them is taken as a personal affront. It is at this point that emotionalism clouds objective scientific thinking.

In addition, for the last century America has held an image of itself as a nation tarnished by the original sin of genocide against the 'Native Americans.' Much of our yearning to be a melting pot for the dispossessed and oppressed peoples of the world stems from this self-analysis. It has become, in fact, a part of our national psyche and self-image. We see ourselves as the guilty, as the oppressors and the despoilers. We manufacture idyllic fantasies of a utopian, pre-Columbian America of peace and harmony with nature to feed this national guilt syndrome, and revel in the shame of our ancestors' greed and racism.

This collective guilt, being a part of our national identity, has shaped our nation's psychological character just as profoundly as the ideal of Manifest Destiny that helped to dispossess the 'Native Americans' shaped the physical boundaries of our country. How then might our national identity be altered if we were to reassess the original peopling of the continent? Would it change our national self-identity significantly were we forced to admit that virtually all of the different races currently present in the Americas were also represented here 10,000 years ago? does it matter to us or to the discussion of the relevancy of prehistory to our modern society to observe that peaceful coexistence was apparently not possible for them? It may be that all of our historical and prehistorical models indicate that multiculturalism and diversity, in the long term, are two mutually exclusive ideals, but these are some of the more far-reaching societal questions which a reassessment of the ancient peopling of the Americas may bring into focus.

It is easy to see where the opposition to an alternate or new view of the peopling of the Americas comes from. Many anthropologists and archaeologists have invested their entire careers into developing the 'Clovis first' theory, and their academic reputations are at stake. For them to admit that peoples other than the Asiatic Mongoloids may have been present in Paleolithic America would require a complete reassessment of their preconceived worldview, and that is a daunting task for anyone to undertake. So much time and effort has been spent and ink spilled in defense of the status quo that a new paradigm, whatever its nature, faces an uphill battle before it is widely accepted.

However, this new paradigm has arrived, and cannot forever be ignored. We have seen that indisputable physical evidence of non-Asian peoples in ancient America does exist, from Caucasoids in North America to Negroids in South America, and this physical evidence should be examined and studied on an open-minded, scientific basis. Regardless of how some experts with ideological axes to grind may feel, the evidence is here to stay and cannot be covered up indefinitely.

My point in this paper has not been to prove that Caucasoids were present in ancient North America nor that their Negroid counterparts were present in South America, however strongly the evidence may indicate that both of these assertions are true. Once serious consideration of either or both of these possibilities has been made, however, it becomes clear that a long-held belief of American anthropology is badly in need of revision: namely, the belief that Asiatic Mongoloids entered an empty continent and spread out to occupy both hemispheres without any contact or admixture with non-Asians. The previously dominant paradigm has begun to look more and more unlikely in recent years, and the new and forthcoming investigations of non-Asiatic remains will further prove that no maintenance of it is scientifically defensible.

I will leave it to others to either prove or disprove whether Kennewick Man and his kindred were in fact Caucasoids. In the next decade, mtDNA analysis of the remains may be a deciding factor in whatever conclusion is reached in that regard. At the time of the submission of this thesis, the proverbial jury is still out. Even without taking into consideration the manner in which the remains have been turned into a political football by the contending parties, the legal battle over their jurisdiction could go on for years. Whatever the final outcome of the judicial deliberations in the case, however, the publicity garnered by Kennewick Man and similar finds have brought into the open what is perhaps the greatest debate and most important question faced by anthropologists in this century. The newly public nature of the controversy has encouraged many of these experts to take tentative steps towards admitting that it might be appropriate for them to reassess the data. The climate both in academia and in field science seems to be subtly shifting in favor of a new, more open-minded view. Ultimately, this shifting paradigm might allow the most orthodox practitioners in anthropology to call for a public reassessment of American prehistory.

In conclusion, the 1990 North American Graves Protection and Repatriation Act desperately requires amendment or revision, for in its current form it hinders scientific research into the pre-Columbian population and migration of peoples into North America. In effect, it states that any human remains found on this continent which predate 1500 C.E. must be considered 'Native American' regardless of all other evidence to the contrary, and severely limits any scientific study of those remains. However, cultural identity and a relationship between the remains and the recipients should be established, even according to NAGPRA. Imagine the implications for the human sciences if the current tribes of Africa would be allowed to dictate whether and to what extent any inquiry into human origins within their countries would be allowed, or if the current citizens of Britain (or any other country one could name) had the power to arbitrarily stop archaeologists and anthropologists from conducting research on remains found there. The current situation in the U.S. constitutes a preposterously anti-scientific state of affairs with an obviously political motive and bias, and is quite shameful to behold. However, even with NAGPRA in place, enough solid evidence and conclusive research has been amassed that a reconsideration of the history of the original peopling of America is in order. Contrary to the established historical doctrine that America was an empty continent peopled by Asiatic Mongoloids, it is now apparent that Dr. Dennis Stanford of the Smithsonian Institute's Museum of Natural History was correct when he stated:

It's very clear to me that we are looking at multiple migrations through a very long time period—migrations of many different peoples of many different ethnic origins. (Northern Clans, Northern Traces)

Therefore, I maintain that my original thesis on Paleo-American ethnic diversity is valid. This should not, in any way, affect the current political or social position of those peoples currently designated as 'Native American' as they apparently fear, however. Whatever else we may come to discover about the ancient peopling of the Americas, 'Native Americans' will always maintain their special status as the aboriginal inhabitants of this continent. It is they who were present and dominant at the time of Columbian contact, and it was with their ancestors that all currently standing treaties were signed. Their historical, political, and social positions are unassailable, therefore.

However, it would be disingenuous at best for them or anyone else, in good conscience, to continue to deny the fact that 'The early inhabitants of North America were members of diverse ethnic groups, and did not all necessarily resemble the Asiatic Mongoloid genotypes which we commonly think of as being 'Native American' today.'

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