

CALALUS REOPENED

by

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Summary

Thomas Bent & Charles Maniere from 3 ½ - 6 1/2 'depth 1925 NW of Tucson, Arizona dug lead swords, spears, ceremonial standards, and 6 pair of riveted crosses whose inner faces bore engraved annals in bad Latin of a Jewish colony, Calalus, 750-900, coinciding with Toltec domination of Snaketown (excavated 1937 on), the annals' probable Rhoda, 55 air miles NW on the Gila, abandoned c.1450. Artifacts could not be inserted to lie flat without fracturing formations, so caliche rose over both sites accelerated by longstanding lagoons from overflowing Gila and Santa Cruz respectively.

Geology

NO ONE KNEW the rate of caliche deposition when Geologist Julian Hayden guessed the undisturbed caliche overlying Tucson artifacts Pleistocene/Early Holocene (24,000-9000 years ago) [Michael Skupin, "Calalus: A Hard Look," *Epigraphic Society Occasional Publications* XIX (1990), 123], notwithstanding absence of mastodon tusks, Clovis points, or extinct diatoms, *etc.* An engraved quotation from the *Aeneid* proved, rather, the artifacts could not predate the 1st century B.C. They were not Pleistocene, therefore fake. It seems not to have occurred to the distinguished scientist that if they were accurately self-dated 774-900 A.D, the caliche had been misdiagnosed.

Hayden also did not think to compare caliche overlying Snaketown, 55 crowfly mi. NW on the Gila (near Chandler), whose foundations and potsherds that date largely contemporary with Tucson artifacts' dates, were known medieval. So Hayden would not have been so illogical as to call Snaketown's identical though shallower caliche Pleistocene. He knew it accumulated since the city's total abandonment c.1450—an incredible accrual defying common sense, especially when factoring in the 12th century Great Drought.

Even today the Gila and also Tucson's Santa Cruz that connects with it disastrously flash-

flood aperiodically. Pioneers observed these streams 1700-1870 perennial [Martha Molitor, *The Hohokam-Toltec Connection, KATUNOB, Occasional Publications in Mesoamerican Anthropology #19* (U. Northern Colorado Museum of Anthropology 1981), 80; Linda M. Gregoni & Karl J. Reinhard, *Hohokam Indians of the Tucson Basin* (U. Arizona 1979), 6]. Level marks on banks confirm former surprising voluminous. We must suspect occasional longstanding lagoon flooding of both Snaketown and Tucson sites from the 10th (at Tucson) and 15th (at Snaketown) to a generation short of the-20th century. Tucson deposition lasted more than half a millennium longer than Snaketown, which nevertheless thoroughly covered to undetectability. When one looked out over the terrain at both sites any time in the 20th century or since, it seemed neverchanging, yet empirically did change before any of us ever viewed.

Marshal Payn adduced another geologist, James Quinlan who, assisted by a paleontologist (neither of whom knew the rate of caliche deposition and did not compare Snaketown), concurred with Hayden ["The Tucson Artifacts: Case Closed," *New England Archaeological Research Association Journal XXX/3 & 4* (1996), 80]. Quinlan found no mastodon tusks, Clovis points, or extinct diatoms either, but mixed some lime with sand, water, and small rocks that hardened overnight. *Voila!* the artifact encrustation. We are supposed to believe hypothetical hoaxers first encrusted the lead artifacts with artificial caliche and then somehow inserted them an average 5'—lowest 6½'—and caused them to lie flat, without fracturing the formation. Since 16th-century breaking into caliche formations in Central America, Mexico, and the U.S. Southwest, none has ever self re-cemented, any more than cracks in a driveway.

IF THE LEAD ARTIFACTS are not hoaxes but exactly what they appear and profess, then the caliche is not even ancient—a possibility that fair-minded scientists might consider. Taking evidence at face value is one way to take it.

The hacking of a path from Silverbell Road to a limekiln (to burn lime to whitewash Tucson adobes) created a wall higher than a laborer on either side, whereby Charles Maniere spied the tip of the first-discovered riveted pair of lead crosses Sept. 13, 1924, encased *horizontal*, and dug out with an Army pick-shovel. We may wonder why the find threatened the sanity of so many intelligent people, who could not bear the incongruous reality of a medieval Jewish colony on the floodplain of an Arizona river.

Instigation

MARK SANTIAGO, Arizona Historical Society Museum cataloguer of the Tucson artifacts, regarded their molding and (he assumed) embedding a massive undertaking of thousands of hours. "*Why would someone do this?*" he asked. "*We still don't know*" [Leo Banks, "Mystery Relics," *Arizona Highways* (Sept. 2002), 37].

The reason for engraving innerfaces of 14 riveted pair of lead crosses is nonetheless obvious: to preserve the memory of a doomed colony. The author OL, son of Joseph, a second or third generation British colonist who taught him what little Latin he knew, tried to record the colony's history while its capital Rhoda (Latin "Red") was dying, besieged by Toltecs avenging former enslavement. Though Latin was not the language OL spoke, it remained the language of law, church, formal letters, and monuments, therefore the appropriate vehicle for an international record. He knew some Hebrew and probably spoke Anglo-Saxon or Old French. He did not divulge what OL stood for. The malicious lawyer who asserted it the reversed initials of a tall Tucson school teacher Laura Ostrander libeled an irreproachable lady, who first translated the crosses. If the author, she would have written perfect Latin. This is a common instance where error speaks more for authenticity than hoax.

“*Provehimur pelago ad Romam Calalus terra incognita. Venervnt Anno Domini DCCLXXV et regnavit popvlorum Theodorus.*” So OL opens his narrative on a “fin” attached to a snake-entwined *nehushtan* cross (Artifact #18), and repeats variantly on Cross #1a: *Provehimvr pelago Calalus terra incognita popvlvm late regem Toltezvs Silvanvs sunt.*” The *nehushtan* mistakenly says “We are borne over the sea to Rome [to] Calalus, unknown land. They came A.D. 775 and Theodore ruled the people,” clearly meaning from instead of to Rome. Confusing *ad* and *ex* by a novice in Latin compares with present-day speakers in English who reverse *ante* and *post*, *terminus ad quem* and *terminus a pro*, *induction* and *deduction*. We have all heard such solecisms. Instead of looking for grammatical errors to prove a hoax, why not follow what the semiliterate fellow is struggling so earnestly to say? The 1a Cross leaves *to* out, but unmistakably should read: “We are borne over the sea [to] Calalus, unknown land widely ruled by Toltec Sylvanus.”

OL’S VIGNETTES disclose a large company, composed of Romans, Britons, and Gauls who had been organized as a kingdom from the time that their hero-king Benjamin went to Rome from the Seine to help build Aurelian’s Wall (Aurelian not named). Thebans slew Benjamin. If so, he must have fallen in battle with Boeotians on one of Aurelian’s empire-rescuing campaigns which marched as far as the Syrian oasis Palmyra, or fell victim of an antisemitic garrison in the Roman army.. Benjamin’s period would be 270-75 or later since building the Wall continued after Aurelian, completed in the 276-82 reign of Probus. The date 705 on Cross 13b stands unexplained, as does 560 on 13a.

In 775 when Theodore was still king the emigrants to the unknown land they called Calalus reached the foot of a city, Rhoda, encountering widespread Toltecs under their chief Sylvanus, a Latinized name implying

association with woods which at that time grew on the Gila. Cross 5a expressly specifies *Toltezus* the native people. Calalus colonists evicted them from Rhoda to make it their own capital, taking the chief and principal men as 700 died. From Rhoda the conquerors waged a war, c.790-880, subjugating the entire Toltec tribe and founding new cities. Theodore had reigned 14 years, followed by Jacob, who renewed the city while ruling 6. Israel I, “defender of the faith” (*fidei defnsor*), ruled 67 (appropriately portrayed bald), then Israel II, who died his 6th yearwhile the raging war slew 3,000. Josephvs Saulvs appears to have succeeded. Crosses 7a & b memorialize him. Israel III (this number miswritten VII) became king at 26. He freed the Toltezus, for which a sanhedrin banished him 880. Jan. 1 that year, consuls of all Calalus cities had convened, backed by 700 troops. Israel IV unwisely undertook resubjugation, but 883 when revolt overwhelmed the colonists with fear, they withdrew into the city [Cross 5a], a trap. “*It is uncertain how long life will continue,*” wrote OL 895 (Cross 8b). “*Would that I might accomplish my task to serve the king,*” evidently referring to Pope Adrian I, the colonists’ nominal sovereign, acknowledged by bishop’s crown and cross. (The Bishop of Rome then ruled as head of a secular as well as religious jurisdiction, thus Jews honoring the Cross that stood for his authority.) The slan 3,000 [5b] apparently totaled both sides “*Venit svmma dies et ineluctabil tenpvs*” (The last days and unavoidable time has come) [3b]. OL’s final recorded date is *AD DCCCC* (A.D. 900) [3a] [Covey, *Calalus* (Vantage 1975), texts: 187-90].

The narrative is not exactly incoherent, much less the “gibberish” occasionally charged.. Notice it has nothing to do with Masonry as occasionally charged, or that Masonry explains anything of it.

OL obviously employed a copybook of model sentences from Cicero, Ovid, Horace, Livy, Sallust, and Vergil such as recurred in learning manuals from the time of Suetonius

to the 20th century. Payn accused me of having no comment when shown such lines in Harkness' 1881 Latin grammar ["The Tucson Artifacts: Case Closed," 79]. I had in fact noted the Harkness parallels as well as Allen & Greenough's 1864 grammar and Fairbanks' 1892 *Book of Crests, etc.*, did recognize the bad Latin, did comment, as Laura Ostrander had wondered "where they found their Latin phrases?" and that OL was trying somewhat awkwardly to utilize standard 1st-century-B.C.-1st A.D. examples to tell his story [Calalus 106-07 ff]. Barry Fell found the lawyer George M.B. Hawley's discovery of mottos corresponding to English heraldry compelling, although the same question arises as to *their* source.

The signal apparent exception, *fidei defensor*, which Leo X hopefully conferred on Henry VIII 1551, was surely a medieval cliché. While not officially inscribed in a surviving instrument, it must have been commonly said of Charlemagne, who deserved it. OL was referring to Israel I what surely had been said of him and which must have been widely said of Adrian I. If the artifacts are *not* 18th or 19th-century hoaxes, we will have to admit *fidei defensor* antedates Leo X and Henry VIII.

Context

I FORMERLY ASSUMED Adrian I abetted the 775 colonizing voyage from Rome because conformist Charlemagne was returning to Rome the following year. But Arthur Zuckermann's great 1972 book, *A Jewish Princedom in Feudal France, 760-900* demonstrated a secret Merovingian and Carolingian *rapprochement* with Jews which makes a collaboration of Adrian with Charlemagne more likely. Remember that popes at least ostensibly professed themselves protectors of Jews continuing Julius Caesar's decree of exemptions.

OL does not trace the voyage, but it would have intersected the immemorial route

established in Poverty Point, Adena, and Hopewell times that ran from South Mexico inside Florida to the Mississippi, whose delta the colonists overshot (like La Salle long later) to the Rio Grande, up which they at some point must have struck west to the Gila and followed it interminably to Rhoda, patently Hohokam *Snaketown*. Hopi legend remembers eviction from the southern city *Palatkwapi* (Red House) = *Paquime* = Casas Grandes, Chihuahua, but that center emerged in the wake of Chaco Canyon/Mimbres collapse, too late for Calalus Rhoda. The Tucson site itself corresponds to OL's description of Rhoda as fronting a plain rung by mountains but which also fits Snaketown as well as innumerable other SW sites.. The Tucson village must have been a frontier garrison/ceremonial center that smelted native lead ore mainly for weapons and standards whose impurities (different from type metal that was once suggested) the artifacts match.

The distance from Rhoda enabled OL to engrave a memorial history of death throes at the center which empirically extended along the Santa Cruz to Tucson.. In 900 the artifacts strewed as after an exterminative battle, half the spears and swords broken though hard alloyed with antimony. Scarring indicates violent use. Disdainful of the foreign lead artifacts, native exterminators left them.

The artifacts, then, were not inserted centuries later. Caliche accumulated atop where they lay undisturbed till February 1925. They numbered 28, counting rejoined broken pieces as one, including a ceremonial *labarum* and *nehushtan*, which theoretical hoaxers in the 18th or 19th century would scarcely have known of to imitate. The first-found double cross weighed 62 ½ lbs., lying, remember, *horizontal* in the wall of the deep-hacked limekiln pathway.

The Hohokam Snaketown Phase 700-900 surprisingly overlaps the Calalus dates 775

900. Martha Molitor found Toltecs cohabiting slightly dominant with Hohokam at Snaketown for 150 years, which she thought impossible except for prior kinship, but also thought Hohokam *were* Toltecs [*The Hohokam-Toltec Connection* 16, 66, 164-65]. The great Harold Sterling Gladwin co-excavated Snaketown beginning Sept. 27, 1934 following its 1927 discovery [*Excavations at Snaketown II, Medallion Papers #26* (Globe 1937)]. His posthumous 1979 *Medallion Paper XL* (Santa Barbara) definitively redated Hohokam arrival in the Snaketown vicinity c.700, which Molitor and Albert H. Schroeder before her in 1966 already realized was the Toltec invasion.

CARL O. SAUER suggested 1958 to Gladwin that Hohokam immigrants reached Arizona by flotilla from the South American coast [Gladwin, *Medallion Papers XV*, 67]. Schroeder and Molitor believed they arrived from central Mexico, where eventually returning. But it looks as if they might have struck from California or Baja California directly to the Snaketown vicinity, where concentrating till independent of Jewish masters and then expanded both north and south. Toltec ball courts at Snaketown provide the most distinctive proof of relationship but in a whole panoply during the Red-on-buff pottery stage. Replacement of every element of preceding Pioneer Snakestown proved newcomers, with undoubtedly a different, Uto-Aztec speech [Schroeder, "Pattern Diffusion from Mexico into the Southwest after A.D. 600," *American Antiquity* XXXI/5, Part I (July 1966), 680, 700]. Schroeder surmised Hohokam Uto-Atec displaced native Halataya, which he believed probably Uman [*ibid.*] By analogy, the Hopi language of NE Arizona and once of Casas Grandes if not the Mimbres complex of outh New Mexico was Shoshonean [Florence Hawley, "Pueblo Organizatio," *American Anthropologist* XXXIX/3 (July-Sept. 1937), 520]., the core Uto-Aztec tongue. Molitor appeared to regard denizens of Pioneer Snakestown

Hohokam and newcomers Toltec, while Schroeder identified the newcomers Hohokam. Since the two groups cohabiting Snakestown after 700 irrigated fields in harmony, its seems probable that both were Hohokam/Toltec. Molitor, we saw, came to regard them ethnically identical.

Cross 1a implies Calalus founding of "great cities" by 800, each governed by a Roman-style consul. Archaeology shows colonization from Snaketown SE to the middle Santa Cruz and on to the San Pedro, as well as north unto the Tonto Basin and possibly to Camp Verde on the Verde [Schroeder 686]. Were these Snaketown colonies the imperial "great cities" of Calalus Cross 1a of the same period?

From c.850 to 1150, Toltec warrior societies with their elaborate ceremonialism dominated Chaco Canyon pueblos, especially Zuni, displacing shaman priesthods That succeeded influences from Teotihuacán, reflecting common danger [Covey, *A Critical Reprise of "Aboriginal" American History*, 5th edition (2003), 227].

South *via* the Santa Cruz past Tucson, Toltecs tarried in North Mexico at unlocated Colua [*cf. Calalus*] before proceeding to take over Tula by 1000 [Richard A. Diehl & Robert A. Benfer, "Tollan the Toltec Capital," *Archaeology* XXVIII/2 (April 1975), 117; Nigel Davies, *The Toltecs Until the Fall of Tula* (U. Oklahoma 1978), 122 ff; John Patrick Molloy, *Dynasts & Revolutionaries: A Synthesis of Toltec Chronology & History* (U. Arizona dissertation, U. Microfilms Int. 1983); Stephen H. Lekson, "Southwestern New Mexico & Southeastern Arizona, A.D. 900 to 1300," chap. 11 in Michael A. Adler, ed., *The Prehistoric Pueblo World* (U. Arizona 1996), 170-76; & Coe, *Mexico* (Thames & Hudson 1961/1984), 312].

GENERATIONS of Calalus enslavement would account for the high incidence of Semitic in Toltec. Toltecs wrote the *Popol Vuh* in Mayan Quiché, which besides the Twins legend, *etc.*, retells the story of Moses and the Exodus, according to David Allen Deal [*The Nexus: Spoken Language* (Vista, California 1987).

Scottish Rite Freemasonry?

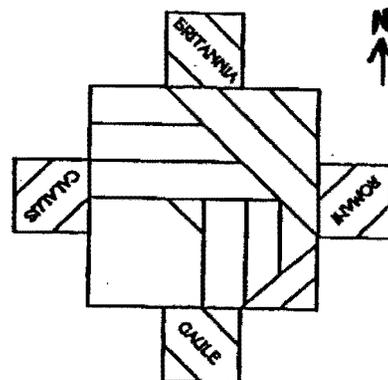
BILL RUDDERSDORF cleverly interpreted the recurrent Calalus logo a Masonic lodge floorplan ["On the Level with the Tucson Artifacts," *ESOP* XIX (1990), 134], unaware of the living Yuchi sacred Square Ground at Kelleyville, Oklahoma, in terms of which the logo maps an outdoor sacred square with projecting clan arbor per side, in its case *Romani, Gaule, Calalus, Britannia*. Ruddersdorf thought the author a Mexican Mason, translating *Calalus* itself "*Here is the light*" (*acá la luz*) [*ibid.* 132-33, 135, 137].

Square Grounds do not show up in archaeology since they leave no walled space and the arbors are merely improvised anew each year. Yuchis, associated with the Silk Road Uto-Aztec agglomeration that migrated overseas at Tibetan expansion into the Tu-yü-hun Shan Shan Kingdom 663-69, preserve an ancient tradition with the same roots as Toltecs. To the late great historian/linguist Ethel Stewart, Toltecs were Tibetan officers and Tu-yü-hun troops of the Tollan garrison NE of Tibet [*The Uto-Aztec Migration* (msc. Ottawa 1995), 7; *Midwestern Epigraphic Journal* X/1 (1996), 14]. *Uto-Aztec* means "Yuchi-^c Azas [*Tu-yü-hun*]-North Tibetans," the latter calling themselves *Tek* (Shepherds) distinguished from South Tibetan rice-growing Tai..

The familiar Masonic symbol of triangle compass-over-T-square occurs on the Tucson *nehushtan* minus central *G* (for *God*). Does this prove 18th-century Freemasonry or only that such preexisted in early-medieval West European religious symbolism? Note again that the record of king succession,, conquest of a native center, founding of cities, and native reconquest have no Masonic reference or explanation.

MANY QUESTIONS of course remain regarding the Tucson artifacts which, however, are answered less by an incomprehensible modern hoax than by medieval face value.

Calalus Design



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