

Richard C. Rauer

ANCIENT ALPHABETS IN THE WEST

I fully realize that this may seem a paradoxical subject for a dedicated follower of Levan Martineau, but bear with me for a few pages. When the Paiutes wrote the story of Escalante in southern Utah, they used several Spanish letters to designate the kind of people that were being discussed. These letters were written upside-down and backward, exactly as they would have appeared to a person standing in front of the writer.

In a large proportion of cases, it is the American aborigine who is doing the writing. He is telling the story of visitors, and designating them as individuals by displaying the unique alphabets used by them. In the case of some alphabets, such as Algonquian and Basque, where the letters rotate full circle and others that rotate ninety degrees or eighty degrees—depending on the direction of writing, it would be very hard to write the letters backward. Further, in the case of Basque where it has been 1800 years since anyone remembered that Basque was a written language, it would be very hard to forget the letters.

I have chosen a few examples to arouse your interest. I have not included the controversial "Guy Boatman" from Salina, Utah, or "Gavin McClowd" (sic) from Randalett, Utah, nor "Son of the Earth" of Homolovi II. These glyphs are from the same places that several of you took slides this summer, i.e., the URARA field trips to the San Juan River and the Valley of Fire. In this way I hope to startle you with the

idea that your own slides should be resstudied, and your mind opened to a new understanding of American History.



Figure 1.

Figure 1 could not be more explicit if written in English capital letters. Touching the man's right arm are the Basque letters "Tsi Pi". The figure to the left says, this is what came from the man's mouth. The hat is similar to what is worn in Basque, Spain today. His left foot touches the horn of the sheep—thus a sheepherder.

Several alphabets are found in this well-known panel at Rochester Creek. It is the only "rainbow" I am acquainted with, but is it? Notice a walking man incorporated in the lines that go from horizon to horizon—starting at the same place and ending generally at the same. Six straight lines protrude downward from the arc of the rainbow. The Ogam letters H G N explain that the trips were for Hagna (Old Norse) for profit. Could these be trading trips through Utah? To the right, the Libyan letters N G state that another group of travelers probably spoke Libyan (Figure 2).

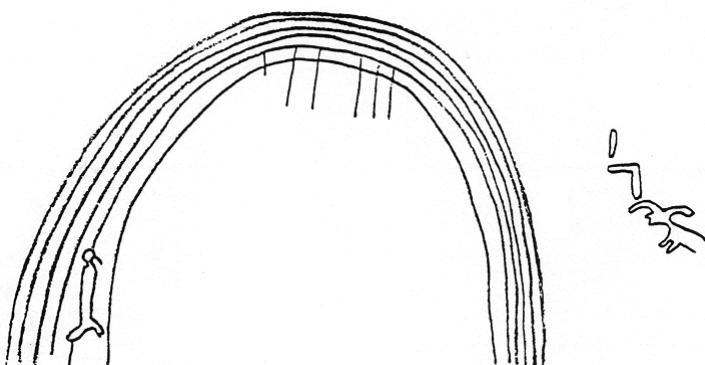


Figure 2.

Figure 3 shows a visitor wearing a skirt, like a North African merchant. He spoke in four

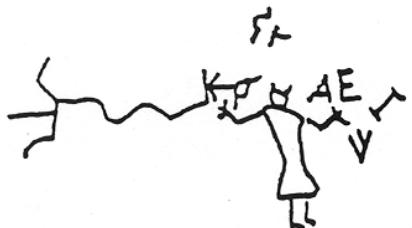


Figure 3.

languages: to his left B H Z S = Iberian, Above? Arabic?, to his right A K N L M Ch = Punic, and M Ts = Basque.

Figure 4 has an interesting statement by a Libyan visitor: Y R. However, if I were walking through southern Utah in the summer, I too might say, "Alas the Sun".



Figure 4.

Figure 5 was written by an aboriginal American. The letter is a Western Libyan

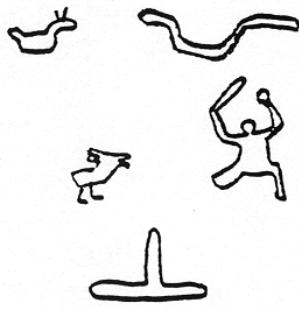


Figure 5.

M. The quadruped to the left is looking with attention, but without comprehension. The anthropomorph is bolstering a sword or club. The small quadruped is shrinking back in fear and weakness and is crying out in anguish. This appears to me, "tolerate the

visit of a Norse Creole from Western Libya".

Figure 6 is the first of two monograms in the series. Both were probably written in the second century before Christ. The upper figure is interpreted to be Western Libyan D S. The lower figure translates in Celtic Ogam as M B M G M or Mab Moi Gim "Son of Winter". If we met this gentleman today, he would probably introduce himself as, "Ses McGwynn of the Carthaginian Merchant Fleet".



Figure 6.

Figure 7 is a pictographic story that tells of the visit of a party of 16 people, who wrote in the Libyan alphabet. Their leader was H K and they were called G M A "Gima" or winter people or as we call them, Norse.

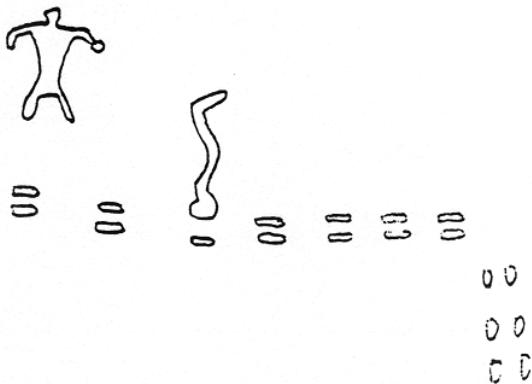


Figure 7.

They traveled north and then west through Utah. They also told the story of, "Woden, who lost his right hand in battle with the wolf". It seems evident to me that these people were Norse Creoles from Libya.

Figure 8 represents our second monogram. The letters indicate the writer was from western Libya in the second century B.C. These letters make sense in the Celtic language, that is, G B M—"Gavin the

Elder". Once again, we have a Libyan Creole influence, but now the writer is a Celt.



Figure 8.

The last glyph is from the north side of Atlatl Rock, Valley of Fire State Park, Nevada. It is the story of a group of Coptic Christians from destroyed Carthage in the second century A.D. They were traveling with a captured guide and took another guide in that area, but aborigines overcame them with atlatl and dart. Whether they came from the Yuma area, or whether they retreated there after the defeat is still to be determined.