

cure was caused by spirits was not acceptable to us, so we ignored the fact that it worked. Acupuncture (now largely accepted) was also ignored because we didn't (and still don't) accept the explanation of why it works. It works anyway.

In all the chapters, the authors provide a wealth of descriptions based on archeological discoveries, and explain them by way of the phenomena they describe from altered states of consciousness. The built environment, they say, reflects and embodies explanations of the entoptic experiences. The authors do not seem to realize that by accepting the concept "supernatural" as a genuine part of reality, they are falling into the same trap they are trying to avoid. Many things now accepted as part of the natural world (radio waves, gamma radiation, microbes and viruses) were unknown or dismissed as fantasy not many generations ago. In the future we may regard the concept of the supernatural as an idea the equivalent of phlogiston as an explanation of combustion.

In sum, in this reviewer's opinion, the authors' infatuation with a materialistic neurological explanation has led them into occasional tortured reasoning to make the archeological evidence fit their hypotheses about the "Neolithic mind". It does not do justice to artistic imagination or theological attempts to impress initiates that the people of that time were capable of having and doing.

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Columbus Was Last: From 200,000 B.C. to 1492, a Heretical History of Who Was First by Patrick Huyghe. 1992. Anomalist Books, San Antonio, TX, and Jefferson Valley, NY, 2005 (reprinting of a book originally published by Hyperion, New York), x + 262 pp. \$14.95 (paper). ISBN: 1-93366-501-7.¹

Although a book originally issued in connection with the 1992 Columbian quincentenary, this 2005 reprinting of Patrick Huyghe's *Columbus Was Last* is worth reviewing because the volume received too little notice after its first appearance and because it covers an unusually wide range of suggested pre-Columbian transoceanic contacts.

Except in the case of the Norse, the notion of pre-1492 "discoveries" of America has been, to say the least, controversial. In fact, that idea—and especially the contention that such contacts go far back in time and had significant cultural impacts—has been widely ridiculed or ignored in the scholarly literature, especially that of anthropology, sometimes being compared to belief in UFOs, space aliens, and bigfoot (e.g., Cole, 1980; Williams, 1991).

Huyghe is a science writer and former science producer for PBS stations. His coverage in *Columbus Was Last* is remarkably comprehensive, although a few

very important past transoceanic-influences proposals are not included and there are no illustrations or maps. In a review, I can only summarize those examples that Huyghe does present, adding my brief observations and updating.

The leadoff chapter is on "The First Americans," the initial settlers of the Western Hemisphere. He briefly sketches the well-known and long-standard scenario of big-game hunters following their quarry across a Bering Strait whose floor was exposed as dry land during Pleistocene lower sea levels some 12,000 years ago, the hunters then walking southward between eastern and western ice sheets and becoming what are called Clovis people (the "Clovis-first" theory). He then reviews objections: Beringia may have been quite barren and hardly habitable and there may have been no ice-free corridor allowing migration southward at the right time (for recent relevant discussion, see Madsen, 2004). He considers the "tripartite-migration theory," in which genetics, dentition, and linguistics suggest three major movements of humans from Asia into the Americas, beginning much earlier than Clovis-culture times, as is supported by DNA evidence that suggests a genetic split at around 40,000–50,000 years ago (which could, however, have occurred, pre-entry, in Asia). He discusses old and extremely old (and often controversial) archaeological sites such as Monte Verde in Chile, Pedra Furada in Brazil, and Calico, Meadowcroft Rockshelter, and Pendejo Cave in the United States. George F. Carter's San Diego materials are also mentioned (see Carter, 1980, on the controversy to that date).

Huyghe favors the concept of early entry into the hemisphere having been coastal, by boat, along the Pacific Rim, citing Richard Rogers' attribution of greater linguistic diversity among Pacific Coast Indians to an earlier human presence there than inland; this idea has been reinforced by the work of linguist Johanna Nichols (1992). The general concept of a coastal entry route has gained a great deal of ground in the years since, owing especially to wide acceptance of Tom Dillehay's (1997) Monte Verde as being too old to have been peopled by overland migrants from Alaska (ice sheets would have blocked the way).

Recently, archaeologists Bruce Bradley and Dennis Stanford (2004) have developed a radical but plausible scenario for Clovis culture origins: that Clovis's antecedents were Europeans of Solutrean culture, who, using skin boats, crossed the Atlantic from the Bay of Biscay region along the edge of the Pleistocene ice shelf. Recent discovery in northern North American Indians, of a version of mitochondrial-DNA haplotype X, a European one (Smith et al., 1999), may possibly reflect this proposed migration. (There are now five known Native American "founder" mtDNA haplotypes [Schurr, 2004].)

Chapter 2 begins a survey of theories of later pre-1492 interhemispheric contacts across the oceans. The first such proposal to be summarized is the 1965 contention of archaeologists Betty J. Meggers, Clifford Evans, and Emilio Estrada that fourth-millennium B.C. Valdivia pottery of Ecuador was so similar to contemporaneous Jōmon pottery of Kyushu, Japan, that transpacific sea-borne contact must have occurred. Valdivia appeared to be the earliest pottery in the New World, so the researchers not only advocated a Jōmon source for it but also

concluded that all New World ceramics derived from it. Meggers, Evans, and Estrada's ideas generated some professional interest following publication but have unfortunately largely been shrugged off over the years. Huyghe observes that since 1965, earlier pottery has been discovered in South America, eliminating Jōmon as the ultimate source of all New World ceramic manufacture, but he also takes note of another discovery, of a 3800-B.C. pottery style in Colombia that looks very like Jōmon ware from Honshu.

In 1980, the catamaran *Yesei-Go* sailed from Shimada to San Francisco and then on to Guayaquil (and then to Valparaiso), showing that a small sailing craft could get from Japan to Ecuador as proposed by Meggers et al. in 1965. Since that date, Meggers has continued advocating her theory and has updated her findings more than once, the latest article having been published in 2005. Among developments are the discovery of striking genetic commonalities between certain Ecuadorian Indians and Jōmon descendants in Japan. Too, archaeological evidence has shown a Jōmon presence on certain Pacific islands, including in Vanuatu, 7,500 kilometers (4,660 miles) from Honshu, indicating long-distance maritime activity (Jett, 1999, 2003/2004a).

More problematic proposals, concerning early Chinese exploration, are considered in Chapter 3, namely, Henriette Mertz's interpretation of the ancient *Shanhaijing* as an account of an exploration of North America, plus Hendon Mason Harris's interpretation of a Chinese *mappa mundi* as illustrating such an exploration. Although a case can be made for North America as the subject, the place identifications are fairly speculative. (Of course, much later Chinese transoceanic explorations are the topic of the flawed but best-selling 1421 [Menzies, 2001; see Jett, 2003/2004b].)

Chapter 4 deals with the "Red Paint People" of northeastern North America's Maritime Archaic culture. After a beginning nearly 8,000 years ago, northern maritime cultures became circumpolar between 3000 and 2000 B.C. They manufactured ground-slate tools, including semilunate knives; employed sledges, slun boats, toggling and other harpoons, and oil lamps; and shared an art style featuring geometric forms created by connecting rows of dots with incised lines. Although Red Paint skeletons look more American Indian than Caucasoid, Huyghe thinks that transatlantic influence is not out of the question in light of the existence of boats and the short distances between the various North Atlantic islands. (Northern Scandinavia was almost certainly populated by Mongoloids at the time, not by Caucasoids, which could account for the American Indian-like characteristics of the Red Paint skeletons. Note that the skeletons, while not Euro-poid, do differ from those of neighboring Algonkian Indians [Neumann, 1952].)

The work of the late Barry Fell garners much attention in *Columbus Was Last*. Fell, a Harvard marine biologist, was also interested in languages and writing systems and came to view the Americas as containing myriad inscriptions in Old World scripts and tongues. He published semipopular books proposing, among other things, an Old World Bronze Age presence in the Americas. He considered one goal of Old World voyagers to have been the native-copper deposits of the

Upper Great Lakes region, in which the vast extent of ancient mining has continued to puzzle in light of the limited quantity of known North American archaeological copper. A petroglyph site at Peterborough, Ontario, contains Scandian-style animal, watercraft, and deity depictions as well as what Fell interpreted as Tifinagh and Ogham writing stating that one Woden-lithi had come there seeking copper. Mainline scholars generally dismissed Fell as a fantasist or worse. One exception was Mayanist epigrapher David H. Kelley, who, while recognizing Fell's many errors and distortions, agreed that proto-Tifinagh was certainly present at Peterborough and that the iconography was "thoroughly Bronze Age Scandinavian." All this has tremendous implications for world history, but as far as I am aware no one has pursued the subject as a whole in scholarly depth.

In Chapter 6, "American Graffiti," Huyghe discusses, among other topics, Fell's interpretations—and, in some cases, Kelley's assessments—of a great variety of sites and inscriptions. These include the numerous New England dry-stone-masonry chambers and what Fell and certain others see as Ogham writing on some of the chambers, referring to Phoenician activity. The structures are called Colonial root cellars by mainstream archaeologists but deemed to be of ancient European megalithic origin by a number of others (research on such features continues on the part of the New England Antiquities Research Association and others). Discussed, too, are Brazil's Canaanite Parahiba inscription, whose authenticity continues to be debated; Susquehanna Valley stones supposedly inscribed with Basque names, which have never gained much professional scholarly attention; Iowa's Davenport stele, inscribed in three Old World languages (and felt by many, though not all, to be a fraud; see Guthrie [2005] for a cautiously pro-authenticity treatment); New Mexico's controversial Las Lunas Decalogue inscription; and equinox-marking sites in western Oklahoma and southeastern Colorado, which include Ogham inscriptions in Celtic. On this last, Huyghe missed a major corrective and augmentative 1986 work by avocational epigraphers William R. McGlone and Phillip M. Leonard (1986), who broke with Fell over what they considered his sloppy work. In 1993, McGlone et al. published another book on the Oklahoma/Colorado sites (McGlone et al. [1993], for which I wrote a foreword), further developing evidence of an ancient Old World presence in the region, and in 1999 issued a monograph treating the archaeoastronomy (McGlone et al., 1999). The latest work interpreting the so-called Anubis Caves site develops the suggestion that it was a Mithraeum—a place of worship of the Old World god Mithras (Leonard, 2003/2004).

Chapter 7 covers a variety of putative contacts from China and Southeast Asia. "Mexico and the rest of Central America were certainly permeated by Asian influences, but so it appears were [coastal] Alaska and British Columbia to the north and Ecuador and Peru to the south" (p. 82). He bases this assertion in part on architect/art historian Paul Shao's art and iconographic comparisons of archaic China with the circa-1000-B.C. Olmec, Mesoamerica's "mother culture." Shao (1998) has since persuasively extended his comparisons back

in time, into the Chinese Neolithic. H. Mike Xu (1998, 2002) has interpreted certain Olmec inscriptions as in Shang Chinese written characters.

Huyghe also considers the Asian-looking circa-300-B.C. Bahia culture of Ecuador. In addition, he cites archaeologist Paul Tolstoy's classic comparison of the Asian and Mesoamerican barkcloth-making complexes, which indicates a southeastem-Asian cultural input at around 500 B.C. (see also, Tolstoy, 2002). Gunnar Thompson's suggestion of Chinese influences in art at about this time adds to the case. Thompson goes so far as to attribute the inception of the Maya phenomenon to a hypothesized Chinese colony established on El Salvador's Gulf of Fonseca. A striking recent development regarding Chinese influences on Maya emergence is avocational linguist Bede Fahey's (2004, 200512006) proposal, backed with many systematic linguistic data, that the Mayan languages are descended from a Chinese-like Sino-Tibetan tongue.

Chapter 8 talks about Hebrew inscriptions in Ohio and Tennessee (for later assessments, see McCulloch, 1998; Mainfort & Kwas, 2004), finds of Roman coins in the U.S., and the second-century-B.C. Roman terracotta head discovered in situ in a pre-Cortesian Mexican pyramid. The authenticity of this last has since been confirmed (Hristov & Genovés, 1999), making the head the only accepted non-Norse pre-Conquest Old World artifact unearthed in the Americas. Instructive, too, is Huyghe's account of adventurer Robert Marx's examination of wrecks off Rio de Janeiro that yielded Roman-period amphorae from Morocco, and the Brazilian government's literal cover-up by then burying the wrecks with fill dirt.

Chapter 9, "The Great Regatta," is about the amazing Polynesian intentional expansion to almost all of the Pacific islands, even the most remote. In this, Huyghe cites articles by Polynesianist Geoffrey Irwin, whose fascinating book on the subject came out the same year as Huyghe's (Irwin, 1992) and is therefore not cited (on the expansion, see also, Kirch, 2000). The author discusses the long-known circumstantial evidence that the sweet-potato, a seedless tropical American domesticate, was pre-Columbian in Polynesia. He was unable to reference a paper that had appeared in 1991, describing the first-ever pre-1492 archaeological sweet-potato remains discovered there (Hather & Kirch, 1991), confirming what had, until then, been a conclusion lacking hard evidence. Thus, either Polynesians reached South America and brought the plant (and its name) back or, more likely, South Americans on Ecuadorian sailing rafts carried the tuber and their word for it into Polynesia (see Langdon, 2001).

In Chapter 10, "The Land of Fu-Sang," the author discusses a Buddhist monk, Hui-shen, whom tradition records as having sailed to "Fu-Sang," 10,000 *li* across the sea to the east—Mesoamerica, in the view of some, despite a number of discrepancies in the phenomena reported. Then, Huyghe provides cultural evidence of Chinese influences in the New World, citing eminent historian of science Joseph Needham's *Science and Civilization in China* (but not his work that deals exclusively with the subject: Needham & Lu, 1985). Also noted is archaeologist Gordon Ekholm's review of Hindu-Buddhist-like iconography among the Maya: the conch trumpet, lotus friezes, composite monsters, and so

forth (for a much larger, more recent amassing of relevant data, see Kearsley, 2001). Geographer George F. Carter's work on the possibly pre-Columbian Asiatic chicken in America, with attendant Asiatic names, is brought in; Carter later (1998) published more on the chicken, and Huyghe could have augmented Carter's 1971 observations with those of Carter's fellow geographer Carl L. Johannessen, who confirmed the Asiatic, not Mediterranean, chicken among American Indians and identified numerous identities in beliefs about, and medical uses of, black-boned chickens in China and Mesoamerica (Johannessen, 1981; Johannessen & Fogg, 1982; Johannessen et al., 1984). It is also of particular interest that in a reconstruction of ancient proto-Mixe-Zoquean, thought to be ancestral to the principal language involved in the Olmec culture of Mexico, linguist Søren Wichmann (1995, p. 276) has forwarded a lexeme for 'chicken/hen' and, in proto-Oaxaca Mixean, another word for 'cock'.

Chapter 11 recapitulates the tale of the sixth-century Irish abbot Brendan of Clonfert and his extensive Atlantic voyages. Some plausible interpretations of Brendan's itinerary, notably that of amateur historian Paul Chapman, take him to the West Indies. In most of their North Atlantic explorations, the Norse repeatedly found Irishmen ahead of them, and the sagas even refer to Irish-speakers on the Gulf of St. Lawrence. Tim Severin's successful experimental Atlantic crossing in the type of hide-covered craft that Brendan would have used also receives attention.

Chapter 12 deals with Norse activity in North America. It summarizes the well-known tales told in the Icelandic sagas, and describes Newfoundland's accepted Norse archaeological site, L'Anse aux Meadows. (Many additional eastern Canadian Arctic sites containing Norse materials have been found since the discovery of L'Anse; see, e.g., Schledermann & McCullough, 2003.) Huyghe also treats controversial finds such as the Kensington and Spirit pond runestones and the Newport, Rhode Island, round tower, which looks medieval Northwest European. The Kensington, Minnesota, text, which most scholars have long thought a forgery, has now been essentially authenticated by the linguistic research of Richard Nielsen (2006) and the geological work of Scott Wolter (2006; also, Hanson, 2002; Kehoe, 2005). The Spirit Pond stones also appear to be candidates, as well (Carlson, 1998, pp. 221–224). Investigation of the Newport Tower continues. Huyghe avoids discussion of Yale University's Vinland Map, whose genuineness as a fifteenth-century document continues to be hotly contested (see, e.g., Lamprecht, 2000).

Chapter 13 considers "The Bastard Prince," Madoc ab Owain Gwynedd, who, on the basis of medieval traditions, is alleged to have sailed in 1170 from northern Wales to the Gulf of Mexico, founding a colony. Cherokee legend is said to have the Welsh moving up the rivers from Mobile Bay to East Tennessee, building stone forts en route (but the carbon-14 dates of the forts do not support their being as late as the twelfth century). During the nineteenth century, there were many claims of encounters with Welsh-speaking Indians, and the Mandan of the Great Plains were looked at particularly closely, owing to the presence of

light complexions among them and the use of bullboats similar to Welsh coracles.

Huyghe's main source on Madoc, by Richard Deacon, was published in 1966; I am unaware of anything more recent that adds to the Madoc ab Owain Gwynedd scenario. However, very recently a pair of contentious independent historians of King Arthur, Alan Wilson and Baram Blackett, have challenged many aspects of this traditional tale. They assert that the relevant Prince Madoc was, instead, Madoc ap Meurig, brother of King Arthur II, and that he sailed to America in about A.D. 562 instead of A.D. 1170. Burial mounds in the eastern United States have been compared to British tumuli. Wilson and Blackett believe Tennessee's Bat Creek Mound may be Madoc's tomb. Some researchers interpret the text on the inscribed stone found with the burial there as being in Hebrew (see above), but the British researchers see it as in Coelbren, an ancient British alphabet, translating as "Madoc the ruler he is" (Michael, 2002). As of yet, detailed arguments regarding this matter appear not to be available.

Huyghe's Chapter 14 deals with putative African contributions to pre-Columbian America, based particularly on the work of Professor of Afro-American Studies Ivan van Sertima, much of which, in turn, rests on previous work by Rafique A. Jairazbhoy and Constance Irwin. The chapter begins with an account of King Abubakari II of medieval Mali sending out a fleet to discover the extent of the Atlantic Ocean, and then leading another large flotilla himself but never returning (see Hopkins & Levtzion, 1981, pp. 268–269). Speculation is that the fleets may have followed the Canaries/North Equatorial Current to the Caribbean, where Columbus and other early Spanish explorers say they saw, or received reports of, Blacks in the region.

As evidence of a much, much earlier African presence, Huyghe, like others before him, points to the Negroid-looking Olmec basalt-carved colossal heads from Mexico's Gulf Coast region as well as pre-Columbian art historian Alexander von Wüthenau's collection of (mostly Formative-period) terracotta figurines, some of whose faces look definitely Negroid and which correlate in time with allegedly Negroid skeletons unearthed in Central Mexico. Huyghe also briefly discusses Egyptian-like traits in Olmec culture, including (earthen) stepped pyramids, as well as Phoenician-looking features on an Olmec bas-relief. He repeats a scenario earlier proposed by others that ships jointly carrying Phoenician merchants, Black Nubian troops sent by Egypt's then-Black Cushite rulers, and ordinary Egyptian assistants, plus some Hittites, sailed to Mexico around 800 B.C.

Van Sertima's assertions received much criticism in the June 1997 issue of the journal *Current Anthropology* (38[3]). Some of the points made were on target, but others were unfair or irrelevant, and a pre-Columbian Black African component in the greater Caribbean region remains a very viable proposition, one having some support in the form of certain African genetic markers also found among Caribbean Indians (Guthrie, 2000|2001). Of extreme interest in light of the suggested Egyptian element is as-yet unpublished work of the late

Berkeley anthropologist/linguist Mary LeCron Foster suggesting a genetic relationship between Ancient Egyptian and proto-Mixe-Zoquean, the presumed language of the Olmec.² The astounding discovery of residues of the American drugs nicotine and cocaine in Egyptian mummies and of THC—the alkaloid in Old World Cannabis—in ancient Peruvian cadavers indicates some sort of connection, direct or indirect, between Egypt and America (Jett, 2002).

Chapter 15 looks at the ostensibly fourteenth-century report of Antonio Zeno, Venetian, sailing in 1398 to Nova Scotia with Henry Sinclair, Earl of Orkney, and a possible continuation to Massachusetts, where an incised outline of a knight with appropriate arms on his shield graces a rock at Westford, Massachusetts. The story's saying that Zeno and Sinclair were responding to a fisherman's allegation that he had been storm-blown to the other side of the Atlantic lends the Zeno tale some verisimilitude. This putative voyage has continued to intrigue researchers, especially in New England, ever since science-fiction writer and historian Frederick Pohl popularized the story in 1961. The voyage is also treated in Andrew Sinclair's *The Sword and the Grail* (1992).

In Chapter 16, Huyghe mentions several barely pre-Columbian possibilities: that of the Portuguese João Vaz Corte Real to Newfoundland in 1472, that of the Dane John Scolvus to Labrador in 1476, and cod fishermen from Bristol to Newfoundland in 1481.

Huyghe's last chapter speculates as to whether Columbus could have learned of traditions of lands across the Atlantic, such as those of Vinland and Brendan's and Madoc's landfalls, from visits he is said to have made to Iceland and the British Isles, and/or whether he could have credited "imaginary islands" shown on maps of the time (see Fuson, 1995). Christopher's son and biographer Fernando claimed that his father had gained his confidence from the authority of Classical writers and from the testimony of sailors. Huyghe also mentions the rumor that Columbus's crossing was preceded in 1481 by the Spanish captain Alonso Sánchez; Martin Alonso Pinzón, captain of Columbus's *Pinta*, had been Sánchez's first mate at one time. It is interesting that Columbus seemed to know to sail to the Canaries to pick up the easterly trade winds and the east-to-west-running North Equatorial Current, and to return with the midlatitude prevailing westerlies and Gulf Stream.

Huyghe makes the significant point that before we dismiss documentary claims for pre-1492 transoceanic crossings because the reports concerning them contain errors, inconsistencies, and impossibilities, we should consider that Columbus's accounts are comparable in terms of their numerous errors and their fantastic elements.

Huyghe's work was quite up-to-date in 1992 and remains relatively timely. His journalistic treatment of the subject of transoceanic voyages to America before Columbus will probably not alter most scholars' opinions, but it does provide a very decent introduction to the whole hotly debated topic—although the stress is on who may have gone where rather than on just how and why such voyages could have taken place and what impacts they may have had. Beginning

as a mild skeptic, Huyghe became increasingly convinced of the reality of multiple contacts, partly on the basis of the enormous annotated bibliography on the subject compiled by anthropologist John Sorenson and librarian Martin Raish (1990). "I now believe," writes Huyghe, that the weight of the evidence is clearly in favor of ancient and repeated contacts with "the New World" (p. 228). This reviewer concurs.

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Notes

- ¹ This review also appears in *Pre-Columbiana: A Journal of Long-Distance Contacts*, 3, 2005–2006.
- ² Foster's papers now reside in the special collections division of Stanford University Library. She did publish a trial study suggesting that three supposedly unrelated language families—Old World Afroasiatic and Austro-nesian and New World Quechuan (Incan)—were in fact all members of a single linguistic phylum, which Foster saw as having spread by sea across the Pacific and which she accordingly labeled "proto-Pelagian." She provided numerous examples of common lexical items. Mixe-Zoquean would presumably also fall into this proposed phylum (Foster, 1998).

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Jung & Reich: The Body as Shadow, 2nd edition, by John P. Conger. North Atlantic Books, Berkeley, CA, 2005. 232 pp. \$16.95 (paper). ISBN 1-556-43544-4.¹

At the time Jung & Reich was written John Conger was a trainer with the Bioenergetic Society of Northern California, an Associate Professor in the Clinical Psychology Department at John F. Kennedy University in Orinda, California, and Founder and Director of the Institute for Jungian and Reichian Studies. Bioenergetics, founded by Alexander Lowen, is an offshoot of Orgonomic Bio-Therapy, the discipline originated and developed by the psychoanalyst and scientist, Wilhelm Reich. As a long-time practitioner of the latter and informal student of Jung's work, I feel that I am qualified to review this book.