

White Bearded G-d

(Most likely a Maha Siddha)

A. The World-Wide Flood or Deluge

1. In widespread areas of Polynesia are references to a man-destroying flood.
2. It occurred in the earliest period of human existence.
3. In each case, the principal god was the cause of the flood, and in many cases, the reason was man's disobedience to God.
4. In most cases, there were a few survivors who stayed in various forms of a vessel on the water.
5. A similarity between the versions of the Polynesians and those of the Hebrews and the Chaldeans has been noted by writers and missionaries.
6. The tradition of the deluge exists with the inhabitants of Central and South America and agrees with the stories of the Polynesians.
7. The deluge story seems to be more important to the people of the Andean area than to those of Polynesia.
8. The Incas of Peru said that it rained for sixty days and nights and that all created things were drowned.
9. In the Americas, the stories stated that a few people survived to leave descendants for a future age.

B. The White, Bearded G-d

(1) Quetzalcoatl (Aztecs of Mexico)

1. He was a teacher of the arts, the wise law-giver, the virtuous prince, the master builder, and the merciful judge.
2. He was a white man with long, dark hair and a flowing beard and was clothed in a strange dress.
3. He, along with his helpers, made roads, humanized the people, and civilized them, then disappeared.
4. He forbade the sacrifice of either human beings or the lower animals.
5. He forbade wars, fighting, robbery, and all forms of violence.
6. He came from the east and returned to the east, stating that he and others like him would some day return from that direction.

(2) Itzamna Canil (Mayas of the Yucatan Peninsula of Mexico)

7. He appeared in the myths of the early period of Yucatan.
8. He was the guide, instructor, and civilizer of the people.
9. He invented the letters with which the Mayas wrote their books.
10. He devised their calendar.
11. He was regarded as ruler, priest, and teacher.
12. He was occasionally remembered as being bearded.

C. Kukulcan (Mayas of the Yucatan Peninsula of Mexico)

1. He probably appeared at a later date than Itzamna.
2. He was one of four brothers, three of whom having died or departed.
3. He instructed the people in the arts of peace and had various structures built at Chichen Itza.
4. Under his rule, the nation enjoyed peace and prosperity.
5. He had a flowing beard and wore a robe.
6. He had twenty bearded followers.
7. His teachings and activities concur with those of Quetzalcoatl.
8. He left Yucatan toward the west.

C. Votan (Tzendals of Tabasco and Chiapas of Mexico)

- i. He came from the east.
- ii. God sent him to divide the races, assign them where to live, and give each its own language.
- iii. He taught the Tzendals how to cultivate maize and cotton.
- iv. He invented the hieroglyphic signs.
- v. He wrote his own history in them.
- vi. He gave the people civil laws for their government.
- vii. He showed them the proper ceremonies for religious worship.
- viii. He invented their calendar.
- ix. He had attendants who wore flowing robes.
- x. Four times he returned to his former home.
- xi. The last time that he left, he entered a cave, through which he went to the root of heaven.

D. Condoy (Zoques of the Southern Coast of Mexico)

- i. Very little is known of the myths of these people, but they do contain stories about a beneficent culture-god.
- ii. Their Supreme God came from a cave in a high mountain.
- iii. His purpose in coming was to govern and to direct his people.
- iv. He did not die, but he and his servants, laden with gold, returned to the cave to reappear in another part of the world.

E. Curicaberis (Tarascos of Michoacan of Mexico)

- i. He was also known as Surites.
- ii. He brought the people out of barbarism.
- iii. He devised their calendar, which was virtually the same as that of the Aztecs and the Mayas.
- iv. He decided on the form of government.
- v. He gave his instructions in the town of Cromuscuaro, always at sunrise.
- vi. A feast which he appointed to be celebrated in his honor was Zitacuarencuaro, meaning the resurrection from death.
- vii. He predicted that white men would arrive in this country.
- viii. He would return at a future date.

F. Gucumatz (Quiches of Guatemala)

- i. He was also known as Xbalanque.
- ii. Local archaeology shows that Xbalanque (or Gucumatz) was bearded, but this point does not appear in the myths.
- iii. He passed through their territory more than once.
- iv. He went into the Underworld where he fought against powerful enemies for the Kiches.
- v. After his return from the Underworld, he, like others of the culture-gods, was not well-treated by the people.
- vi. As a result, he left them forever, so that he could look for a nobler people.

G. Bochica (Muyscas or Chibchas of Colombia)

- i. He was also known as Nemterquetaba, Xue, Chimizapaqua, Zuhe, and Sua.
- ii. He came suddenly from the east.
- iii. He was a white man with a long beard.
- iv. He was dressed in a long, flowing robe.
- v. He taught the people how to build and to sow.
- vi. He formed them into communities, settled their government, and taught them to observe just laws.
- vii. He went among the nations, speaking to the people in their own dialects.

- viii. From the top of a certain hill, he addressed the people, who gathered around the base.
- ix. He ruled with equity for many years.
- x. When he left, some said that he returned to the east, while others said that he rose up to heaven.

H. Zume (Tupi-Guarani of the Regions East of the Andes)

- i. He was also known as Tamu, Tume, and Pay Zume.
- ii. He was a venerable and benevolent old man who taught the arts of life.
- iii. He taught the people hunting and agriculture, particularly the cultivation of the manioc plant.
- iv. He would stand on a certain high rock and give them his instructions and laws.
- v. Some said that after a time he left them, going back over the ocean.
- vi. Some said that he was driven away by the people, who grew tired of his advice.

I. Viracocha (Incas of Peru and Bolivia)

- i. His name was Con Ticci Viracocha Pachayachachic, meaning God, Maker of the World.
- ii. He was also known as Ticciviracocha, Tuapaca, and Arunaua.
- iii. Another name associated with Viracocha was Zapala, meaning The Only One.
- iv. He was white and bearded and dressed in flowing robes.
- v. He walked solemnly and carried in his hands something that looked like a book.
- vi. Long before his appearance, he had created heaven and earth and all creatures, including man.
- vii. He worked miracles and instructed the people.
- viii. He showed great power, making fountains in solid rocks and turning hills into plains and plains into hills.
- ix. He gave rules by which the people were to live.
- x. He told them to be good to each other, showing love and charity, and not to harm anyone.
- xi. He told the people that others would come, saying that they were Viracocha, the Creator, but they were not to believe them.
- xii. He would send his messengers later to protect and to teach them.
- xiii. He and his servants walked over the water of the sea without sinking.
- xiv. When he left, he went to the north, never to be seen again.

J. Ioskeha (Iroquois of the Eastern United States)

- i. He was born of a virgin.
- ii. His brother, Tawiscara, had an evil nature and was in opposition to him.
- iii. Tawiscara became ruler of the spirits of the dead.
- iv. Ioskeha devoted himself to the welfare of the people, instructing and assisting them.
- v. The home of Ioskeha was in the east.
- vi. He appeared in 1640 in the form of a beautiful youth to the Hurons at the time of a smallpox epidemic.
- vii. He told them that the French wrongly called him Jesus, because they did not know him.
- viii. He told them that the cause of the disease was the presence of the black-robed missionaries.
- ix. The remedy was to drive out these strangers, drink a certain water of which he would tell them, and to hold an all-night festival in his honor.

K. Michabo (Algonkians of Eastern Canada and the United States)

- i. He was the God of light and day and of the winds and the rains.
- ii. He came to the people from a distance.
- iii. He was a venerable and eloquent man.
- iv. He wore a long beard.
- v. He was the creator, instructor, and teacher of mankind.
- vi. He showed the people what plants to use for food and for medicine.

- vii. He gave them fire.
- viii. He taught them the sacred rites.
- ix. He did not die, but left by ascending into the sky.

L. Kané (Kwakiutl of Vancouver Island of Western Canada)

- i. His name was Kané, Kane, or Kani, with the respective epithets of a-ke-luh, a-kwe, and ke-laq, or kelak among the Kwakiutl, Nawitsee, and neighboring tribes.
- ii. He came to the Kwakiutl tribes by land on foot, arriving near the northwest tip of the island.
- iii. He performed wonderful and supernatural things as he walked through the country.
- iv. Kan-é-a-ke-luh, the culture-hero and chief deity, left the area, going far away and disappearing from the people.
- v. They supposed that he was represented by the sun.
- vi. Some people believed that, when he finished his work, he married a woman of the sea and was taken over the ocean and never seen again.
- vii. The Kwakiutl traced their ancestry from Kané's brother.

M. Kane (Hawaii)

- i. The culture-hero of the early Hawaiians closely resembled that of the Kwakiutl of Vancouver Island.
- ii. He was also the human personification of the sun.
- iii. The Hawaiians traced their ancestry from Kane.
- iv. Kane appeared to the Maoris of New Zealand as Tane.

N. Conclusion:

- i. All persons mentioned in the myths were white, bearded, and covered with long robes.
- ii. They appeared suddenly and mysteriously and disappeared in a supernatural way.
- iii. The people claimed that they did not create their cultural standards, rather benevolent foreigners as described above taught them.
- iv. The strangers were supernatural wanderers and messengers of the sun.
- v. Each taught the useful arts, gave them food plants, initiated their religious rites, and set up their social laws.
- vi. Each was identified with the supreme deity and the creator of the world.
- vii. Each was a twin or one of four brothers at birth and was born of a virgin.
- viii. Each came in conflict with his brother.
- ix. The hero-god, who was the better one, always won in the end.
- x. He came from the east in the form of a man.
- xi. He still lives there, awaiting the appointed time for his return.
- xii. Each would return at some time, thereby not deserting the people.
- xiii. There is evidence that these stories were in existence long before the coming of the white man.
- xiv. In a world wholly separated from that which it is customary to call the Old World, the religious evolution of man took place precisely in the same manner as in those surroundings which produced the civilization of Western Europe.

O. Encyclopedic Information

Racially, the American Indians are now regarded as Mongoloid. They are believed to have penetrated into America from Asia by way of the Bering Strait about 10,000 years ago at the end of the Ice Age, when sea levels were at least 200 feet lower than now. In Central America and the highlands of South America, the Spaniards found highly civilized Indian communities.

However, in many parts of the Americas, they had a primitive way of life. The total population at the time was probably 45,000,000. Of the 500,000 left in North America, most are on reservations. South America still has 18,000,000 pure Indians in the Andean uplands and the rain forests of the Amazon Basin. There has been much intermarrying with European settlers in many Latin American countries. *(These statistics are valid only for the time when they were published in 1967.)*

<http://www.innvista.com/culture/religion/deities/legends.htm>