

The Berber Project

Astonishing New Proof of Talossa's
Ancient Berber Ancestors!



figure 1.
(Camps, plate xxx)



figure 2.
(Radin, plate 33)



figure 3.

The Berber Project.

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*"The problem in archaeology
is when to stop laughing."*

—Dr Glyn Daniel, *Antiquity*, December 1961

Chapter 1: Afrocentrism, Talossan Style.

"NOS ANCÊTRES, LES GAULOIS..." So began a famous French public school history textbook: "Our ancestors, the Gauls." Needless to say, Black French citizens in the Caribbean were puzzled. "Our" ancestors? They asked. The answer was, *oui*, if only from a certain point of view. To be French is to share in a culture whose roots were, in whatever nebulous sense, shaped by the ancient merger of Gaulish and Roman peoples—even if one is not "genetically" Gaulish at all. So if the French find some value in dredging up tales of the Gauls in order to make better Frenchmen of themselves and others, we wish them luck.

Talossa's ancestral myth involves Berbers. In 1984, I began work on what the *History of the Kingdom of Talossa* later called a "two-year comic delusion." Inspired in part by an atlas of Jewish history I was reading, I began to wish wistfully that Talossa, like the Jews and like so many European nations, had an "ancient history." Perhaps as a result of my anti-American ravings that year, I had begun to worry that Talossa was "fake" if it was only—like the U.S.—a "nation of immigrants." In May of that year I announced that Talossans were, as a nation, somehow "descended from" ancient Celtic warriors who lived around the French city of Toulouse (get it?). These ancient Celts later migrated across the Atlantic, built Indian mounds in Lake Park, and were somehow the "ancestors" of the Talossan "civilization" which was "restored" in 1979, just like Israel had been restored in 1948.

Serious work on "ancient Talossan history" didn't begin until the spring of 1985, by which time my Celts had transmogrified themselves into North African Berbers. The first (1985) edition of my *History of the Kingdom of Talossa* spent 45 pages outlining how Berbers had migrated from North Africa to Western Europe, and that they had some hand in building Indian mounds in Milwaukee. The case was, needless to say, pretty weak, but ever since the spring of 1985 one can say with conviction that there has been a "Berber Hypothesis" floating around Talossa. Although it can be stated in different ways—usually the more bombastic the better—the Berber Hypothesis is best left as follows:

The Berber Hypothesis: Ancient North African Berbers contributed to the ancient history of Talossa through their involvement in the prehistory of our European ancestors, and also by creating the ancient Moundbuilder culture on Talossan soil, therefore counting among Talossa's spiritual and physical ancestors.

After 1985 the Berber Hypothesis became Talossa's official "orthodoxy." Its precepts could be found in the official *History*, and in the pages of *Stotanneu* and *Tù Phäts*. Berber words like *l'itri*, "star," began infiltrating the Talossan language, and while the skeptical Talossan National Party demanded an official retraction of what it called "24 chapters of rubbish and lies," the Talossan-Berber connexion became a permanent fact of Talossan culture. Mostly in the form of jokes or rolled eyes, Talossans forevermore would talk about Berber origins and Berber ancestry. Only Talossans can say "brrr-brrr!" on a cold day and get the pun. But by 1987, as new immigrants swelled the population of the Kingdom and helped us build a culture involving multiple egos and interpersonal relationships, the Berber Hypothesis began to fade. It was mentioned only in ridicule; the second edition of the *History of the Kingdom of*

Talossa wrote it off as patriotic fiction and actually touted "No Berbers!" as a selling point.

Around 1987 or 1988, during a jaunt with my friends down to the Chocolate Factory at the Prospect Mall, amateur archaeologist Sandee Prachel discovered an old coin on Farwell Avenue about half a block north of North. It was a *very* old coin: from the Byzantine Empire! Dated to around 498 AD, the coin is now in my personal collection. (Thanks to Sandee, who knows I need money.) This bizarre discovery rekindled my whimsy about an "ancient Talossa." After all, this coin was "proof" that there was some connexion between the ancient Mediterranean and the very soil of Talossa. The jokes and speculation about Berbers and Berberdom escalated, and at last, in November of 1994—with the extreme right and the extreme left voting in opposition—the Cosâ narrowly approved the "You Are What You Talk About, And You Talk About Berbers, Act":

WHEREAS, for the past decade, Talossans have argued about, lampooned, supported, written about, denounced, or backed, various wild theories about our supposed "Berber Ancestry"; and WHEREAS, whether we believe what Dan [Lorentz] called all this "pseudo-racial-lingual horseshit" or not, it has become part of the experience of being Talossan; THEREFORE: The Cosâ hereby resolves and proclaims, that in whatever vague and mysterious way, the Talossan people are inexplicably and inextricably connected somehow to Berbers and that such jokes, debates, and passionate nonsense about Berber heritage have become part of Talossa's folk identity.

In February of 1996—after accumulating a master's degree in history—I set out to examine the historical record for myself, again, and see if a vaguely plausible case could ever be made for the Berber Hypothesis. This book presents the shocking results of those investigations, and attempts to use real sources written by real authors to demonstrate that the Berber Hypothesis is not too wacky to be barely plausible, but still wacky enough to be thoroughly Talossan. Laugh or genuflect; this ridiculous fusion of Talossans and Berbers has become part of our national identity.

In its present form the Berber Hypothesis rests upon two pillars: one which recognizes Talossa's position as a small country in North America, and the other which accounts for Talossa's overwhelmingly Germanic background. While Talossa has historically traced its mythological/historical origins back to the ancient Berber peoples of North Africa, it would be a ridiculous denial of reality to reject the obvious fact that Talossans are also of substantial Germanic heritage. After all, most Talossans are of German descent, at least in part, and other Germanic nationalities, such as Swedish, Swiss, Norwegian, and English, have also contributed to the Talossan gene pool. Most Talossans speak English, and the Talossan language is loaded with German, Scandinavian, and English words. Talossan heritage organizations such as the Talossan National Party have used German iconography very effectively and dramatically in expressing the spirit of Talossa. And without the insistence on these facts from Talossa's German community, I would not have researched the Berber-German connexion.

For many reasons, acknowledging Talossa's overwhelmingly German heritage is a "must" for the serious anthropologist. However, the Germanic peoples themselves did not spring out of the north European bogs without ancestors of their own, and this book will explore the question of Berber influence on our direct prehistoric Germanic ancestors. To that extent I hope this book helps to harmonize what seem to have been pro-Berber and pro-German camps, both sides unwilling to listen to what the other has to say. Both, in fact, are right, according to the scholars, and to establish a Berber-German link requires no flights of fancy. There is no necessary reason to postulate that since Berbers under Carthaginian rule worshipped *Baal*, and under Islamic rule they worshipped *Allah*, that Berbers were responsible for the Viking belief in a heavenly afterlife called *Valhalla*, or *Baal-Allah*. Nor is there any necessary reason to insist that there must be a genetic link between Germans and Berbers, simply because the Vandals, Kaiser Wilhelm II, and Rommel all lusted after territory in North Africa. Though I admit both hypotheses are delightful....

In the final analysis, Talossa's Berber history is a form of Afrocentrism, though it happens to deal with White Africans rather than Black Africans. It traces Talossa's mythic heritage "out of Africa," and it is partisan, polemical history with a heavy dose of wit. In a broader perspective, *The Berber Project* represents a long-established pattern through which dink peoples seek to acquire a glorious past by putting their own slant on history. As a great Talossan

once said, "It is highly possible, and therefore true." So whether *The Berber Project* represents Talossan scholarship or Talossan literature is for you to decide. In either case, I hope *The Berber Project* is a major contribution to our real or imagined culture.

Chapter 2. Yabba Dabba Doo.

OUR ANCESTORS THE BERBERS are part of the great Afro-Asiatic family of peoples, who are divided among some 240 language groups, spread across the northern third of Africa, from Morocco and Mauritania on the Atlantic seaboard to Egypt, Ethiopia, Eritrea and Somalia on the east coast. In addition, languages of the Semitic branch (including Hebrew and Arabic) are spoken in many countries of the Middle East. There are approximately 175 million speakers of Afro-Asiatic languages, and of those, some 12,000,000 speak an estimated two or three hundred Berber dialects, in about a dozen North African countries: Egypt, Libya, Tunisia, Algeria, Morocco, Mauritania, Mali, Burkina Faso, Niger, and Chad (Map 1). The *Guanches*, Berber natives of the Canary Islands, have lost their language and identity after centuries of Spanish oppression.

Human beings first left Africa in a great migration to the Middle East and beyond, some 100,000 years ago (Cavalli-Sforza, 94). In the Fertile Crescent, perhaps some 35,000 to 10,000 years ago, a common "Nostratic" or "Eurasian" language began to break up into dialects. While the dialects of the northwest (Anatolia) evolved into the Indo-European languages (of which English is a direct descendant), those of the southwest—in Syria and Israel—developed into the Afro-Asiatic family of languages (Cavalli-Sforza, 222). According to genetic data on the Berbers, who appear to be the "purest" or at least most primitive of these Afro-Asiatic speakers, the separation took place around 15,000 years ago (Cavalli-Sforza, 104). From its Middle-Eastern base, Afro-Asiatic then spread into Africa, across the Mediterranean littoral and up the Nile valley. Although linguistic and racial divisions normally coincide (Ruhlen 1994, ch. 7), the Afro-Asiatic language family contains both White and Black branches, a fact some historians have found "disconcerting" (Ruhlen 1991, 88). It seems most likely that Afro-Asiatic languages were originally spoken by Caucasoids (a fact confirmed by the genetic data) and were later adopted by, or imposed upon, Khoisan or Negroid (Nilo-Saharan?) populations in the upper Nile and East Africa (Cavalli-Sforza, 221).

The Berber peoples themselves have been described as "Irish-looking" (Hart, 45). Oddly for a Mediterranean people, they often exhibit light skin, blue, green, grey or hazel eyes, freckles, and blond hair (Hart, 342f). Genetically they are Caucasoid (Cavalli-Sforza, 165). Gabriel Camps, perhaps the world's leading expert on North African prehistory, states that efforts to claim Black ancestry for the Berbers are "souvent exagérés" (Camps 1974, 158ff). Nevertheless, "proving" that Berbers were Black has for some reason become a major preoccupation of the so-called "Afrocentric" pseudo-historians (Lefkowitz, 30ff), much of whose 'research' borders on functional illiteracy.* Perhaps some of the opposition in Talossa to the Berber Hypothesis stems from the ironic unwillingness to have anything to do with "Africa," but as W.H.C. Frend reminds us, "North Africa may be reckoned as part of the European, Mediterranean world, though an extremely backward part." (Frend, 26).

The Berber language is closely related to Semitic and Ancient Egyptian. Berber and Egyptian were once lumped together as "Hamitic" languages (a term now out of date, but still found occasionally). Many Berber tribes call themselves *Imazighen*; the language is *Tamazight*. As I pointed out as early as 1985, the word *Tamazight* is equivalent, phonetically, to *Tolosati*, a tribe who inhabited southern France in pre-Roman times and who lent their tribal name to the Roman city called *Tolosa* (modern French *Toulouse*). The name *Imazighen* literally means "free men," and so is equivalent to the European term "Franks."

* Example: "The Berbers are a mixed race of Arabs [sic!] who live in North Africa. They originally came from Northern Asia [sic!], India [sic!] and the Caucasus [sic!]..." (Van Sertima, 251). Northern Asia? Maybe they made it to America over the Bering Straits.

In temperament, Berbers and modern Talossans have much in common. Both peoples lack a literary genius (witness our newspapers, and perhaps this book) but both are known to be industrious and hard-working (witness the amount of time and effort we spend on Talossa, and this book). In North Africa, it is said, one can easily tell Arabs and Berbers apart by the fact that the Berbers are the ones who work. Talossans and Berbers both nurse the memory of hurts and slights, and Talossan politics so often displays the institution of the vendetta which is dear to both peoples. Berbers and Talossans alike are extremely suspicious, but at the same time they are essentially democratic—so much so that most Talossans, like most Berbers, are fundamentally unfitted by their sense of individualism to sink their differences and to form stable organizations. We both have reputations for argumentation and bickering; in the words of Dan Lorentz, “Long live trivial partisanship—Talossa’s life blood!” Even in Roman times, North Africa was considered a paradise for lawyers (D’Ucel, 45ff), while in Talossa, some 10% of the population are judges. “Like the Irish,” ethnographer David Hart concludes, the Berbers are “extremely pragmatic, argumentative and quarrelsome” (Hart, 342f).

Millions of Snails

Between 12000 and 10000 BC, Berber-speakers had reached Tunisia where they established the so-called “Dabba Culture” (McBurney, 225). After their arrival from the east, North Africa unquestionably became the domain of the Berbers (Bynon, 506), and it even seems likely that by this time a single “Eurafrican” language was spoken in Iberia, France, North Africa, and parts of Italy (Anderson, 128). While some have attempted to sift between pre-Berber and Berber elements in this language, linguist Johannes Hubschmid warns that it is not possible to do so at this juncture (*Enciclopedia Lingüística Hispánica* [hereafter, ELH], 30). This ancient Berber speech deeply affected those non-Berber tribes who settled among Berbers in Western Europe. Many Berber words survive, especially in Spanish and Catalan. Although it is difficult to recover ancient Berber words which have been mangled first in Punic and later in Latin (ELH, 476), one can recognize common words like *mata*, Spanish for a pile or heap, which is derived from the Berber *maffa*. There are many other examples (ELH, 36ff).

When we speak of ancient “Iberians” from now on, it is understood that we mean Berber settlers in Spain and Portugal. It is generally accepted that the Iberians came to Spain from Africa, and that these same Berber settlers also occupied Sardinia (Elcock, 174). Spanish philologist António Tovar points out that Iberian and “Libyan” (i.e. Berber) burial inscriptions are similar, both often including the word *eban* (“stone”), or *teban* in Iberian, with the tell-tale Berber definite article *t-* (Tovar, 65). Even the words “Iberia” and “Berber” appear to have the same root, the latter being a duplication of the element *Ber* (“Berber”), and the former consisting of the same element preceded by the Libyan article *i-* (*I-ber*) (Diringer, 194f).

The stone-age Dabba Culture began to evolve and by 7350 BC, a clearly-defined “Capsian” culture (named for the town of Gafsa, in southern Tunisia) had begun to replace Dabba in North Africa, where it exercised great influence (Camps 1974, 154). The Capsian culture spread quickly to Spain. McBurney characterizes it as a “most vigorous” culture (226). It was marked by a new kind of silhouette art with very spirited human and animal figures, readily distinguished from the less imaginative Crô-Magnon art. Capsian burials utilized red ochre to decorate the bodies of the dead (Camps 1974, 173ff), a cultural trait which will assume greater importance as this story progresses. There is no doubt the Capsians were Berbers; their skulls are identical to those of modern Berbers (Mokhtar, 424f).

The ancient Capsians settled over immense tracts of land, ranging as far east as Kenya and Tanzania, where the same tool-making, red ochre-using, “Mediterranean Caucasoid types” left traces behind in the so-called “Kenya Capsian” culture (Cole, 257-270). These early Kenyans have been called “Proto-Hamites,” but we know little about their ultimate fate. The Tuareg—the southernmost Berber group—are genetically closely related to the Beja, a people living in what is now the Sudan, and from whom they separated some 5,000 years ago (Cavalli-Sforza, 172f). Modern Ethiopians may also be descendants of the “Kenya Capsians”; it is estimated that Ethiopian ancestry is some 60% African and 40% Caucasoid. While the (Caucasoid) Arabian Peninsula is right next door to Ethiopia, Cavalli-Sforza is quick to point out that Berbers are just as likely as Arabs to be the “Caucasoid parents” of the Ethiopian population.

Sudan's Nubians are genetically closer to Moroccan Berbers than to any other people (Cavalli-Sforza, 169). African Bantu populations did not reach East Africa until around 200 AD (Phillipson, 228ff), and even to this day town-names bear record of the ancient inhabitants of East Africa. There is a *Berber* in Sudan, a *Berbera* in northern Somalia, and even a *Berbérati* far to the west, in the Central African Republic, reminders perhaps of our ancient Berber ancestors.

The Capsian culture of Africa was famous (or, depending on your palate, infamous) for what Gabriel Camps calls its *escargotières*—enormous fields of snail shells (Camps 1974, 102ff)! After the Saharan climate began to dry out and the large game died off, the humble snail became the staple diet for the Capsian Berbers, who consumed them by the millions (Trump, 19). Talossans are encouraged to dine on *escargots* in their honour. Soon the Berbers figured out how to farm—the native Capsians adopted agriculture, rather than a new agricultural folk moving in and taking over; and indeed it may have been the Berbers who taught the Egyptians how to farm (Trump, 55f).

Vikings in Baal-Allah: The Maglemose Berbers of Germany

The Berbers were not content to educate the Egyptians or comb the desert wastes of Algeria looking for snails. Whole tribes of Berbers headed north through Spain and into Europe, where they became the ancestors, in part, of the Germanic peoples of that continent. The early Capsian culture first entered into southern and eastern Spain, and probably indicates the first invasion of the Mediterranean race into that country. The later and final phases of the Capsian culture extended northward into France, where its miniature flint implements appear in the Azilian stations of Ariège, and in the Tardenoisian fishing flints of France, Belgium, and the British Isles. These Western European cultures were almost certainly developed in Africa and brought from there (Obermaier, x-xi). Dr. Francis Owen confirms that during the Mesolithic Age, “there was a new invasion of Europe by people from the Southern Mediterranean. These were the bearers of the microlithic culture, a late development of the Capsian” (Owen, 18). These people, known as the “Tardenoisians,” used distinctive arrowheads, fish-hooks, and other tools, and spread their culture throughout Germany as far as Poland. In the words of J.G.D. Clark, the advent of the Tardenoisian culture in Northern Europe was “almost certainly” the result of “*movements of people from North Africa*” (Clark 1970b, 214f).

Between 6800 and 5000 BC, the Tardenoisian culture reached its fullest flowering in Northern Europe, where it is known as the “Maglemose Culture,” after a site in Denmark. The Maglemose folk had a rich culture adapted to life in the northern forests and plains, and spread across Denmark, southern Sweden, the Low Countries, England, Ireland, northeast France, northern Germany, Poland, Estonia and Finland. Their definite “heartland” was in northern Germany and Denmark (Clark 1970b, 86ff). After a detailed weighing of all the evidence, Clark pronounces the source of the Maglemose culture to be, at least in part, “probably in North Africa” (Clark 1970b, 132).

Maglemose art utilized the same geometric patterns—especially triangles and chevrons—which characterize North African Berber art. The realistic depictions of animals in Maglemose art are virtually identical with contemporary Iberian art, and derive “probably ultimately from North Africa” (Clark 1970b, 167-180). This astonishing homogeneity of culture spreading from North Africa to Finland “*can only be explained on an ethnic basis*” (Clark 1970b, 214f). Similarities between Berber and Germanic art and culture have forced some archaeologists into wild hypotheses about German migrations to North Africa (Sergi, 71ff), but it is now clear that the influence was in the other direction. Professor Igor Diakonoff concludes that the mesolithic “Atlanto-Baltic white race” spoke Berber (Markey and Greppin, 61). Sergi proclaims that the pre-Indo-European natives of northern Europe were definitely Berbers, and that their influence lingers in the Germanic peoples. In Norway and Sweden, “the remains of the ancient stock of African origin are very numerous, even more than in northern Germany” (Sergi, 243f).

Through this line, most modern Talossans can trace their ancestry directly to Berbers. The Indo-Europeans who later occupied Scandinavia and Germany did not exterminate the earlier, Berber-speaking inhabitants; they *absorbed* them. Forde-Johnston notes that Scandinavian Nordics are so similar to the African Berber Nordics, that “the two must share a common origin” (Forde-Johnston, 101). Owen also links Berbers and Germans directly when he states that the pre-Indo-European natives of north Europe, who had their “**origin in the Southern Mediterranean area,**” were “in

part the ancestors of the Germanic people" (Owen, 23). Berbers are among *our* ancestors!

More research is necessary to show exactly how far-ranging our Berber ancestors were. The Pelasgians, who inhabited Greece before the arrival of the Greeks, were possibly Berbers. When Sergi proposed this in 1901, he was ridiculed. Yet the explanatory power of his hypothesis would not go away, and recently linguist Eric Hamp has produced more evidence in its favour. He says the Pelasgian language belongs in the same "aggregate" as that of the pre-Indo-European inhabitants of Northern Europe (Markey and Greppin, 294). The ancient Greek historian Herodotus referred to the Pelasgians as Βαρβαροί, which can either mean "Barbarians" or "Berbers" (the word is ambiguous; Sergi, 167). There is evidence that the Etruscans were Berbers too (Sergi, 162ff). But for our purposes, we shall concentrate on the Berbers of Western Europe and their outposts in the Atlantic... and in Talossa.

Big Rocks: The Megalith Bewegung

By about 5000 BC, North Africa and Western Europe shared a single culture and language, which was doubtlessly Berber. At this point the focus of our story shifts to the Iberian peninsula. Agriculture reached Iberia at about that time (MacKie, 39), and the peninsula became the focus of two great social movements which affected all of prehistoric Western Europe. The first was the "Megalithic" culture responsible for the great "Megaliths" (i.e. "Big Rocks") at Stonehenge and elsewhere; the second was the "Beaker Groups" who left archaeological traces of themselves all over the region.

The so-called "Megalithic" culture began to develop among the Iberians in what is now Portugal, sometime around 4500 (MacKie, 38). Though there was undoubtedly a North African component to the culture (MacKie, 162), it was an indigenous development, not inspired by the cultures of the Eastern Mediterranean (Trump, 102). It spread rapidly by sea, up and down the Atlantic seaboard of Europe, as a glance at Map 2 will easily demonstrate (MacKie, 187ff); Megalithic "seafarers" carried their culture up and down the Atlantic coast from the Canary Islands in the south to Ireland in the north (Willcox, 48). The Greek philosopher Plato's account of "Atlantis" may in fact be a distorted memory of Megalithism; Plato remembered "Atlantis" as ruling over Europe west of Tuscany, and North Africa west of Egypt, a remarkably accurate appraisal of the greatest extent of Megalith culture (Gordon, 43).

Megalithism spread alongside agriculture. Neolithic farmers reached the British Isles at the same time as Megaliths began to be constructed in that region (MacKie, 168ff). Ethnically speaking, who were these Megalith builders? Evidently they were Iberian Berbers (MacKie, 168). G.B. Adams identifies them as "Hamitic" (Adams 1975, 235), i.e. Berber, and the world-renowned prehistorian Dr. Glyn Daniel concludes that *"It seems certain that the megalith builders did not speak an Indo-European language. We should expect them to speak a Mediterranean language, some pre-Indoeuropean language which may have survived to the present day as Berber or as Basque"* (Daniel, 131). Even skeptics consider the idea of Berber Megalith-builders "a not unreasonable working hypothesis" (Adams 1975, 247).

Megalithism was almost certainly an "evangelical" religious movement, dominated by a stable caste of professional priests and wise men who settled among, and over, the neolithic peasant populations of Atlantic Europe (MacKie, 162f). This priesthood lived in "monasteries," supported by tithing from the farmers (MacKie, Ch. 11).

The geographic extent of Megalithic Berber culture is sobering (Map 2). "Megalithism" spread across North Africa and the whole of Western Europe, from Iberia to France, the Italian Alps, Sicily, Sardinia, Corsica, the Balearic Islands, Switzerland, the Low Countries, Germany, lower Scandinavia, and the British Isles. Virtually every person who has ever become a citizen of Talossa can trace his or her ancestry back to one or more of these regions. In a very real sense, we may all be physically, genetically descended from the Mediterranean and Atlantic Berbers who added their genes to the pool wherever they went. Perhaps Talossa today is a kind of long-dormant Berber racial memory crying out for reunification?

At some point between 4000 and 2600, the Spanish Capsian culture—the less-developed Berber neolithic culture of eastern Spain who had been left behind by the dramatic expansion of their western Megalithic cousins—began to evolve into a new force, called the Almerian (Trump, 99; Childe, 267ff; Castro, 12). This was a “chalcolithic” culture, meaning that it used copper in addition to stone for making tools (Trump, 99). The Megalithic culture had resisted the use of copper, and remained mired in its primitive, stone-age ways. Around 2600, the Megalithic social network collapsed and its heartland, southern Portugal, adopted the chalcolithic lifestyle (Castro, 35; MacKie, 170f). Megalithic culture survived longest in the British Isles, where it finally went extinct around 2000 BC—at about which time it left its most magnificent monument, Stonehenge (MacKie, 171).

Chapter 3. Funnel-Necked Beaker People.

Cheers! The Beaker Groups

According to V. Gordon Childe, the Almerian culture of Spain was the direct source for the social movement we call the “Beaker Groups” (Childe, 267ff). Trump, however, suggests that the Beaker Groups originated in Portugal, and attacked the Almerian cities (Trump, 152). Cunliffe suggests a harmony of the two theories, wherein the Beaker Groups originated in Portugal—spreading quickly back to North Africa—and then moved east to encounter the already complex chalcolithic cultures of the Almerians, in their elaborate fortified centres; the two cultures then peacefully merged (Cunliffe, 256). Whatever the case, early Beaker culture artifacts are found in Tunisia, and the ethnic and cultural roots of the Beaker Groups were self-evidently Berber. Many cultural traits, such as the design of their arrowheads, link North Africa’s Berbers to the Beaker Groups (Childe, 280). G.B. Adams refers to them as “Libyco-Berber” (Adams 1975, 236). Forde-Johnston concludes that the “most reasonable” explanation for the Beaker culture is that it is of “mixed Spanish and African ancestry” (Forde-Johnston, 101).

The new wave of Berbers expanded rapidly; around 3000 they had already invaded southern France with their “tastefully decorated” pottery, settling thickly in the Aude, Hérault, and lower Rhône (Trump, 148f). Here their tribes survived into Roman times, especially the *Tolosati*, who lent their name to the city of *Tolosa* (French: Toulouse); and the *Tolossæ*, who lived in what is now Provence. That the tribes of this region were not Celtic (as is often supposed) is revealed by the fact that the Celtic Gauls—who always called themselves the *Com-broges*, or “fellow-countrymen” (whence *Cymru*, “Welsh”)—referred to one of the local tribes as *Allo-broges*, or “other-countrymen,” i.e. “non-Celts.”

In the Iberian Peninsula itself, Beaker Groups became famous for their construction of *motillas*, which were a kind of fortified burial mound (Castro, 106f). The building of mounds was a hallmark of Berber and Berber-inspired cultures around the globe. Known today among African Berbers as *djidar* (Ucel, 67f; this appears to be an Arabic word), these mounds were built not only in Africa but throughout the first Berber expansion known as Megalithism. While the ancient cultures of the Eastern Mediterranean buried their noble dead in rock-hewn tombs, the Megalith-builders built rock tombs but sealed them inside large earthen mounds (MacKie, 146).

The Beaker Folk’s beakers, of course, were more famous than their mounds. The beakers were drinking vessels, pottery versions of what had long been woven in North Africa out of esparto grass (Trump, 155). They were used for “something like mead, flavoured with herbs such as meadowsweet or wild fruits” (Cunliffe, 253). Alcoholic drinks were clearly a factor in the Beaker Groups’ expansion and social acceptance. In North Africa, Berbers produced beakers in exactly the same style and fashion as their European contemporaries (McBurney, 249ff). They decorated them with distinctive “hatched triangles” and other designs (Kennedy 1971, 268). The classic Beaker design was rather bell-shaped, so most Beaker People are referred to as “Bell-Beaker People.” This is in distinction to the “Funnel-Necked Beaker People,” who arose in Germany and Denmark as a fusion between Berbers and immigrant Indo-Europeans. (It was their beakers, rather than the people themselves, who were funnel-necked.)

The Beaker Folk were fundamentally traders, and wherever they went, they were welcomed not as hated conquerors but as friends. They formed stable outposts, and their tombs contain multiple generations of family members

(Trump, 151). Beaker people tended not to settle in large numbers, except in certain places such as the Rhône valley and the Gulf of Lyon region, i.e. Toulouse (Trump, 153). But what they lacked in population density they made up for in geographic reach (Map 2). The Berber Beaker People established complex trading networks, and the diverse regions of Western Europe and North Africa were united as never before (Cunliffe, 256). Ivory and ostrich egg shells were highly prized luxuries, and the only source was North Africa, where eager Beaker traders did a booming business (Markotic, 91ff). Indeed, the trade between Africa and Spain even pre-dated the Beaker period (Harrison, 157). Of more importance to our story was their lucrative copper trade: they brought chalcolithic culture to Western Europe (Trump, 148f) and to do so, imported vast amounts of copper. Where did this copper come from? We shall all see!

Around 2000 BC, the Berbers of North Africa became preoccupied with local affairs and grew in a different direction from their European relations. To the south, a thriving Black civilization, based in the Tassili mountains of southern Algeria, represented the northward expansion of Africans toward the Mediterranean. But by 1500 BC, the Berbers had domesticated the horse, and used it to pull light war chariots. Wearing kilts and armed with spears, the Berbers checked this northward expansion and took control of the arid Saharan steppes, exploiting it for nomadic pastoralism. Their new technology and stratified society “enabled them to subjugate the existing black population.... [W]e are dealing here with a warrior aristocracy which had gained ascendancy over the black groups of the Sahara: this is the first instance of a pattern which has been repeated to the present day” (Brett and Fentress, 17ff).

By contrast the Beaker Berbers of Spain had begun to decline (Trump, 223), though related groups remained active. In the Balearic Islands, for example, the local inhabitants were building fortified towers, known as *talayots* (Trump, 225ff); these so-called “Talaiotic” people survived well into the Christian era (Anderson, 131). A similar culture flourished in next-door Sardinia (Trump, 217). It is important to remember that the native, pre-Roman inhabitants of Sardinia were in all likelihood Berbers (Harris and Vincent, 345; Tagliavini, 124). If the ancient Balearans were also Berbers, which seems likely, then the name of their towers—*talayots*—may preserve a reminder of what these ancients called themselves.

Talo, Tolo, Tuul, Tell, Tala, Tle, Atla, etc.

In 1979, I derived the name “Talossa” from the Finnish *talo*, or “house.” At first it seemed only a fortuitous coincidence that the word *Talossa* bore a superficial resemblance to *Tolosa* or *Tamazight*. The truth is, it now seems likely that the root *talo* was used by our Berber ancestors both to describe the structures (*talayots*) they built, and also to describe themselves—the people who built those structures. The Afro-Asiatic root word *tūl-* means “to rise; to form a heap, mound.” From this root come both the Arabic *tell* (man-made mound, artificial hill) and the related word *tuul* (hill, heap) in the Cushitic languages of East Africa. In Berber Africa, “*Tell* denotes the mountainous but fertile region of Algeria and Morocco between the Atlas [Mountains] and the Mediterranean” (Fage & Oliver, 548). In Ireland, the native word *tulach* (“small hill”) is also cognate with the Arabic *tell* (Adams 1975, 240), while in Iberia the meaning shifted to “tower” (*talayot*). In Karok, a language of North America which may be related to Berber, the form is *tuy* (mound). The same root apparently entered Finnish, where its meaning (“to raise up”) shifted to *house* (i.e. what one raises up). Perhaps *talo* originally meant any artificial mound or structure built by man. The ancient *Talossans*, therefore, would be “The Builders,” who could look down, literally, on their primitive neighbours, the ones who did not build.

Dotting the landscape of North Africa and Western Europe are hundreds of sites bearing the “Talossan” name, especially in the Megalith-Berber heartland of the Iberian Peninsula. A few of the *talo*, *tala*, or *talu* place names might come from a related root in Arabic, but the *Enciclopedia Lingüística Hispánica* is careful to say that not all of them do; indeed, many of these sites are outside those areas dominated by the Arabs during the Middle Ages, but correspond quite nicely to the Talossan Megalith/Beaker distribution of our ancestors (ELH, 619ff). It will not surprise us to find major Beaker Culture sites at *Atalayuela*, Spain, and *Atalaia*, Portugal (Castro, 64 and 89).

The same root *tal-* or *talos-* is found everywhere from Tlemcert, near the ATLaS Mountains, to the ATLantic

Ocean. A sub-tribe of the leading Berber tribe in Morocco is called the TALESinNT (Abdel-Massih, xiii). The name occurs among the Gaulish tribes called the TOLOSati and TOLOSSæ, and of course in the city they founded, TOLOSa (Toulouse). There is also a TOLOSa in Spain. Perhaps when Plato called the Berber Megalith culture “ATLantis,” he remembered their actual name? Other forms include the countries of CaTALOnia and CaSTELLa (Castile), and even the CaTALAunian Fields where the Hun invasion of Europe was stopped. The prefix *cas-* or *ca-* comes from Latin “casa,” *house* or *domain*. To this day, villages such as Ca N’Eures, Ca l’Estrada, etc., dot the Catalanian landscape, where “ca” is prefixed to the name of a family or tribe; “Catalonia” is simply therefore *Ca Talunya*, Domain of the Talossans. The Spanish were always very good about naming ethnic enclaves in their country—witness *Andalusia* (originally, “land of the Vandals”), and the dozens of names like *Villagodos* (“Gothtown”) and *Sueca* (“Swabian town”) that dot the Spanish landscape. No doubt *Atalaia* and *Atayalueta*—and there are many others—commemorate the pre-Roman Berber inhabitants of Spain, the *talayot* builders, the *Talossans*.

Amalgamation, Mixing, and Intermingling

Indo-Europeans invaded Germany from the southeast around 3000 BC, and here they intermingled with the local Berbers, “producing a number of mixed cultures in the process,” as far south as Switzerland (Owen, 31). Owen refers to this as an “amalgamation” of the Berber and Indo-European peoples (Owen, 45). By 1700 BC, a new culture had appeared in Denmark, southern Sweden, and northern Germany, known as the “Northern Bronze Age.” German archaeologist Herbert Schutz notes that this Bronze Age culture arose from the “intermingling of groups of people,” including the Indo-European migrants from the east, and the “megalith-builders,” whose Berber background is well-established (Schutz, 155). Beyond a doubt the Northern Bronze Age was “the ancestral civilization of the Germanic peoples” (Skomal, 218f), so the link between Berbers and Germans has been proven. Or, at the very least, it has been established as a reasonable working hypothesis. It is not some bizarre tangent or Erich von Dänikenesque lunacy. It is a scientific theory with professional support.

Germanic peoples speak Germanic languages, and it has long been recognized that a substantial pre-Indo-European component exists in those languages. Piergiuseppe Scardigli estimates that a full 40% of the basic ancient Germanic vocabulary is not Indo-European, but rather comes from some other source. This includes such basic words as *land*, *rain*, *path*, *silver*, and *word* (Scardigli, 103f). Edgar Polomé finds it “obvious” that Germanic retains traces of the language spoken by the pre-Indo-European inhabitants of Denmark and northern Germany (Polomé 1986, 661).

Are there any linguistic links between Berber and German? Berber, like the related Semitic languages, uses *vowel mutation* to express a change of meaning. Thus *amagur* (camel) becomes *imugar* (camels). This same feature is characteristic of Germanic languages as well; thus English *man/men*, *foot/feet*, *write/wrote*, etc. In *The Loom of Language*, Bodmer observes that Germanic and Semitic share this distinctive feature (Bodmer, 429) which is, needless to say, uncommon in other Indo-European languages. Based on its traces in Germanic, Eric Hamp reconstructs the pre-Indo-European language of northern Europe as one in which there was a four-vowel system with no distinct “o,” and which used the same words for deictic and relative pronouns (Markey and Greppin, 296ff). Guess what? Berber has a four-vowel system with no “o” and uses the same words for deictic and relative pronouns.

Many pre-Indo-European root words surviving in Germanic can be traced back to an Afro-Asiatic source (the parent language family of Berber). An excellent example is the word *silver*, which comes from Berber *azerfa*. This term was apparently spread throughout Western Europe by the Beaker Folk, who traded in silver (Cardona, 293). Berber words in Germanic include:

EARLY GERMANIC

AFRO-ASIATIC (Proto-Berber)

<i>baus</i> (bad, evil, useless; German <i>böse</i>)	<i>ba's</i> (calamity, misfortune)
<i>ela</i> (eel)	<i>'il</i> (snake)
<i>gawi</i> (district; German <i>Gau</i>)	<i>gawad</i> (land, with epenthesis)

<i>kelikn</i> (loft, upper story)	<i>qal'a</i> (fortress, hill, citadel [Skomal, 223ff])
<i>land</i> (land, country)	<i>la'nt</i> (grassland, with collective suffix)
<i>papa</i> (path)	<i>put</i> (to step along)
<i>preu</i> (awl, piercing tool)	<i>par</i> (to separate, cut apart, make an opening)
<i>regen</i> (rain; German <i>Regen</i>)	<i>rayyn</i> (well-watered, with noun suffix)
<i>sek</i> (to cut, mow; English <i>sickle</i>)	<i>tsik</i> (to pluck up)
<i>silver</i> (silver)	<i>azerfa</i> (silver)
<i>summer</i> (summer)	<i>asammar</i> (hot weather)
<i>werð</i> (word)	<i>werd</i> (to call out)

Germans are not the only West European nation deeply influenced by Berber culture. Celtic is especially rich in Berberisms. Even a common Irish word like *aue*, “grandson,” comes from the Berber *aouwi*, “son.” This is, by the way, the root of the Irish prefix *Ó*, still found in Irish names like O'Reilly—this most common “Irish” word is actually Berber! Irish tribal names like *Uí Máine*, *Uí Faoláin*, and *Uí Néill*, seem to have been patterned after the Berber collective prefix found in *Ait Frah*, *Ait Ouriaghel*, and *Ait Ndhir* (Adams 1975, 240ff). According to world-renowned scholar Julius Pokorny, it is “from every point of view impossible” that the Celts were the earliest inhabitants of Ireland; the Berbers came first (Pokorny, 229). He reminds us that the Megalithic inhabitants of Éire were long-headed Mediterraneans, who “still form the principal element in the population of North Africa.” There are many customs in common between Celts and Berbers, Pokorny assures us, including “queer sexual morals” (Pokorny 232f). Welsh scholars have also affirmed “the kinship of the early inhabitants of Britain to the North African white race” (Sergi, 246), while the linguistic evidence of nouns, verbs, infixed pronouns, pre-verbs, consonant quality, and lenition of consonants all proves “close relations between Berber and Insular Celtic” (Pokorny, 236ff). Talossans of Celtic descent can rejoice in their Berber ancestry too.

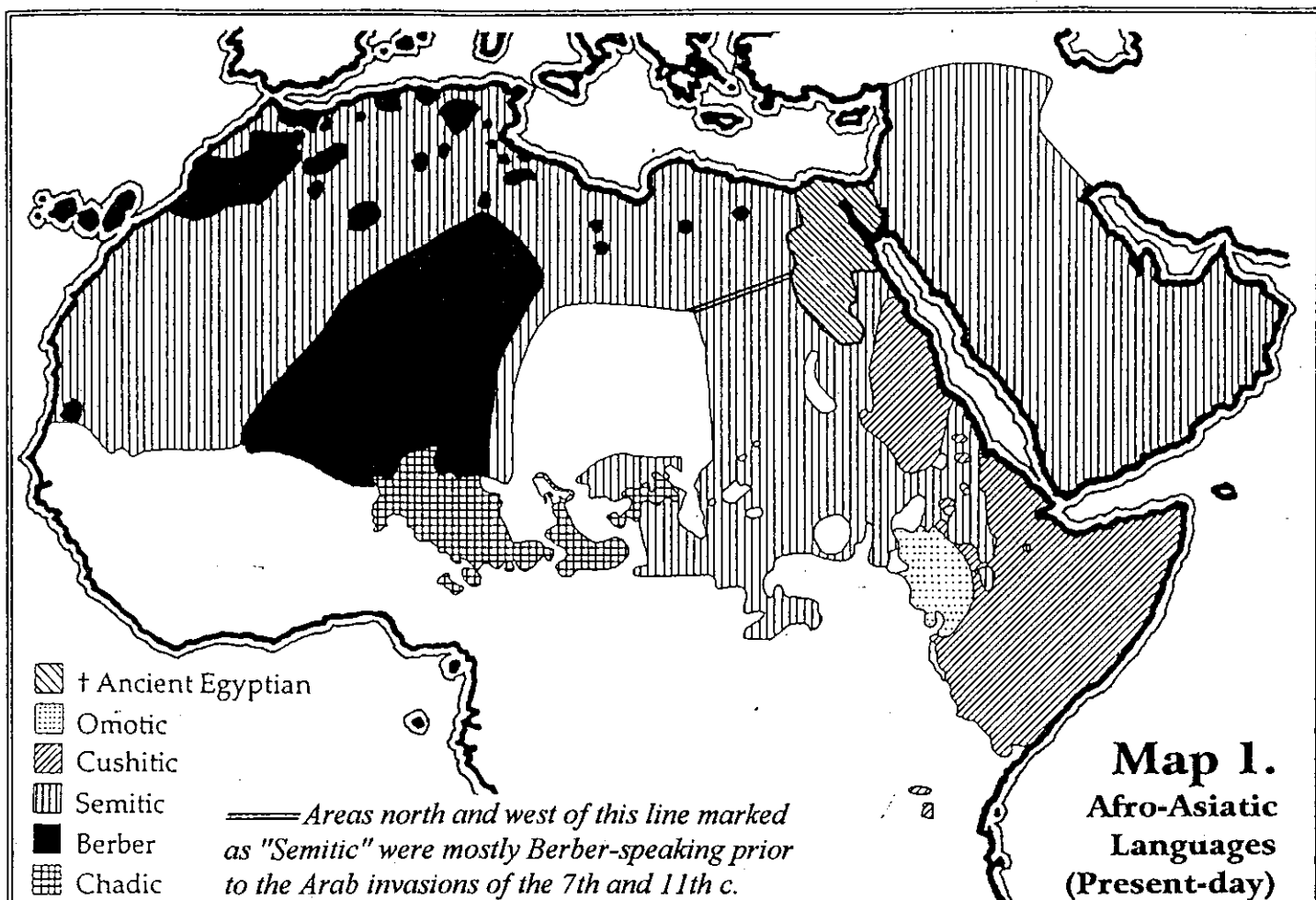
Especially in their syntax, Celtic, Spanish, Basque, Portuguese, French *and English* have all been deeply affected by this same “Atlantic” substratum, which Gessman calls “almost certainly Hamitic” (Gessman, 7). And so, although modern Talossans might not *knowingly* speak a word of Berber (or Talossan), every time we open our mouths to speak, we confess our ancient Berber heritage!

Stagnant and Backward

Alas, the Berbers of Iberia and Western Europe were eventually reduced to little more than a collection of place-names, after the massive invasion of Indo-Europeans that came from the east. A culture known to archaeologists as the “Únětice-Tumulus-Urnfield Culture” (Urnfielders, for short) emerged in central Europe and was “marked by expansion”; by 1600 BC there was “extensive unrest” in the region and within fifty years the Urnfielders exploded to the west. In the face of the Urnfielders—marauding head-hunters from the East (Castro, 123)—the Berbers disappeared like the American Indian (Schutz, 133ff). The Urnfielders who settled in the upper Rhine, Gaul, and (eventually) Iberia were Celts (Gimbutas, 339f). As we shall see in the next chapter, these invasions generated a huge wave of refugees who fled to a place which is near and dear to our modern Talossan hearts.

In central Spain, after the decline of the Beaker culture, many of its traits were preserved by groups whom the archaeologists call the Las Cogotes culture (Castro, 132-138). It will not surprise us to learn that one of their most important sites is called *Berbeia* (Castro, 132f). This last outpost of Berber Beakerdom began declining after 1100 BC, when it was invaded by the head-hunting Urnfielders (Castro, 123). By 700 BC, the Las Cogotes Beaker Groups had been destroyed (Castro, 131-137). At about the same time, Celts overran the rest of Gaul, where the local Berber culture had become “stagnant and backward” (Trump, 220).

The Indo-European invaders absorbed the Berbers wherever they went. Only the hardy mountaineering Basques (who aren't Berbers) could withstand the Indo-European onslaught. The Picts, who preserved their non-Indo-European language in Scotland till the Middle Ages, may have been Berber in origin. The Berbers of Spain regrouped



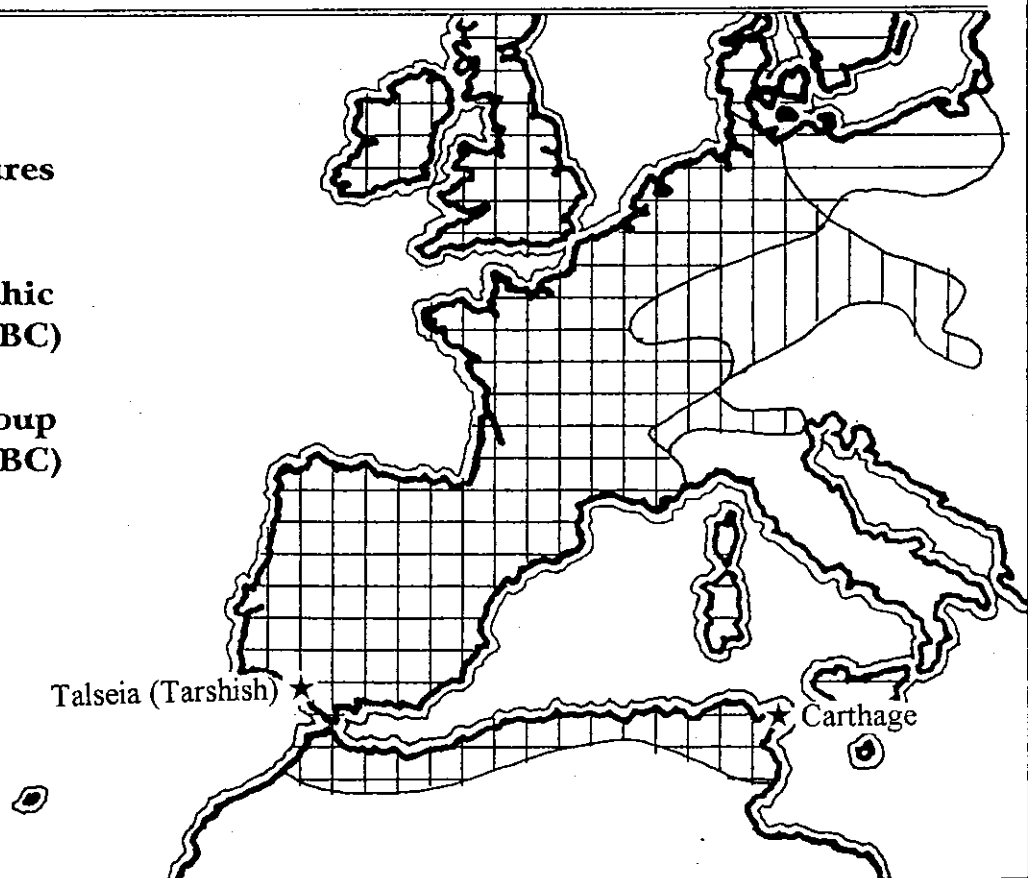
Map 2.
Megalithic and
Beaker Berber Cultures
(4500-1500 BC)

————— Megalithic
 Culture (4500-2000 BC)

||||| Beaker Group
 Culture (3000-1500 BC)

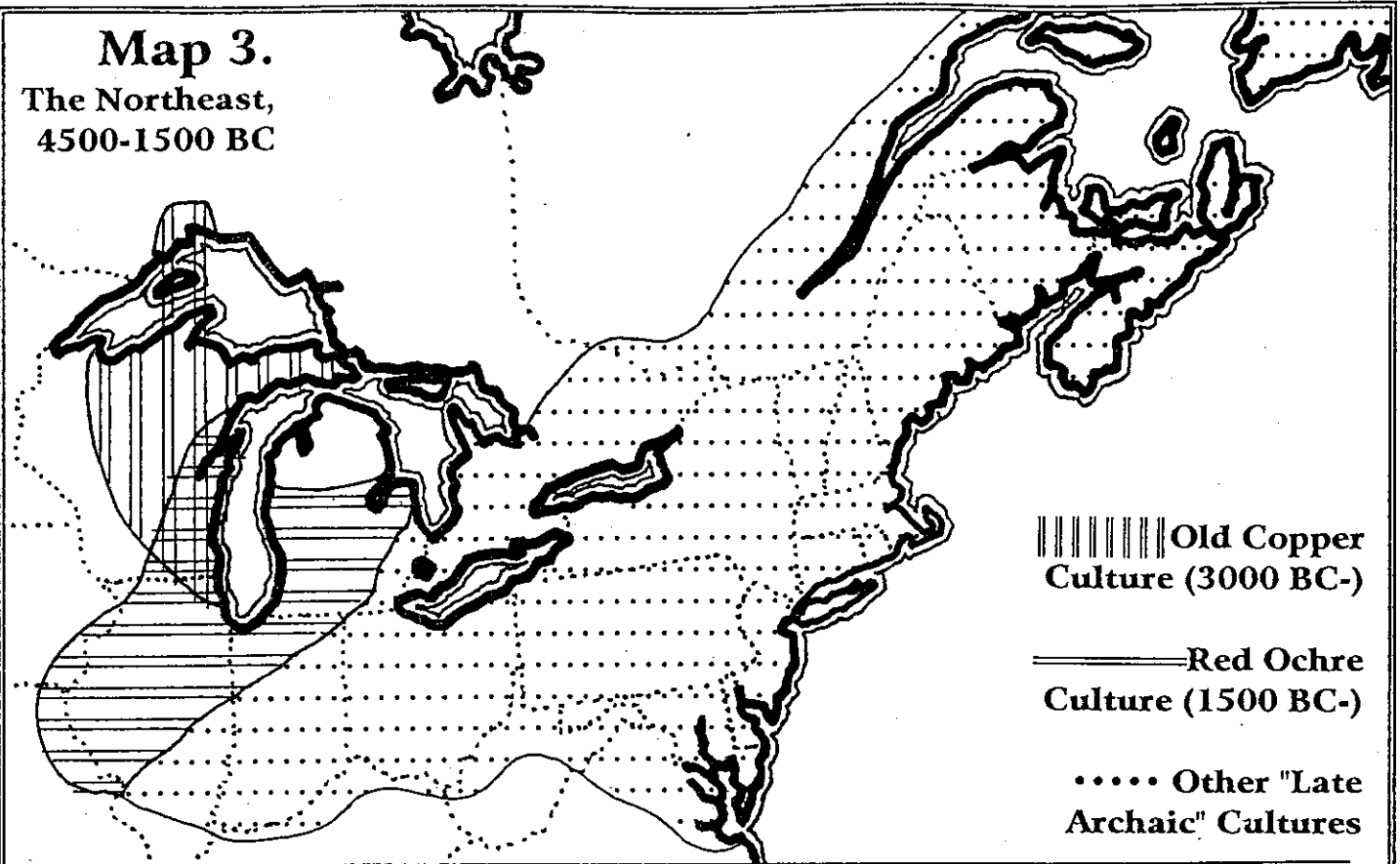
Talseia (Tarshish) ★

Carthage ★



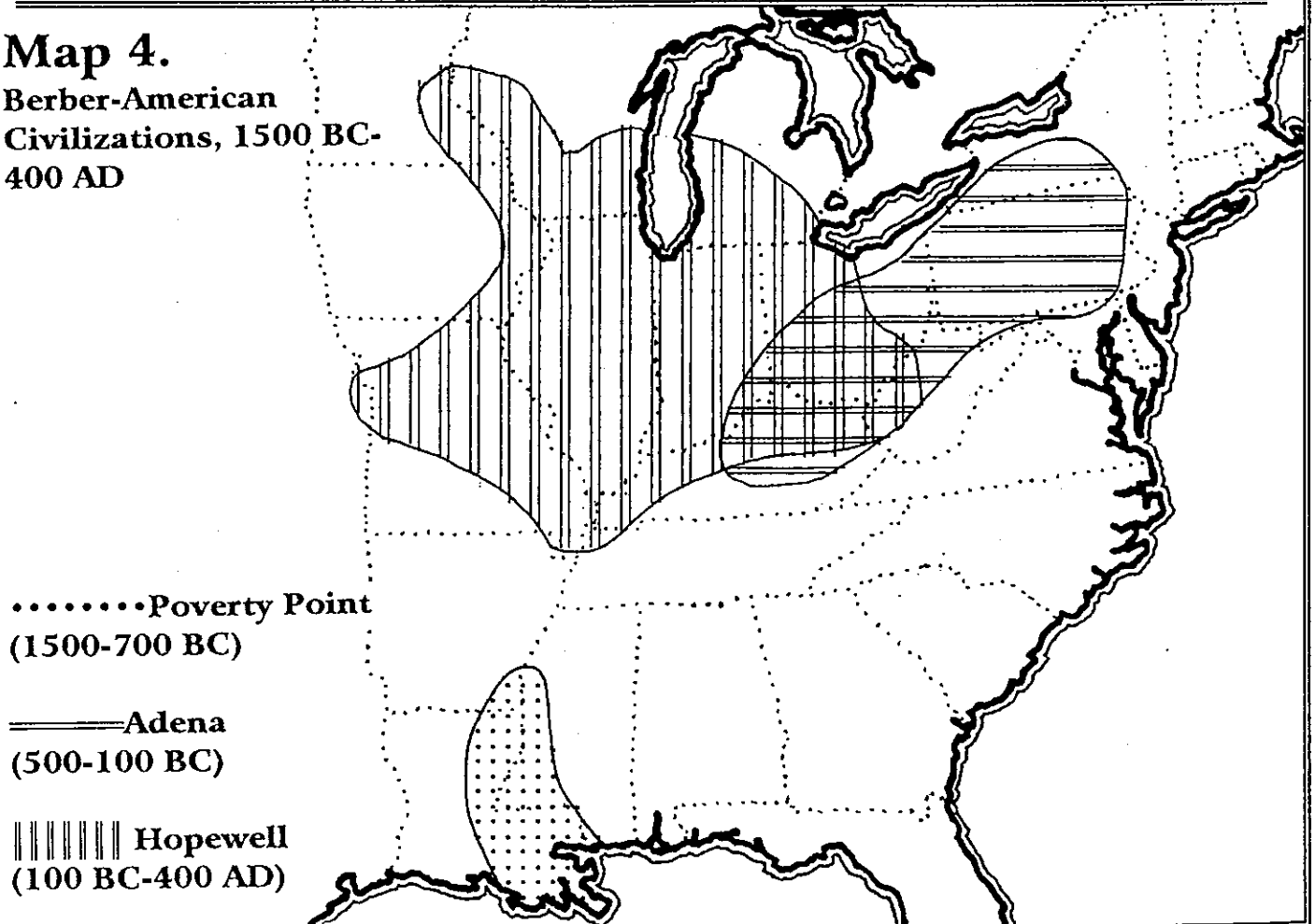
Map 3.

The Northeast,
4500-1500 BC



Map 4.

Berber-American
Civilizations, 1500 BC-
400 AD



and even flourished; the Bible speaks of the trading fleets of *Tarshish*, an Iberian port on the Atlantic Ocean that was constructed as early as 1100 BC (Castro, 179). The native name for Tarshish was *Tarseia* (Warmington, 24), and as “T” and “I” were interchangeable in Iberian (Anderson, 122), the name was actually *Talseia*, i.e., “Talossa.” The Talseian written language was clearly derived from Berber (Jensen, 158f). But the Talseians were conquered by the Punic-speaking Carthaginians, and later by the Romans; their Berber speech died out during the reign of Augustus Caesar, who died in 14 AD (Anderson, 131).

In Africa the Berbers are still around, of course, and they have made great contributions to world history. St. Augustine was a Berber, as was Donatus of Casæ Nigræ, founder of the “Donatist” Christian Church. In the seventh century the Arabs invaded; the Berbers embraced Islam and thereby seceded permanently from Western civilization, but established successful Islamic empires like the Almohads and Almoravids. Ironically the Spanish victory which sealed the doom of the Moors (most of whom were actually Berber) in Spain, in the year 1212, took place at Los Navos de *Tolosa*! Later on the Hilali Arabs invaded and ravaged North Africa, reducing it to the simplest sort of goat herding. Today Berbers are manning the front lines against Islamic fundamentalism in Algeria.

Chapter 4. Berbers Sailed the Ocean Blue.

As impressive as the Berber contribution to Western European history may be, it seems irrelevant to the main point at hand, which is, *what (the hell) do Berbers have to do with Talossa?* Talossa is, after all—as much as I might pretend otherwise—smack-dab in the middle of the North American continent.

Even an Amphibious Jeep

As noted above, Megalithic Berber culture spread itself across the western seaboard of Europe by sea. While North American Indians lacked seaworthy craft, ocean-going boats were available to the Megalith Berbers. Boats made of wood and skins were used in the British Isles even before the Megalith Berbers arrived there; these boats are equivalent to the modern Irish *curragh*, which despite its small size is an excellent craft for the Atlantic (Kehoe, 276ff).

Despite the dread Europeans felt about sailing the Atlantic in the days of Christopher Columbus, the Atlantic is in fact quite easy to sail. Since 1492, there have been *hundreds* of authenticated “amateur” crossings in vessels of every imaginable description—including dugout canoes, rafts, six-foot sailboats, kayaks, rubber life rafts, and even an amphibious jeep (Kehoe, 275f). It was no harder to cross the Atlantic in 4500 BC than it is today. Indeed, it would have been considerably easier for neolithic Berbers to reach America than for the equally primitive Polynesians to reach the many tiny isles of the Pacific; after all, the target was simply too big to miss (Riley, 299).

Shortly before Talossan Megaliths began springing up all over Atlantic Europe, Scandinavian cod fishermen seem to have opened the New World to European influence—and vice versa. According to historian Alice Kehoe of Marquette University, travellers using the Irminger Current past Iceland and Greenland helped carry trade and cultures both ways across the North Atlantic (Kehoe, 285ff). The impact from this trade was quickly felt all over the St. Lawrence River valley and down the American East Coast (Map 3): around 4500 BC a new culture known as the “Late Archaic” emerged “suddenly,” with no discernable predecessor. All its traits, including gorges, adzes, plummets, ground slate points and knives, barbed bone harpoons and peculiar chipped stone projectile points, occur in northwestern Europe at an earlier date (Kehoe, 286).

The Megalithic Berbers touched off this transatlantic trade. They brought agriculture to Western Europe and sold grain to the fishermen who provided the Berbers with fish. Increased demand for fish drove the Scandinavians further and further out to sea—in this case, all the way to America (Kehoe, 286f). Since the Megalithic Berbers were evangelical religious zealots, they began to accompany these Scandinavian pioneers on the northern route to America. Huge stone Megaliths, identical to those being built in Europe, suddenly popped up in New England. Distinctive “dolmens” (multi-ton boulders balanced precisely on three smaller stones) were constructed on both sides of the

Atlantic. Received opinion holds this to be pure coincidence, but it is hardly plausible that these enormous and distinctive structures should “just happen” to be invented on two different continents at exactly the same time, especially in the one part of America most accessible to the Megalith builders of Europe (Trento, ch. 2). After 3500, at the height of Megalithic influence from Europe, the first small burial mounds begin to appear on the American East Coast—in imitation of the Berber practice (Fagan, 361).

The impact of the Megalith Berbers on North America is not all that clear; those interested in the Megalithic aspect of American prehistory should consult Trento in the bibliography. While Megalithic *influence* may have been important, there do not appear to have been substantial numbers of Megalithic *settlers*. And no Megalithic sites have been uncovered near Talossa. However, when Megalithism waned in Europe and the Beaker Groups began their expansion, they set into motion a chain of events which would transform the New World and give the Kingdom of Talossa a genuine, Berbercentric prehistory.

The Milwaukee Beakers: The “Old Copper Culture”

Ca. 3000 BC, the Berber-speaking Beaker Groups rolled across Western Europe and knit that region together by a network of trading posts. Ideas were traded just as easily as goods, and through their Megalithic contacts, the Berbers undoubtedly became aware of the presence of suppliers or customers across the Atlantic. And the crucial trade item was *copper*. Beaker Groups, keen to exploit copper deposits wherever they could be found, began to navigate to the New World. They possessed a geographic advantage the Scandinavian cod fishermen lacked—the easiest route to North America was the Atlantic Current from Iberia or North Africa to the Caribbean (Kehoe, 280). I submit that around 3000 BC, North America was indeed treated to a large and substantial wave of Berber immigrants who brought their culture with them when they settled around the copper mines of Lake Superior and northern Wisconsin.

Would Native Americans have welcomed this wave of new settlers from Europe? There is no reason why not; Native Americans have a reputation for hospitality (witness Moctezuma’s ill-fated reception of Cortéz). Outsiders were frequently “adopted” into posts of authority in native social systems; a boatload of sixteen shipwrecked Africans managed in short order to take control of an entire province in Ecuador in the 16th century (Riley, 16). But what about disease? If “European diseases” (mostly smallpox) were responsible for the horrific deaths of millions of Native Americans following Columbus’ “discovery” of America in 1492, then why wouldn’t a wave of Berber immigrants in 3000 BC bring with them the same diseases and have the same devastating effect? The answer is surprisingly simple: Because these “European diseases” hadn’t reached Europe yet, the Berbers couldn’t pass them on to America. Smallpox, the main culprit in the post-1492 American demographic collapse, was totally unknown in the Western Mediterranean before 395 BC, and was not endemic in Western Europe until the time of Christ (Hopkins, 19ff).

The Berber Beaker colonists were initially traders, and came in search of wealth. They found it in copper, huge amounts of it, around Lake Superior, and especially on Ile Royale, which is reputedly the best source of pure copper on the entire planet (WA 67:220). To mine, process, and transport this copper, large numbers of Berber men (and not many women, as will be explained later) descended on the American Midwest and the St. Lawrence River valley. Not long after 3000, their culture appears suddenly around Lake Superior. Archaeologists have called it the “Old Copper Culture” (Mason, 194; Map 3).

The chief artifact of the Old Copper Culture is, of course, copper; a vast range of copper tools appears suddenly in the archaeological record with no antecedent. Mason remarks: “Incredible numbers of copper artifacts—tens of thousands in eastern Wisconsin alone—attest to a use of the metal that is at variance with historical and ethnographic descriptions of Indian life” (Mason, 185). The mines these Berbers established yielded mind-boggling amounts of copper—an estimated 500,000 tons! Only a tiny fraction of this can be accounted for in New World archaeological sites, so where did the rest of it all go? The best explanation is that it went to the growing civilizations of the Mediterranean, to fuel the growing “chalcolithic” economies of the Old World (Bailey, 29f; Fingerhut, 49). The Berbers who settled the New World have left records of their first appearance; sculptured stones north of Lake Superior closely

resemble those found in the Berber-speaking Canary Islands (Bailey, 101). Indeed the resemblance is so obvious that some scholars once suggested that the Canary Islanders originated in America (Sergi, 129).

When it comes to Old Copper Culture artifacts, the Kingdom of Talossa and the immediately surrounding area is a gold-mine (well, O.K., a copper mine). The Kingdom is full of Old Copper sites; Talossa is the very hub of their culture (WA 67:223). And one can only guess at how much additional evidence of Berber settlement in Talossa was destroyed when Lake Michigan heaved over its bounds and submerged the entire Kingdom around 2300 BC (WA 67:216f, 225) during one of the glacial periods.

Nevertheless, the Old Copper Culture people were "our ancient Berber ancestors" *par excellence*. They were the earliest Berber inhabitants of Talossan soil, and they set off a whole chain of dramatic events which would transform the Western Hemisphere and give us Talossans, five thousand years later, a whole lot to argue about. Beaker Culture and Old Copper Culture can be directly compared. There are of course differences, but this proves nothing; the absence of evidence is not evidence. Any group of intelligent people can totally change their culture at the drop of a hat. It is only the cultural *similarities* which are important:

Old Copper Culture (including "Red Ochre" phase)	Beaker Group Culture (especially in North Africa)
Arose ca. 3000 BC (WA 67:217)	Arose ca. 3000 BC (Trump, 148f)
Flexed burials (WA 67:225)	Flexed burials (Schutz, 120f)
Burial in mounds (WA 67:229)	Burial in mounds (Cunliffe, 251ff)
Cremation (WA 67:225)	Cremation (Schutz, 120f)
Burial with stone arrowheads (WA 67:221)	Burial with stone arrowheads (Harrison, 92ff)
Burial with copper daggers (WA 67:220)	Burial with copper daggers (Harrison, 111)
Burial without pottery (WA 67:234)	Burial without pottery (Mokhtar, 435)
Bow-shaped pendants (WA 67:219f)	Bow-shaped pendants (Harrison, 51f)
Hunter-gatherers (WA 67:227)	Hunter-gatherers (Harrison, 23 and 100)
Red ochre in burial (WA 67:229)	Red ochre in burial (Camps 1961, 521ff)
Wrist-guards (WA 67:222)	Wrist-guards (Harrison, 9)
Copper mining using fire and water (WA 67:220)	Copper mining using fire and water (Schutz, 127f)
"Annealed" (tempered) copper (WA 67:220)	"Annealed" (tempered) copper (Schutz, 127f)

The Couscous Western

The Old Copper Berbers mined copper and were fruitful and multiplied for 1500 years before a major revolution took place. As we saw above, around 1500 BC the Berber cultures of Western Europe were savagely disrupted by the invasion of Celtic headhunters. Refugees—first a trickle, then a flood—began to flee from the ceaseless predations of these red-haired invaders from the East. Thousands boarded their currachs and set sail for America—tired, tempest-tossed, huddled masses of Berbers yearning to breathe free. A massive surge of Berber immigration to North America from North Africa and the Iberian Peninsula was underway, as proven by a whole host of cultural innovations from the Beaker Group culture which burst upon the North American scene. Harvard Professor Barry Fell dates a major wave of "Iberian" (i.e. Berber) colonists to the New World to this period (Fell 1976, frontispiece).

At this point in the archaeological record, Berber cultural traits appear suddenly and mysteriously all across the eastern United States and in the Caribbean. North African bent-stick and split-stick hafting techniques for grooved

stone axes, for example, spread throughout the region. Agriculture, pottery, earthen mounds, and “new artifacts” arrived suddenly (Mason, 202). In Central America, pottery dating from this period is virtually identical to that being produced by North African Berbers (Kennedy 1971, 270f). All over the northeastern part of North America, the dominant “Vinette 2” style of pottery shows clear Iberian Beaker influence (Kehoe, 290f). At the same time, The Old Copper Berbers in southeastern Wisconsin, Michigan, Illinois and Indiana begin to employ the use of red ochre in their burial rites in large quantities. Archaeologists often refer to this stage of Berber development as a “Red Ochre Culture” (Mason 224). But it is important to note that the Old Copper and Red Ochre “cultures” were in truth a single entity (WA 67:229; Griffin, 239; Map 3). This use of red ochre in burial rites is, needless to say, a well-known feature of Berber culture (Camps 1974, 173ff).

It is equally possible that Berbers in the New World adopted “native” American Indian cultural traits and brought them back to Africa. Both sides of the ocean were forging a “Pan-Atlantic culture.” North African Berbers had buffalo and raised them (Heeren, 1:221f; McBurney, 82). Irish mythological figures such as Cú Chulainn, which prove close ties between Celts and Berbers, have exact parallels among American Indians too (Pokorny, 236). According to Herodotus, Berbers wore what we call “Mohawk” haircuts like many Indian tribes. Berbers also engaged in the same kind of “vision quest” commonly found in Native American cultures (Herodotus, 4:172ff). To this day, Berbers have the same kind of animal legends as North American Indian mythology (Hart, 164f). Berbers had arrowheads, atlatls (spear-throwing devices), wore feathers in their hair, and wore fringed leather clothing, exactly like the Native American peoples of North America (Kennedy 1971, 272f). It seems that long before the “Spaghetti Western,” there was the Couscous Western!

It seems the only reasonable explanation for this sudden, massive infusion of Berber cultural traits is a sudden, massive infusion of Berbers. At the very same time—1500 BC—we find the construction of the first real “city” on the North American continent, at a site archaeologists call “Poverty Point,” along the Mississippi River in Louisiana (Map 4). Here, Berber-style mound-building in the New World begins with startling suddenness (Shaffer, 6). Poverty Point was a trading city—a chalcolithic Berber Singapore—through which the copper wealth of the Mississippi Valley and the Great Lakes was funnelled; much Lake Superior copper made it all the way to the Gulf Coast (Mason, 188), and north-south trade with the ‘Red Ochre Culture’ is abundantly proven (WA 67:230). Utilizing Megalithic ideas, Poverty Point’s mounds were aligned so as to predict the vernal and autumnal equinoxes (Fagan, 352). At its peak, between 1000 and 700, Poverty Point had a population of over 5,000 people. Its direct territorial control took in the Mississippi Valley in Mississippi, Louisiana, and southern Arkansas (Shaffer, 6). The modern name, “Poverty Point,” is most unfortunate; it was an enormous and thriving city—perhaps “Prosperity Point” would be more appropriate. Interestingly, the city was divided into two districts, indicating some kind of social distinction (Fagan, 352). Possibly one part was the “Indian Quarter” and the other, the “Berber Quarter.”

Some trade may have been conducted via the St. Lawrence River as well, as implied by the presence of Old Copper Culture artifacts in sites along the Ottawa valley between Ontario and Québec (Mason, 188; WA 67:225). At one of these copper sites in Ontario, petroglyphs were found showing pictures of sea-going vessels, with captions written in *tifinagh*, the ancient but clumsy alphabet the Berbers often employed (McGlone, Chapter 14).

Down at Poverty Point, we find firm evidence of beakers (Shaffer, 34). The Beaker Folk were noted for their manufacture of alcoholic beverages—that’s what the beakers were for—and in several areas settled by Beaker Berbers in ancient times, from the southeast to the southwest United States, and in parts of Mesoamerica, the knowledge of how to manufacture alcoholic drinks persisted until historic times. While a kind of mead was the drink of choice in Europe, Indians of the southeast made a kind of persimmon wine, while cactus wine prevailed in the west (Waldman, 61). The manufacture of beer is, of course, a famous component of the Talossan-area economy even today, and citizens like Josh Macht with their home-brewed beer keep alive this ancient Berber art.

The scope of Berber maritime operations is breathtaking. Not only were Berber colonists sailing down the St. Lawrence to the Great Lakes, and into the Gulf of Mexico to settle in Louisiana, but there was regular Berber contact

with Central and even South America. Berber inscriptions are found on the Cape Verde Islands, far out in the Atlantic (Mercer, 64), while Berber potters brought their techniques to Central America. Pottery from El Salvador, dated to around 1500 BC, is virtually identical to Berber pottery of the same period found in Morocco, near the Canary Islands (Kennedy 1971, 270f).

There was evidently extensive Berber trading and settlement on both sides of Central America. Settlers speaking a Berber language were planted on the north coast of Honduras, where their language is called Jicaque. Others settled the south shore of Mexico, and the modern Tlapanec and Subtiaba Indians are their descendants. There was even an outpost of Berber-speakers on the Pacific coast of Colombia, whose descendants spoke a language known as Yurumangui. The linguistic affinity of these languages will be discussed in Chapter 6, but for now, suffice it to say, the sudden expansion of thousands of Berber-speaking people into the New World leads historian Robert A. Kennedy to conclude that a single "Pan-Atlantic Culture" had arisen, which linked Spain, North Africa, and the western regions of Europe to the Caribbean realm and the eastern United States (Kennedy 1971, 271ff).

Coincidence? I Think Not!

After the Great Migration around 1500 BC, we are left with three large and substantial Berber groups in the New World. The first is a northern branch, which had settled around Lake Superior and Wisconsin in approximately 3000 BC. This is known to archeologists as the "Old Copper Culture"; its continuation, the "Red Ochre Culture," spread through Wisconsin, Michigan, Illinois and Indiana. There was also an equally thriving southern branch, settled around 1500 BC, in and around Poverty Point, Louisiana. Finally there were the small outliers, in southern Mexico, Central America, and Colombia, also representative of the second great wave of Berber immigration.

All these groups, no doubt, maintained some contact with their parent civilization, the Beaker Groups, back in Europe and North Africa. But after 1100 the Urnfield Celts invaded Spain and began eradicating the last Beaker civilization. Without a doubt, this disrupted what was left of the Beaker trade with the New World, and at roughly the same time, "for reasons not yet understood," the Isle Royale copper mines were abandoned and there occurred in the New World a notable decline in the use of copper to manufacture everyday tools (Bailey, 23; WA 67:227). Around Lake Superior, a focus of Berber colonization in those days, modern Ojibwe Indian legends say that their ancestors drove out a white race of miners (Bailey, 30ff). The Celts completed their task of wiping out the Berber Beaker culture by 700 BC, when the Las Cogotes culture was finally destroyed (Castro, 131-137). At exactly the same time—700 BC—the Poverty Point culture, that Berber Beaker trading outpost in the New World, also collapsed (Shaffer, 28ff), probably because it lost touch with the homeland and succumbed to Indian attack, or simply "went native." Its inhabitants seem to have dispersed to the west where they became the ancestors of the Tonkawa and other tribes of Texas.

The chronological "coincidences" are too much for chance. In both Europe and the New World, at the very same time, Megalithic cultures arise around 4500 BC; then on both continents, at the very same time, copper-using Beaker-inspired cultures arise in 3000 BC. Next, the Beaker Groups flee from conquest in 1500 BC, and their Beaker cultural traits begin to be widespread in North America; finally in both Europe and the New World, at the very same time, Beaker-derived cultures collapse in 700 BC.

But one New World Berber culture ultimately survived. The "Red Ochre" culture in Wisconsin kept on thriving (Mason, 224), and from it an indigenous, *American* Berber civilization was beginning to emerge, a culture which we can call *Talossan*. I can call it anything I want; after all, I discovered it.

Chapter 5. The Dirt Age.

Diodorus Siculus

The umbilical cord between Europe and North Africa was cut between 1100 and 700 BC, but it was revived

from a different quarter, “under new management,” after North Africa and the Iberian Peninsula fell under the influence of Carthage—the great Phoenician colony and trading hub founded in North Africa around 800 BC, which long battled Rome for dominance.

The Spanish Berber remnants of the Beaker culture, now mixed with Celtic or “Celtiberian” peoples, began to trade with Carthage around 750 BC (Castro, 166). The remaining Berber economies such as *Talseia* (or Tarshish) began to decline, and even while Poverty Point was fading back into the Louisiana bayou country—and its inhabitants fleeing to Texas—Berbers returned to the New World in Carthaginian ships to begin regular trade with the American Northeast. As early as 700, according to Harvard Professor Barry Fell, Carthaginian ships began sailing the Atlantic to the New World (Fell 1976, 100-107).

Diodorus Siculus, an early Greek historian living in Sicily, records that Phoenician ships were lost in the Atlantic during a storm. “West of Africa” they found “an enormous island that was fertile and finely watered by navigable rivers.” The Carthaginians made it home, and later on Carthaginian explorers “reached this region and there made a settlement.” Ultimately, however, the Carthaginian government withdrew its support from the settlement and prohibited emigration to it, possibly to avert a population drain (Fell 1980, 72f). Such a settlement, if it was actually made, would have been largely Berber in origin, since wherever Carthaginians planted colonies, North African Berber speakers settled in huge numbers (ELH, 475). Berbers in fact dominated both the Carthaginian infantry and cavalry, and were great guerilla fighters (Warmington, 46). Most Carthaginian coins discovered in America date to the 4th and early 3rd centuries BC, indicating that this was the main period for Carthaginian trade with the New World.

Big Piles of Dirt: The Adena Moundbuilder Berbers

By 400 BC the Berber descendants of the Red Ochre Culture had expanded into what is now Ohio, where Libyan Berber colonists were arriving in greater and greater numbers, perhaps to staff the trading posts that sprang up in the river valleys east of the Mississippi, especially the valley of the upper Ohio River in Ohio and West Virginia—probably the colony Diodorus Siculus wrote about. Beginning around 400 BC, a new, Berber-derived culture called “Adena” began to flower in Ohio (Shaffer, 6; Map 4). The Adena folk emerged from the Berber-dominated “Red Ochre” tradition (Fagan, 369f; Kennedy 1994, 14f), the descendants of the very people whose ancestors had first mined copper on Lake Superior (Bailey, 30ff). Political leadership in Adena was probably provided by Berbers from Africa.

The Adena were the first well-known “Moundbuilders” in American prehistory. Berbers, of course, were moundbuilders (D’Ucel, 67), and mound-building was an important art in both their Megalithic and Beaker phases. In Western Europe and North Africa, Berbers buried people in stone tombs which were then encased in large earthen mounds (MacKie, 146). Across the Atlantic, this Berber custom was perpetuated; many “moundbuilder” tombs are exactly the same plan, a rock tomb covered in an earthen mound (Radin, 55). But most New World mounds are just earthen mounds, with no rock tomb inside. It is interesting to note the east-west trend: In the non-Berber Eastern Mediterranean, notables were buried in rock-hewn tombs with no earthen mound. Consequently, we find a geographic spectrum: stone tombs at one end and earthen mounds at the other, with the compromise form—stone tombs inside earthen mounds—in the middle.

At the same time, late European bronze age-style tools begin to appear in archaeological sites in Ohio and Wisconsin (Fell 1976, 96). The historic copper trade apparently continued, or was revived; copper ingots of identical “ox-hide” shape have been found in both the Old World and the New (Fell 1976, 165), providing evidence that from about 500 BC until 179 BC, there was a revival of the regular Atlantic trade between the Mediterranean and North America, involving copper from Wisconsin, sent down the Mississippi River, and out to Europe (Fell 1976, 106f). There were also Adena sites in Maryland, suggesting traffic up the Potomac and Monongahela rivers from the Atlantic into the American interior (Trigger, 29).

At about the same time (500 bc), Harvard Professor Barry Fell claims, waves of “Iberian Punic Colonists”

settled in North America (Fell 1976, 169ff). Fell relies chiefly on linguistic findings, especially in the form of inscriptions. While we can usually trust Fell's identification of a particular alphabet, his translations leave much to be desired. Fell is addicted to mixing and blending languages to suit his purpose, and since he loathes footnotes, one is hard pressed to verify his assertions. In Fell's world, languages are never written in the right alphabet. Norse words are written in old Berber tiffinagh script; Arabic is written in ("vowelless") Irish ogam, and so forth. Many of his "inscriptions" are allegedly ogam, a secret "alphabet" once used in Ireland and consisting mostly of vertical lines. It is quite easy to confuse hash marks or plough-scratches for an ogam "inscription," and too often Fell attempts to translate 'words' which look like #####. The results, as you can imagine, are bizarre. (For the ogam controversy, see Fingerhut, Ch. 2.)

However, despite Fell's lapses in methodology, he does a real service in relating to us facts which have been documented by others. In 1838, a Talseian (Iberian) inscription was discovered in Mammoth Mound, an Adena site at Moundsville, West Virginia. It was immediately pronounced by French and American linguists to be Berber, Libyan, or Numidian. The brief inscription explains that the mound was a burial site for a notable named Tadach, and that his wife had it built in his memory. Similar inscriptions are found in other Adena mounds (McGlone, 9ff). This and another nearby stone inscription were written in the Punic language, in Iberian letters (Fell 1976, 157f). In Oklahoma, a Punic inscription—apparently some sort of "hymn to the sun"—was discovered and dated to approximately the time of the first Carthaginian arrival in the New World, while a nearby inscription in Iberian script marks the grave stone of a notable named Haga (Fell 1976, 159f). In the Oklahoma Panhandle, the Anubis Caves site contains an inscription in Libyan letters; Fell claimed this was "Arabic," but critics point out that it is in fact Berber (McGlone, Chapter 7). Fell provides a chart demonstrating the Iberian/Punic alphabet found on inscriptions in Iowa, Massachusetts, Lebanon and Spain (Fell 1976, 160).

Old World contemporaries saw America as simply an overseas extension of North Africa. Herodotus describes "a place in Libya," beyond the Pillars of Hercules (i.e. past the Straits of Gibraltar) where the Carthaginians traded for precious metals. He wrote that the local natives used smoke signals to communicate over long distances—an obvious reference to the famous Native American custom (Herodotus, 4:196). Later on, the Vikings, evidently on the basis of the profound and obvious similarities between North American and North African inhabitants, languages and cultures, formed the impression that North America was simply a peninsula of North Africa itself (Riley, 250; see illustration on back cover)!

It is possible that the Carthaginians brought corn (maize) back from America at this time, although it failed to 'catch on' as a food crop. Maize was apparently well-known in North and West Africa long before 1200 AD, where pictures of it are found in local art (Fingerhut, 138ff; see illustration on back cover), and it is a common staple in North Africa today (Hart, 33). The Mande (Mandingo) tribe of West Africa have a creation myth, evidently very ancient, in which the creation of corn is an important part. They claim that corn came from the west, from up the Niger river; other West African tribes have similar stories, and claim that "yellow monkeys" (their politically correct term for White folks) brought it to them (Jeffreys, 291ff). The appearance of corn among the Yoruba seems connected to their supposed ancestor Lamarudu, which is apparently a Berber name (Jeffreys, 293). Anthropologist M.D.W. Jeffreys suggests that "Arabs" brought corn to West Africa, but as Raymond Mauny points out in a cogent rebuttal, the Arabs seldom ventured out of sight of land and regarded the "Ocean of Darkness" (i.e. the Atlantic) with vague terror (Jeffreys, 309). The last "yellow monkeys" to sail the Atlantic before the Age of Discovery were Carthaginians and Berbers.

Corn was certainly the staple crop of the Adena, but their other agricultural products included sunflowers, gourds, pumpkins, goosefoot (a kind of spinach) and tobacco. Still, much of their food was attained by hunting and gathering in an environment which was still rich enough to support a sedentary rather than nomadic lifestyle. Despite this limitation, Adena culture (Map 4) radiated from the Ohio River Valley into territory that is now Kentucky, West Virginia, Indiana, Pennsylvania, and New York. Adena migrants, probably displaced by invaders, later settled in the Chesapeake Bay area and in Alabama as well. There were trading networks centered on the Adena homeland, and Adena artifacts have even been discovered in or around the Kingdom of Talossa itself (Fagan, 365).

Their high degree of social organization is affirmed by their earthworks. Conical and dome-shaped burial mounds grew larger and more ambitious over the centuries. In the early stages of the culture, low earthen hillocks were built up, basketful by basketful, over the burial pits of honoured individuals. Later, high mounds were constructed over multiple burials, with the corpses usually placed in log-lined tombs. Often these earthworks were surrounded by other earthworks—rounded walls or ridges of earth, usually circular in shape and generally known as “Sacred Circles.” The Adena also constructed earthen “effigy mounds,” in the shape of animals or symbols. The largest is the Great Serpent Mound at Peebles, Ohio. This low, rounded embankment, about four feet high and 15 to 20 feet across, extends some 1,330 feet in the shape of an uncoiling snake with jaws and tail.

Les Marabouts d’Afrique

The burial mounds themselves give us an exceptionally clear glimpse into the Berber identity of the Adena culture and its successors. Adena was a religious faith; while the Indians had their “earth-bound animal gods,” Adena Berbers looked toward the sky (Hyde, 21ff). The “Sacred Circles” around the mounds served as holy “meeting places” for people (Fagan, 364), and thus the mounds themselves served—in the time-honoured Berber tradition—as maraboutic shrines. Like Adena society, Berber society in ancient times (and even, in some places, today) was not an organized “state,” but rather “a state of nature mitigated by hereditary saints... anarchy mitigated by holiness” (Gellner, 35ff). The archaeologists tell us that the men buried in Adena mounds were those who established their utility to the community through ritual powers and mechanisms of economic exchange (Fagan, 363ff), just like the Berber *marabout*.

The French term *marabout* refers to a Berber “holy man”; Berbers themselves use the word *agurram* (the plural is *igurramen*). The marabout is a holy man with a holy genealogy, but genealogy alone does not guarantee his holiness. He is holy if he has *baraka*—divine powers, “charisma” in the theological sense. He has magical power, is good and pious, generous, hospitable and pacific. He accepts donations from those who seek his blessing. The marabout is not a warrior, but he provides political leadership in times of crisis or to resolve disputes between warring factions (Gellner, 74ff). This seems to be the precise role of those who were interred in the Adena burial mounds, and because the burial place of a marabout would preserve some of his *baraka*, or “holiness,” it became a focal point for the community, a kind of shrine for those who revered him and vowed to live by his example and keep alive his memory through tale and song.

Berber religion from time immemorial—whether pagan, Roman, Christian, or Muslim—has retained its inherent characteristics, like a tendency towards monotheism, the cult of a single great and all-powerful deity. Coupled with this has been veneration for a host of lesser saints and holy men—marabouts, or Christian martyrs. Seers, prophets and soothsayers had popular followings, and pilgrimages have always been made to their shrines. Fatalism and a belief in the influence of evil spirits prevail as well, and Berbers show great concern for the dead. Offerings are made for them, libations poured on their tombs, and feasts for them are held in cemeteries today. People slept at the tombs of ancestors or marabouts in Herodotus’ time, in Christian times, and do so at the present day (Frend, 76ff).

This concern for the dead was central to the North American Berbers as well, in ways that clashed with Native American cultures up to that point. Adena burial practices were a mixture of old and new; bodies of the dead were often sprinkled with red ochre, a practice extending back generations through the Old Copper Culture, all the way back to North Africa’s Capsian period (Fagan, 362). Adena marabouts were also buried with quantities of grave goods, the varying amounts indicating the either the social inequalities in the culture, or perhaps varying degrees of *baraka*. Relics included engraved stone tablets, often with raptorial bird designs; polished gorgets (throat armour) of stone and copper; pearl beads; ornaments of sheet mica; tubular stone pipes; and bone masks. Animal masks are found in Adena sites, but only in *late* Adena (Fagan, 365). This most likely shows an increasing “Indianization” of the culture. In addition to these ceremonial and ornamental objects, the Adena people also made a wide range of stone, wood, bone, and copper tools, as well as incised or stamped pottery and cloth woven from vegetable fibers (Waldman, 19f).

The Adena civilization prospered for five centuries, but in 149 BC, Rome and Carthage went to war for the

last time. Carthage withdrew the last of its merchants and was destroyed; contact with the New World was cut off completely. Within a century, the Berber-dominated Adena culture, cut off from its homeland, collapsed (Shaffer, 6). But it was not the end of Berber culture in America—far from it. The stage was set for a fully indigenous American Berber civilization to emerge: the Hopewell Culture.

Even Bigger Piles of Dirt: The Hopewell Moundbuilder Berbers

At the same time as the fading of Adena, around 100 BC, power in the Berber-settled Midwest began to shift to a new force, a culture known to archaeologists as the “Hopewell” (Shaffer, 6; Trigger, 49). Hopewell, whose base of operations was further west than Adena (see Map 4), but clearly grew out of the Adena culture and absorbed the other descendants of the Red Ochre people who had survived in Wisconsin, Illinois, and Indiana (Fagan, 369f; Kennedy 1994, 17). According to Barry Fell, the Hopewellians seem to have been “mainly Libyans” of Berber stock, with, he suggests, some Negroid admixture (Fell 1976, 189).

The name “Hopewell” was imposed on these people by archaeologists. What did the “Hopewell” call themselves? *Talossans*! According to one account, which is widely accepted as referring to the Hopewell, the Lenapé (Delaware) Indians remembered encountering these moundbuilders during their own eastward trek from across the Mississippi River. An eighteenth century missionary among the Lenapé wrote:

“[The Lenapé] discovered that the country east of the Mississippi was inhabited by a very powerful nation who had many large towns built on the great rivers flowing through their land. Those people (as I was told) called themselves Talligew or Tallegwi.... Many wonderful things are told of this famous people. They are said to have been remarkably tall and stout, and there is a tradition that there were giants among them, people of a much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or intrenchments, from whence they would sally out, but were generally repulsed....” (Silverberg, 54f)

So the Hopewell called themselves *Tallegwi*. This is, of course, the same ancient *tell* or *talo* root which is found in Finnish *Talossa*, the *Talayotic* culture of the Balearic Islands, and the Beaker cultures of *Toulouse*, France. If any more proof were needed, it is this: The same Lenapé legend refers to these *Talossans* both as *Tallegwi* and as *Alligewi*, with or without the initial *T*. This is a fundamentally Berber phenomenon: in Moroccan Berber, for example, the name of the ethnic group is *Amazigh*, while the name of the language is *Tamazight*. The *T* functions as an article or gender marker. The same grammatical feature appears to be at work among the Hopewell: *Alligewi* = *Amazigh*; *Tallegwi* = *Tamazight*. This alternation, with and without initial *T*, only makes sense in one human language, and that is Berber.

Hopewell possessed many of the same elements as Adena culture, but these were generally on a grander scale—more, larger earthworks; richer burials; intensified ceremonialism; greater refinement in art; a stricter class system and increased division of labour; and more agriculture. And the Hopewell culture covered a much greater area, spreading from its core in the Ohio and Illinois River Valleys throughout much of the Midwest and East—there was even an outpost at Marksville, Louisiana, not far from Poverty Point. Moreover, the Hopewell Berbers established a far-flung trading network. At Hopewell sites have been found obsidian from the Rockies and the desert Southwest, copper from the Great Lakes, shells from the Atlantic and Gulf Coasts, mica from the Appalachians, silver from Canada, and alligator skulls and teeth from Florida. Like modern industrialized nations, the Hopewell purchased raw materials from their primitive neighbours, then Hopewell craftsmen turned those materials into useful ornaments or tools, and sold them back to the primitives at a profit (Fagan, 372f). All evidence implies that the “Hopewell Interaction Sphere,” as some archaeologists call it, spread not by conquest, but through trade and religion. Hopewell is sometimes considered a religion as well as a culture. Hopewell marabouts probably had the highest social ranking, with merchants and warlords beneath them.

Supporting even greater concentrations of people than the Adena Berbers, the Hopewell Berbers depended more on agriculture and grew a variety of crops. Their extensive villages, usually near water, consisted of circular or

oval dome-roofed wigwams, as opposed to the round African-style huts used by the Adena. This is probably evidence of a greater “Indianization” in Hopewell, and a greater willingness to break with Old World Berber precedent. Hopewell Berbers, like the Adena Berbers, constructed a variety of earthworks. Many of their mounds, covering multiple burials, stood 30 to 40 feet high. Large animal-shaped “effigy” mounds often stood nearby, as did geometric enclosures. Some of these earthen walls were 50 feet high and 200 feet wide at the base. The enclosure at Newark, Ohio, once covered four square miles.

Hopewell Berber craftsmen mastered both the realistic and the abstract styles. The plentiful and beautiful grave furnishings found by archaeologists include ceramic figurines, copper headdresses and breast ornaments, obsidian spearheads and knives, mica mirrors, conch drinking cups, pearl jewellery, hammered gold silhouettes, incised and stamped pottery, and stone platform pipes with naturalistic human and animal sculptures (Waldman, 20f). The Hopewell also used pan pipes (Fagan, 45); we can only hope their music sounded as beautiful as that of Perú.

Other North African connexions can also be demonstrated. A Hopewell mound at Davenport, Iowa, contained a carving of an elephant—unknown in the New World, but remember Hannibal (Fell 1976, 188)! Experts on both sides of the Atlantic concluded that a nearby inscription was North African Berber *tifnagh* (McGlone, 315ff). Other Libyan or Iberic inscriptions have been found in Tennessee, Arkansas, and New Hampshire (McGlone, 237).

Chapter 6. Hopewell, Hohokam, and Hoka.

Morpho-Syntax

According to my hypothesis, the Moundbuilding Berbers would have spread their Berber-derived language throughout Wisconsin, and in the Mississippi and Ohio valleys as far south as Memphis, Tennessee. Do we find evidence of such a language being spoken by historic Indians in this region? No—and for a good reason. In comparatively recent times, all of this area was overrun by two waves of invaders from the northwest. Both the Siouans (Iroquois) and the Algonquians remember how they drove out “the Snakes,” the mound-building inhabitants of this country (Hyde, 54ff).

Is there evidence that a Moundbuilder Berber language was spoken *anywhere* in North America? Yes, there is! By comparing basic Berber vocabulary with vocabulary from dozens of American Indian language families, I tried to see if one or more such families had any significant resemblance to Berber. It was a long and frustrating search, as I meticulously and painstakingly compared wordlists from a dozen separate American Indian language families with those of ancient and modern Berber. I found isolated, chance resemblances here and there, but nothing systematic. I was most disappointed with Kwakiutl—a language spoken on the coast of British Columbia, and in which I’ve had a longstanding personal interest. In spite of a handful of accidental resemblances (Berber *nèkk*, Kwakiutl *nugwa*, “I”) there is no real link between any American Indian language and Berber.... *Except one*.

Much to my surprise I could find no similarities to Berber anywhere in the Midwest. Instead, I was forced to conclude that there is indeed a relict Berber population in the New World, but far away in the desert Southwest—exactly where I least expected to find it. Their languages are known to linguists as the “Hokan” languages (Map 5). Attempts to link Hokan to other American Indian language families (especially Siouan) have all failed, and the vast majority of American Indian language specialists today maintain that Hokan is not genetically related to any other family of languages in the New World, and that any similarities are due either to coincidence or borrowing (Ruhlen 1991, 214ff).

Unlike such close-knit families as Algonquian and Iroquoian, Hokan is an ancient grouping of several sub-families and isolated languages. Speakers of Hokan languages are spread through California, Arizona, New Mexico, Baja California, Texas, and northern Mexico; with outlying groups in southern Mexico, El Salvador, Nicaragua, Honduras, and Colombia. There are no well-known Hokan languages, but important ones include Karok, Pomo,

Diegueño, Washo, Tonkawa, Havasupai and Maricopa—the latter commemorated in Talossa's own Maricopa Province (Map 6).

Using wordlists and dictionaries, I was able to establish an impressive list of similarities between Berber and Hoka (see Appendix). And I only picked words whose meanings in the two languages were *identical* or very close. These include not just simple nouns, but also verbs, pronouns and numerals—the kind of words that prove genetic relationship. There are hundreds of truly remarkable resemblances. Of course, if you think this is all coincidence, simply compare the English words to the Berber or Hoka words and find how many English words match up. Virtually none of them do. Why? Because English isn't related to Berber or Hoka, but Berber and Hoka are related to each other. Certainly there must be a few mistakes in my list; a few cases where I have overreached. However, even if only **one** of these words proves Berber influence among the American Indians, it still proves it!

Using a standardized wordlist, comparing only modern Hoka with modern Berber, I was able to make some calculations of glottochronology as well. Glottochronology is a controversial branch of linguistics which postulates that languages change over time at a relatively constant rate. So, you can simply compare two word lists, calculate the percentage of words they have in common, and tell approximately how long ago the two languages separated from each other. The Berber and Hoka vocabularies have 44 words in common, or 22% out of the total 200-word list. According to glottochronology, this works out to a time-depth of about 50.2 centuries between the two. In other words, Hoka and Berber were a single language until around the year 3024 BC, when they began to separate. This is, of course, eerily close to the very approximate 3000 BC date when the Beaker Berbers established their first colonies around Lake Superior. I conclude that Berber has been spoken in North America since around 3000 BC, and that its modern descendants are called Hoka languages. I should add that **after** making this calculation, I discovered that linguists tell us that the one, original Hoka parent language began to break up into various dialects and new languages after 3000 BC (Langdon, 74). This is exactly what my theory predicts.

Hoka-speakers are not only linguistically “different” from other American Indians, but genetically different as well. In Cavalli-Sforza's massive sample, they seem to have coded as Caucasoids; so he excluded the entire Hoka population from his sample and attributed this so-called irregularity to “strong admixture” (Cavalli-Sforza, 321). Since most of the other Indian nations he included in his sample had intercourse (in all senses of the word) with Whites much longer than the Hokas did, one would expect *their* results to be even more skewed by “strong admixture.” The more parsimonious explanation is that his data are correct and that Hokas are Caucasoids.

It has proven difficult to reconstruct a single “proto-Hoka” language, probably because “Hoka” is a catch-all term including any New World language of Berber origin. Hoka languages probably originated as trading languages, and Hoka was almost certainly a mixed language, born through the process of “language intertwining,” a phenomenon by which the morpho-syntax of one language (generally speaking, that of the inferior status group) is merged with the vocabulary of another (generally speaking, that of the superior status group). This would account for the lack of clear Berber grammar, but the presence of Berber vocabulary, in Hoka languages. Such languages are often “in-group” languages, not meant for outsiders. But some, like the “Media Lengua” of Perú—a fusion of Spanish and Quechua—are ordinary day-to-day forms of communication, much as early Hoka must have been (Arends, Ch. 4). A language very much like early Hoka is the Kröjo of Indonesia, which is “a language which is structurally Javanese with as many Dutch words as possible” (Arends, 47).

I suspect that Hoka originated primarily as a women's language, among the Indian wives of Berber mariners and settlers. The pronoun “you” is *mi* in Hoka, evidently derived from the Berber *em*, which is a suffix used when speaking to women. If Berber settlers spoke “good” Berber to each other, they spoke Hoka to their womenfolk, who in turn spoke it to each other. Eventually *mi* lost its gender specificity and became the standard Hoka pronoun for “you.” “Good” Berber died out, and the men went over to Hoka, which had become the normal speech of the community. This is exactly what we would expect if Hoka were carried to the New World by Beaker Berbers. In European Beaker society, it was the men who travelled; they married women from the surrounding communities

wherever they settled—who would of course be different in each area where Beaker Folk were the newcomers (Harrison, 161).

There were three great branches of Hokan languages in their vast dispersion. One group consists of those relict populations which were trading colonies or refugee outposts of Berbers planted around 1500 BC during the great surge of Berber migration to the New World. These outposts are clustered around the coasts of Mexico, Honduras, Colombia and El Salvador. There was also apparently a pocket of Hokan-speakers on Hispaniola, in the West Indies (see Granberry, in bibliography). The Salinan, Chumash and Esselen languages of California seem to be more closely related to these southern outpost languages, and I suspect that they are another of these relict populations from the 1500 BC dispersal. Those settlements further south represent other isolated outposts of the various Berber colonizations of the New World dating back to 1500 BC, a time when North African influence on Central America has already been proven (Kennedy 1971, 270f). Berber inscriptions have actually been discovered in Ecuador, not far from the Hokan-speaking Yurumangui tribal homeland (Fell 1976, 184). Without a doubt the ancestors of our cousins the Yurumangui made these inscriptions, thousands of years ago. No overland migration to or from anywhere would leave such pockets of settlers scattered on the opposite coasts of two different continents and the islands of the Caribbean; obviously these people came by sea.

Another group of Hokan Berber languages is the Coahuiltecan group, including Karankawa and Tonkawa, formerly spoken in Texas and across the Rio Grande in Mexico. This group seems to be rather divergent from the rest of Hokan, indicating a different history. I suspect that these languages are descended from the Berber which was spoken in and around Poverty Point, in nearby Louisiana, during that great colony's existence from 1500 BC till its collapse around 700. At its peak, Poverty Point itself had more than 5,000 inhabitants—a huge number for prehistoric America—and probably thousands more in the surrounding countryside. After the fall of Poverty Point, I suspect its Berber inhabitants fled to the plains and coastal waterways of nearby Texas where they became the Coahuiltecan.

The remaining Hokan Berbers are descended from the first migration, which took place around 3000 BC, from Western Europe and North Africa to the Wisconsin region, and which later spread throughout the Midwest. In places, they merged with the 1500 BC Great Migration population. This great branch was responsible for the Adena and Hopewell civilizations. The remnants of their population are now split into three distinct branches: 1) the peculiar Washo of Lake Tahoe; 2) a "Northern" branch (including Karok, Shasta, Chimariko, Yana, Pomo, and Palaihnihan, spoken in Northern California; and 3) a Seri-Yuman branch (including Seri, Maricopa, Diegueño, Havasupai and Walapai) centred on Arizona and Baja California. This relatively close-knit group of three branches represents, I believe, a direct migration from the Midwest into the Southwest. All three groups may have been distinct in the Midwest long before they went west. If Berber colonization of the West followed the lines of Greek colonization in the Mediterranean, then Midwestern Berbers from one area would found a distant colony in one place, while other Midwestern Berbers from another area would found a different distant colony in a wholly different place. Moreover, each migration could have taken place at a totally different time, hundreds of years before the next.

Maricopa, or, Why We Eat at Taco Bell

The Hokan Berbers of the American Southwest are not directly relevant to Talossan prehistory *per se*, since they lived far away from our native soil. Nevertheless, as the only surviving Berber-speaking nations of the New World, they form an interesting part of our heritage.

At some point, there was a mass migration of Hokans from their homeland in or near Wisconsin, to California and the American Southwest. Exactly when and why this migration took place is a matter of conjecture, although for many good reasons I believe that it took place in approximately 400-300 BC. This was, I emphasize, a direct migration from the Midwest—in fact, from the Adena Culture itself. Harvard Professor Barry Fell suggests that Libyan colonists migrated directly from North Africa to the area now inhabited by the Zuñi, Pima, and Tohono O'odham (Papago) tribes at about the same time (Fell 1976, 169-177). Although this seems unlikely, a mixture of two migrations could account

for interesting similarities between the Southwestern Hokans and North African Berbers (such as the use of adobe) which are hard to account for if all the desert Hokans originated in the Midwest.

Evidence for a midwestern origin is reflected in the fact that Hokan tribes of the Southwest still preserve cultural ties to the homeland. The Hohokam, a Hokan culture of the Mojave Desert, like later Southwest tribes, ritually “killed” (broke) pottery placed in graves; this tradition goes all the way back to the Berber Old Copper Culture of Wisconsin (Fagan, 42). Most southwestern tribes are matrilineal, but Hokans are mostly patrilineal—just like the tribes of Wisconsin and the Mississippi valley (Waldman, 64). Similarly, several Hokan tribes build domed dwellings of bark, mat, thatch, or hide (the so-called “wigwam” or “wickiup”), just like the Indians of the Great Lakes region. Their neighbors, however, prefer tipis, pueblos, or other kinds of dwellings (Waldman, 50).

As noted above, there are also profound similarities between the culture of the desert Southwest, and that of Berber North Africa, which might indicate a more direct transfer of culture or population from Africa to the Southwest. African Berbers use adobe and build large pueblo-style buildings (D’Ucel, 89); indeed, it is difficult to tell from photographs whether a particular site is in Morocco or New Mexico! Both the Southwest Indians and the Berbers used the same kind of outdoor earthen bread ovens (Hart, 39). African Berbers practise chin-tattooing; so did the Hohokam culture of Arizona. The Berber “troglodytes” (hole-dwellers) of some desert regions build underground dwellings similar to the Kivas and pit-houses of the Southwest. Ceramic techniques on both sides of the Atlantic are the same; both groups lack the potter’s wheel and both use similar geometric designs. Both groups build reed boats rather than wooden ones to travel on shallow rivers (Fell 1980, 239-254).

For the most part, the Berber settlers of the Southwest did not prosper; most were absorbed into local Native American cultures. This is not surprising, since they were totally at the mercy of a new and harsh environment and had to learn from their new neighbours in order to survive. Still, these Berbers retained many Midwestern culture traits and some Hokan-speakers may have dim memories of their Berber ancestry. The Karok tribe of California, for instance, believed that their creator, Pisivava, lived near a place called the “Upriver Ocean” (Kroeber and Gifford, 88f). Perhaps this is a romantic image of Lake Michigan—far “up river” from the Karok valley in northern California.

The only real Berber “civilization” in the Southwest was called the Hohokam culture. “Hohokam” strictly speaking refers only to the most advanced form of this culture, the primitive parts of which are sometimes regarded as a different “Hakataya” or “Patayan” culture (Ortiz, 77f, 176). For our purpose we shall regard both aspects—which stretched from southern California through almost all of Arizona and a good part of the Baja—as a single culture, the Hohokam (Map 6).

At some time before 300 BC, a large group of Hokan-speakers from the Adena cultural realm set out on a migration of approximately 2,000 km to the American Southwest. No one knows what compelled them to undertake such a journey, but many Native American peoples made similar migrations to California in ancient times. Small disconnected groups of Hokans from the Midwest, Athabaskans (Hupa) from British Columbia, Penutians (Yuki, Wappo) from the Gulf of Mexico, Algonquiats (Wiyot, Yurok) from the northern prairies, all at one time or another broke off from well-established families in other parts of the continent to seek their fortunes far away in the west.

The Hohokam appeared suddenly around 300 BC in the river valleys of southern Arizona. Not only were they one of the first agricultural peoples of the region, but they built an impressive system of canals to utilize the available water (Ortiz, 78-81). Unlike all their neighbours, they cremated their dead—a trait shared by the Adena, from whom they presumably came.

Like their Midwestern forebears, the Hohokam built wigwams, generally in pits to take advantage of the cooler ground (Ortiz, 75). Early evidence for mound-building is circumstantial; Haury writes that their successors have victory dances on *natural* mounds, “a signal of connections with observances held on artificial [sic] mounds of old” (357). There are definitely artificial Hohokam mounds dating from after 550 AD, and it is acknowledged that some may have

been constructed earlier. The Hohokam, just like the moundbuilders of the Midwest, enclosed ritual areas with palisades (Haury, 357).

Curiously, some Hohokam pottery contains painted letters, “resembling letters in the English alphabet” (Ortiz, 81-84). Since ancient Iberian script and the “English alphabet” (actually the *Roman* alphabet) are both derived from Phoenician, perhaps the characters referred to are Iberian or Punic. As we shall see later, Punic writing was in use by Berbers in North America right up to the 19th century. I concur with Barry Fell that “Libyan writing as well as Libyan language must once have been current in some southwestern regions of North America” (Fell 1976, 191), but I do not believe that direct transfer can explain every case. Instead, these are much more likely the artifacts of an indigenous, American, Berber culture which had flourished since 3000 BC and which had been reinforced by more Berber migrants from the Carthaginian Empire.

Many Punic and Afroasiatic terms survive in the languages of the Pima and Zuñi Indians of the Southwest (Fell 1976, 169-177). Although these tribes were not Hokan, they could have been influenced by the Hokan-speaking Berbers who settled around them. The Berbers were well known as a dynamic culture even in Africa, and their culture and language radiated to the Black tribes who lived to their south (Fell 1980, 246). The same process could easily have occurred in the American Southwest. For his part, Waldman acknowledges the possibility of “Libyan” contacts between the Mississippi Valley and the Southwest, on the grounds of “language similarities” (72).

After 550 AD, the Hohokam fell under Mesoamerican (Mexican) cultural influence, and began building such things as ball courts, resembling those found further south. At this time, speakers of Uto-Aztecan languages (the ancestors of the present-day Pima and Tohono O’odham) probably began infiltrating Hohokam society and took on some of the accoutrements of Hohokam civilization (Ortiz, 176). After 1100 the Hohokam declined and contracted, possibly as the result of invasion from outside, or because of overpopulation. “Puebloid” structures were erected in imitation of non-Hohokam cultures and by 1450, when the Hohokam way of life seems to have given out, they were “no longer... truly Hohokam” (Ortiz, 86ff). Their descendants are the modern-day Yuman tribes, including the Maricopa.











Although it ultimately failed, Hohokam civilization endured for some 1,800 years and represented “an amazingly successful effort to produce a good livelihood for a large population in the deserts of southern Arizona” (Ortiz, 90). They are worthy cousins for Talossa, a fact Talossans have instinctively sensed. Long before any scholarly link was made between Talossa and the peoples of the Southwest, Talossans innately developed a southwestern orientation and proclaimed Taco Bell to be their “official national cuisine.” Taco Bell’s corn tortillas, beans, and hot peppers recall for us our ancient Berber ancestors, including even the Berber Adena and Hopewell moundbuilding cultures of our native soil.

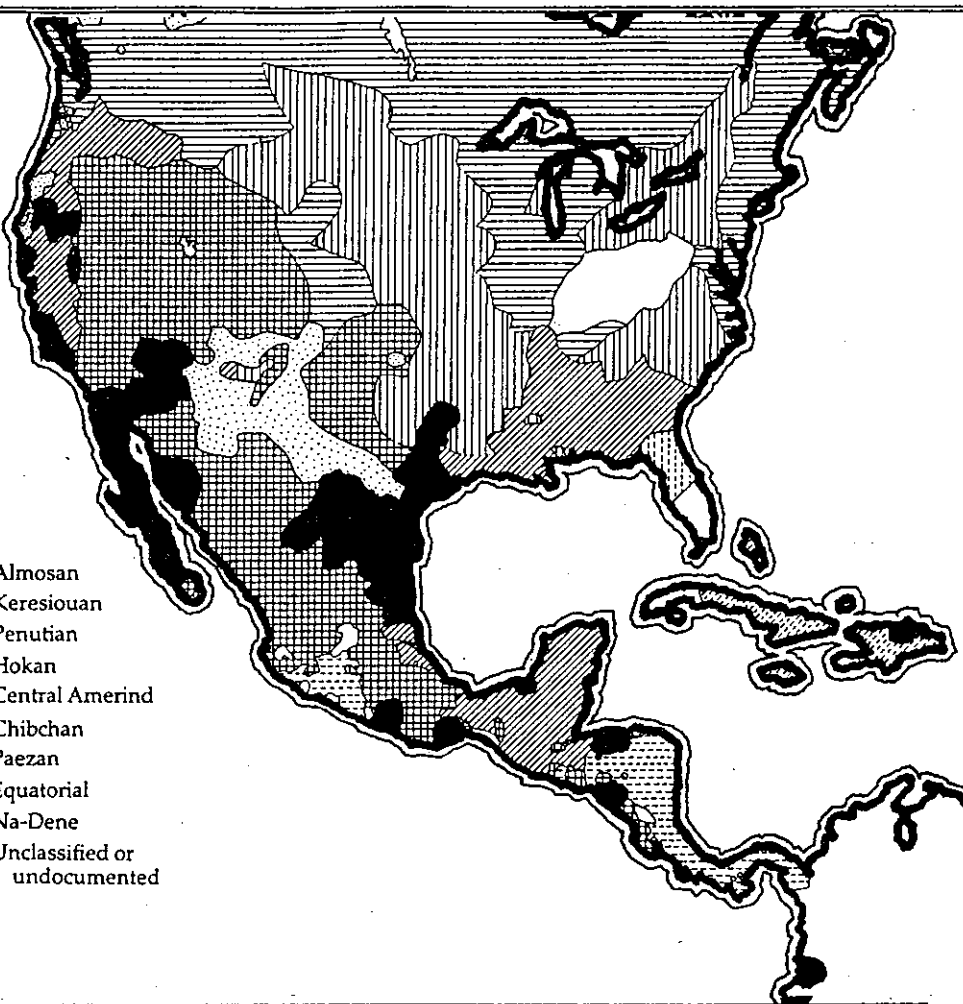
Chapter 7. Aztalan.

Indians 1, Hopewell 0

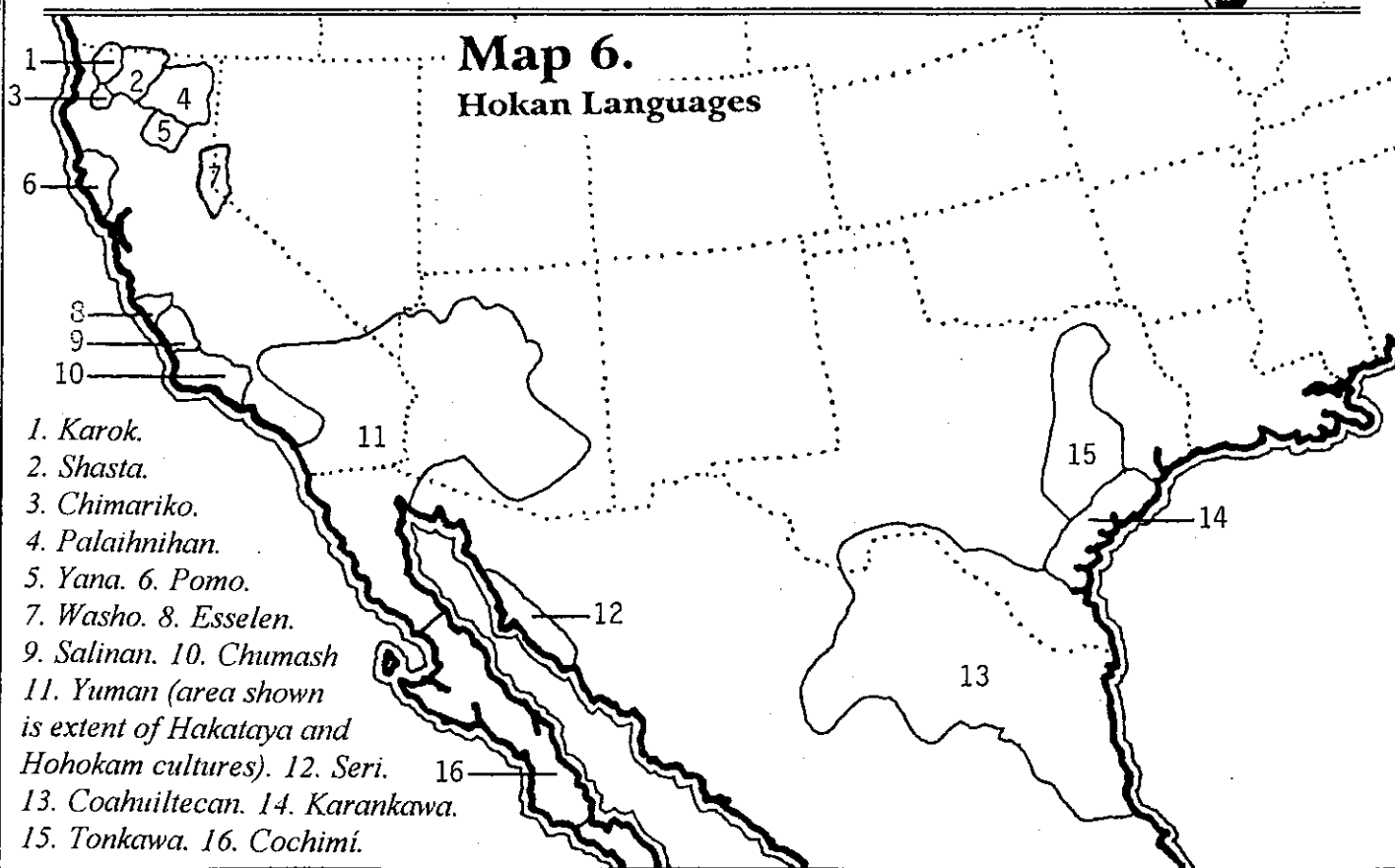
Meanwhile, back in the Midwest, the Hopewell “interaction sphere” decayed and eventually fell apart around 400 AD. Explanations for the collapse include overpopulation, wars, climate change, and “cultural fatigue” (Fagan, 382ff). Both Iroquois and Algonquian Indian legends tell of wars against the moundbuilders, whom they called “the Snakes” (Hyde, 54ff). An elderly Indian informant in the mid-nineteenth century recalled that the “First Dispersion” of his people—the moundbuilders—began in the eastern United States, near the Alleghany mountains of Pennsylvania (Salzer, 101); this may refer to the break-up of the Hopewell “interaction sphere” (see Map 4). The Lenapé Indians, an Algonquian tribe living in Pennsylvania, also recalled in the late eighteenth century that “many hundred years ago” their ancestors indeed went to war with the moundbuilders in what is now Michigan, which would have to be Hopewell country. Missionary John Heckewelder recounted this bit of Lenapé oral history in 1819, which seems to describe the breakup of the Hopewell “interaction sphere”:

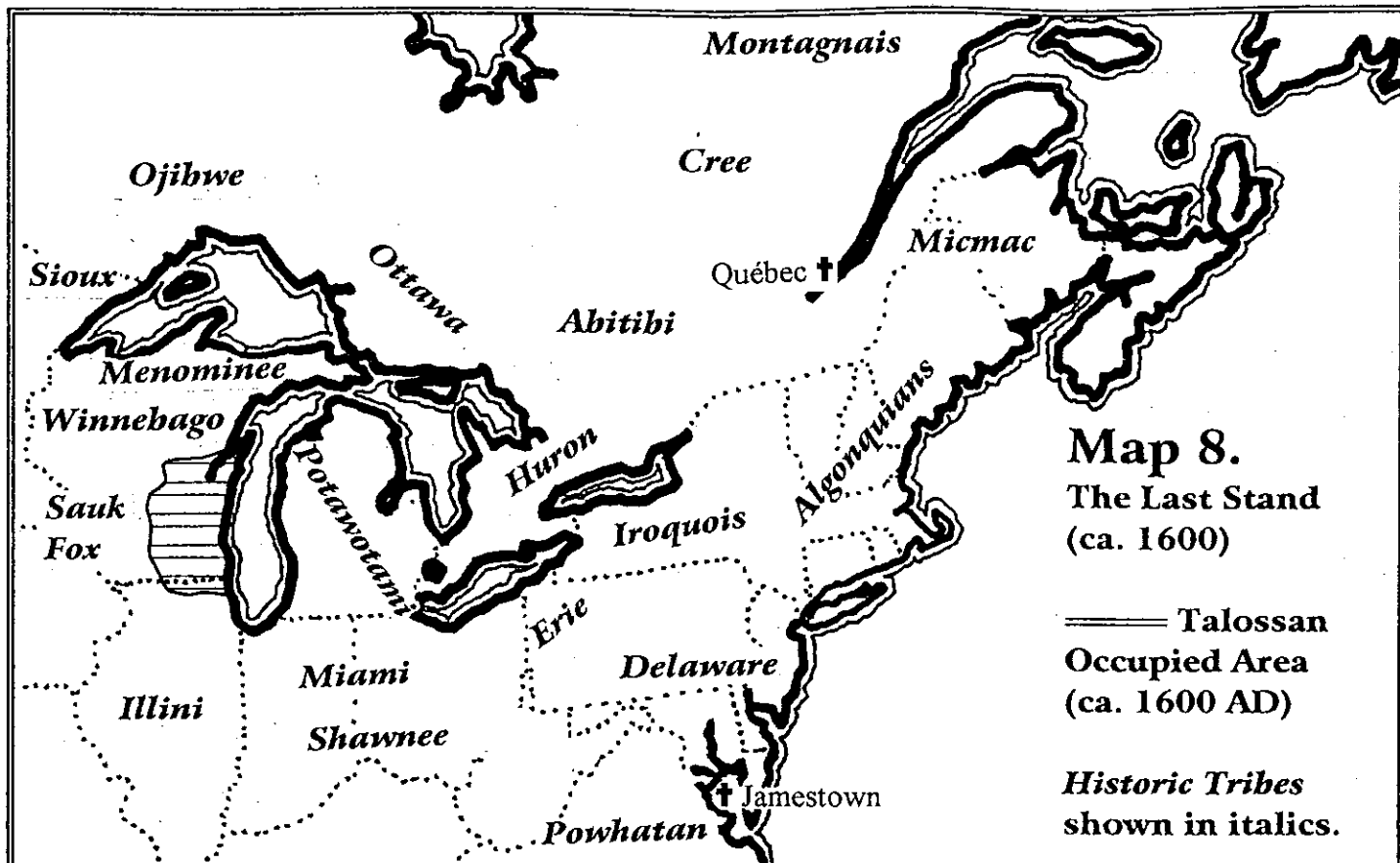
Map 5.
Languages of
Native America,
ca. 1700

-  Almosan
-  Keresiouan
-  Penutian
-  Hokan
-  Central Amerind
-  Chibchan
-  Paezan
-  Equatorial
-  Na-Dene
-  Unclassified or undocumented

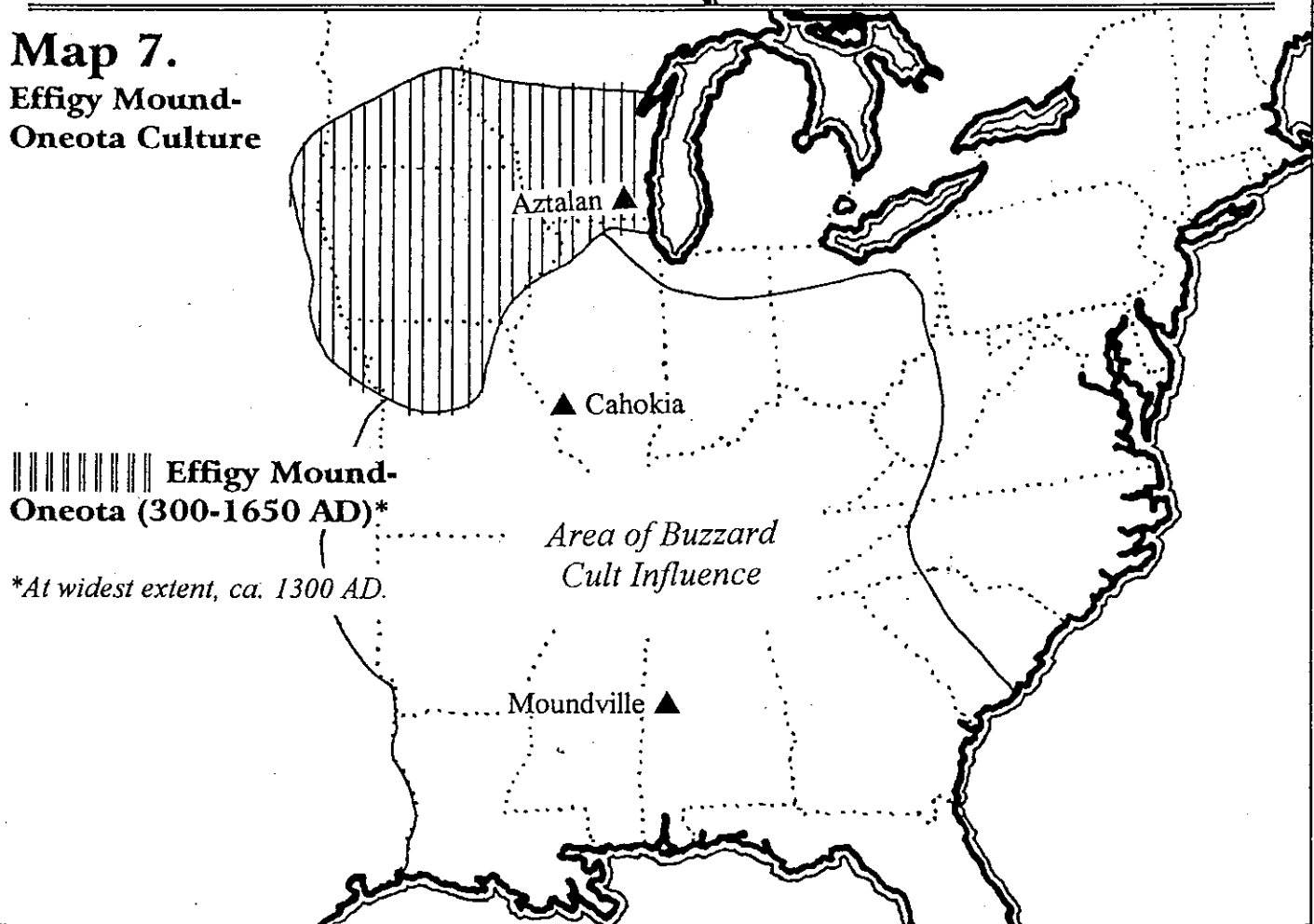


Map 6.
Hokan Languages





Map 7.
Effigy Mound-
Oneota Culture



"Having thus united their forces the Lenape and Mengwe [Iroquois?] declared war against the Alligewi [Talleghi, i.e. "Talossans"], and great battles were fought in which many warriors fell on both sides.... No quarter was given, so that the Alligewi at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors and fled down the Mississippi River, from whence they never returned" (Silverberg, 54f).

This is almost certainly an account of wars against the Hopewell by the Algonquians and Siouans, both of whom were invading the American Midwest at this time. Especially interesting is the account that the Hopewell fled south, down the Mississippi River, and never returned. Perhaps they fled to the far Southwest to join their Hoka relations in the deserts of Arizona.

Yet another possibility for Hopewell's decline is its isolation from the Eurafian homeland. Only a handful of Berber inscriptions have actually been found at Hopewell sites. It is likely that the Hopewell civilization became illiterate; at its final collapse, Fell postulates some kind of "slave revolt," in which "the few literate aristocrats were eliminated" (Fell 1976, 189). This is not impossible; other Berber cultures became illiterate as well. The ancient Berbers of the Canary Islands also had a written language but lost it well before the fifteenth century European invasions. As with the Hopewell, "probably limited to an elite, the knowledge [of writing] would have been vulnerable" (Mercer, 63f). Nonetheless, the Iberian alphabet used in many of their inscriptions may have survived among some Native American peoples in the form of the "Cree Syllabary," a system of writing which is usually thought to have been invented by Canadian missionaries in the 19th Century. However, Cree tradition affirms that it was not invented by Whites, but is rather indigenous. The script is very similar to ancient Iberian letters, and one Iberian inscription in *Tolosa*, Spain, is strikingly reminiscent of the Cree letters (McGlone, 303ff).

The Moundbuilder culture which had originated in North Africa, and in Berber-speaking areas of Western Europe, was about to experience its greatest accomplishments—but not among Berbers. Greek culture reached its peak in the work of the Romans; Western technology's cutting edge is currently in Japan. Similarly, in the middle of the first millennium AD, "foreigners"—non-Berbers—were admiring the New World Berber way of life, and were about to carry that Berber-inspired culture to one last, spectacular flowering in what moderns call the "Mississippian Tradition," or the "Buzzard Cult."

The Buzzard Cult, or, the Black Tortoise

Historians date the birth of the Mississippian Tradition to around 700 AD (Shaffer, 6). It was big and important, but it was not directly connected with the Talossan Berber experience. It is part of American Indian history, not Talossan history. Nevertheless, the Mississippian culture is the "Moundbuilder" culture with which most Americans are familiar. Spreading out from its 'capital' at Cahokia, Illinois, the Mississippian culture was a Native American blending of Berber and Mesoamerican (Aztec) influences (Map 7). It was obsessed with death, and its artwork revels in skulls, bones, weeping eyes and other symbols of doom; it has come to be known among anthropologists as the "Southern Cult," the "Death Cult," or the "Buzzard Cult." According to one Native American tradition, the Buzzard Cult was known among the Indians as the "Black Tortoise" (Salzer, 101). It featured a rigid caste system of priests and nobles ruling over commoners (who were referred to as "stinkards"). Their mounds, which were immense, were not used for burial, but rather as platforms for temples, in imitation of the Mexican pyramids (Waldman, 21f). In its heyday, prior to about 1250 AD, the Black Tortoise civilization was an immense, centralized "empire," which overgrew the capacity of preliterate man to administer it. Like the Roman Empire, it had to be broken up into "petty monarchies" which were easier to govern (Salzer, 101ff).

Like any number of "Third World" people who have a perplexing fascination with anything European, these Buzzard Cult peoples—including the Natchez and the Muskogians—imitated anything Berber they could find. To cite two amusing examples, when the Spanish conquistador Hernando de Soto went rummaging through the Southeast around 1540, he found in Alabama a "Chief Cosa"—obviously "chief of the Cosã"—ruling a territory near the town

of “Talise”—again, obviously, “Talossa” (Albornoz, 304). The Buzzard Cult, which dominated much of the eastern United States from its capital at Cahokia, Illinois, near St. Louis, survived into the eighteenth century in tiny pockets in the South.

If the original Adena-Hopewell mound-building culture was in fact Berber, and spoke a language (or languages) ancestral to what we now call Hokan, and if they exercised cultural influence on the Buzzard people who spoke unrelated American Indian languages, then we should expect to find some Hokan language influence on the Natchez and Muskogian languages spoken by Buzzard people. And this is, not surprisingly, exactly what we do find. There are clear lexical links between Hokan and these languages, though these languages are not directly related to Hokan (Langdon, 48).

Animal Shaped Piles of Dirt

As widespread or impressive as the Buzzard Cult was, it was not Berber, nor was it Talossan. Instead, the Talossans of the Midwest—the ones who had remained behind after the great migrations to the Southwest—were about to enter upon the last phase of their existence, a period called “Effigy Mound” and “Oneota” by the archaeologists. As Hopewell was declining, between 300 and 600 AD there appeared in north-western Wisconsin a distinct cultural tradition called the Effigy Mound, so named because these Berbers built most of their mounds in the form of “effigies,” shaped like animals, birds, or people (Hurley, 355; WA 67:283). The mainstream Hopewell built effigy mounds too, but this “fad” became much more popular among the Hopewell of Wisconsin, from whom the Effigy Mound folk were descended (Rowe, 77ff). Implying foreign influence, Jennings refers to the Effigy Mound tradition as “anomalous” (Jennings 1974, 239).

From what we can tell, the Effigy Mound culture was in many ways a simpler variety of Hopewell, and lacked several Hopewell traits. Persistent Berber elements of the Old Copper/Red Ochre Culture, which had managed to endure all the way up to the formation of Effigy Mound, played a role in its formation (Rowe, 77ff; WA 67:285ff). Early Effigy Mound sites indicate that these Berbers largely reverted to a semi-nomadic, hunting-and-gathering lifestyle, but they may in fact have relied in some ways on agriculture (Rowe, 64f; WA 67:290f). Their simple lifestyle could not sustain a great number of people. For the whole of the territory occupied by the Effigy Mound Talossans—roughly the southern half of Wisconsin—the population was most probably on the order of 3,000 people and produced a grand total of about ten mounds a year (WA 67:285ff). In the Greater Talossan Area stretching from the coast of the Talossan Sea to Madison, Wisconsin, there were some five “band groups” of Berbers, each with an allotted zone of 50 or so square miles. They were small and unobtrusive cultures—and they were so Talossan that they were even concerned with “territoriality” (WA 67:284)!

These early Talossans, who flourished in the area centred on Wisconsin, Iowa and Minnesota between 300 and 700, often used simple rockshelters but also built “semi-subterranean” houses (Hurley, 355ff) akin to the Hokan pit houses of the desert Southwest. In later times, they preferred “arched and gabled-roofed small rectangular houses,” or domed circular wigwams, also similar to their distant cousins among the Hokans in the desert Southwest (Mason, 356).

Effigy Mound Berbers often cremated their dead (as did the Hopewell) and buried them in mounds. Like their Beaker Berber ancestors, these Berbers practised flexed burial (Hurley, 369). There were no “cemeteries”; rather, mounds were erected in isolated areas. Men, women, and children were all buried in mounds, a sign of egalitarianism; every known Effigy Mound burial is in a mound (Rowe, 66ff; 90). This probably shows that the burials had less “maraboutic” significance than the Adena or Hopewell burials, and indicates that all the dead could expect a similar reward in the afterlife. It is likely that the mounds were constructed once a year during spring or summer, when the ground was soft, and all those who died during the preceding year would be interred during that season (Rowe, 89ff). The effigy mounds themselves could be quite large—from 60 to 300 feet, although one was measured at 575 feet long. They were constructed on high ground, ridges or bluffs overlooking rivers, streams and lakes (Rowe, 66ff). It was common to bury stone altars with the dead in the mounds (Rowe, 73).

The mounds were shaped like panthers, bears, birds, deer, buffalo, turtles, dogs, and beavers; there are also man-shaped, oval, conical, "hourglass," and odd-shaped "problematical" mounds (Rowe, 69). It is important to note that the Effigy Mound Berbers built both effigy mounds and 'conventional' round mounds, since examples of each are found on the native soil of the Kingdom of Talossa (see *National Atlas of the Kingdom of Talossa*, Map 1.3). There are (or were) effigy mounds in Maricopa Province, and there is still one circular mound in Lake Park in Vuode Province. It has often been suggested that the effigy shapes were clan signs, and people were buried in mounds which corresponded to their ancestral clan lineage. Rowe points out that none of the Algonquian or Siouan tribes in Wisconsin had the same combination of clan animals as represented by the mounds (Rowe, 87f). It seems to me that this is confirming evidence that Effigy Mound was not Algonquian or Siouan at all, but rather North African Berber.

Peter's Pence

Certain elements of the Effigy Mound culture indicate a new and benevolent influence from abroad. Not only did the burials become more egalitarian (as noted above), but the Effigy Mound Talossans abandoned the disgusting practice of head deformation (Rowe, 80). It was not only a simpler way of life but a kinder and gentler one as well. There is evidence that Christianity made the difference—specifically Donatist Christianity, the native Christian faith of North African Berbers, which the Roman Catholics regarded as a "heresy." Donatism was obviously Christian (Freund, v) but was derided by its enemies as "heathen" (Freund, 239ff). They believed their leader was a prophet (Monceaux, 4:157). They saw their religious faith as a form of Berber nationalist revival (Freund, 105) and saw their own movement as the only true Christian Church, denouncing all other Christians as impostors (Monceaux, 4:153). Their ritual resembled that of Roman Catholicism (Monceaux, 4:134), but in other ways represented a return to "primitive Christianity" (Freund, 227). They were intensely devoted to the Bible (Freund, 318ff), featured public confession of sin (Monceaux, 4:148) and used North African language in their worship (Freund, 335).

At Figuig, in the mountains of eastern Morocco, an inscription in Berber script records that Christian refugees had sailed to America. According to Harvard professor Barry Fell's translation, it tells of a band of Christians who fled North Africa at some time after the Vandals invaded North Africa in 429 AD. It records that "the Vandals, a contemptible race of no consequence," persecuted the "followers of the true faith," who "fled into exile" and sailed away to "where the sun sets in the evening," reaching their destination after a journey of many days. At least one of them returned to Africa to tell the tale (Fell 1980, 170ff). This agrees closely with the records of the Catholic Church, which reveal that in 502 AD, there was indeed a wave of Donatist refugees from Berber North Africa, some of whom attempted to settle in Gaul, where they were again repressed by the local Catholic bishop, "so as not to allow the African heresy to plant itself in Gaul" (Monceaux, 4:103).

Did Donatist Berber Christians find refuge in the New World? There is evidence that these Berbers reached Wisconsin and joined the Effigy Mound culture on Talossan soil. Circa 1987, Sandee Prachel, a Talossan citizen, discovered a coin from the Byzantine Empire in Vuode Province (see illustration of the coin on the front cover, figure 3). The coin is a copper *folles*, and was minted soon after 498, during the early part of the reforms of the Emperor Anastasius, who reigned from 491 to 518. The Donatist wave of emigration, which reached Gaul in 502, took place at *exactly* the time that this coin would have been in circulation. It is only reasonable to assume that this same migration of Donatist refugees was responsible for transporting this irrefutable proof of a direct connexion between the Mediterranean and the very soil of the Kingdom of Talossa.

Christian thought and liturgy may have influenced different groups of Effigy Mound Berbers differently. In the 19th century, for example, one lone Berber survivor, a man living among the Winnebago by the name of De-coo-dah, rejected any offers from Catholic or Protestant missionaries, denouncing them all as "double-tongued, double-faced robbers" and "impostors." De-coo-dah himself was not a Christian, and "he seemed to shrink with terror" from the idea of no life after death; but William Pidgeon, the archeologist who recorded the final testimony of this elderly Talossan in the 1840's, talked freely with him about Protestantism, "with no apparent result" (Pidgeon, 146f). By contrast, Christian influence on other Effigy Mound Talossans was profound. By the nineteenth century, traces of Donatist

Christianity could still be found among the handful of Talossan survivors that were still around at that time. The Kickapoo tribe of Wisconsin was discovered in historic times to possess “prayer sticks,” wooden slats with the *Kyrie Eleison* inscribed in North African Punic letters (of which more later). Apparently, they had been taught something of Christian doctrine and worship by North African Christians. As late as the seventh century, African Berbers were still building mounds of their own, so Berber refugees from North Africa would have felt at home among the Effigy Mound folk. There is also evidence that some Talossans may have become converts to the “Buzzard Cult” offered by Mississippian missionaries (WA 67:291).

“Allà, Salva la Menâ!”

But there is a very crucial piece of evidence for the presence of North African Christian Berbers in ancient Talossa. Modern Talossans speak *el Talossán*, a Romance language derived from Latin (plus assorted accretions). This has always been an embarrassment to the Berberphiles; after all, if Talossa is a “Berber nation,” why don’t we speak a Berber language? This crisis in national identity can be easily resolved if we can demonstrate that ancient New World Talossan Berbers also spoke a Romance language. Did our ancient Talossan ancestors ever speak a Latin-derived language like modern Talossan? Evidence shows that they did!

In the early 1840’s an American archaeologist named William Pidgeon recorded two short sentences in a nearly extinct language, remembered by an elderly descendant of the Moundbuilders living in Wisconsin: “[H]e uttered a short sentence, audibly, but in a language unknown to me, ‘*Alla Sha-lah, lu-lah; Alla Sha-lah, me-nah,*’ which being afterward interpreted, means in the ancient Elk language, ‘Great Spirit, save the king; Great Spirit, save the people’” (Pidgeon, 142).

Pidgeon couldn’t speak a word of “the ancient Elk language” and was unfamiliar with its sounds, but seems to have done a good job recording this phrase. It is Latin—the very kind of Latin we would expect North African Berbers to have spoken. His recorded sentence preserves four “Elk” words: *Alla, sha-lah, lu-lah* and *me-nah*. Each of them leads us back to North Africa. The first one is *Alla*, “Great Spirit” or “God.” While this sounds and looks Arabic, it could just as easily have come from Punic—the Semitic language of the Phoenicians who ruled Berber North Africa for hundreds of years. Many North Africans in Roman times spoke a hybrid Latin-Berber with Punic elements, as revealed in numerous inscriptions (Adams 1994), and their hybrid language was spoken until well after the Arab invasions (Tagliavini, 176).

The next word is *sha-lah*, “save.” The form and meaning of the word indicate that it comes from Latin *salva*, “save.” Two sound changes prove that this is North African Latin. The change of initial “s” to “sh” was typical in Africa. We know this from African Latin loanwords that are preserved in Berber; these loanwords are extremely conservative and give us a good sense of what African Latin sounded like (Tagliavini, 176f). The Latin month of “september” has become “shetenber,” for instance. So the change of “s” to “sh” in *sha-lah* is just what we would expect. What of the disappearing “v” as *salva* becomes *sha-lah*? This too is typical North African Latin. In Africa, the unstable Latin “v” sound (pronounced like English “w”) tended to drop out of certain words completely; thus Latin “avia” (grandmother) became “aia” (Schuchardt 1918:46ff). So the change of *salva* to *sha-lah* is 100% what we would expect from North African Latin.

Lu-lah, “the king,” presents the most difficulty, but only at first glance. If this is indeed vulgar Latin, the *lu-* would be a definite article akin to *lo* (as in Provençal, or Old Spanish), leaving *lah* as the root word, “king.” Certainly in modern French, the phrase “le roi” (“the king”) sounds a great deal like *lu-lah* to the untrained ear. The change from “r” to “l” is also just what we’d expect from North Africa; the “r” and “l” sounds were frequently confused by Carthaginians and Wisconsin Indians alike (Friedrich, 21f; Trigger, 585).

That brings us to *me-nah*, “people,” which is extremely easy to identify. It is identical with the Catalan and Provençal *mena*, “race (of people),” derived from Latin *minera*. The same word must have survived in North African

Latin as well; there were close ties between the Latin of Africa and that of Spain (Tagliavini, 177) and of the south of France. Significantly, the modern Talossan language also has a close kinship with Catalan and Provençal, and we may compare modern Talossan with “the ancient Elk language” to show their obvious kinship:

<i>Pidgeon's transcription:</i>	Alla sha-lah lu-lah; Alla sha-lah me-nah!
<i>Phonetic realization:</i>	Alla šalʷa lu rà; Alla šalʷa [la] mena!
<i>Vulgar Latin:</i>	Alla salva lo roi; Alla salva la mena!
<i>Modern Talossan:</i>	Allà salva el regeu; Allà salva la menâ!

In short, “the ancient Elk language” was North African Latin pure and simple, closely akin to modern Talossan. The words, the phonetics, and the syntax are all African Latin. It is nothing short of astonishing that this half-remembered phrase in a half-dead language should have been preserved a thousand years to be announced in print in the nineteenth century. But if “the ancient Elk language” was Latin, what then was “the ancient Elk nation”?

The Traditions of De-coo-dah

We are fortunate that there may in fact be a written record of some of the events in the last, terminal period of Ancient Talossan history: a nineteenth century work in oral history called the *Traditions of De-coo-dah*. In the spring of 1996, when I first began putting *The Berber Project* together, I was only peripherally aware of the *De-coo-dah* story. I concurred with Robert Silverberg, who dismissed it as “a crazy masterpiece of pseudoscience,” the product of “the grand era of humbug” (Silverberg, 150). A year later, however, I found an article by Robert J. Salzer, a respected anthropologist at Beloit College, published in *The Wisconsin Archeologist*, which put the *De-coo-dah* question in an entirely different light.

The *Traditions of De-coo-dah and Antiquarian Researches* was published in 1853 by William Pidgeon, an American businessman and amateur archaeologist who spent two years living with an elderly Indian informant named De-coo-dah in western Wisconsin. Pidgeon's own editorializing is typical of his era, with his talk about “the Roman, the Grecian, the Persian, the Egyptian, the Phoenician, the Dane, and the Hindoo” migrating to ancient America (Silverberg, 137). But much of the book is simply a collection of level-headed notes based on conversations with De-coo-dah, who explained to Pidgeon the ancient history of his tribe, whom he called the “Elk Nation.” De-coo-dah's account, according to Salzer, “conforms in so many respects with general and sometimes specific interpretations concerning the culture history of the northern midwestern United States that some modern archaeologists are currently proposing—interpretations which are based on the results of one hundred and fifty years of research that has been accomplished since the publication of Pidgeon's book” (Salzer, 110, spelling corrected).

It is easy to make fun of Pidgeon's own theories; Silverberg describes his interpretation of the Indian mounds (for example) as something “that for all its incoherence has about it the fascination of lunacy, like some monstrous bridge constructed of toothpicks” (142). Thanks to Pidgeon's dated theorizing, many have refused to take De-coo-dah's own testimony seriously. As Salzer demonstrates, this is both unfair and unwise. Many events in De-coo-dah's story can be directly related to “the ethnogenesis of the Oneota cultural phenomenon” (Salzer, 111). In the first draft of *The Berber Project*, I had already reached conclusions about the terminal period in ancient Talossan history:

- ✖ The Talossan (Effigy Mound-Oneota) culture was of Old World origin.
- ✖ The Talossans originated in northern Wisconsin (from the Old Copper Culture).
- ✖ The Talossans had become extinct, but remnants were absorbed into the Winnebago tribe.

The *Traditions of De-coo-dah* backs up all three of my earlier conclusions. Evidence indicates that the Effigy Mound-Oneota culture arose in northwestern Wisconsin around 300 AD, and that it has as its immediate predecessor the Hopewell culture (Hurley, 355). As we know, Hopewell itself traced its cultural roots back to the Red Ochre peoples of Wisconsin, Illinois, and Indiana (Fagan, 369f; Rowe, 77ff), who in turn were descended from the Old Copper Culture

that developed around Lake Superior as an outgrowth of the Beaker Groups from Europe (Kehoe, 290f; Fingerhut, 49). The elderly De-coo-dah swore that *"My ancestors belonged to the Elk nation who came originally from the North, and once held dominion over all this country, from the Mississippi, east and north, to the great waters"* (meaning lakes Michigan and Superior; Salzer, 101).

According to De-coo-dah, his Elk Nation was not "Native American" in the strict sense. He noted that *"the primitive Elk nation, originally a branch or tribe of the ancient American, had become mingled and amalgamated with the race of red men from the south"* (Pidgeon, 161). William Pidgeon, De-coo-dah's amanuensis, recorded that the Elk Nation was "probably of European descent" (Pidgeon, 178), although he points out in passing that De-coo-dah himself had a "complexion somewhat darker than the Winnebago" (Salzer, 142). This is the sort of detail, of course, which Pidgeon would not have made up if he had wanted to invent some *Herrenvolk* of Aryan Moundbuilders. De-coo-dah was a real person, and his Elk Nation, known to most as "Effigy Mound-Oneota," were Moroccan Berbers.

There is of course one great question. How on earth did Berbers get identified with elk? There are no elk in North Africa (certainly not of the American variety). The answer is so simple it will shock you. Evidently the Elk Nation Talossans still called themselves "Berbers." In the Berber language, the word for "Berber" goes back to time immemorial: Berbers called themselves *Imazighen*; Romans called Berbers *Mazices*; Egyptians called Berbers *Mashwash* (Brett and Fentress, 5f and 22). These terms preserve the M-Z-K root (Berber for "free men") which is the Berber name for themselves. If the Ojibwe Indians heard the word *Amazigh* or its plural, *Imazighen*, it would have sounded to their ears very much like their own Ojibwe word *omashkooz*, which happens to mean "elk." (Compare the English use of the animal name "Frog" to refer to the French, due to its phonetic similarity to the word "French.")

So the translation name of "Elk Nation" appears to have been bestowed upon our spiritual ancestors by the Algonquian-speaking Ojibwe people. Later on those Talossans began using the word themselves, and De-coo-dah could speak of his extinct race, the Elk Nation, using the very term which a century and a half later would prove once and for all the Berber origin of the American mound-builders. If any African or Mediterranean people had referred to their own Berber neighbours as *Omashkooz*, nobody would pay it any attention since it is so phonetically and semantically transparent. But put that same word in precolumbian Wisconsin—and you have the makings of a typical academic pseudocontroversy!

According to De-coo-dah, there were two pivotal "Dispersions" that marked the history of the Elk Nation. The second took place around 1250 AD and the first, some time before that. The First Dispersion (of which De-coo-dah knew little) reportedly occurred in the eastern United States, near the Alleghany Mountains of Pennsylvania and West Virginia (Salzer, 101), and may refer to the break-up of the Hopewell and the rise of Effigy Mound around 400 AD (see Map 4). But most of De-coo-dah's account can be related to the story of the Effigy Mound culture itself, known in its later states as the "Oneota" culture to archaeologists. Beginning about 700, perhaps as a result of the aforementioned infusion of Christian Berber settlers from Africa, the Effigy Mound Berbers began to flower. The size and quantity of mound groups being constructed increased, as did the quantity and quality of artifacts produced (Hurley, 365). Pottery and lifestyle innovations culminated, as early as 800, in what is called the "Oneota" culture (Mason, 362; WA 67:316). Experts debate the relationship between "Effigy Mound" and "Oneota" culture, whether the two ought better to be thought of as a single culture with regional or class differentiations, whether one evolved into the other (Hurley, 370; 388; WA 67:290) or whether they were two separate cultures that somehow "coexisted" in the exact same territory (Mason, 354ff). Gibbon argues cogently that the two were a single culture, the "Oneota" aspects arising in areas where increased corn cultivation allowed for population expansion (Overstreet, 23). Oneota Talossans munched on corn, beans, and rice—like modern Talossans do today at Taco Bell—as well as squash, acorns, raspberries, and hazelnuts (WA 67:332f). The best known and most impressive legacy of these Berbers is the great city of Aztalan.

Aztalan: Wargame Central of Precolumbian Wisconsin

Aztalan, easily the most impressive archaeological site in Wisconsin, is located about 100 km (60 miles) west

of the RT-US border in American territory. Aztalan was a flourishing community from about the year 900 until 1200, at which time all the inhabitants left; no one knows why. The walled city of Aztalan itself covers almost nine hectares (21 acres); the surrounding area takes in an additional 60 hectares (150 acres). The site is maintained as a state park by the Town of Aztalan, which has reconstructed a number of the mounds. Oddly, the mounds were not used at all for burial, but more than forty of them were scattered around the city (WA 67:354). The city may have reached a peak population at one time of 350 people (Richards, 392). Aztalan's most impressive feature was its external wattle-and-daub stockade, a wall that stretched for half a mile around the village. Some scholars doubt whether the wall was a defensive feature, and point out that walls can be built to keep people out, to keep people in, or to control the number and type of people who go in and out (Aztalan, 11).

The name "Aztalan" is curious. Allegedly, it was given this name by N.F. Hyer, who named the site after *Aztatlan*, the mythical place of origin of the Aztec Indians. Why he thought the Aztecs had any connection to this site is unknown. I suspect local Indians related to him tales of the great Hoka Berber migration to the Southwest, and Hyer believed this to be connected with the Aztec myths. It is also possible that they told him the name of the site was *Talan*, a name which preserves the *tala* root. Since this is vaguely reminiscent of *Aztatlan*, Hyer tacked on the "Az-" and created the hybrid form, "Aztalan." The proper name of the village was probably just *Talan*. But this is all, needless to say, speculation.

According to some, Aztalan reflects a somewhat Buzzard-like religious orientation, and appears to be in some ways a blending of Buzzard Cult and Effigy Mound cultures (Aztalan, 4). It was, however, essentially an Effigy Mound Berber site, despite speculations as to its origin (Hurley, 394). Some of its founders may have been "political refugees" from the Buzzard Cult realm (Salzer, 101). Aztalanic influence—in the form of pottery design—radiated all over Wisconsin (Hall, 1:117). Much is ballyhooed about the supposed evidence for "ceremonial cannibalism" at Aztalan (WA 67:353); if it actually occurred, there is no evidence that the Talossans were responsible; the site was also inhabited by Buzzard Cult missionaries (WA 67:291). Aztalan remains the single most impressive Berber site within easy driving distance of the Kingdom of Talossa, and for that reason we should revere it.

Between 1000 and 1300, Talossan culture attained its last great flowering, during its Oneota period. Map 7 illustrates its enormous extent. Most Talossans had a seasonal lifestyle, gathering into villages for the spring and summer, but reverting to less sedentary patterns during the winter when game was scarce. Fish, beaver, and waterfowl were the dominant staples (Overstreet, 39). Some of the larger villages were semi-permanent, maintaining a continuous settled population for periods of up to 15 years. These villages were great conglomerations of nuclear family dwellings, mostly mat-covered wigwams with a few walled structures. Whole villages were surrounded by wooden walls or defensive stockades (Overstreet, 40; Mason, 362). Larger villages may have contained as many as 70 or 90 people (WA 67:330); Aztalan was even larger and even in 1836 the remains of more than fifty buildings were visible, arranged into streets (WA 67:345). Most Oneota villages, such as the one at Carcajou Point, Wisconsin, traded extensively with their neighbors (Overstreet 46ff). When not otherwise occupied by work or warfare, these ancient Talossans may have indulged in the modern Talossan pastime of wargames: "gaming pieces" and "counters" have been found in Oneota archaeological digs (WA 67:326)!

There is no telling how many Berber artifacts at Aztalan were destroyed by treasure-hunters. In 1838 Edward Everett, Governor of Connecticut, besought the President of the United States to withdraw Aztalan from sale as a piece of public land, but in vain; it was sold at \$1.25 an acre and the Federal Treasury was thereby enriched by a whopping \$22.00. Then the settlers started ploughing and sowing turnips on the mounds. About this time, some artifacts of silver were found, resulting in a mad rush of treasure-hunters, who dug up the mounds and walls. Parts of the site were "almost obliterated" (WA 8:32). The vandal tradition continues into our own day; an Aztalan Talossan Berber house was reconstructed in 1972 but was burned by Cestoûr terrorists a year later (WA 67:358).

Chapter 8: Last of the Fallen.

"The Last Dispersion"

According to De-coo-dah, the downfall of the Talossans and the "Last Dispersion" of the Elk Nation began around 1250 AD (Salzer, 101). All the archaeological evidence supports his memory. As noted above, the magnificent city of Aztalan was abandoned around that time, but worse was to follow. Around 1300, all across North America, there was apparently a wave of disease or famine unprecedented and unmatched until the age of Columbus. From the desert southwest clear through the "Buzzard Cult" heartland in the Mississippi valley, a large population simply disappeared. Cahokia and the entire region at the junction of the Ohio, the Missouri, and the Mississippi were evacuated, leaving a desolation that archaeologists call the "Vacant Quarter" (Kennedy 1994, 20).

Against that background we can better understand the calamities that befell Talossa during the thirteenth to fifteenth centuries. William Pidgeon recorded De-coo-dah's account of what he called the Second Dispersion of the Elk Nation, which took place during and after a civil war fought to the south, in the Buzzard Cult or Black Tortoise Empire. His story tells of civil strife "during the reign of the great De-co-ta, who was a usurper, descended from the Black Tortoise nation, which came from the south." Assassinations, fratricide, the destruction of dynasties, all mix in a tale "which is somewhat diminished by its incoherence" (Silverberg, 146). According to De-coo-dah, dynastic wars in the Black Tortoise empire spilled over into the domain of the Elk Nation in Talossa, which had become tributary to the Black Tortoise which was ruled from Cahokia. Eventually, the Elk Nation was caught up in the fratricidal wars between rival claimants to the Black Tortoise throne, and was broken up into four petty states in Wisconsin. After the death of De-co-ta II, the last emperor of the Black Tortoise, the entire Buzzard Cult society began to revert to the primitive, less organized structure of the "Vacant Quarter" which we find in the historical record (Salzer, 101ff):

"Shortly after De-co-ta himself died of wounds inflicted by the Red Deer [the "king" of one of the petty Elk Nation states in Wisconsin], leaving no male issue. He was deposited with his fathers, and his command was ruled by chiefs, aided by prophets [marabouts]. Thus ended the reign of the sovereign De-co-tas, and thus began the rule of prophets. The subjects of De-co-ta divided into independent bands, sustained their nationality for a long time, retaining many of their ancient customs and ceremonies" (Pidgeon, 166).

Archaeologists confirm that after about 1300, the Talossans also went into decline, and lost the bulk of their territory, probably to Siouan (Iowa, Winnebago) invaders from the west. Talossan civilization retreated into Greater Talossa, including the Fox River Valley and the area from Waushara County southwards—approximately the southeastern third of Wisconsin (see Map 8). Their culture maintained its high standards in this period, despite its restricted range (Overstreet, 42). There were, nevertheless, great changes; perhaps as a result of intermarriage with Native Americans, the traditional Berber patrilineal system began to break down, and the more "Indian" matrilineal descent system was introduced around 1300 (Overstreet, 46ff). These changes took place against a backdrop of steady prosperity, however. Talossan villages at this time were large, and the population farmed extensively, mainly corn. Villages were occupied for long periods of time, as demonstrated by their extensive trash heaps (Overstreet, 43).

All these observations are confirmed by De-coo-dah, whose account of the territorial break-up of the Elk Nation matches exactly with the archaeological data. According to De-coo-dah, the last mound-building was carried on by one of the Elk 'micronations' located east of the Wisconsin River and including the territory of the modern Kingdom of Talossa (Salzer, 106). This petty state, ruled by Little Otter and his descendants, later split into two smaller states; social complexity and population declined. Eventually, "a *götterdämmerung* of the Mound Builders became inevitable; in a final conflict the quarreling chiefs destroyed one another and the survivors dispersed in small tribal bands." This event took place, Pidgeon writes, shortly before the landfall of Columbus in the last part of the fifteenth century (Silverberg, 146f). De-coo-dah gives this final verdict on the death of his culture:

"After this final dispersion of the northern tribes, monumental commemorations ceased. The mound being

the hieroglyphic sign through which the traditions were taught, and the knowledge of past events preserved, gradually losing its importance, came eventually to be looked upon with cold indifference. And thus the great fountain of tradition being dried up, it is by no means [a] matter of wonder that its streams have ceased to flow" (Pidgeon, 169).

The Elks' Club: Mascouten = Imazighen

The central historical question of Talossan archaeology must be, where did the Talossan Berbers go? Who these Elkish Talossans were, and where they went, is a total mystery to most archaeologists (Hurley, 399). Certainly many if not most fell victim to the European diseases which reached America after 1492; Shaffer points out that by 1550, much of the Mississippi watershed (including most of the Talossan Berber realm) was "devoid of people" (89). But if De-coo-dah is right, then following the breakup of the Elk Nation around 1490, the Talossans "dispersed in small bands" to join one or another of the neighbouring Indian tribes (Pidgeon, 169). One such band or tribe may have preserved its identity into historic times, in the form of a "mysterious" tribe of Indians called the Mascouten (Trigger, 671). The name "Mascouten" is (like almost everything else about them) controversial. The Huron called them "People of the Place of the Fire" or "Fire Nation" (*Atsistarhonon*), while some Algonquians called them "Prairie People" (Trigger, 671f). But their original name *Mascouten* is clearly identical to the Berber *Imazighen*, the Latin *Mazices*, the Egyptian *Mashwash* and the Algonquian *Omaskkooz*—in other words, "Berbers" or "Elk Nation."

Tracing the history of the Mascouten Berbers is difficult. In the early seventeenth century, when French records become available, groups of Mascouten could be found in southern Wisconsin, northern Illinois, eastern Iowa, northern Indiana and southwestern Michigan. In spite of numerous efforts to locate them entirely in Michigan prior to the Iroquois wars of the 1650's, the earliest Jesuit records place Mascouten in Wisconsin in 1634, long before the Iroquois wars. The French report that the Mascouten joined with forces of the Fox, Kickapoo, Miami and Ottawa Indians against the Winnebago in the Green Bay area and contributed to their downfall (Trigger, 668ff; Hall, 153; Baerreis, 267).

Were these "mysterious Mascouten" really the Moundbuilders? According to the Indians, they were. Schoolcraft indicates that the Mascouten were, or had been, Moundbuilders. He obtained evidence of this from the Ottawa Indians of Michigan, who "*invariably referred to the Mascouten when questioned about ancient bones and caves, in the region of [Mackinac].... The Ottawas attribute to them the small mounds and the old garden-beds in Grand River Valley, and at other places; in short, they point to them for whatever in the antiquities of the country they cannot explain or account for*" (Baerreis, 266). That the Mascouten were 'different' from their neighbours was noted by the French in 1671, when they recorded that the Mascouten and those who associated with them were "more civilized and gentle" than the Indians (Baerreis, 271).

According to De-coo-dah, ancient Talossans had "dispersed in small bands to join one or another of the scattered tribes" about the time Columbus landed in the New World (Pidgeon, 169). The historical record confirms that the Mascouten tended to attach themselves to a bewildering variety of other tribes (Trigger, 668). Clearly, though, the Mascouten were the original inhabitants of the Kingdom of Talossa, the last of the fallen Moundbuilders, who preserved their ancient Berber name into historic times. Jean Nicolet, writing in 1638, reports that the "*Rasaouakouetons*" (Mascouten) were living in Wisconsin, along the shore of Lake Michigan (JR, 18:231). In other words, on the very soil of the Kingdom of Talossa! In 1679 there were reportedly 20,000 Mascouten in Wisconsin, comprising "as many as 12 nations" or tribes (JR, 61:149).

In 1680-81, Father Zenobius Membré, exploring the coast of Lake Michigan with the great French explorer Robert Cavelier de La Salle, recorded in his journal that he had located "the nation of the Maskoutens" along with some Fox Indians "at about 43° north, on the banks of the river called Melleoki [Milwaukee], which empties into Lake Dauphin [Michigan], very near their village" (Jones, 8f). And although he is confused about their history, La Salle himself says that the entire Greater Talossan Area was thickly settled by Mascouten (Jones, 11f). The Mascouten —*Imazighen*, "Berbers"—were the earliest recorded inhabitants of the Kingdom of Talossa. In 1698 they were reported

to have constructed a “fort” somewhere in or near Talossa, which one anthropologist attempts to dismiss by claiming it was the work of French traders for whom he has no evidence whatsoever (Jones, 13f). This was obviously a typical Mascouten Aztalan-type palisaded village, such as the French encountered on the Fox River near Green Bay, where one Mascouten town had some 3,000 inhabitants (Baerreis, 270; Trigger, 668).

Throughout the entire historic period, it must be remembered, the Mascouten Talossans were a declining people. Potawatomi Indians were spreading south from Green Bay into the vicinity of Talossa after 1680, moving in on the Mascouten. Little is known about Talossan history in this period because the French *voyageurs* bypassed Talossa to the north and the south, largely ignoring the territory of the Kingdom (Jones, 13ff). But some details are known. Mascouten leaders signed a peace treaty with the Iroquois in 1701 under French auspices, and many Mascouten rushed eastward to resettle fertile lands in Michigan. Here in 1712 the French, Ottawa and Potawatomi Indians attacked a settlement of Mascouten and their allies in the Detroit area, and “hundreds” of Mascouten and Fox Indians were killed (Jones, 18ff). The Mascouten retained their base of power around Talossa however, and in 1721 they were reported to inhabit the entire country between the Fox River of Wisconsin and the Illinois River (Jones, 20f).

For one reason or another, the Fox Indians—who had long been the allies of the Mascouten—succeeded in drawing the Mascouten into several disastrous wars with the French, and in 1728 the French launched a military expedition against the Fox in the vicinity of Talossa which completely destroyed Fox influence there (Jones, 21f). The Mascouten then formed a league with the Kickapoo and in 1735 both groups settled *en bloc* along the Illinois-Indiana border in the vicinity of the Wabash and Vermilion Rivers, where they managed to play the French and English off against each other and maintained their independence. Although there were still Mascouten trading in Green Bay as late as 1757 (Jones, 25), the Potawatomi moved into Talossa between 1750 and 1769 and completely drove our Berber Ancestors out of Wisconsin (Jones, 29 and 36). After the Seven Years’ War the Mascouten Berbers of Indiana swore loyalty to England but refused to fight the Americans during the American Revolution. In 1788 they were still a separate nation, some of whom used to travel to St. Louis to get presents from the Spanish. But by 1813 they were reported to have been incorporated with the Kickapoo, their constant associates during the preceding century, and in 1825 mention was made only of the Kickapoos, “of whom one tribe was called” Mascouten (Trigger, 669f).

Donatism Rules! Wooooh!

The original language of the Mascouten is “virtually unknown,” but on the basis of nothing whatsoever it is usually assumed to be a dialect of Sac-Fox-Kickapoo (Trigger, 668). This may arise from the fact that by the late seventeenth century the Mascouten were able to understand and communicate in Kickapoo, after hundreds of years of acculturation and assimilation (Baerreis, 252ff). In reality, according to the French missionaries, the Mascouten Berbers spoke three distinct and different languages (JR, 61:149). This is, of course, highly significant, as we would expect them to speak three languages: Kickapoo, Berber, and North African Latin!

Other elements of Mascouten society also reveal their Berber heritage. Unlike De-coo-dah’s branch of the American Berbers, the Mascouten may have preserved elements of Donatist Christianity as part of their core belief system. It will be recalled that the Effigy Mound culture seems to have been transformed by a migration of Donatists from North Africa in the early Sixth Century; and we know that the Moundbuilders eventually became the Mascouten tribe of Berbers. No sooner had the Mascouten tribe amalgamated into the Kickapoo, when a “new” religious movement began among the Kickapoo, called the “Kenekuk religion,” after its founder, a Kickapoo (Mascouten?) prophet named Kenekuk.

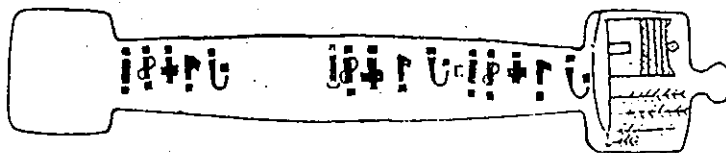
Rather than seeing Christianity as something Whites could give to the Mascouten and Kickapoo, Kenekuk taught that his people had *originally been Christians* but had allowed their Christianity to fall to pieces. “Shortly after his return, sometime in 1815, the Kickapoo Prophet began telling his people that they had wandered far from God’s teachings. For this reason the Great Spirit had abandoned them, and they had been defeated and dispersed in wars and had lost valuable lands” (Herring, 27).

Kenekuk's teachings bear an amazing resemblance to those of Donatism. Both were obviously Christian (Herring, 34f; Frend, v) but were derided by their enemies as "heathens" (Herring, 35; Frend, 239ff). Both believed their leader was a prophet (Herring, 26ff; Monceaux, 4:157). Both saw their religious faith as a form of nationalist revival (Herring, 27; Frend, 105). Both believed their own movement to be the only true Christian Church, and denounced all other Christians as impostors (Herring, 27f; Monceaux, 4:153). Both had a form of ritual resembling that of Roman Catholicism (Herring, 29; Monceaux, 4:134), but in other ways represented a return to "primitive Christianity" (Herring, 29; Frend, 227). Both Donatism and Kenekukism preached hell-fire and damnation (Herring, 31; Frend, 138) and both were severely penitential (Herring, 31; Frend, 20). Both were intensely devoted to the Bible (Herring, 30; Frend, 318ff). Both featured public confession of sin (Herring, 31; Monceaux, 4:148) and both used North African language in their worship (Fell 1980, 174; Frend, 335).

The most dramatic proof that the Kenekuk religion was a form of Donatist Christianity is the use of Punic-language prayers among Kenekuk's followers. The Punic language, of course, died out more than a thousand years ago in North Africa; but when the Donatist refugees left for America in the early sixth century, it was very much alive in North African cities like Carthage. And, most amazing of all, the language was still in use over 1,300 years later in the fused Mascouten-Kickapoo tribe in North America.

The Kenekuk religion used "prayer sticks," wooden slats carved with pictures and letters. These were used like the Catholic rosary, as a mnemonic aid to remember set prayers (Herring, 32ff). Significantly, surviving examples of these prayer sticks were painted green and red—the national colours of the Kingdom of Talossa (Trigger, 663)! The characters on these Talossan-coloured prayer sticks are of even greater interest. They are uniform; every prayer stick has exactly the same characters, divided into three groups of five letters each. Each group has the same five letters, which are almost perfect representations of characters from the North African Punic alphabet (see illustration):

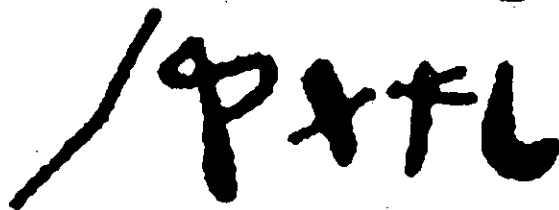
ABOVE: Kenekuk prayer stick from the early 19th century. Engraved is a group of five North African Punic letters, repeated three times. The dots appear to be ornamental. The picture shows a native church and a field of corn. The prayer stick was painted green and red. (Source: Herring, p. 33)



MIDDLE: Closeup of the five Punic letters, photographically reproduced from the Kenekuk prayer stick. The letters read, from left to right, *NQT'L*. Decorative dots have been removed for clarity.



BELOW: The same five letters, *NQT'L*, photographically reproduced from actual Punic texts found in the Mediterranean area. (Source: Daniels and Bright, p. 93) The text reads, in Punic, *naqethi 'él*. This is translated "Declare [me] to be exempt from punishment, O God," the equivalent of the Greek Christian prayer *Kyrie Eleison*.



These characters read, from left to right, *NQT 'L* (the apostrophe ' is a sound in the Punic language, like a catch in the throat). Supplying the appropriate vowels—Punic shares the ridiculous Semitic defect of not writing its vowels—allows us to read the text clearly. The text on the Kenekuk prayer sticks reads, in Punic, *naqethi 'él*, which, literally translated, means “Declare [me] to be exempt from punishment, O God” (Holladay, 15, 245). A less literal translation would be, simply, “Lord have mercy.” And this is, of course, the ancient Christian prayer *Kyrie Eleison* (Greek for “Lord have mercy”) which is repeated three times in the Liturgy, just as on the Kenekuk prayer sticks. The translation is authentic; I checked it myself.** Significantly, nineteenth century eyewitnesses to Indians using the prayer sticks noted that the chanted prayers were “all apparently unmeaning” (Herring, 34). Which of course they would be to nineteenth century Indians (or Americans) if they were being recited in fifth century North African Punic!

It is clear from the record that long before Kenekuk actually revived his religion, the Mascouten and Kickapoo peoples practised Christian prayer and ritual in ways that resembled Roman Catholicism. All the while, they “consistently rejected the overtures of Catholic and Protestant missionaries” (Herring, 28f). Because he rejects the Donatist Berber hypothesis, Herring is forced to explain this contradiction away by claiming that the eighteenth-century Jesuits failed to convert the Kickapoo to Christianity, but for some reason the Kickapoo embraced Catholic ritual and were still practising it a century after they “lost contact with the priests” (Herring, 29). It makes more sense to conclude that the Kickapoo (via the confederated Mascouten) had a form of Christian teaching and ritual that pre-dated the unsuccessful Jesuit attempts to win them over to Roman Catholicism.

The Kickapoo confederacy, which included the last native Talossans of Talossa, was itself broken up and dispersed in the nineteenth century. Several groups emerged, including a resolutely pagan branch that moved to Mexico and a largely Americanized group that still identified with Kenekuk and settled in Kansas. Neither group preserves any conscious trace of its Mascouten ancestry; they have lost their Talossan Berber heritage.

Rally 'Round The Flag: The Berber Roots of *El Bicoloreu*

The evidence of the Kenekuk Prayer Sticks, the De-coo-dah transcription, and the Vuode Province *folliis* coin all indicate that North African Berbers settled in ancient Talossa. But is that all the evidence? Remember that a Donatist-period inscription in Morocco claimed that Donatists had sailed to the New World and settled here. Presumably these Donatists would have come from Morocco, the coasts of which were Roman, Vandal, or no man's land in those days. But where exactly in Morocco did they come from? Interesting evidence points to the Atlantic port of Salé as their port of origin--and that evidence is the Talossan flag! In 1979 the Kingdom of Talossa adopted its first national flag, a white-green-red horizontal tricolour, coincidentally the same as Bulgaria. However, by 2 March 1981, this flag was felt to be somewhat artificial, and was replaced by a simpler bicolour, *El Bicoloreu*, consisting of a band of green above a band of red. This is the flag we use today. Could *El Bicoloreu* also have ancient Berber roots?

Talossa's national colours—green and red—do indeed have ancient Berber roots. Red (kermes) and green dye are common in Berber rugs and carpets, and red and green are used for a variety of motifs on Berber blankets, cloaks, and tent-partition cloths. Tuareg blankets feature “slender short lines of red and green” as decoration; the same colours are also used in Berber embroidery (D'Ucel 156, 167ff, 176, 190).

Evidently, the use of red and green banners for political purposes was common among Berber peoples of North Africa as well. An unnamed Franciscan friar who visited “Tripul of Berberia” in North Africa around 1350 reported that region using a banner depicting a green palm tree and red keys (McCandless, 370; 393). Even more significant is the banner of the former Berber settlement of Salé, on the Atlantic coast of Morocco near Rabat, at the mouth of the River Bou Regreg. The city may date from Phoenician times (Punic *selā*, ‘cliff’) and was also a Roman outpost. But Salé is best known as one of the greatest Berber strongholds in history, and significantly it lay (until very recently)

** The idea was originally suggested by Harvard Professor Barry Fell (Fell 1980, 174), who unfortunately misidentifies one of the letters and arrives at an erroneous translation.

within the Tamazight Berber-speaking area—one sub-tribe of which call themselves the *Talesinnt*, or “Talossans” (Abdel-Massih, xiii).

A no man’s land after the Vandals seized control of the rest of North Africa after 429 AD, the Salé region was home to one of the innumerable Berber kingdoms that sprang up as Rome declined. After the advent of Islam, the Berbers of the Salé region organized the “Kingdom of Tamasna” (a name which sounds *distinctly* familiar!) on the Moroccan coast. The Kingdom of Tamasna translated the Qur’an into Berber and, according to M. Talbi, “It was here that Berber nationalism was carried to the extreme.” Nearby, ex-Christian Berbers organized a separate “Kingdom of Tlemcen,” another familiar-sounding name (El Fasi, 251). These Islamic Berber kingdoms warred against their pagan neighbours in the earliest days of Islam in Morocco (Brett and Fentress, 91). Salé eventually became famous for its coinage under the Almoravid Empire, the first Berber state to conquer Spain (El Fasi, 400), and later became a key city under the Almohads (ca. 1130-1250), a Berber empire which ruled much of Morocco, Spain, Algeria, Tunisia, and Libya. The Almohads built a great Islamic monastery at Salé (Julien, *passim*).

As late as the 18th century the Berbers of Salé had not submitted to Arab rule (Julien, 268), and at the same time, English adventurer John Beaumont visited them. This was during the period when the infamous “Salley Rovers,” Arab and Berber pirates based in Salé, dominated piracy in the Atlantic Ocean, raiding as far as Iceland. What Beaumont discovered there is *almost beyond belief*. As he reported it, the inhabitants of Salé used a “flag of unique design” but which Talossans would find most familiar: It was a simple banner consisting of a top stripe of green and a bottom stripe of red! The flag is identical with that of the modern-day Kingdom of Talossa, except that it is defaced with three small discs, one yellow and two white, arranged in a triangle (McCandless, 371). Beyond a doubt, the basic colours and pattern of the Talossan national flag—*el Bicoloreu*—have roots among the Berbers of North Africa. And it is no surprise to discover that both Morocco and Algeria—the two most heavily Berber countries on the face of the planet—both use green and red in *their* national flags, just like Talossa.

If Berbers were going to leave for the New World, the port of Salé is the place they would leave from. If our North African Donatist refugees came from Salé and brought with them the native banner of their city, it would explain a great many things about the ancient Talossans of North America. As we saw above, the Berber followers of the Prophet Kenekuk used wooden “prayer sticks” like rosary beads in their religious worship. These sticks represented the “implicit cultural nationalism” of Kenekuk’s people (Herring, 27ff). And, as noted before, these “prayer sticks,” symbolic of Berber nationalism, were painted green and red (Trigger, 663), exactly like the Talossan flag. But this Berber green-and-red symbolism manifested itself in other ways as well among the native inhabitants of Talossa.

Among the several Indian tribes passing through Talossa in pre-colonial times was an Algonquian tribe known as the Fox. These Indians formed a very close alliance with the Mascouten Berbers around 1720 (Baerreis, 276). It is interesting that since that time, although the Fox have remained “one of the most primitive people in the American Midwest,” they have also been recognized as a flag-bearing people. Terrell writes that the Fox “carried flags made of feathers” (Terrell, 239f). The Fox (today amalgamated with another tribe, the Sac, or Sauk, as the “Sac and Fox Tribe of Indians”) have a flag of their own, “of simple design, but complex meaning” (Healy). Their flag is familiar to all Talossans—it is identical to ours! According to Don Healy, the bicolour design “naturally, invokes the idea that these two nations have come together as one people,” but this is coincidental; it was *not* designed to symbolize this union and may predate the union. Instead, the green symbolizes life, peace, spring, and the hereditary “Peace Chief,” a kind of king. The red stands for death, war, the autumn, and the “War Chief,” who would lead the tribes in time of war. “In the olden days, when war was imminent, the tribal calumets, or peace pipes, would be stripped of their traditional white feathers and replaced by red feathers” (Healy).

Did the Fox Indians get their flag from the Mascouten Berbers, who got it from the Moroccan port city of Salé? Long before modern Talossans were even aware that the Fox Indians existed, they had already set down the meaning of their own national flag, which had an identical design. The green was said to be symbolic of the King, prosperity, and magnanimity, while the red was symbolic of tenacity—and is flown on top during times of declared war (1988

Constituziun, Article 6; 1997 *Organic Law*, Art. 2, Sec. 7). If we found some natives on an isolated atoll in the South Pacific flying the Stars and Stripes, it would be a good bet that there had been American influence there at one time. If we find an Indian tribe flying the same banner as Moroccan Berbers, the conclusion is equally obvious. These "coincidences" are simply overpowering.

We can therefore conclude with reasonable certitude that the ancient Berber peoples of North Africa used the colours red and green to symbolize their national identity and culture. These same colours, integrated as a green-and-red bicolour flag in the Berber port city of Salé, were carried across the Atlantic Ocean by Donatist Christian refugees around 500 AD, who settled in Wisconsin and who were among the ancestors of the Mascouten Berbers. This same green-over-red design was appropriated on the one hand by the Fox Indians, and on the other by the Kickapoo Indians who followed a Donatist prophet called Kenekuk. Finally, in 1979, the Kingdom of Talossa was also drawn to those very same colours, evidently as a result of some forgotten cultural association or genetic Berber predilection. It is all nothing short of amazing.

Great-Grandsons

After their "final dispersion" the North American Berbers scattered in many directions and united with many different peoples. De-coo-dah claimed that some of the "Elk nation" headed into the eastern part of the United States after 1250 AD, settling in the region of the Alleghany Mountains (Pidgeon, 161f). And we learn that there was indeed a mysterious tribe called the "Tomahittans" (*Tamazight?*) living in the Alleghany as late as 1674. Significantly, they spoke an unknown language (Trigger, 587 and 638).

Other Talossan Berbers stayed closer to home, uniting with the Winnebago Indians, a Siouan tribe from the west that had migrated into the Green Bay area of Wisconsin. There was obviously intense cultural contact between the Winnebago and the Talossans. An example can be seen on the cover of this book: Figure 1 shows a prehistoric Berber pot bearing the distinctive emblem of Tanit, the nurturing mother-goddess of the Berber people. Figure 2 shows the very same emblem, but this time found centuries later on a Winnebago Indian mat. Obviously the Winnebago derived a part of their culture from Berber influence. It has been proven conclusively that the Winnebago did *not* build Talossa's mounds (Mason, 364). But there was evidently a connection between Talossans and Winnebago. There is or was an Elk "clan" within the Winnebago nation, and its legends seem to suggest that the Elk "people" were at some time separate and that they later joined up with others at the Red Banks of Green Bay to contribute to the formation of the Winnebago nation. The Winnebago never really accepted the ancient heritage of the Elk nation, and dismissed the ancient traditions of these last pitiful Talossans as "idle tales" (Pidgeon, 146). But perhaps De-coo-dah's reference to a former splintering of the Elk Nation to live with their relatives after their final dispersion refers to the same circumstances described in the Winnebago Elk clan origin myth (Salzer, 112). Significantly, there was considerable intermarriage as well between the Winnebago and the Mascouten (Baerreis, 276).

The last of the fallen was De-coo-dah. He was born around 1751; no one knows where. "De-coo-dah," says Pidgeon, "was of low stature, unusually broad across the shoulders and breast, his complexion somewhat darker than the Winnebago, with a large mouth and short chin; his limbs were well-proportioned, and he possessed undaunted courage." His ancestors, it would appear, were Berber marabouts: "he claimed no lineal kindred with any nation now in existence, but was a descendant from the Elk [i.e. "Berber"] nation, now extinct; that they were a mixed nation, claiming descent from those ancient Americans, the mound-builders; and that their traditions were sacredly kept by their prophets [marabouts], from a family of whom he was descended." De-coo-dah was also known as "Mockingbird," for he was fluent in five languages including the "Elk Language," a form of North African Latin akin to modern Talossan. He regularly travelled among several tribes, including the Winnebago, and passed on to William Pidgeon the knowledge of his Berber heritage he had learned from his great-grandfather, who had died when De-coo-dah was in his early twenties, before the American Revolution (Silverberg, 142).

When De-coo-dah himself died in 1842, he was interred in a burial mound west of Lake Superior (Silverberg,

148). He was hardly the last Berber Talossan. Only fourteen years later, a young Swedish immigrant named George Madison—a descendent of the Maglemose Berbers of Mesolithic Europe—settled not far away, in northwestern Illinois. His great-grandson founded the Kingdom of Talossa.

Conclusion.

Our Berber Ancestors...

- ✱ Settled North Africa from the Middle East about 12,000 years ago, where they...
- ✱ Evolved into the snail-eating Capsian culture, radiating into Spain and beyond, and...
- ✱ Spread into Northern Europe to form the Maglemose Culture of Scandinavia and Germany, which...
- ✱ Fused with Indo-Europeans to create the Germanic peoples, from whom most of us are descended;
- ✱ Developed the great Megalithic culture after 4500 BC, whose monuments are found all over Western Europe, and...
- ✱ Ventured to sea, as far as New England, spreading Megalithic Berber culture;
- ✱ Organized the Beaker Culture in Spain, which united Western Europe's chalcolithic economy, and...
- ✱ Sailed to America and ran the copper trade with Europe between 3000 and 700 BC; many settled here and...
- ✱ Developed the Old Copper Culture, characterized by many undeniably Berber characteristics; this culture...
- ✱ Evolved into the Adena and Hopewell Moundbuilders, who called themselves the "Tallegwi," and who were...
- ✱ Reinforced by more Berber migrants during the Carthaginian period who left several written records and...
- ✱ Helped organize huge migrations of Berbers from the Midwest to the desert Southwest, where they...
- ✱ Became the Hokan tribes of Indians and had food remarkably similar to our modern Taco Bells;
- ✱ Founded the puritanical Donatist sect of Christians in Carthage, North Africa; groups of Donatists...
- ✱ Fled persecution in North Africa in the year 502, embarking from the Moroccan port of Salé, and...
- ✱ Sailed the Atlantic to Wisconsin, where they flew their Moroccan green-and-red flag, and...
- ✱ Dropped a Byzantine coin dating to approximately 502 AD on Farwell Avenue in Vuode Province, then...
- ✱ Merged with their Hopewell brethren on Wisconsin soil to create the Effigy Mound culture, which...
- ✱ Spoke a Latin-derived language incredibly similar to modern Talossan; these Effigy Mound people...
- ✱ Built the city of Aztalan, where they used "gaming pieces" and "counters" to play wargames; eventually they...
- ✱ Evolved into the Oneota culture whose history was chronicled by its last surviving historian, De-coo-dah, and...
- ✱ Survived into the early nineteenth century, where their last Mascouten (*Imazighen*) Berber descendants were...
- ✱ Ultimately absorbed into the Winnebago and Kickapoo tribes...
- ✱ Where they imparted their last relics—Donatist Christianity and a North African alphabet—before...
- ✱ Losing 5,000 years of Talossan Berber identity...
- ✱ **But only temporarily, until 1979.**

What does it all mean?! All across the world today, nations of immigrants are reaching out to their aboriginal inhabitants for cultural stimulus. Canadian products use Eskimo names to be fashionable; the Australian government is debating whether to use Aboriginal designs on its new flag, and puts that weird-sounding Aboriginal bamboo pipe music in its tourism commercials; American states and cities by the hundreds have Indian names, and their inhabitants insist that the "Atlanta Braves" and the "Marquette Warriors" are meant to honour the unbowed spirit of those who came before. There is no good reason for Talossa to be any different. We are inexplicably and inextricably connected to Berbers, for better or for worse. It's part of being Talossan. I, for one, think it's neat. Berber, Maglemose, Megalithic, Beaker, Germanic, Adena, Hopewell, Effigy Mound, Oneota, Hohokam and Mascouten artwork and customs are out there waiting for us to use, to build our own unique national identity. Laugh or genuflect; this ridiculous fusion of Talossans and Berbers is very much a part of that identity. It is such an oddball association that even if it is not true, it ought to be.

* * *

Appendix: Hokan is Berber!

A. Summary: A comparison of lexical reconstructions in Proto-Hokan (PH; Kaufman 1988 and Leshchiner/Nikolaev 1992) and Proto-Afroasiatic (PAA; Ehret 1996, and others) reveals a significant number of possible cognates in pronouns, numerals, grammatical markers and other basic vocabulary. Additional possible cognates suggest themselves from modern Hokan and Afroasiatic vocabularies. More than 450 such cognates are presented, with tentative sound correspondences. A hypothesis is offered to explain how an Afroasiatic language came to be spoken in the Americas.

B. Thesis Statement: The Hokan languages spoken in North and Central America are Afroasiatic and represent a direct derivation (possibly creolized?) from Berber.

C. Pronouns. Reconstructed PH contains a variety of pronoun forms which resemble Afroasiatic forms, and a variety which do not. Those which can be linked to Afroasiatic are presented below.

First Person Singular: PAA *Vn* or *'Vn* is attested in Semitic as *'n*, in Cushitic as *'āni*, and in Chadic as *na*, “I.” This corresponds well to PH *n'i* ~ *n'a* which is widespread in Hokan. A separate PAA first person singular form *(y)i* also occurs, usually as a bound form. This is identical to PH *i* “first person singular pronoun marker” (also a deictic).

Second Person Singular: Afroasiatic has a variety of forms denoting the second person singular. The dominant second person marker in PH is *mi* ~ *ma* which resembles similar forms found in other Native American languages. However, the root *m* is also found in Afroasiatic, in the form *ēm* (second person singular feminine possessive marker) in Berber; the gender distinction is lost in Hokan.

Third Person Singular: The most basic form in PAA is *(i)si*, “he/she/it.” It can be compared with the PH demonstrative *sV*. However, the most widespread Hokan third person pronoun form is *ha* ~ *(h)U* found in multiple branches of Hokan. This is identical to PAA *ha* “this/that one” (use of demonstratives as third person pronouns is global; c.f. English *he* from Proto-Indoeuropean *ko*, “this one”). A third PAA form for “this, they, he” is *m(w)* which corresponds exactly to Hokan *mE* “this.”

First Person Plural: The first-person form *wa* ~ *wē* plays both singular and plural roles in Afroasiatic (Bomhard, 66ff). It is identical to PH *wa* ~ *wi* “first person singular/plural pronoun marker.”

Second Person Plural: The prototypical PAA form is *kuuna* (usually bound). Compare PH *q^hV* “second person plural pronoun marker.” Reduction of *kuuna* to *k(u)n* was common in Afroasiatic and the further loss of final *n* is characteristic of Hokan (see under **Sound Correspondences**, below).

Third Person Plural: Most likely the original PAA form for “they” was supplanted by other forms. However, it is possible that the PAA form *(u)su* “they” was interpreted in Hokan as *(h)Uš(i)* where *(h)U* is “third person pronoun” and *š(i)* is reanalyzed as “dual and plural of noun/pronoun.” The generic Hokan pronominal plural *š(i)* might itself be a reduced form of PAA *(u)su*, “they.”

D. Numerals. Basic numerals have been reconstructed for PAA as a whole from 1 to 4, and also for PH as a whole from 1 to 5 (but with severe regional cleavages). Links between PAA and PH are suggested below, but except for “one,” “five,” and possibly “three,” the entire Afroasiatic numeration system has been replaced by Native American or substitute PAA forms. This is typical of Berber, the suggested parent of Hokan; Berber languages tend to replace most numerals with loanwords (Penchoen, 24).

1. PH *še* “one” corresponds to Berber *iš* “one” (Chaouia Aït Frah dialect; compare Omotic *is* “one”). The change from VC to CV syllable structure is typical of PAA>PH.

2. PH *haq^hu* “two” is phonetically close to PAA *h^hāk* “increase in size, volume, extent; grow on top; far” (semantics: grow on top>additional>two; c.f. Latin *secundus*, “second,” literally “following”).

3. The normal PAA word for “three,” *xaynz*, may be related to PH *xa* “first half of ‘three’ (in compounds).” PAA *lāb* “to grow, increase, add on” corresponds to PH *lāp* “three” (note semantic shift). PAA *kum* “a large number; to add together” also resembles PH *q^hamHE* “three.”

5. PH *šimA* “five” is practically identical to Berber *sēmmus* “five.” Loss of final *s* would be typical (see **Sound Correspondences**, below).

E. PAA-PH Comparisons. Below is a list of reconstructed PAA forms (left) with possible cognates in reconstructed PH forms (right), ordered numerically from Ehret’s PAA reconstructions. PH forms are from Kaufman except those from Leschiner and Nikolaev, which are starred (*). PAA definitions are those which Ehret provides for any Afroasiatic daughter language. Fanciful or improbable semantic connections are, thereby, excluded from this list, at least on the PAA side. In a handful of cases two PH (or PAA) words are paired with a single PAA (or PH) word if I am unsure as to which is a more likely cognate. From any variant forms or definitions, I have chosen the variant that best illustrates the relationship. For the significance of the double-dagger (‡) see below under **Observations**.

0002	ba “no; negative”	pa “negative”
0004	boʔ “to hit”	Pak ^h “to hit”
0009	bōoh “to flow”	Pa “to flow”
0010	b-j “seed”	*bēčē “service berry; wild plum”
0011	bāk “burn, roast”	(i)pIK’ “burn, be ripe, cooked”
0011	bāk “dawn, be bright”	paq “to bloom”
0017	buł “skin, flesh”	*bolē “cheek”
0017	buł “skin, flesh”	pi “skin”
0018	bān “give birth”	*bēnu “belly”
0022	bir “to burn brightly”	pil’ “burn, be hot; heat”
0028	boots “ashes; bright; white”	*m ^h pāšó “black; yellow; blue, green”
0029	box “to swell”	pxu “to swell”
0032	baayn “grindstone”	PaN “pestle”
0038	ba’ “to lie down”	pá “to lie down; put; fall; throw”
0042	pāh “to take into the mouth”	pa- “with the mouth” (prefix)
0043	pāh “break”	pa “break, hit”
0052	poor “to speak”	po “to shout, holler, call; speak, say”
0053	pas’ “to light up; to cook”	(U)pis “to smoke; tobacco”
0057	pax “to turn”	*pEqE “to turn”
0057	pax “thigh”	*mbak’ē “buttocks; back”
0057	pax “bow (for arrows)”	Paxu “bow (for arrows)”
0059	piiz “limb; knee”	pAča “knee; leg”
0061	pā’r “to dig up”	ip’er “to dig”
0064	pū’ “to spill; waterfall”	*pVHa “to spill; rain”
0065	āf “mouth”	ap ^h u “mouth” ‡
0066	fi “to go out”	p ^h i “to go”
0067	fic’ “to rub”	fis “to rub, touch”
0078	faak “break open, cut apart”	PaK “burst; cut”
0080	fal “accomplish; do”	fal “fight” (c.f. English “finish off”)
0085	fir “to flower, bear fruit”	*POrV “chokecherry; Calif. huckleberry”
0088	fāt’ “to excrete; urine”	*fāt’u “penis”
0088	fāt’ “to excrete”	phet “fart; skunk”
0094	fiz “to swell”	peT “swollen”

0099 fuu' "to close"
 0100 p'ac' "clitoris"
 0101 p'ûc' "much; many; increase"
 0104 p'ad "break off"
 0105 p'oh "to be wide"
 0106 p'ih "buttocks"
 0110 p'al "to break by hitting"
 0111 p'u' "to fool; to deceive"
 0117 p'u' "to cut into"
 0125 dug "black"
 0132 dik "to pound, hit"
 0138 dul "to beat, punch"
 0141 dûm "to leak out"
 0145 dap "to experience; to touch"
 0153 daw "to go"
 0158 da' "to call upon, call to be on guard"
 0160 tâ "to be hot"
 0167 tak "pierce with sword"
 0169 takw "to descend, go down"
 0172 tuul "rise, heap, esteem"
 0176 tar "to shake"
 0178 ter "earth, dust"
 0181 za "something (indef. pron.)"
 0182 zâb "grasp, hold in"
 0189 zagw "to sit; stay in place"
 0191 zooy "embrace, carry"
 0191 zooy "to move (tr.); squeeze out"
 0196 zal "break off, pluck"
 0199 zîn "lie still"
 0199 zîn "to sleep"
 0203 zots "stick out; mountain"
 0204 zaax "cold"
 0206 za' "to be held; be grasped"
 0208 zaa' "to rend, tear"
 0209 si "he/she/it"
 0215 suk' "excretion, secretion"
 0218 sil "to run out (fluid)"
 0218 sil "to run out (fluid)"
 0219 sim "to hear"
 0220 sim "name"
 0222 sîn "to urinate"
 0226 sap "hit repeatedly"
 0230 sir "root"
 0233 sâx "to scrape"
 0240 t'ab "to cover"
 0244 t'ôy' "to be wet"
 0244 t'ôy' "to be wet"
 0246 t'ih "to burn up"
 0249 t'ah "to understand"
 0251 t'ûl "star; to glow"
 0254 t'eer "long; deep; come from afar"

*(SV)PHü "to close"
 *beç^hVdV "vulva"
 *Ip'et'V "much; fill; be crowded"
 PaT "break, crack"
 paç' "wide, broad; far"
 pi "buttocks"
 Pál(a) "to push, knock; shoot"
 *pulHV "true" (inversion of meaning!)
 pu "to plant; dig; hoe"
 TaK' "black oak"
 t'îK "to kill; to shoot"
 toLi "to beat, strike; kill"
 cum "to flow; creek, river"
 *TâPV "to know, believe" (semantics: surety)
 -Tu "to go and do [+ verb]"
 -ta "polite imperative" (suffix)
 Tu "hot; burn"†
 t'eK "kill, shoot, cut"
 TaK "to hang"
 thuL "old" (risen/esteemed>old)
 TaTa "to shake" (reduplication?)
 t'a(s) "dust, dirt, sand"
 ši- "derivational noun prefix"
 šap "to cover"
 ču "to sit, dwell, lie on ground"
 č'ak "to close"
 ša "move a long object; poke hole"
 C'al "break, split, squeeze"
 čan "to float; bathe"
 šima "to sleep"
 coc' "breast"
 ašče "cold"
 ča "to tie"
 ča "to bite"
 sV "demonstrative"
 *išw'ujē "fat, grease"
 ši'Pa "milk; breast"
 ša:l' "to leak"
 *šimálV "to hear"
 si "name"†
 su "to piss"
 šaP "put out a fire" (semantics: stamp out?)
 san "edible root"
 acexi "to scratch"
 šap "to cover"
 *č^hVQajV "damp"
 (i)tak' "rain"
 ši "hot like chili peppers"
 ša "to not know" (irony?)
 *čw'óHrá "moon; sun"
 To "long, tall; far"

0255	t'ir "strand; hair"	(a)súL "string"
0261	t'e' "to lack"	ša "to not know"
0265	gūd "big, great"	*qUdV "good" (semantics: c.f. Eng. <i>great</i>)
0273	gūf "to bend"	*KēPV "to bend"
0274	geh "to speak"	k ^w a "to talk; say"
0275	guh "big"	KU "big; long, tall"
0280	gim "to meet; come together"	K'a(m) "toward, hither"
0281	gaŋ "leaf"	xan "leaf"
0282	gaap' "cloud"	ipá: "cloud; rain"
0285	gir "to sit"	i:KeL "to sit"
0288	guš "ointment"	*QāsV "smooth" (slippery feeling?)
0290	ga' "to be sick"	AX "(to be) sick"
0290	ga' "to be sick"	*āq'ü "to cough; to clear throat"
0291	gu' "to become wet; wash"	K'u "to swim"
0292	gu' "to kill"	K'u "to kill"
0293	g ^w āa "to cut, cut through"	k ^w a "to scratch"
0293	g ^w āa "to cut, cut through"	qxaw "cut"
0294	g ^w ab "to not do; desist; stop"	k ^h u(wa) "negative"
0295	g ^w ad "to cut, circumcise"	*x ^w at'V "blood"
0303	g ^w ar "to tear off"	*k ^w alú "to peel bark; hide, leather"
0304	g ^w aats "eagle"	awiča "golden eagle"
0305	g ^w its "small"	Ku'Su "narrow"
0306	g ^w a' "bite"	qa "bite, by biting"
0315	kah "to not be"	xu "negative" (not be>not)
0316	kal "bring home"	k ^y a "carry"
0317	kul "all"	*qUIV "full" (semantics: 'all full')
0317	kul "all"	k ^y u "all"
0318	kol "upper chest, nape of neck"	q'o(y) "neck; throat; to swallow"
0322	kum "increase, multitude"	qam "big, long, tall, far"
0328	kâr "fence"	ax ^w ir "fence"
0331	kît "cold"	x ^y ac' "cold, winter"
0339	k ^w aats "hoe"	wasu "digging stick"
0342	k ^w al "to pound"	q'al "to rub; clean"
0343	ink ^w al "kidney"	xuLu "kidney; round"
0344	k ^w âal "to go away"	*x ^w alV "aside; to one side"
0344	k ^w âal "to go away"	KaL(Vw) "to run"
0346	k ^w ir "to twist"	k ^w in ^y "to twist; twirl; twine"
0346	k ^w ir "to twist"	*(Hä)k ^w ürV "to curl; to bend"
0350	ya "tree; wood"	*ähö "wood"
0359	yûl "dry"	Xul ^y "dry"
0360	yelf "strength; arrogance"	*Kulúp' "penis; have an erection"
0360	yelf "strength; arrogance"	*q ^h ēlō "chief (of tribe)"
0365	yunts "pubic hair; beard"	*q ^h ēc ^h ē "grey hair; quail's topknot"
0367	yâp "to rise, arise"	Kap "to jump, fly"
0368	yar "night; to become dark"	xUR "dark; evening"
0369	yîir "glue, paste"	xawA "pitch"
0370	yaat' "back of knee"	*q'otu "knee"
0372	yaa' "hill"	wi "mountain; on"
0373	yâa' "to cry loudly"	k'a "to speak, talk"
0374	γ ^w a "fire"	iyu "fire"
0376	γ ^w al "to hang"	KiL "to hang"

0376	ɣ ^w al “to take away”	K ^ʷ ul ^ʷ “lift; climb, arise”
0378	ɣ ^w âap “to split (tr.)”	qaP “to split; break with teeth”
0380	ɣ ^w ax “to walk about”	aho: “to walk; run”
0381	ɣ ^w eex “to cry out”	wač “to shout”
0382	ɣ ^w ây “hot”	aHâw “fire; firewood” ‡
0384	xadl “to wet down”	Xâ’la “damp, wet”
0386	xah “to cry out with fear”	xa “to weep, cry”
0387	xâj [xâdž] “to rub”	xeč “to scrape with claws”
0388	xal “thin stalks, grass stalks”	xaL “tule [a kind of bulrush]”
0389	xił “to scratch off”	x ^w al ^ʷ “to scratch”
0390	xol “to make a rough/raspy sound”	*keHlV “to cough”
0391	xan “to go”	ha “to go”
0394	xas “float, glide, bird”	Xâša “arrow”
0396	xiš “small, weak”	xič “girl”
0396	xiš “a little; small”	*kuč “a little bit; few; small”
0399	x ^w - “female”	qe “woman”
0399	x ^w at “female”	x ^ʷ aC ^ʷ “girl”
0400	x ^w aal “to draw out”	*qâla “long” (c.f. Eng. ‘drawn out’)
0401	x ^w an “nose”	xu “nose” ‡
0403	x ^w ar “enemy”	x ^w ay “enemy”
0406	x ^w aat “tear, scrape, circumcise”	x ^w á(t ^ʷ) “blood, red”
0408	k ^ʷ âb “cold”	q ^ʷ iw “cold; to freeze”
0411	k ^ʷ ats “half; to cut down”	qiC ^ʷ i “small” (cut down>small)
0412	k ^ʷ ad “to stay; stand”	KaS “to stand”
0413	k ^ʷ adl “to cut; split apart”	k ^ʷ at “to cut; break; bite”
0421	k ^ʷ iŋ “to transport things”	(i)k ^ʷ i “to carry”
0424	k ^ʷ ar “top, peak”	Kur “far, distant” (peak>extremity>far)
0428	k ^ʷ os “bone”	*q ^ʷ usV “shoulder blade”
0433	k ^ʷ ey “to vomit”	hay “to spit (out)”
0435	k ^ʷ o’s “joint (of body)” [as in Semitic]	q ^ʷ usa “joint; elbow; jaw, chin”
0438	a-k ^w - “water”	a:-x ^ʷ â “water”
0442	k ^w al “to shout”	*k ^h âlî “to sing; to dance (in a line)”
0443	k ^w al “to move, shake (repetitively)”	*k ^h âlî “to dance (in a line); to sing”
0445	k ^w alf “bark (of tree)”	*q ^h âwâhIV “bark (of tree)”
0449	k ^w ânh “egg”	*ik ^ʷ â “egg” ‡
0450	k ^w âr “hunger”	qxUr “to be hungry”
0451	k ^w aat “to wet down; to rain”	*q ^h áčě “cold; winter”
0455	dzac “to fear”	*SEjHV “to fear”
0459	dzam “cold; wet”	*š ^w imV “cold; frost”
0461	dzix ^w “salt”	(i)siyV “salt”
0464	jaf [džaf] “dripping, seeping”	č ^ʷ iPu “fog”
0464	jaf [džaf] “waterhole”	*č ^h âp ^h e “spring, well (of water)”
0466	jek [džek] “nail, claw”	*dik ^ʷ i “finger”
0470	ji [dži] “this one; anyone”	(a)č ^h i “thing; what?”
0483	îtsan “brother”	a:t’un “brother” ‡
0484	tsul “bad”	(q)xul “bad”
0485	tsim “plant growth in general”	*si ^m b(ü) “moss; tree moss”
0487	tsur “to chatter; to sing”	(U)sow “to sing; song; dance”
0489	ceec “to excrete; feces”	čéreq “to shit; dirt(y)”
0492	cil “liver, belly, stomach (?)”	*č ^w elV “testicle”
0492	cil “stomach”	silyi “behind, rear”

0493	car “foggy; to be wet”	*cúHri “cold weather; winter”
0501	tsuun “hair”	*’ūsü “hair”
0512	šok “to close”	č’ok “to close”
0519	šen “to be good”	C’um “good”
0526	šay “to sparkle; star”	ša “clear, shining; star”
0529	s’éd “red”	šit “blood”
0530	s’ig “to delay; to be quiet”	*SejHV “to fear”
0541	s’iw “daylight, sunlight”	aši “day, sun”
0543	s’â “sun, to glow”	(a)x’a “morning, daylight”
0545	s’i’ “to hurry, haste”	SU “to run”
0556	c’ilm “black; darkness”	xalVm “night, pitch dark”†
0557	c’aam “to sleep”	*sema “to sleep”
0568	m- “somebody”	ma “person; who? what?”
0569	mâ “water”	imé’ “to drink”†
0571	ma “what? who?”	ma “person; who? what?”†
0572	ma “negative”	ma: “negative”
0573	mâc “sway; drunk; totter”	mat “poison; sorcery”
0573	mâc “sway; drunk; totter”	me “to fall”
0574	maac “flow over”	mati “to fill”
0579	moodz “soil”	*ómat “earth, dust, ashes”
0584	maj [madž] “bring”	ma “bring”
0584	maj [madž] “to come forth; to stick out”	*majH “suddenly”
0589	man “to lose”	*mA “to lose”
0597	mâat’ “to sell; to buy”	mu:T “to hand (over)”
0598	matl’ “empty”	*mAtA “thirsty” ¹
0598	matl’ “empty”	maL “bad”
0600	maawt “to die”	maT “to die”
0602	môx’w “to bend”	moqHo “knee”
0604	ma’ “coldness”	mAtU “cold; to freeze”
0605	m’ “to go toward”	mu “to run”
0606	maa’ “to eat”	ama “to eat”
0607	mu’ “to handle”	(a)mu “to hold”
0608	nê(e) “with”	(i)ma “with”
0609	ni “of (genitive)”	an “toward” (c.f. French <i>à moi</i> , “of mine”)
0616	nih “to last; eternity”	-ni “remote past” (semantics: long ago)
0620	nuuk’ “to suck”	nuk’ “throat; to swallow”
0621	nam “skin”	numi “rabbit” (semantics: valued for fur?)
0627	nii’ “to go”	(i)ni “to go”
0629	ηoc’ “to do damage; to smash”	na “to hit; kill; stab”
0634	ηal’ “to fasten; to tighten down”	nol’ “to grasp; hand”
0635	ηil’ “to cut”	n’il’ “to write” (semantics: Eng. <i>write</i>)
0639	ηit’ “black”	n’il’ “black”
0642	ηa’w “python; serpent; crocodile”	*ηalé “eel”
0644	ñih “to shape (to a point)”	nI “acorn bread” (semantics: kneading?)
0649	ñaw “to come; to return; to be near”	(i)na “to sit; to live; to be”
0653	ñay “to speak loudly”	Ney “to say, tell”
0661	nax’w “to surprise; to startle”	(a)naH “to thunder”

¹ Alternatively, PH *mAtA* could be a compound from PAA *ma* (“water”) + PH directional suffix *-ta* (“out”; Kaufman 119) for a literal meaning of “out of water” or “away from water.”

0662 ɲêep “to stick; to join”
 0665 ‘uc “to swallow”
 0667 ‘id “to lift, put up high”
 0672 ‘aaf “to see”
 0679 ‘al “to ascend, mount up”
 0680 ‘al “jaw, chin, cheek”
 0681 ‘il “to move to and fro”
 0682 ‘âam “to take; to raise”
 0683 ‘im “to give; to place”
 0686 ‘aan “dawn”
 0690 ‘anyw “to live; life” (Egyptian *ankh*)
 0692 ‘ip “to gather, collect; to push”
 0695 ‘ir “mountain; to be raised; pillar”
 0696 ‘or- “to burn”
 0697 ‘ûur “hard, firm, strong; great”
 0698 ‘is “old; fat”
 0699 ‘as “sun”
 0700 ‘uś “to stick up; penis”
 0701 ‘at “to stop”
 0707 ‘uz “young; weak; girl; heifer”
 0708 ‘â “to jabber; to cry”
 0709 ‘aab “embers”
 0711 ‘ib “to tarry, stay”
 0713 ‘uuf “to blow”
 0717 ‘aakw “fire”
 0720 ‘al “eye”
 0728 ‘ânxw “to listen”
 0731 ‘aś “leg, foot”
 0735 ‘âayś “flesh, meat; body”
 0737 ‘az “bite, gnaw”
 0742 hêd “leaf”
 0747 hîm “hair; strip away skin”
 0748 ham “sour, bitter”
 0750 han “to build; to put, place”
 0759 hotl “thorn; to scratch”
 0760 hâw “to hack; ax; to beat”
 0761 h-y- “to travel; journey”
 0763 hîz “large”
 0768 hâa “outside”
 0776 hal “associates, family”
 0778 heel “to seize, catch hold of”
 0785 hup “awl; weapon; sharp, point, tip”
 0790 hur “to feel good, be at peace”
 0791 haas “voice; to chat”
 0797 hâys “to drink, sip”
 0799 hooz “to speak”
 0803 la “at, to”
 0804 lî “water; to be damp; rain”
 0805 lâa “to hit repeatedly”
 0809 lib “belly; heart”
 0810 lab “to burn”

*nap^hU “to stick, adhere to”
 ači(č) “to suck”
 iś “to take, hold, bring”
 aP “to look for”
 al “to climb”
 al “forehead”
 -iL “to go and do [+ verb]”
 ama “to eat, drink, taste” (c.f. Eng. *partake*)
 imi “to bring”
 an’a “sun; day”
 aHma “to be alive; to dwell; house; Earth”
 ap “to dig (for edible roots?)”
 (l)wi “mountain; top; on”
 ArUy “hot”
 Ur “round” (semantics: stout? healthy fruit?)
 isa “elder sister”
 iśa “sun; day”
 uč(a) “to copulate”
 -aT “completive suffix”
 iči “sister”
 a’i “to speak; to say”
 ap^{hey} “ashes”
 ipa “to be there; to be alive”
 (i)pxú “to blow”
 aHáw “fire; firewood”†
 *tâHV “eye”
 k^weyá “to listen”
 sey “leg, foot”†
 i:ši “flesh, meat; body”†
 uč’i “chew”
 x’aCa “grass”
 iml “body hair, fur; skin”
 ama “yucca” (semantics: bitter-tasting)
 hay “to do, make”
 hu:si “pine needle; pine cone”
 hoL “to throw at; to hit”
 hi(Hθa) “path; road”
 iča “large”
 -a “at”
 aLa “person, tribe; husband”
 aL “to fetch”
 ip(H)u “awl; to stab; to sting”
 ili “lazy”
 isi “to say”
 así “to drink”†
 (a:)ši “to name” ~ (o)si “to say”
 l’a “locative case (in; into)”
 *ilî “to drip; to pour into (liquid)”
 law “to grind (with pestle)”
 (a)l’afu “navel”†
 l’ap “hot; to burn, start a fire”

0814	lâg ^w "to speak; cackle"	(a)LiK "to laugh"
0815	laay "back"	LiK "back"
0834	li' "to shine"	la "to shine; glitter"
0844	dlog "to be bent, curved"	*luqe "neck" (semantics: bending)
0852	dliṗ' "to adhere to the ground"	liṗ ^h "flat"
0862	âal "sun"	al'a "sun"
0876	lak ^w "dawn"	alayi "dawn"
0880	liṇ "mucus; to have a runny nose"	iLi "snot; to blow nose; nose"
0887	la' "weeds; grass stalk"	La "leaf"
0891	la'f "to claw, scratch"	(a)lax ^w "claw; nails"
0892	tl'ab "to shoot"	LaP "to slap; hit"
0902	tl'ok' "to beat, strike, clap"	*lêKó "to beat; to rattle"
0913	tl'ow "to flow"	cuw "to flow; creek; river"
0927	rub "destruction"	*rürü "thunder; lightning"
0944	riiz "foot"	*râlV "ankle; toe"
0951	wec "to be hard, solid"	wes "horn"
0955	wadl "to flow"	*wVtA "to flood"
0963	wâj [wâdž] "grass; branch; to grow"	wač "madroño tree"
0964	wij [widž] "snare (trap)"	wič "vulva"
0964	wij [widž] "to weave"	wi(K) "to weave"
0974	wir "grow, mature, old"	wir "to finish" (grow>complete)
0984	way- "grow"	(u)way "child; offspring"
0985	wiz "gall bladder; internal organ"	*wusi "liver"
0991	yo "to say"	ya: "to speak; tell"
1004	yâw "to produce young; child"	*jawV "mouse" (semantics: small or prolific?)
1007	yâ' "to come"	iyú: "to come"
1009	yu' "notice; feel cold, heat"	ya: "be afraid"
1010	ya' "to die"	yum "dead"
1014	h ^w ats "blood"	(a)x ^w ât "blood"
1015	h ^w ay "husband"	awa "husband; man"
1018	widz "to accuse, scold"	wač "to shout"
1019	jak [džak] "bright"	č'aqx "shining"
1020	poj [podž] "to spread apart; to open"	pač' "wide, broad; far"

F. Further Comparisons. The next list holds cognates compiled on a less rigorous ("more Greenbergian") basis. It includes several grammatical markers. The Afroasiatic list is mostly Berber (unmarked), PAA or Proto-Berber reconstructions (starred), and (Proto-)Chadic forms, marked with dagger (†). The Chadic branch of Afroasiatic may be most closely related to Berber (Ruhlen 1991, 91); Hakan and Chadic may retain words Berber has lost. The Hakan list holds words found in modern Hakan languages culled from a variety of dictionaries, or PH reconstructions (starred). To avoid undue semantic creep, this list contains only *exact* or nearly exact matches in meaning.

Modern Berber forms are primarily from Penchoen. PAA reconstructions are mostly from Ehret but include a few others from Ruhlen (1994:277-336). Chadic forms are mostly from Newman. Modern Hakan forms are from a variety of dictionaries and grammars. PH reconstructions are from Kaufman and from Leshchiner and Nikolaev.

English	Afroasiatic	Hakan	Arm	aššēr	*ešálV
Above	*wap'	wa	At	y	y
Adjective	-ar	*-aRa	At, to	*k	Ki
And	d	*itá	Back	adawt	hetat
Anus	*pwt	viθ	Bad	gar	*xur
			Beat (v)	†digga	*t'ík†

<i>Bee</i>	†mam	*mum† (“fly”)	<i>Grass</i>	†g ^w ēzēn	*q ^h atsi(r)
<i>Belly</i>	adis	atosk	<i>Hair</i>	†suma	*čemi
<i>Below</i>	ddaw	*jā ^m wV	<i>Hand</i>	afus	*upu
<i>Brother</i>	†mal	*wala† (“wife’s ~”)	<i>Head</i>	†gol	*xel ^ʔ e(T)†
<i>Bird</i>	ašdid	ačviv	<i>Head</i>	†ka	*x ^w a
<i>Bite</i>	čič	čik ^ʔ o	<i>Head</i>	ixf	axvah
<i>Body</i>	†zi	*iši	<i>Head</i>	*gam	*yam (“nose”)
<i>Bone</i>	ixs	isak	<i>Head</i>	aqērru	*q ^h arime
<i>Brains</i>	kel(kel)	*q ^ʔ ula†	<i>Heavy</i>	†dol	*Č ^h il† (“big”)
<i>Breathe</i>	unfes	*upis	<i>Hit</i>	†hlēpē	*lap
<i>By/Near/To</i>	†gaba	*K ^ʔ a(m)†	<i>House</i>	†ven	*aiwá†
<i>Cat</i>	muš	*pušV	<i>Kill</i>	nax	nak
<i>Causative</i>	*s-	*s-	<i>Knee</i>	fud	*pat ^ʔ a
<i>Child</i>	arba	aramah	<i>Know</i>	†bilin	*pela
<i>Cloud</i>	ag ^w i	ak ^w i	<i>Laugh</i>	uts	uts-ay
<i>Come</i>	†bei	*ifi†	<i>Leaf</i>	ifēr	* (h)ip ^h a
<i>Cut</i>	bbēy	vu	<i>Leg</i>	*tak	tek
<i>Day</i>	ass	*asi†	<i>Leg</i>	aōar	*t ^h ala
<i>Die</i>	mmēθ	*mat†	<i>Like, as</i>	†aka	*K ^ʔ a† (“near”)
<i>Dig</i>	γēz	*wašu (“hoe”)	<i>Locative</i>	*-n	*-an
<i>Dirt/Mud</i>	†tab	*tap	<i>Louse</i>	xxuy	*iK ^ʔ ey
<i>Dog</i>	*k(j)n	*q ^h uwan	<i>Love/Desire</i>	*man	ʔimnih
<i>Dog</i>	iyōi	*č ^h i	<i>Man</i>	aryaz	*ara
<i>Drink</i>	sēw	*isi	<i>Many</i>	gid-i	kat-xo
<i>Dry</i>	qqar	*k ^ʔ ar	<i>Meat</i>	qsum	*š ^w ema
<i>Ear</i>	amēzyu	*amal ^ʔ ku	<i>Moon</i>	yur	*q ^ʔ ara
<i>Ear</i>	asim	*isamá†	<i>Mother</i>	mma	*ma
<i>Eye</i>	itt	*at ^ʔ u†	<i>Mother</i>	†ajo	-ja (“aunt”)
<i>Eye</i>	*al	lá ^ʔ u	<i>Mouth</i>	imi	yam
<i>Fat</i>	atun	atay	<i>Mouth</i>	aqmu	*áh ^w ó
<i>Father</i>	bba	*pa	<i>Near/With</i>	†ka	*k ^ʔ a
<i>Female</i>	*-t	*-θa	<i>Neck</i>	heñi	hañak
<i>Finger</i>	tukoð	*dik ^ʔ i	<i>Neck/Cheek</i>	*buq(V ^ʔ)	*wāp ^ʔ uk ^h i
<i>Fire</i>	l ^ʔ afit	*l ^ʔ ap ^ʔ	<i>Night</i>	id	* (w)etu
<i>Fire</i>	fiw	p ^w e (“to burn”)	<i>Obsidian</i>	†suk	*č ^h akA (“flint”)
<i>Fire</i>	uku (“be lit”)	*aHáw†	<i>One</i>	iyen	ehin
<i>Fish</i>	aslem	*aš ^w a	<i>Person</i>	iman	*mano
<i>Fish</i>	*kar(w)	*kar	<i>Plural</i>	*-an	*-n
<i>Flower</i>	†fure:	*p ^h A (“leaf”)†	<i>Plural</i>	*-w	*-wi
<i>Fly/Jump</i>	firri	*paL† (“rise”)	<i>Pull</i>	zuγer	šuk
<i>Fly (n)</i>	izi	*ači	<i>Reciprocal</i>	*m	*ma
<i>Fog</i>	ag ^w u	*ak ^w hey	<i>Red</i>	zegg ^w ay	čax ^w at
<i>Foot</i>	zux	*šako	<i>Reflexive</i>	*m	*ma
<i>Foot/Leg</i>	*kal(w)	*qálâ	<i>Remain</i>	*mn	ama
<i>Forest</i>	†deli	*t ^ʔ a(L)† (“leaf”)	<i>River</i>	asif	sava
<i>Freeze</i>	zemmeθ	simis	<i>Roast</i>	†surē	*šil ^ʔ
<i>Fur/Eyebrow</i>	timmi	*č ^h emi	<i>Root</i>	azur	*ači
<i>Give</i>	iš	*is	<i>Salt</i>	isen	*isi
<i>Good</i>	*t ^ʔ wb	*C ^ʔ um	<i>Say</i>	ini	*ney
<i>Good</i>	izil	*yisi	<i>Shadow</i>	malu	*alVm (“night”)
<i>Good</i>	γudu	xot	<i>Sharp</i>	š ^w u	*šuP

<i>Shoulder</i>	(a)ɣil	*pxaL‡	<i>That/This</i>	*n(j)	*nʔa
<i>Skin</i>	agʷil-im	awul	<i>This</i>	*kaa	*qa
<i>Sleep</i>	†wisan	*isimá‡	<i>This</i>	ta	*ta
<i>Small</i>	†kwúšù	*kuʔsu	<i>This</i>	wa	*wa
<i>Smoke</i>	aggu	*axʷa	<i>Tooth</i>	uyel	iya
<i>Son</i>	ul	*ala‡	<i>Tree</i>	xlijj	*lʔi
<i>Snake</i>	fiyēr	*PúSurV	<i>Vocative</i>	ya [Arabic]	*a
<i>Spear</i>	†gas	*Xáša (“arrow”)	<i>Wing</i>	afer	ewir
<i>Suck</i>	sum	sunʔal	<i>Woman</i>	mëttu	*imátV‡
<i>Suck</i>	*mlg	milqé (“throat”)	<i>Woodpecker</i>	†sùra (“kite”)	čʷurá
<i>That</i>	tan	*ta	<i>Worm</i>	a-wkkiw	ᵐbukʔa
<i>That</i>	wan	*wa			

G. Sound Correspondences. The following sound correspondences suggest themselves from a cursory examination of the data. Several of the correspondences are very good. It should be remembered that Hókán may have arisen through pidginization or creolization. These circumstances give rise to extensive mishearing without subsequent opportunity for correction. Thus pidgins show more random phonological irregularity than languages transmitted ‘normally.’ We should also remember that our knowledge of Hókán languages is “miserable” (Leshchiner and Nikolaev, 366) and thus our PH reconstructions are mere approximations. Thus it may be impossible at present to establish “regular” sound correspondences where the PH side of the equation is simply conjecture in some phonetic detail. (This may especially be the case with velar consonants, which do not seem to correspond regularly from PAA to PH.) Correspondences are given as Afroasiatic : Hókán. The character ø should be read “zero.”

a : i/u (a and i alternated in PAA; see Ehret, 51)
b : p (0002, 0004, 0009, 0011, 0022, 0028, 0029, 0032, 0038, etc.)
d : t(ʔ) (0125, 0132, 0138)
f : p (0094, HAND, BREATHE)
f : f (0067, 0080)
f : pʰ (0065, 0066, 0088, LEAF, FLOWER)
h : ø (0747, 0791, 0797, 0799)
j : č (0387, 0464, 0470)
l/w : w/l (0642, 0720, 0760, FISH)
-m/-n : -ø (0222, 0391, 0401, 0449, FAT, HOUSE, KNOW, SALT, THAT, etc.)
m : m (0568, 0569, 0571, 0573, 0574, 0584, 0597, etc.)

n/r : r/n (0230, 0346, GRASS)
p : p (0042, 0043, 0052, 0053, 0057, 0059, etc.)
pʔ : p (0104, 0105, 0106, 0110, 0117)
tʔ : š/č (0240, 0246, 0249, 0261, etc.; this seems like a very strong correspondence.)
-us : -u (FIVE, HAND)
VC : CV (syllable form)
x : x (0384, 0386, 0387, 0388, 0389, 0394)
xʷ : xʷ (0403, 0406)
z : l (0944, EAR)
z : č/š (0181, 0189, 0191, 0196, 0199, 0204, 0206, 0208, BODY, FOOT, PULL, RED, ROOT, etc.)
ʔ : ø (0672, 0709, 0713, 0717, 0720, 0731, 0735, 0737, etc.)

H. Observations. The match between Hókán and Afroasiatic is robust; perhaps more so than that connecting one branch of Hókán to another. When Greenberg (1963) published *Languages of Africa*, he illustrated Afroasiatic membership by using 78 cognate words. In Greenberg’s list Chadic shares in 76 of the items (97%), Cushitic in 51 (65%), Semitic in 38 (49%), Egyptian in 36 (46%) and Berber in 31 (40%). Solely on the basis of my own preliminary study, reconstructed Proto-Hókán shares in fully 34 (43%) of those items (marked above with ‡). Nobody doubts the Afroasiatic nature of Egyptian or Berber, whose percentage of cognates is roughly equivalent to Hókán. The hypothesis of an Afroasiatic-Hókán connection is actually strengthened by the geography: Not one of the resemblances can be due to borrowing unless the hypothesis is correct and there were (are) Afroasiatic speakers in the Americas.

I. Hypothesis. Speakers of an Afroasiatic language (Berber) appear to have created the pre-Indoeuropean Megalithic and Bell-Beaker cultures of prehistoric Western Europe and North Africa (Adams 1975, 235ff). Contemporary transatlantic contact between this culture realm and the Caribbean mainland area has been asserted in the form of

pottery forms and other traits (Kennedy 1971, 266ff). Attention is drawn to the role of neolithic Berbers in the diffusion of stoneworking and pottery techniques from the Beaker culture to the New World (Kennedy 1971, 271ff). 3000 BC is a rough date for this transatlantic diffusion (Kennedy 1971, 271) which is also the date proposed for the formation of the Hokan languages (Langdon, 74). Afroasiatic-speaking Berbers could have been the vehicle for the diffusion of what Kennedy calls this "Pan-Atlantic Culture," and a settlement of these people (whether planned or otherwise) would explain the presence of an Afroasiatic language—known as Hokan—in the Americas.

* * *

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The Berber Project—Second (Revised) Edition

by R. Ben Madison

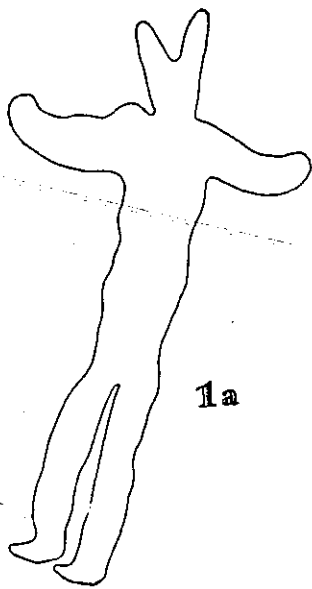
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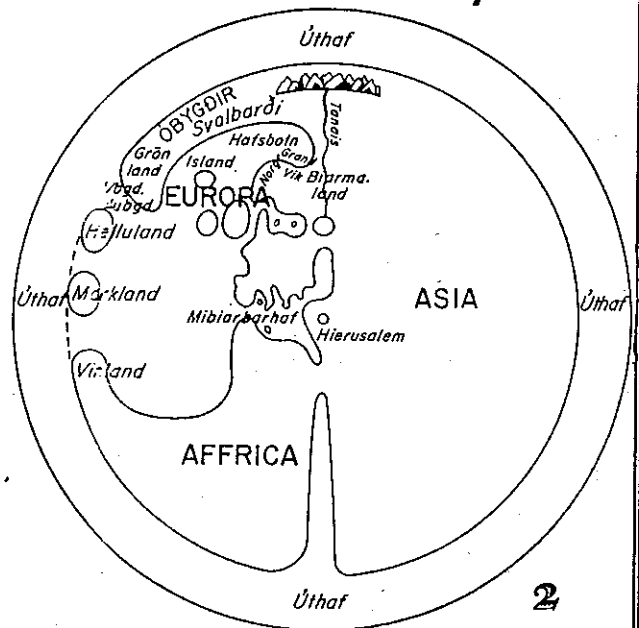
Proof of Berber-Moundbuilder Identity:



1a



1b

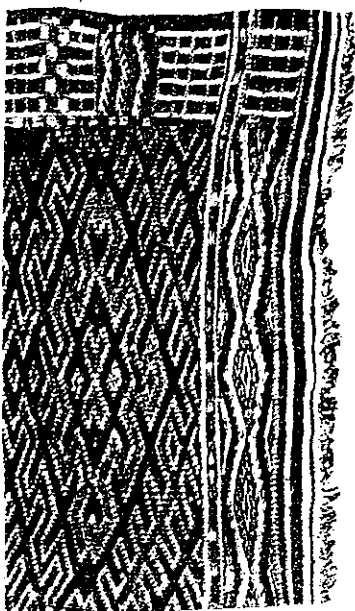


2

The Astounding Proof:



3a



3b

1a (Indian Mound, Wisconsin, showing man with outstretched arms and two horns, or feathers, on his head; Radin 1923:49) and 1b (Saharan Berber Petroglyph, showing man with outstretched arms and two horns, or feathers, on his head; *Sahara* 1978:277). **These two images are virtually identical!** Obviously, Berbers were responsible for both of them! Note as well, the African Berber picture: The man is obviously holding a stalk of corn! How could American corn get to North Africa unless there was profound contact between both areas? Astonishing!

2 (Viking Map, Riley 1971:250). **The Vikings believed that Vinland --America--was simply a peninsula connected to Berber North Africa!** The Vikings weren't stupid; they concluded rationally on the basis of profound and amazing similarities that the North Americans they met, and the Berbers of North Africa, were obviously identical!

3a (Great Lakes Indian bag, *On The Border* 1990:8) and 3b (Berber mat, D'Ucel 1932, plate 14). **Separated by thousands of miles, the purity of Berber culture remains!** Note the diamond and chevron patterns *identical* to both the Indian and Berber textiles!