

The Lost Continent of Mu and the Ancient Araucanians

Vestiges of a Remote Transcontinental Connection

*Certainly our western America has more records
of the ancient past than all the rest of the world together.*

James Churchward
(*The Lost Continent of Mu,
the Motherland of Men*, 1926)



An Araucanian cemetery. A Machi or shaman along the Chemamüll or “Wooden Men”, evocation of the Lituches or “First Men” and totems crowned with the symbol of the eight-pointed star, that is, Venus, the double star of Yephun-Oiehuen (Photograph of Obder Heffer, 1910).

James Churchward and his Studies about Mu

James Churchward (February 27, 1851 - January 4, 1936) was a British-born writer, inventor, engineer, and sailor.

Churchward made known through various books the existence of the lost continent of Mu, submerged in the Pacific Ocean. These works correspond to *The Lost Continent of Mu, the Motherland of Men* (1926), *The Children of Mu* (1931), *The Sacred Symbols of Mu* (1933), *Cosmic Forces of Mu* (1934) and *Second Book of Cosmic Forces of Mu* (1935)¹.

According to Churchward, the inhabitants of Mu possessed a superior civilization and spread it to the rest of the globe. Their vestiges are discovered in Polynesia, Mesoamerica and North America, India, Persia, Egypt and Europe.

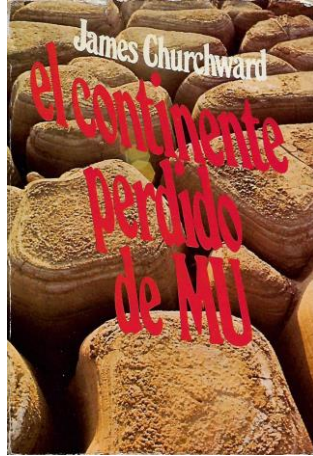
Mu was also the original homeland of man –the “Garden of Eden” – and reached a surprising 64,000,000 inhabitants.

The Mu civilization flourished around 50,000 years before our time and collapsed due to a great telluric catastrophe.

¹ Two posthumously published works should be added to this list: *The Books of the Golden Age* (written in 1927 and published in 1997) and *Copies of Stone Tablets Found by William Niven at Santiago Ahuizoctla Near Mexico City* (written in 1927 and published in 2014 and included in *The Stone Tablets of Mu* by Jack Churchward, author’s great-grandson).

James Churchward claimed to have acquired the knowledge about Mu after befriending an Indian priest who taught him to read a dead language. Thus he was able to read the fragmentary tablets written by the Naacal –the “exalted” according to Mayan archaeologist August Le Plongeon–.

These tablets describe the origin of man in Mu, its civilization and history.



Left: The multifaceted James Churchward (1851-1936), brilliant popularizer of the ancient civilization of Mu. *Right:* The front cover of the Spanish version of *The Lost Continent of Mu, the Motherland of Men* (“El continente perdido de Mu, la Patria del Hombre”) by James Churchward, originally published in New York in 1926.

Through his research, James Churchward has approached various fields that are directly confronted with the dogmatic official historiography such as the origin of man, his antiquity and dispersion; the verification of a superior original state of civilization, opposed to the fragile theory of evolution and diffusionism from Africa; the presence of a civilizing group of the white race spread worldwide and that was a pre-indigenous group in pre-Columbian America.

Therefore, his studies have been described as “pseudoscience” and “fiction”.

And certainly this must be so because the vision given by Churchward dismantles the sacrosanct false history!

Very significantly, several aspects presented by Churchward have an *extraordinary similarity* with the Araucanian cultural tradition of Chile –the *Chili Mapu* or “Land of the Chilis”– that *he did not know*. These are the following fields outlined in his book *The Lost Continent of Mu, the Motherland of Men*:

- I. The tradition of a catastrophe/flood that devastated the ancestral land of Mu and that corresponds to the *Tripalafquen* or Flood of the Litucho-Araucanians.
- II. The presence of a civilizing group or caste: The Naacals and the *Peñi Epatún* or Epatún “brothers” of the Araucanian mythical history.
- III. The existence of a pre-Hispanic white population, that preceded of the indigenous people.
- IV. The knowledge of the venerated symbol of the *Swastika* –the τετρασκέλιον or “Tetraskélion”– of Mu and the ideography known as “Sun in Motion” of the Araucanians.
- V. The Venusian-Solar octagonal symbol known as the *Royal Shield of Mu* and the double star of Yephun-Oiehuen which was widely spread in Chile –and in the pre-Hispanic world in general².

² This study is based on the Spanish edition published in Barcelona in 1978 of *El Continente Perdido*

I. *Mu, the Motherland of Mankind and the Great Catastrophe*

In *The Lost Continent of Mu, the Motherland of Men*, James Churchward has addressed the mysterious genesis of man –the «*great origin*»³–, postulating his appearance on Mu, a continent whose civilization *dates back more than 50,000 years*⁴ and had 64,000,000 of inhabitants that constituted ten *towns or tribes*, each one different from the other, but all under the same central government⁵.

Churchward has outlined the existence of an initial “Golden Age” –the Satya Yuga (सत्ययुग), the “Age of Truth” of Hinduism– that is, a superior originating state –“civilized”– from which emerged the centers of high culture known today on a planetary scale. Thus Churchward wrote that *at that time, the people of Mu were highly civilized and enlightened*. There was no savagery on the face of the Earth, nor had there ever been, *since all the peoples of the Earth were children of Mu and were under the sovereignty of the Motherland*⁶.



The geographical location of Mu (Text and illustration by James Churchward in *The Lost Continent of Mu*).

This assessment is very decisive, since it contravenes the notion of evolutionism –and the alleged conception of the linear history of ‘progress’–: *The Paleolithic men of the scientists were of a civilization superior to those of the Neolithic that followed and while manufacturing improved those human beings descended*⁷.

de Mu, la Patria del Hombre.

³ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 40.

⁴ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 119.

⁵ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 40..

⁶ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 41.

⁷ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 274.

Churchward’s anti-evolutionist conception is very decisive, since it opposes the dogmatic

This is, involution. The ‘descent’ of the primal state in the successive cycles of time.

Churchward also presents the idea of the diffusion or irradiation of colonies from Mu to the globe: *In all parts of the Earth they had established colonies, and being great navigators, their ships were taking and bringing passengers and goods to or from them*⁸.

And below:

For some time, the colonial empires promoted the civilization of the Motherland, but, without their help, they gradually declined, only to die down.

It is from those ashes that the new and current civilization would emerge⁹.

That is to say, the residues of a previous and superior civilization.

The same thing happens, by the way, in America, arguing that *various Pueblo traditions, their language, their sacred symbols and other evidences prove that the Pueblo Indians originally came to America from Mu. As I have already pointed out, Mu submerged some time 12,000 years ago. Therefore, since these Pueblo Indians came directly from Mu, they must have been in America for at least 12,000 years*¹⁰.

This date is of great importance because it corresponds to the “Comet Clovis” catastrophe defined by the detection of the layer of hexagonal nanodiamonds in areas such as Santa Rosa Island off the coast of Santa Barbara in California, United States of America¹¹, in Greenland¹² and Lake Cuitzeo in Mexico¹³, which corresponds to the layer of the *Younger Dryas Boundary* (YDB) that dates back $\pm 12,900$ years and that defined the fate of the pre-Clovis populations and of the megafauna and that had for certain repercussions on a planetary level¹⁴.

Thus, relating the original magic-religious tradition of Mu to the flood catastrophe, Churchward has stated: *These remains of the first religion of man have been transmitted orally from generation to generation for approximately 12,000 years, since the time of the submergence of the Motherland. These fragments have been correctly and faithfully delivered by those who preceded us*¹⁵.

On the presence of the colonies of Mu in the American continent, Churchward gives a very significant vision because it is here where the sources on that disappeared world would be found: ***Certainly our western America has more records of the ancient past than all the rest of the world put together. These American***

and unbeatable “Theory of Evolution” advocated by his compatriot Charles Darwin, developed in *On the Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life* (1859) and in *The Descent of Man, and Selection in Relation to Sex* (1871).

⁸ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 42

⁹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 46.

¹⁰ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 206.

¹¹ See Kennett, D. J.; Kennett, J. P.; West, A. & others, *Shock-synthesized hexagonal diamonds in Younger Dryas boundary sediments* (In: *Proceeding of the National Academy of Sciences of the United States of America –PNAS–*. Volume 106. N°31. August 4, 2009).

¹² See Kurbatov, A. V.; Mayewski, P. A.; Steffensen, J. P. & others, *Discovery of a nanodiamond-rich layer in the Greenland ice sheet* (In: *Journal of Glaciology*. Volume 56. Number 199. December 2010).

¹³ See Israde-Alcántara, I.; Bischoff, J. L.; Domínguez-Vázquez, G. & others, *Evidence from central Mexico supporting the Younger Dryas extraterrestrial impact hypothesis* (In: *Proceeding of the National Academy of Sciences of the United States of America –PNAS–*. Volume 109. N°13. March 27, 2012).

¹⁴ See Wittke, James H.; Weaver, James C.; Bunch, Ted E. & others, *Evidence for deposition of 10 million tonnes of impact spherules across four continents 12,800 y ago* (In: *Proceeding of the National Academy of Sciences of the United States of America –PNAS–*. Volume 110. N°23. June 4, 2013).

¹⁵ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 127.

records are whitish with age¹⁶.

These are the resonances of pre-indigenous America. The America of the *White Gods*.

Now, the references in *The Lost Continent of Mu* about the origin of man are numerous:

- *The Motherland of Man ... the mysterious country of Mu*¹⁷.

- (...) *In two ancient Naacal tablets, one of which is in India and the other in Tibet, it is stated that man made his appearance on Earth in the Country of Mu about 200,000 years ago*¹⁸.

- ***Mu, the Motherland, the Native Country of man***¹⁹.

- ***Mu, the first great terrestrial civilization***²⁰.

- ***In the country of Mu we have unquestionably found where man made his appearance on Earth. Various records conclusively prove that this place was the biblical Garden of Eden; they prove that Mu was located in western America and eastern Asia and therefore in the Pacific Ocean***²¹.

- *The appearance of man on Earth was on Mu*²².

- *Man appeared first in the Land of Mu and, consequently, the first real life on Earth appeared in Mu. Man was also designated as a fruit. Trees bear fruit, and man was the «first fruit» of a tree, and the fruit was life. The Land, or Country of Mu was the Tree of Life. And so Mu was symbolized as a tree ... The Tree of Life*²³.

And indeed, the emblem of the Tree of Life is projected as an archetypal symbol in the oldest cultures and civilizations on a world scale²⁴.

II. Racial Characteristics of the Population of Mu and of the Araucanians

James Churchward has addressed a field both fundamental and controversial in the pre-Columbian world: The existence of a white population. This, since the false notion that has been cemented throughout the second half of the twentieth century and so far this century that presents the pre-Hispanic world inhabited by a single racial group with various subtypes –the brachycephalic population with bristly black hair and coppery skin– that is, the “indigenous people”. This, despite the numerous evidences on the dolichocephalic population and the abundant pre-Hispanic iconography of individuals with white and fair skin and the abundant testimonies since the “Discovery” of 1492 of the presence of the *white Indians* –the “indios blancos”–.

In this regard, in relation to the original population of Mu, Churchward has written that ***the dominant race in the country of Mu was white, an extremely beautiful people, with white or olive complexions and sweet dark eyes, and straight***

¹⁶ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 63.

¹⁷ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 12.

¹⁸ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 137.

¹⁹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 44.

²⁰ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 44.

²¹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 49.

²² Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 104.

²³ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 284.

Mu is mentioned as the *Motherland of Man* in the pages 11, 54, 93, 108, 165 and 223.

²⁴ See my book *Irmínsul. Simbolismo en torno al origen de la raza polar* (“Irmínsul. Symbolism Around the Origin of the Polar Race”, 2017).

black hair. Along with this white race, there were others, with components of yellow, brown or black skin. However, they did not rule. Those ancient inhabitants of Mu were great navigators and sailors who took their ships all over the world, «from the eastern oceans to the western ones and from the northern seas to the southern ones... They were also expert architects, building great stone temples and palaces». They carved and sculpted great monoliths, erecting them as monuments²⁵.

Deepening this field, and specifically around the mythical-historical tradition of Mexico about the “cultural hero” Quetzalcóatl and his remote antiquity, Churchward stated:

In Mexico there is a very old tradition that says that «the first colonizers of the country were of a white race». The tradition goes on to say: «This white race was conquered by another with dark skin, who drove it out of the country. Then the whites took their boats and set out to a distant land of the east, towards the rising Sun, where they settled».

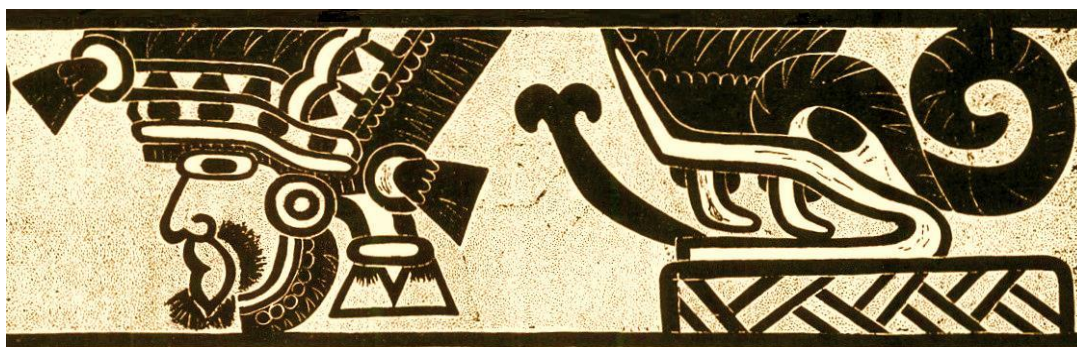
And this tradition accompanies the following prophecy: «At some point in the future that white race will return and reclaim and reconquer its old territory».

The Guatemalan tradition about that white and blonde race, the first inhabitants of America, is undoubtedly the most explicit and sure of all, since the capital of Quetzal was in this country. It says like this:

«When King Quetzalcóatl, with the white race, was defeated by the invading dark race, he refused to surrender, saying that he could not live in captivity; he would not survive. Then he, with as many of his people as they could carry his boats, set out for a distant land, in the direction of the rising Sun, where they settled. There they prospered and became a great people.

During the great battle, many escaped and fled into the woods, no more being known about them. The rest were taken prisoner and subjected to slavery by the conquerors».

(...)



The white and bearded god Quetzalcóatl, the *Feathered Serpent*, represented in a piece of pottery discovered in Teotihuacán, Mexico.

The exact date of Quetzal’s reign is unknown, because he was expelled by the darker or brown skin people, whom we know as Mayas. Evidence seems to show that he lived more than 34,000 years ago. Other evidence would seem to indicate him as belonging to one of the twelve dynasties. On one side or another, this responds to my object, since it shows that Quetzal must have lived beyond 16,000 years ago.

²⁵ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 41.

(...)

The name of Quetzal is closely intertwined with the same ancient history of Mexico and Central America, and even extends to our southwestern states, Arizona and New Mexico, where the Pueblo Indians use the Feathered or Bearded Serpent in their religious rites and ceremonies, calling him Quetzalcóatl.

Uniting and comparing the various traditions, it would appear that in a distant time there were a white people who dominated Mexico and Central America; that they formed a kingdom and Quetzalcóatl was the name of their last king.

(...)

The Empire of Má yax was made up of at least seven different peoples, all from the Motherland and, apparently, all of them speaking the Mayan language. And all the kings and queens of the twelve dynasties were white.

The last white race was the predecessor of the Latinos. The ancestors of today's white Polynesians, those of the white Mayans of the Yucatán, and those of all our white races were the same²⁶.

Churchward complements this observation with the cultural vestiges of the Polynesian-Mesoamerican arc where white population centers are discovered: *One of the most surprising discoveries is that the natives of the Polynesian archipelagos of the South Pacific are white. In addition, they are of a beautiful physique that perfectly matches them to the white races of the Earth.*

As I have already shown, the records show us that man undoubtedly made his appearance on this Earth in the land of Mu, and that the Polynesian islands are dismembered remnants of the ill-fated continent. The records also show that Mexico and Central America were colonized and populated by people from the country of Mu. Traditions confirm the fact that those early settlers of Mu were white and blond, and that they were expelled from the country by others with a darker complexion; that the first ones embarked on their ships bound for a distant country of the rising sun –east–, where they settled, in the northern part of Europe, or present-day Scandinavia. It is also clear from these records that southern Europe, Asia Minor and North Africa were colonized and populated by people of the brown race from Central America (Mayans) and Atlantis²⁷.

If we leave the Polynesian whites and visit one of the brown races found further west, in the South Pacific island group called Micronesia, we find specimens of physical beauty as splendid as the previous ones. They resemble the most magnificent bronze statues of ancient Greece²⁸.

It is this white civilized substrate that is the driving force behind Aboriginal American civilization. Certainly, its antiquity predates the indigenous chronology.

Churchward has elucidated the succession of these two pre-Hispanic groups as a direct consequence of the *Great Catastrophe*: The first group –the aboriginal whites– was drastically diminished and forced to migrate while the second group –the indigenous brown ones– took possession of the devastated land and repopulated it. In this regard, Churchward has written: *After these cataclysms struck Central America and the Yucatán, destroying structures and sweeping away the entire population, the country was left uninhabitable for a long time and, as soon as it was restored to normal conditions of settlement for man, the surrounding tribes took*

²⁶ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Pages 254-257.

²⁷ The destruction of the mythical Atlantis according to Churchward's estimates was around 11,600 B. C. (Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 247).

²⁸ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 54.

possession of their land. They were of the brown race, they spoke the Mayan language, but despite this they were not part of the white Mayans, from whom they were totally different and, without a doubt, had come from afar. They were, therefore, a new batch of colonizers, adding to this the fact that no tradition was found among them at the time the Spaniards conquered that land.

The newcomers were neither Nathuals nor Aztecs. The Nathuals came from the south and conquered them. The Aztecs also came from the south and in turn conquered the country.

The brown races of present-day Central America and Yucatan are descendants of these various peoples, a mixture of the three tribes, mostly Mongols.

The ancestors of the current people, whose components call themselves Mayans, were not the builders of the ancient structures of the Yucatán²⁹.

The racial-cultural overlap in the Americas is a fact known to scholars of the pre-Hispanic world. Clearly, the group that today is known as “indigenous” –the brachycephalic group– is an immigrant population that has taken possession of the remote and ancestral cultural tradition of the aborigines –the dolichocephalic group–. This ‘possession’ has inverted the historical-archaeological truth, limiting the antiquity of cultural manifestations to the indigenous population-occupational dogma of the continent and its direction from north to south.

A similar notion envisioned the geologist and ethnologist Francisco P. Moreno for South America when he indicated that *the monuments that indicate a greater advancement in the arts and a higher degree of intellectual and moral culture are not the most modern; they are precisely the oldest. And the proof that these monuments are broken links in the chain of prehistoric civilizations, which left nothing to later, is that they were incomprehensible to the last descendants of the primitive races that built them³⁰.*

A proof of this primordial substrate are the vestiges of the monumental buildings found by the Europeans of the *Discovery* and *Conquest*, totally alien to indigenous cultures, which motivated the historian Diego Barros Arana to declare that *the traditions of the American peoples at the time of the European conquest could not shed a fairly certain light on the origins of that civilization, and on the time of its birth and development. The mounds, or pyramidal constructions that are found in abundance in the United States, the majestic palaces of Copán and Palenque in Central America and those of Tiahuanacu, among many others that we have no reason to remember, contemporary at least to the pyramids of Egypt, deserted and ruined at the time of the European Conquest, were not the work of civilization that it found standing³¹.*

This idea is complemented by the botanist and zoologist Eduard Friedrich Poeppig by arguing *that the copper tribes that appear as the current possessors of a territory that has experienced the greatest upheavals in relatively modern times, are obviously not the same ones that have trampled this soil³².*

Barros Arana seemed to intuit an ancient civilizing substratum, lost in the most remote past of the continent: *The indigenous that we know from the oldest*

²⁹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 251.

³⁰ Medina, J. T. *Los aborígenes de Chile*. Page 52.

³¹ Barros Arana, D. *Historia general de Chile*. Page 19.

Barros Arana appropriately pointed out that the Inca Empire of the “Children of the Sun” was undoubtedly founded on the scattered ruins of a much older civilization (Barros Arana, D. *Ibid.* Page 54).

³² Medina, J. T. *Los aborígenes de Chile*. Pages 45-46.

documents, had been in contact with a **strange and superior civilization, which undoubtedly modified their habits in some way**³³.

Do the vestiges of that “strange and superior civilization” observed by Diego Barros Arana correspond to the vestiges of the Naacals? Percy Harrison Fawcett, the great Amazonian explorer of the *Lost City of Z*, has indicated that *existing chronicles, dating from the time of the Conquest, refer to the appearance of these peoples –such as the Guarayos and the Maxubis–. Physically they were of a beautiful race, differing little from the Mexicans, Muyscas, and Peruvians. All preserved the tradition of being descendants of a white race. The Molopaques, discovered in Minas Gerais in the seventeenth century, were light-skinned and bearded, with elegant and refined manners. It is said that their women were blondes like the English, with golden, platinum or brown hair. In the chronicle it is said that they had delicate features of great beauty, small feet and hands and beautiful, soft hair. And this happened after an inevitable mixture of blood with the dark-skinned Tupis*³⁴.

For Fawcett, the *white Indians* were not only framed in the Amazon region, since the Toltecs *were fine-featured, light copper in color, with blue eyes, probably with reddish-brown hair* (see Short’s work, “North Americans of Antiquity”), and they usually wore loose white tunics or finely textured colored suits. Even today the sheen of henna can be seen in the black hair of the coppery tribes of South America, despite the mixture of blood. *Among the Maxubis I have seen members of this tribe with blue eyes and reddish brown hair, although they have not had contact with any modern light-haired people and not even with dark-haired Spanish or Portuguese*³⁵.

Fawcett has concluded, based on the pre-Hispanic traditions themselves, that the Amazonian *white Indians* were the **dominant and civilizing group**³⁶.

Undoubtedly, the presence of this pre-Columbian group is a fundamental field of American history since it laid the foundations of civilization: They are the *White Gods* –known as Viracochas in the Andean world and Quezalcoatlés in Mesoamerica– and their descendants, the *indios blancos* or “white Indians” which have been ignored and relegated to oblivion despite the abundant iconography in pre-Hispanic art, mythical traditions and the very sources of European conquerors and missionaries who witnessed them.

In the case of Chile, the records of the aborigines, that is, of the Araucanians, are significant. *The chronicles bear witness to a population other than the indigenous*. In this way, Pedro de Valdivia, conqueror and founder of Santiago de la Nueva Extremadura, consigned in a letter to Emperor Carlos V, dated 1551: *People in Chile are tall, domestic and friendly and white and with lucid faces, both men and women*³⁷.

Meanwhile, the soldier and chronicler Alonso de Ercilla y Zúñiga, wrote in the verses of song XXXVI of *La Araucana* (1574):

The good shape and size of the people
[who are] ***white, ready in stout proportion,***
of cloak and loose tunic dressed.

³³ Barros Arana, D. *Historia general de Chile*. Page 54.

³⁴ Fawcett, P. H. *Exploración Fawcett*. Pages 374-375 (The highlights are our ~ *Author’s Note*).

³⁵ Fawcett, P. H. *Exploración Fawcett*. Page 369.

³⁶ Fawcett, P. H. *Exploración Fawcett*. Page 382.

³⁷ Medina, J. T. *Colección de historiadores de Chile*. Tomo I. Page 55 (*Carta al Emperador Carlos V*, dated 1551).

These descriptions elaborated at the beginning of the European irruption in the *Chili Mapu*, record the existence of the *white Indians*, a group that coexisted with the pre-Hispanic indigenous populations and whose origin dates back to the mythical time of the Viracochas –the Huara-cocha-ché, *the demigods in charge of educating the world*³⁸–.

Or, as the great researcher of the Andean world, Víctor Larco Herrera, defined them, *the Huari-Huarijochas, the primitive men, endowed with divine attributes*³⁹.

Other chronicles of Chile as well give an account of this aboriginal group. In this way, Alonso de Góngora Marmolejo in *Historia de Chile desde su Descubrimiento hasta el año 1575* (“History of Chile From its Discovery to the Year 1575”) indicated that the country’s inhabitants are *well-looking people, mostly white, well-disposed, friends in a great way to continue the war and defend their land*⁴⁰.

Meanwhile, the chronicler Antonio de Herrera y Tordesillas in his *Descripción de las Islas y Tierra Firme del mar Océano que llaman Indias Occidentales* (“Description of the Islands and Tierra Firme of the Sea Ocean that They Call West Indies”, 1622) expressed that the Kingdom of Chile *is highly populated by white Indians, and is located on the shores of the South Sea, which is Mare Magnum, which is included between its coast and that of China*⁴¹.

For his part, the Jesuit missionary Alonso de Ovalle, in his well-known *Histórica Relación del Reyno de Chile* (“Historical Relation of the King of Chile”, 1646), referring to the country’s inhabitants, established that *the Indians of Chile are the whitest in America, and those who are born higher at the pole and in colder regions they are more so, as we see it here in Europe*⁴².

Also the Abbe Juan Ignacio Molina in the *Compendio de la historia geográfica, natural y civil del Reino de Chile* (“Compendium of the Geographical, Natural and Civil History of the Kingdom of Chile”, 1776) has established the existence of a tribe in the Province of Boroa, in southern Chile, *whose individuals are white and blond, without being mixed*⁴³.

The missionary Ernesto de Moesbach stipulated a similar idea when indicating that *the Indians of Boroa have white complexions, blue eyes and blonde hair*⁴⁴.

Another historian, the Jesuit Diego de Rosales, pointed out in the *Conquista espiritual de Chile* (“Spiritual Conquest of Chile”) that the *Chonos were commonly white and blond*⁴⁵.

³⁸ Rengifo, R. *El papel del territorio de Chile en la evolución de la humanidad prehistórica*. Page 11.

³⁹ Larco Herrera, V. *Cobrizos, blancos y negros. Aborígenes de América*. Pages 49-51.

⁴⁰ De Góngora Marmolejo, A. *Historia de Chile desde su Descubrimiento hasta el año 1575*. Page 27.

⁴¹ De Herrera, A. *Descripción de las Islas y Tierra Firme del Mar Océano que llaman Indias Occidentales*. Page 330.

⁴² De Ovalle, A. *Histórica relación del Reino de Chile*. Page 117.

⁴³ See the book by Juan Ignacio Molina, *Compendio de la historia geográfica, natural y civil del Reino de Chile* (1776).

⁴⁴ See the book by Ernesto Wilhelm de Moesbach, *Idioma mapuche: Dilucidado y descrito con aprovechamiento de la “Gramática Araucana” del padre Félix José de Augusta, misionero apostólico capuchino* (1963).

⁴⁵ Only some fragments of the *Conquista espiritual de Chile* have been preserved, the full text being unknown until today. The work of Diego de Rosales would have been written between 1645 and 1655.

Similarly, the naturalist Claudio Gay argued that *the Indians from Valdivia were all white, and the women beautiful*⁴⁶.

Also the Jesuit missionary Tomas Falkner, when referring to the Patagonian Tehuelches, stated that *they are strong, well made, and not as sallow as the other Indians. Some of his women are as white as the Spanish; they are courteous, civil, and of good nature; but very fickle in keeping their words and contracts; they are robust and warriors, and they do not fear death*⁴⁷.

The Poyas, according to the information of Miguel de Olivares in the *Historia militar, civil y sagrada de lo acaecido en la conquista y pacificación del Reino de Chile* (“Military, Civil and Sacred History of What Happened in the Conquest and Pacification of the Kingdom of Chile”, 1778), were Indians of *good disposition, taller than the others and not so dark, so that if they had more culture and police [sic] they could pass as Spaniards*⁴⁸.

The purpose of the reproduction of these sources is to determine that the presence of the *white Indians* was a fact observed by numerous witnesses since the European irruption in the territory of Chile until at least the nineteenth century, even when there are ethnohistoric sources that give an account of them in the twentieth century⁴⁹.

This population corresponds to the pre-Hispanic white element on which the indigenous element was superimposed –as it has been described by Churchward for Mesoamerica–.

III. *The Naacals, the “Sacred Brothers” and the Peñi Epatín*

James Churchward has also made reference to the Naacals, a civilizing group originating in Mu, known as “Sacred Brothers”⁵⁰ and who spread the knowledge and culture of the Motherland to the rest of the world: *The Sacred Writings of the Motherland were taken by the Naacals (Sacred Brothers) to the colonies of Mu around the world 70,000 years ago (...)*⁵¹.

The physical characteristics of the Naacals correspond to the white race.

And associated to this fundamental field, Churchward alludes to the Uighurs –related to the later Aryan substratum in Asia– and whose extension would have included from the Pacific Ocean through Central Asia and to Europe, even reaching Ireland. Thus, in the subchapter entitled *The History of the Uighurs in the History of the Aryans*, Churchward explains:

Ethnologists have classified certain white races as Aryans who are not so at all, but belong to an entirely different line of colonization.

The capital of the Uighurs was located where the ruins of Khara-Khota now stand in the Gobi Desert, which, in the days of the Uighur Empire, was extremely fertile territory.

The Uighurs had reached a high state of civilization and culture; their knowledge covered astrology, mining, textile industries, architecture, mathematics, agriculture, writing, reading, medicine, etc. They were experts in the decorative art of silk, metals, and

⁴⁶ Gay, C. *Historia física y política de Chile*. In: Medina, J. T. *Los aborígenes de Chile*. Page 109.

⁴⁷ Falkner, T. *Descripción de la Patagonia y de las partes adyacentes de la América Meridional*. Page 43.

⁴⁸ Bayo, C. *Los Césares de la Patagonia. Leyenda áurea del Nuevo Mundo*. Page 142.

⁴⁹ For instance, Professor Roberto Rengifo has specified that the Cauques (or Caucas) of Chile were *white aborígenes, well-formed and bearded* (Rengifo, R. *Los chiles*. Page 34).

⁵⁰ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 12.

⁵¹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 126.

wood, and made statues of gold, silver, bronze, and clay; and that was before the history of Egypt began.

About half of the Uighur Empire was destroyed before Mu submerged, and the other half after Mu submerged.

Professor Kosloff discovered a tomb 50 feet below the surface of Khara-Khota, finding magnificent treasures in it, which he photographed, as he was not allowed to rummage or take anything. The American Weekly Magazine has been kind enough to lend me some of those photographs, two of which I reproduce here (on center pages). I think I am correct in estimating that what appears in these photographs represents a time between 16,000 and 18,000 years ago.

(...)

Kosloff took pictures of several scepters, one of which we presented. It is in a different way than the one held by the hand of the queen, and of a later date, but symbolically expresses the same, finding the ends divided into three parts, which gives the number of the Motherland⁵².

Now, in the Araucanian tradition, the Jesuit Juan Ignacio Molina in his *Compendio de la historia geográfica, natural y civil del Reino de Chile* ("Compendium of the Geographical, Natural and Civil History of the Kingdom of Chile", 1776), consigned the notion that **the Chileans call the first men, from whom they descend, Peñi Epatún, which means, the Epatún brothers, but, except for the name, they do not know anything else about the history of these brothers, their patriarchs. They are also called Glyche, that is, primitive or men of the beginning, and in their congregations they invoke them, together with their divinities, singing aloud: Pom, pum, pum, Mari epunamun, animalhuen, Peñi Epatún, etc.** The first three words are at present of uncertain significance and could be taken for a kind of interjection, if the word used by the Chinese to name the first man created or saved from the waters, does not lead us to suspect that they could have an analogous notion. The Lamas or priests of Tibet also frequently pronounce in their rosaries the three syllables Hom, ha, hum, or Om, Aum, as the inhabitants of Hindustan say, which in a certain way correspond to the above mentioned of the Chileans⁵³.

What was the origin of the *Peñi Epatún*, the "first men" of the Araucanian tradition? What is the reason for their epithet "brothers"? What relationship

⁵² Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Pages 109-110.

Churchward added: **The Uighur was the main colonial empire belonging to Mu at the time of the Biblical «Flood», which destroyed its eastern half.**

Chinese legends say that the Uighurs were at the height of their civilization 17,000 years ago. The date agrees with geological phenomena.

The Uighur Empire stretched its mighty arms from the Pacific Ocean through Central Asia and into eastern Europe from the Caspian Sea. That was before the British Isles were separated from the European mainland.

The southern border of the Uighur Empire ran along those of Cochinchina, Burma, India and Persia, and this happened before the Himalayas and the other great Asian mountains rose.

Its northern border extended into the interior of Siberia, but there is no record indicating how far. Remains of their cities have been found in the southern part of Siberia.

Eventually the Uighurs spread to Europe, around the western and northern shores of the Caspian Sea, as indicated by a very ancient Hindu record; and from here they continued through Central Europe to its western limit, Ireland.

They settled in northern Spain, northern France, and penetrated deep into the Balkan region. The latest archaeological discoveries in Moravia are Uighur remains, and the evidence on which ethnologists have based their theories that man originated from Asia, have been traces left by the Uighurs advancing through Europe (Churchward, J. *Ibid.* Page 108).

⁵³ Medina, J. T. *Los aborígenes de Chile*. Page 35.

would they have with the Naacals? What was the fate of the *Peñi Epatún*?

The association between the Naacals and the Epatún *brothers* is striking because these ancestral “patriarchs” are the basis of the wisdom and knowledge of the Araucanians and that they were later invoked through their *mantras* and sacred songs.



The Chemamüll or “Wooden Men” of the Araucanian tradition. They are, in fact, sculptural representations of the Lituches, that is, of the Peñi Epatún or Epatún “brothers”, the Araucanian patriarchs, civilizing beings that have a clear similarity with the Naacals, the “Sacred Brothers” of the Mu tradition communicated by James Churchward (Museo Chileno de Arte Precolombino / Photography by Rafael Videla Eissmann, 2016).

IV. *The Revered Ancestral Symbol of the Swastika. The “Sun in Motion”*

According to James Churchward the venerated and ancestral emblem of the *Swastika* (卐) corresponds to one of the primordial symbols of Mu. In fact, Churchward has expressed that the *Swastika* arises from the initial cross (+)⁵⁴:

The Swastika, popularly called the “symbol of good luck”, and one of the many symbols of the Four Great Primary Forces, was a favorite symbol among the ancients around the world, and the hearts of mankind today are still attached to it.

(...)

The *avatars* or developments of the symbol of the *Swastika*, have gone through the following stages:

Figure 1. It is the original figure to symbolize the Four Great Primary Forces.

Figure 2. A change has been made, but I cannot say when. The circle symbolizes the Creator, so since the Cross is inside the circle, this makes it imperative to include the Creator when speaking only of the Four Great Forces. So a change was made.

⁵⁴ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 150.

The *Swastika* appears on tablet number 1231 (Page 26), in number 385 of the “Mexican Squads” (Page 137) and in eleven motifs in a group of twenty tablets of crosses (Page 151).

Figure 3. In this figure, the ends of the cross are projected beyond the circle, and then bent at right angles –pointing west– with the Creator symbol in the center. This was not contrary to the requirements, for now one could not speak of the Four Great Forces without mentioning and including the Creator.

Figure 4. In this figure, the symbol of the Creator has been removed, leaving a glyph composed of the symbols of the Four Great Builders, united in such a way that they form a cross called a Swastika, under whose form it has remained until today.

The esoteric or occult meaning of the Swastika. For the priesthood this cross had a different meaning from that communicated to the profane.

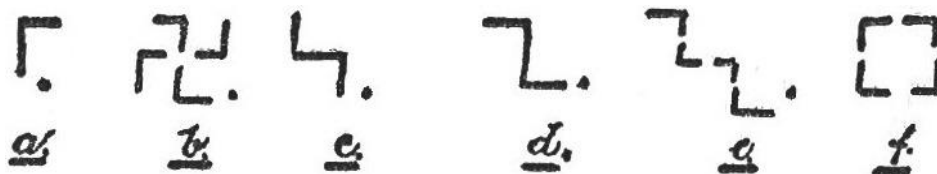
- A. It is the glyph for Builder.
- B. The cross is divided showing the Four Builders.
- C. It is the glyph for Geometer.
- D. It is the glyph for Architect.
- E. It means the Three Steps to the Throne.
- F. It shows the Four Building Forces forming a square.

This not only means the Four Great Builders, but the Four Great Powerful. It is also the original symbol for Earth, which is the quadrilateral.

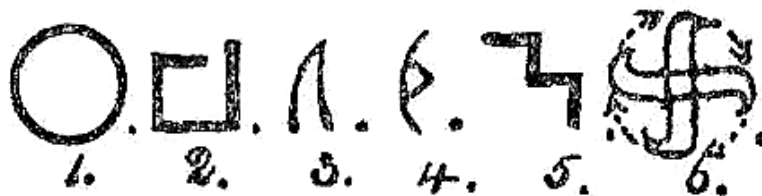
Legend. By mandate of the Creator, the Four Great Primary Forces built the Universe and all that it contains. They –the Four Great Building Elements, the Celestial Architects and Geometers, the Four Great Powerful– built the Earth and formed its Life⁵⁵.



Evolution and meaning of the Swastika (Text and illustration by James Churchward in *The Lost Continent of Mu*).

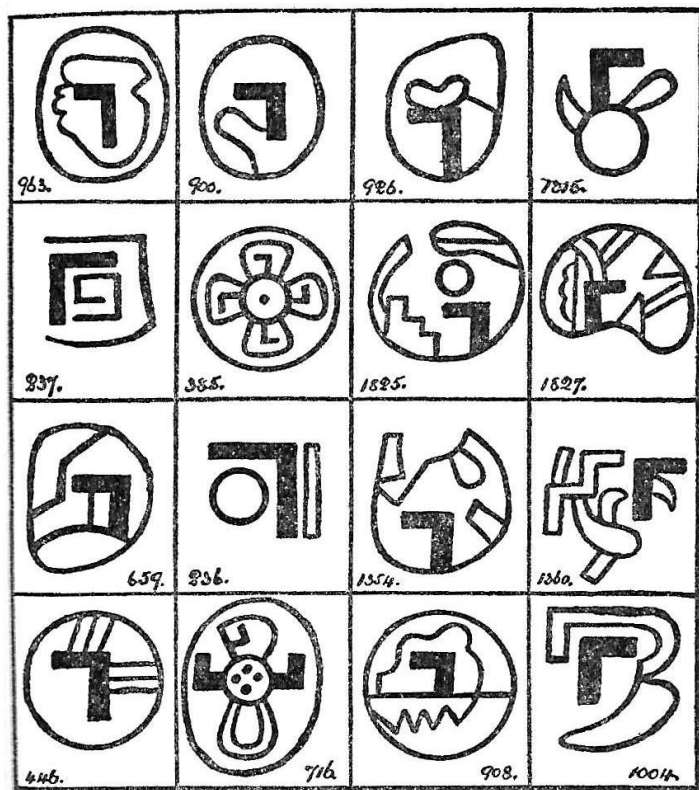
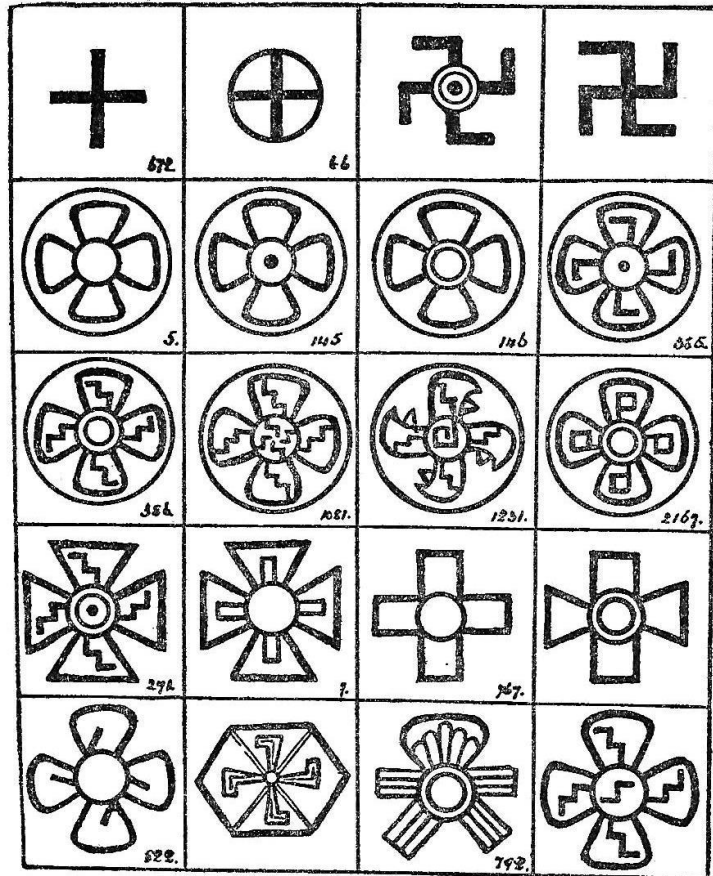


The esoteric or occult meaning of the Swastika (Text and illustration by James Churchward in *The Lost Continent of Mu*).

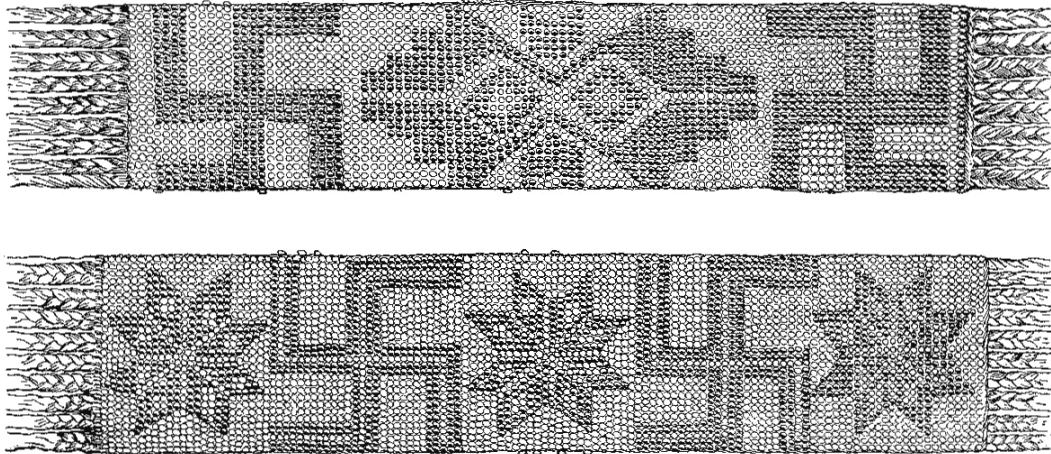


Analysis, decryption and translation of tablet number 1231 (Text and illustration by James Churchward in *The Lost Continent of Mu*).

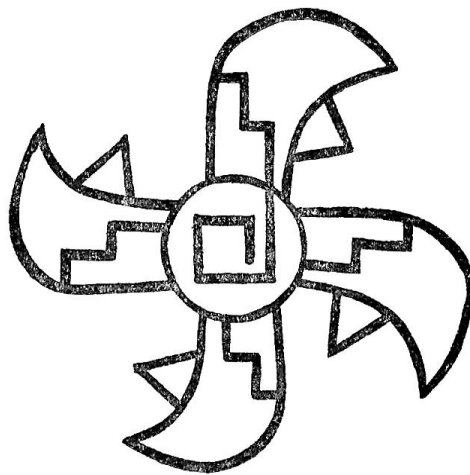
⁵⁵ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Pages 154-156.



Above: Group of twenty tablets of crosses. Bottom: Mexican squares (Texts and illustrations by James Churchward in *The Lost Continent of Mu*).



A ceremonial necklace from the Sac of Kansas, United States of America. The association between the star of Venus –the eight-pointed star– as herald of the appearance of the Sun –the *Swastika* or *Tetraskélion*– is evident.



Naacal-Mexican Tablet of Niven with the symbol of the Sacred Four Forces of the Universe –Tablet Number 1231–.

This remote symbol is found in turn among the Araucanians, especially in the *Kultrín* or timbale of the *Machis* or *shamans*. In this regard, the Mapuche culture teacher Quinturay Raypán stated that the symbol ☸ corresponds to the “Sun in Motion” and that *four suns appear in the Kultrín, because four suns have been seen*.

*Everything has been destroyed with great cataclysms where the earth was turned and even the Sun is lost*⁵⁶.

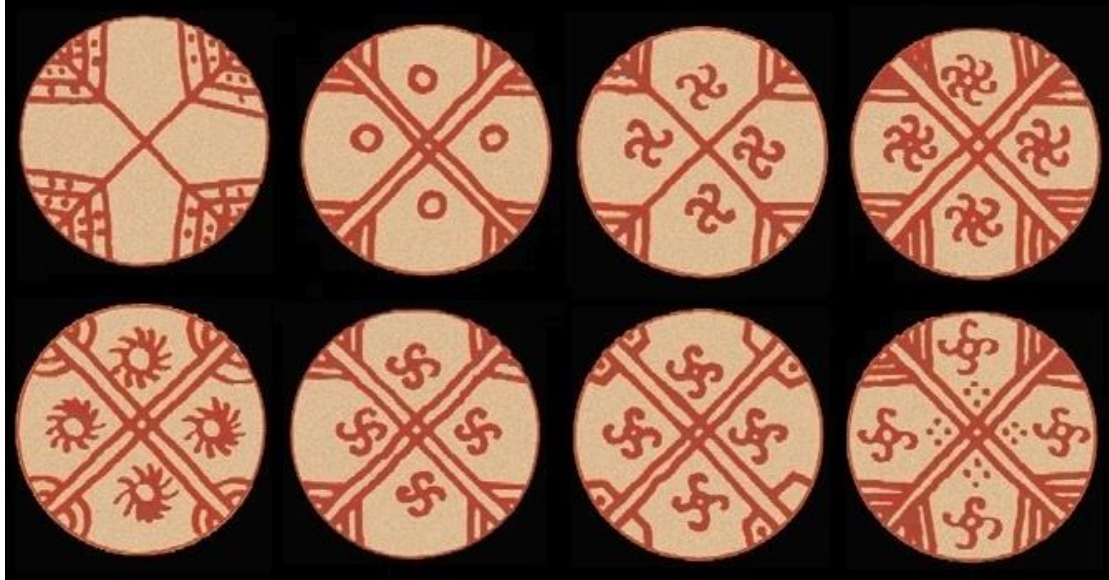
These “suns in motion” are equivalent to the “great eras” of the mythical-historical cosmogony of the Americas, corresponding the central space of the *Kultrín* to the present age, that is, the *Fifth Sun*.

The sacred symbol of the “Sun in Motion” is also discovered in petroglyphic representations and at least in one fascinating geoglyph in northern Chile with the general characteristic of presenting curved lines.

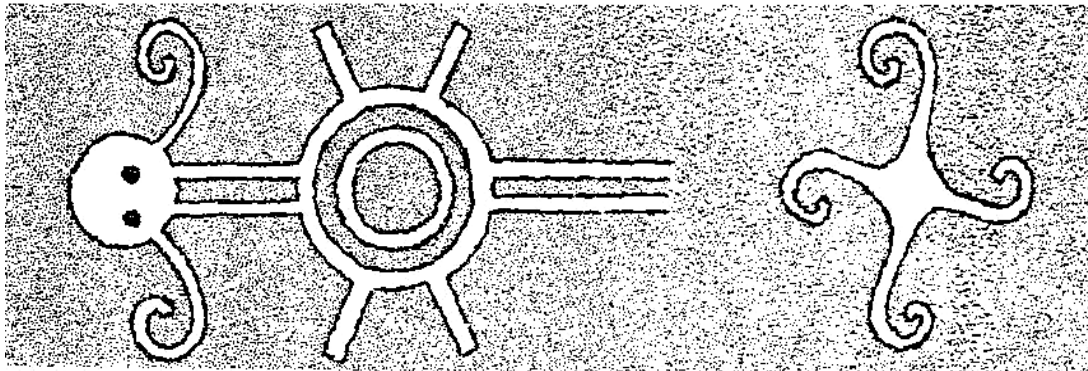
Unlike the knowledge of this polysemantic symbol in other regions of the

⁵⁶ Personal communication with the author. Santiago de Chile, March 1, 2005.

world –such as India, Tibet, Japan, Greece, Germany, the Baltic and Scandinavia– in the Americas it was limited as a direct consequence of the action of Christianity and the Inquisition –the “Extirpation of Idolatries”–, thus preserving the form of the symbol but little knowledge about its origin and primitive meanings⁵⁷.

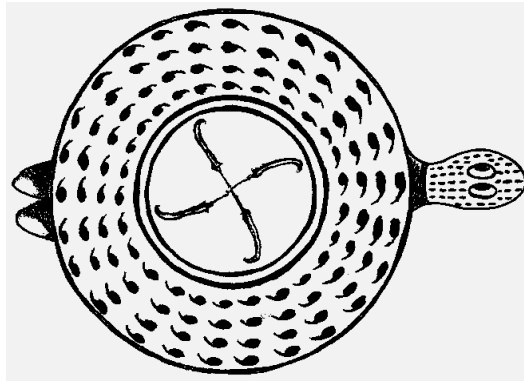


The symbolism of the Kultrün. The Araucanian shamanic timpani has an *archetypal design* similar to that of the *Mandalas* of the Brahmanic, Hindu and Buddhist traditions (Illustrations by José Pérez de Arce in the book *Mapuche. Seeds of Chile*. Museo Chileno de Arte Precolombino / Museo del Oro – Bogotá, Banco de la República de Colombia & Ministerio de Relaciones Exteriores de Chile, Dirección de Asuntos Culturales. Santiago de Chile, 2009).



The extraordinary geoglyphs of Tiliviche, in Huará, Region of Tarapacá, in northern Chile. On the left is a variation of the venerated symbol of the Sun, the «Sauvástica», that is, in the *τετρασκέλιον* (*Tetraskélion*) in a clockwise direction. Note the remarkable similarity with the symbol of the Four Sacred Forces of the Universe –the Naacal-Mexican tablet number 1231–.

⁵⁷ In relation to the origin, diffusion and meanings of this ancient emblem see my book *El Símbolo Sagrado del Sol. La historia milenaria de la swastika y sus representaciones en el planeta* (“The Sacred Symbol of the Sun. The Millennial History of the Swastika and its Representations on the Planet”, 2014).



Left: A round-armed *Tetraskélión* in a set of petroglyphs in Ovalle, in the Region of Coquimbo, in Chile. *Right:* A Diaguíta plate found in the Region of Coquimbo, Chile, with the traditional red and white colors and whose main motif is a rotating cross –similar to that of the *Kultrín*– (Museo Arqueológico de La Serena / Illustration by Rafael Videla Eissmann).

V. *The Scepter or Royal Shield of Mu. The Stone Star of the Araucanians*

Churchward has described the existence of a fundamental symbol in the tradition of the submerged continent. It is the *Royal Shield of Mu* –a “Sun with eight rays”– that is related to the magical-divine nature of the royal lineage of Mu, the “Children of the Sun”⁵⁸. In this regard, Churchward has indicated:

Many scholars of antiquity have highlighted the fact that kings and emperors of those times assumed the title of «Son of the Sun». However, they have completely omitted to give the explanation of such a fact, except that in many examples it is asserted that they pretended to be children of the glowing celestial sphere.

*To find the true reason for the origin of that title, we have to go back to **the first terrestrial kingdom empire: The Empire of the Sun**. This empire was formed in the Motherland of Man, creating a royal emblem or shield for it.*

The Royal Shield of Mu

The Royal Shield of Mu, the Empire of the Sun, was by no means a chance invention, since each line of it had its own particular meaning, as shown by its decipherment and corresponding translation:

A. The shape of the shield is a conventional letter M, one of the letters of the hieratic alphabet of Mu. It was its symbolic letter; Furthermore, this letter was its name, since it was pronounced Mu and it was written Moo in the language of Mu.

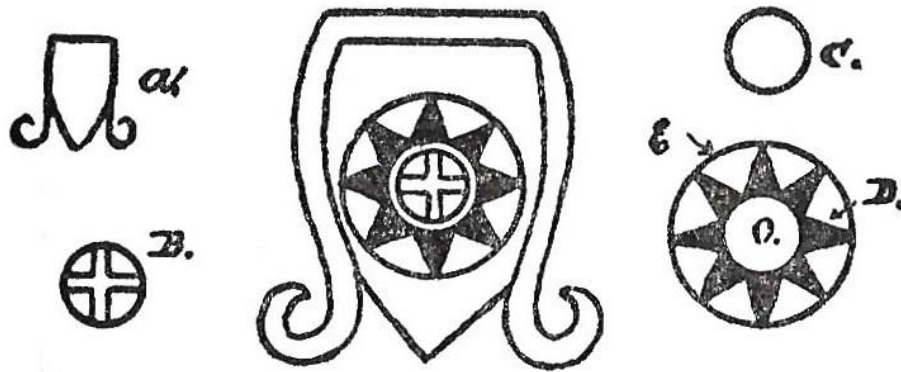
B. This hieroglyph is the central figure on the shield and means U-luumil, which translated is “the Empire of”.

*C. The circle enclosing the glyph is an image of the Sun, so this compound glyph reads «**The Empire of the Sun**». Then prefixes the shield, and the complete phrase is: «**Mu, the Empire of the Sun**».*

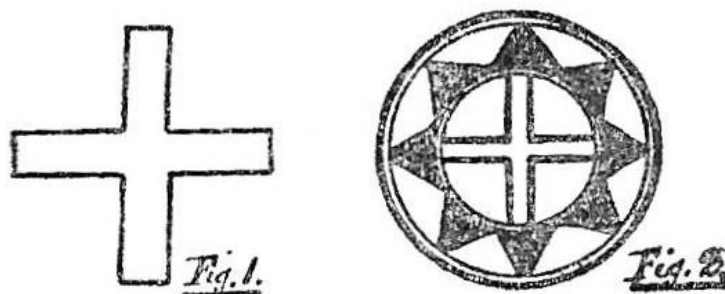
⁵⁸ Referring to the symbol of the Sun, Churchward explained that *the circle was one of the three symbols first used in the religious teachings of man. It was considered the most sacred of all symbols. It was an image of the Sun, called Ra, and the monotheistic or collective symbol of all the attributes of the Divinity. The Sun, like Ra, was considered only as a symbol, and in no way the Divinity itself. The Divinity was worshiped, and the symbol used solely to represent it* (Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 127).

D. *The Sun has eight rays, symbolizing the eight cardinal points, thus expressing that the entire Earth was dominated by it.*

E. *The circle containing the rays is a symbol of the Universe. This Universe applies to man –the Universe of man, the Earth–. It is thus shown again that its rays, its influence, fall on all Humanity.*



The royal coat of arms of Mu and its key (Text and illustration by James Churchward in *The Lost Continent of Mu*).



The Greek cross and the blazon of Mu (Text and illustration by James Churchward in *The Lost Continent of Mu*).

Thus, the Royal Shield of Mu tells us that all Humanity on Earth was under its rule. Mu ruled the entire Earth, and this is confirmed by the Códice Cortesiano, where Mu is referred to as The Ruling Power⁵⁹.

In this way, Churchward has evidenced the existence of this symbol of Mu, the Empire of the Sun⁶⁰, through the ethnographic record of the “fan” of Princess Arawali⁶¹ from the Arorai island of the Gilbert archipelago, in Kiribati, and also present in a “design” of the Kootenay of British Columbia, in Canada: (...) *the Royal Shield of Mu, the Empire of the Sun (a Sun with eight rays).*

The particular design presented here was found on the dress of a Kootenay Indian woman from British Columbia. The hem of another Kootenay Indian’s dress was made up of a continuation of one of the symbols of “Submerged Mu” symbols. The garment with the symbol of the Sun was black, the Sun a pale yellow, the tips of the rays a pale indigo-blue, and the space between the Sun and the ends of its rays a pale pinkish red.

⁵⁹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 111.

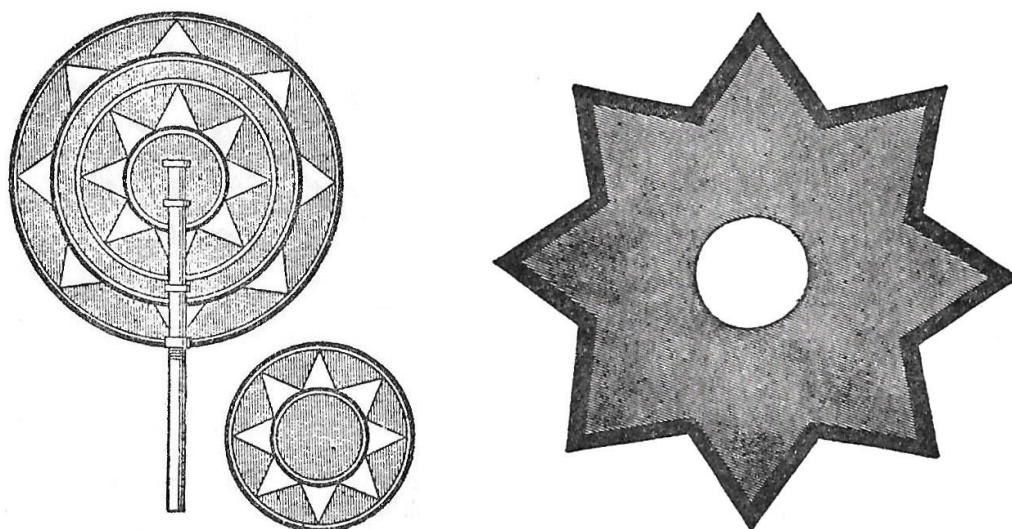
⁶⁰ Churchward refers to Mu as the Empire of the Sun on pages 40, 96 and 105.

⁶¹ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 55.

Also, on page 56 Churchward describes Arawali holding in her hand a fan whose ornamentation is the Royal Shield of Mu, the Empire of the Sun.

Among the Indians of the northwestern area of North America are the now famous totem poles, whose original meaning I give later.

In previous pages I have shown a reproduction of the Royal Shield of Mu painted on the fan of one of the savages of the Gilbert Islands, 7000 miles from British Columbia. I have also made reference to the totem poles of the Maori of New Zealand, 12,000 miles of Kootenay Indians⁶².



Left: The “fan” carried by Princess Arawali from Arorai Island in the Gilbert Archipelago, Kiribati. Right: The symbol of the Sun with eight rays –the Royal Shield of Mu– on the dress of a Kootenay woman from British Columbia, Canada.

This symbol is also found in various fields of the Araucanians: In petroglyphs, textiles, ceramics and very significantly, in funerary totems and in an extraordinary lithic piece in which the fight between the sea serpent KaiKai and the mountain serpent ThrengThreng has been represented, a mythical-symbolic figuration of the *Tripalafquen* or Great Flood, of which only just some individuals survived and who later became in the new *Sun* or age –that is, in the post-flood period– in the preservers and communicators of wisdom and ancestral knowledge⁶³.

In conclusion, the *Royal Shield of Mu* is a symbol that is widely spread throughout the American continent, being related to the sacred tradition of the *White Gods* and the worship of Venus –the *Morning Star* and the *Evening Star*– and as such, the announcing star of the light and the Sun.

⁶² Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Pages 104-105.

⁶³ The *Legend of the Suns* preserved in the *Códice Vaticano Latino 3738* shows a similar conception:

*First Sun, Matlactli Atl: It lasted 4008 years. Those who lived then ate water corn called Atzizintli. In this age called Tzontliiztac, “White Head or Hair”, lived the Tzocuiliceque giants. The Sun was destroyed by water in the sign Matlactli Atl “10 Water”. It was called Apachiohualiztli, “Flood”, “Deluge”, [this is,] art or permanent rain spell. The men were transformed in fish. Some say that a couple was saved, Nene and Tata, who were protected in an Ahuehuatl “old tree that lives next to the water”; and others comment that there were seven couples who hid in a cave from which they came out when the Flood was over and the waters receded. They repopulated the Earth, and were worshiped as gods in their nations. The goddess who presided over this era was Chalchiutlicue, “the one with the Jade Skirt” (Fernández, A. *Dioses prehispánicos de México*. Pages 21-22).*



*The Royal Shield of Mu and its manifestations in the Chili Mapu. Left: An Araucanian lithic symbol –figuration of the astral emblem of Venus (*)– with the evocation of the fight between ThrengThreng and KaiKai –the serpent of the mountains and of the waters, respectively–, a reminiscent of the *Tripalafquen* or Great Deluge –¿the destruction of Mu?– discovered in southern Chile (Collection of the Museo Chileno de Arte Precolombino / Photography by Rafael Videla Eissmann, 2017). Right: An Araucanian *Clava*. It is an emblem of power that belongs to the *Toki* or warrior chief. Notice in its center the Venusian emblem that would correspond according to James Churchward to the *Royal Shield of Mu*.*



Left: The star of Venus in a petroglyph in the Atacama Desert in northern Chile. Center: A petroglyph in the Aroma ravine, in the Region of Tarapacá, in northern Chile. Right: A petroglyph with a variant of the same emblem, on La Silla Hill, in the Region of Coquimbo, Chile.



Left: A bichromatic vessel from the Aconcagua culture of central Chile, with an eight-pointed star with irradiations (Museo Arqueológico de Los Andes). Center: A set of numerous eight-pointed stars in an Inca vessel from Cuzco, Peru. Right: An eight-pointed Inca lithic vessel (Museo Inka del Cuzco).

This octagonal symbol is seen in various petroglyphic representations, textiles, pottery motifs, and crowning staffs or scepters of *gods* as an eight-pointed stone star. This emblem has been known as *Saturri* and *Topayauri* or *Scepter of Tupa* –Tuapaca, Tarapacá, Huirajocha Tauapácac, the Supreme Viracocha– and that it became during the Incan in the *Sunturpaucar* scepter.

The widespread diffusion of the venerated symbol * and its association with the Solar-Venusian lineage in America is related to the vision of James Churchward on the *Children of the Sun* and the *Royal Shield of Mu* with the specification in the American context of being the emblem of the double star of Venus.



Left: A *Saturri* of the Andean tradition in a petroglyphic group in Incahuasi, Region of Antofagasta –in the Diaguita-Molle cultural area– (Illustration in the book of F. L. Cornely, *Cultura diaguita chilena y cultura de El Molle* published in 1954). Center: The *Royal Shield of Mu* in a Mixtec codex. Right: A basket of Hopi origin, in the present United States of America, with a symbol that evokes the *Royal Emblem of Mu*.



The second Inga, Cincheroca, the third, Lloque Yupanqui, and the eleventh, Guaina Capac, respectively, carrying the *Sunturpaucar* or staff with the emblem of the star of Venus, the *stone star*. Illustrations in *El Primer Nueva Corónica y Buen Gobierno* (“The First New Chronicle and Good Government”, 1583-1615) by Felipe Guamán Poma de Ayala.



A fragment of a Mayan stela (Late Classic of the Mesoamerican Area) that shows a Sun warrior carrying a *Xonecuilli* or spear-staff, with the stylized Venusian symbol (Collection of the Museo Chileno de Arte Precolombino / Photography by Rafael Videla Eissmann, 2017).

The association of Venus with the Sun is intrinsic. Revealingly, it is recorded in the third part of the sacred book of the Quichés, the *Popol Vuh*:

*There they met to wait for dawn
and to observe **the apparition of the star that arrives first
in front of the Sun**, when it is about to dawn.
“From there we come, but we have separated”,
they said to each other.*

Hence the Solar-Venusian nature profusely displayed by the civilizing lineages of America. They are the “Children of the Sun” known since the most remote antiquity.

Churchward has warned his ignorance about the date of the founding of the Solar Empire of Mu: ***It is unknown when the Empire of the Sun was founded. Of other empires and kingdoms that were under its sovereignty, vestiges are known that go back more than 35,000 years, so that its beginning must reach a greater date. It could have been only a thousand years, as well as tens of thousands of years. There is nothing in the form of ancient record, writing, or tradition that has ever been discovered that could give us a slight hint on this point. But the initial date of the Empire of the Sun is very old and undoubtedly more than 35,000 years old.***

Apparently, when the different colonies of the Motherland became large and capable enough to govern themselves, they became empires or kingdoms, but under the control of the Motherland, so that the whole world constituted one great family under one direction.

*When a colony was converted into a kingdom or empire, the first king was a component of the royal family of the Motherland, or possibly, in some cases, someone appointed by the Ra Mu. In which case, the new king assumed the title of **Son of the Sun**, that is, according to the above, **Son of the Solar Dynasty of the Solar Empire, or Son of the Empire of the Sun**⁶⁴.*

⁶⁴ Churchward, J. *El Continente Perdido de Mu, la Patria del Hombre*. Page 114.

Final Considerations

The present study has been based solely on themes presented by James Churchward in his initial work, *The Lost Continent of Mu, the Motherland of Men*.

At least five fields are found that show analogies between the cultural tradition of Mu and that of the Araucanians of the *Chili Mapu*: The knowledge of a Great Catastrophe that devastated the ancestral land and of which there were survivors; the presence of a civilizing group –the Naacals and the *Peñi Epatún*, respectively–; the existence of a white population (dolichocephalic); the knowledge of the *Swastika* or “Sun in Motion” and the symbol of the *Royal Shield of Mu* or Venusian-Solar emblem of the Antupainko or *Children of the Sun*.

That is, from a general field such as the diluvial *Mythos* to a specific one such as sacred symbols, the anthropological and archaeological elements adduced by Churchward about Mu and its civilization, find an echo in the primordial tradition of the Araucanians, rejecting then the “chance” or “coincidence” as these correspond to the fundamental and the very own bases of both cultural nuclei⁶⁵.

The importance must be recognized, even more, in the fact that Churchward would not have known the Araucanian culture, which has as well other components that relate it to Polynesian traditions, such as the Araucanian hen (*Gallus gallus*) divided into *Kollonkas* and *Ketros* and with pre-Hispanic antecedents as shown by the studies carried out in the archaeological site of El Arenal, in the Arauco Peninsula, Region of BíoBío, in southern Chile⁶⁶, which implies the presence of pre-Columbian Polynesian elements on the southern coast of the country⁶⁷ which would also be reinforced by the presence of symbolic elements such as the Chilean *Toki* mace-emblem and which has an extraordinary namesake in Polynesia⁶⁸.

⁶⁵ Certainly, it will be argued that these fields belong to the archetypal nature and hence that they are “universal” from the perspective of the primitive *psyché*. However, beyond geographical and chronological determination –that is, where and when– all these fields *arose and developed in organic communities* that preserved and projected their knowledge and importance in space and time, consequently becoming fundamental elements of the *traditio*.

⁶⁶ See Góngora J., Rawlence, N. J., Mobegi, V. A. & others, *Indo-European and Asian origins for Chilean and Pacific chickens revealed by mtDNA* (2008).

⁶⁷ See the articles by José Miguel Ramírez, *Transpacific Contacts: The Mapuche Connection* (1990/91), *Contactos transpacificos: Un acercamiento al problema de los supuestos rasgos polinésicos en la cultura mapuche* (“Transpacific Contacts: An Approach to the Problem of Supposed Polynesian Traits in Mapuche Culture”, 1992), the conference by José Miguel Ramírez Aliaga, *The Polynesia-Mapuche Transpacific Contact* (2007) and the article by Elizabeth Matisoo-Smith and José Miguel Ramírez, *Human Skeletal Evidence of Polynesian Presence in South America? Metric Analyzes of Six Crania from Mocha Island, Chile* (2010) which are mainly based on the study of bone remains discovered on Mocha Island with the characteristic pentagonal Polynesian cranial shape. By the way, these studies have a precedent in the work of Arturo Fontecilla Larraín, *Una maza polinésica hallada entre los araucanos* (“A Polynesian Mace Found Among the Araucanians”, 1934).

⁶⁸ In chapter V, entitled *Three Skulls From the Island of La Mocha* from the study *La isla de La Mocha. Estudios monográficos* (“Island of La Mocha. Monographic studies”, 1903), L. Vergara F. has concluded that the skulls discovered on the island and later studied are Polynesian (Page 9, 20, 21, 22). In this way, he anticipated the proposals of researchers such as José Miguel Ramírez and Elizabeth Matisoo-Smith –among others– about the trans-Pacific connection. In this regard, Vergara has pointed out: *Such are the most important qualities of these skulls. From them we can deduce two anthropological facts: 1°. The uniformity of the ethnic type, to the point of ensuring that this variety has not been excessively mixed, thus remaining free from foreign influences for many centuries and preserving primitive customs without altering them; 2°. That we are in the presence of a different race from*

This is also the case with a characteristic meal of the Chilóe Archipelago: The *Curanto*, a meal that uses hot stones buried in a hole which is covered with *Nalca* or *Pangue* leaves (*Gunnera tinctoria*). Its components are shellfish, crustaceans and potatoes. However, similar preparations are found in Polynesia such as the *Hāngi* of New Zealand, the *Kalua* in Hawaii and the *Umu pae* of Rapa Nui, differing though in their components.

Additionally, in the mythical-historical field, the Mocha Island⁶⁹, in front of Arauco, in the south of Chile, also presents a fundamental ground because it shelters the tradition of the *Trempulcahue* (*Trempülkalwe*), supernatural entities sometimes figuratively like four “whales” that transfer the souls or *Püllü* of the dead to the *Ngül Chenmaywe* or “Place for the Gathering of Men” from where the journey begins to the distant “Region of the West” where they become spirit or *Alhue*⁷⁰.

The dead, as in the Hellenic tradition of *Χάρων* –*Khárôn* or *Charon*–, the *Rafter of Souls*, must carry *Llancas* –these were some type of lithic disc used as a ‘mean of value’– to pay for transport services.

What is that distant “Region of the West” of the Moche-Araucanian tradition? Is it a remote evocation of the Primordial Homeland of Mu, the lost continent in the depths of the Pacific Ocean?

The association is very significant.

The five fields addressed correspond to a base of initial studies from which the existence of an immemorial age has to be glimpsed in which a marvelous civilization arose that projected its wisdom, its knowledge and its symbols on a planetary scale and that today constitutes the practically inaudible sound of the most remote history: *The myth of Mu*.

Rafael Videla Eissmann
January 3, 2021

the Araucanian, although this one was 40 km, more or less, from the island.

(...)

Whoever investigates carefully and without theoretical prejudices the place from where these men have come, based on the wonderful and surprising measurements of the skull that from time to time illuminate the dark mysteries of anthropological ethnography, will easily be convinced that **their cradle has been in the Polynesian islands** (Reiche, C. *La isla de La Mocha. Estudios monográficos*. Pages 21-22). (The highlights are our ~ *Author’s Note*).

⁶⁹ What is the etymological meaning of Mocha? *Cha* is a variant of *Che*, that is, “men” in Chilidugu, the language of the Araucanians. Could it then be Mocha-Moche, the “Island of the Men of Mu” (*Moo*)?

⁷⁰ About this mythical tradition, Carlos Reiche wrote: *In the mythology of the Indians, La Mocha was the future abode of souls, and therefore surrounded by fantastic beliefs.*

(...)

Of the tribes of the Indians, some fixed the dwelling of the afterlife on the other side of the snowy mountain range, the others more beyond the western sea; and this last belief was condensed into two forms not always clearly separated: La Mocha was either the jetty to undertake the overseas journey, or it was already the definitive whereabouts of the souls (Reiche, C. *La isla de La Mocha. Estudios monográficos*. Page 12). (The highlights are our ~ *Author’s Note*).

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