

CHAPTER VII

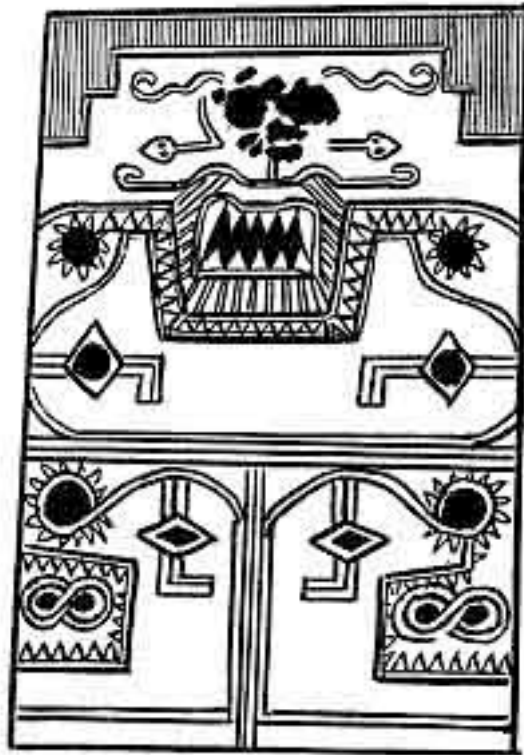
SACRED SYMBOLS CONNECTING NORTH AMERICA TO MU

SLABS FROM PATAMBO.--These two slabs were found by William Niven in an ancient grave on the banks of the river Rio del Oro in the state of Guerrero, Mexico. They are not the work of a very ancient civilization like those of Chimalpa, Remedios et cetera. This civilization occupied Mexico *less* than 12,000 years ago as is shown by the inscription on one of the tablets, "returned to the region of darkness" which was *submerged* Mu.

Their actual age I cannot estimate. Each slab has a top and bottom division. The divisions are formed by a carved line running horizontally across the face of the slab near its center. The central figure in each of the top divisions is a conventional, symbolical head of Quetzalcoatl the bearded or feathered serpent, the symbolic serpent of the Creator in one part of Mu, and corresponds with Naga or Narayana the seven-headed serpent of Oriental countries.

The ancient peoples of North America had various names for their Serpent of Creation. The Quiches, called it Gucumatz, the serpent covered with feathers.

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Sculptured Slab A.

*Found by William Niven in a grave at Rio del Oro near Placeres del Oro, state of Guerrero, Mexico.
Size--28 inches long, 18 inches wide and 2 inches thick.*

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The Mayas called it *Ac le Chapat*, the plumed or feathered serpent. The Quetzals, the first of men who trod the soil of America called it *Quetzalcoatl*, the bearded serpent.

The Pueblo Indians of Arizona and New Mexico, even at the present time, call it *Quetzalcoatl*, the bearded serpent, thus showing that many thousands of years ago there was an intimate religious connection between the Pueblo Indians and this past civilization which dwelt in the valley of Rio del Oro, Mexico. An interesting question arises. Were they intimately connected by blood? Or were they even the same people? The Quetzals, the first people to arrive in America, took their name from this serpent in the Motherland just as the Oriental Nagas took their name from *Naga*, their serpent of creation.

These two slabs have far reaching significance. They are filled with hieratic letters from the alphabet of Mu. I can find nothing on these slabs to even intimate by what name these people were known.

Slab A. Upper Division. The central figure of the upper division of this slab consists of portions of the head of a symbolical serpent called *Quetzalcoatl*, the bearded, also the feathered serpent. A very important detail in the head are the eyes. This part of the carving is too mutilated to make anything out of it. The *beard* of the serpent is prominent and intact; this alone is sufficient to say to what serpent it belongs.

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The mouth is an oblong square in the form of the hieratic letter M.

Evidently the nose and eyebrows are formed by a pair of serpents in the act of gliding away, leaving for some reason.

The head is resting on the hieratic letter U, the symbol of an abyss, deep down, et cetera.

The ends of the U are bent outwards ending with the symbol of the sun as *Kin*, not Ra, thus showing that it is the earth referred to and not heaven. The bottom part of this division assumes the form of an urn, symbolizing the body of the earth. The U opening at the top symbolizes the abyss. Within this urn are two glyphs, squares pointing downward with the symbol, "lost light," engraved upon them (literal translation-- The light has gone forth from the day).

Slab A. Lower Division. This division symbolizes a grave where the body is lying in rest and darkness as shown by the pointer glyphs. In the upper division the pointer indicated downward, the direction taken by the body. Here the pointer is changed to horizontal.

The design of this lower division is the two halves of a head placed back to back with each other. The eyes are again formed of the sun as *Kin*, the celestial orb, again telling us that this tableau refers to the earth, not to heaven.

Beneath the eyes are two conventional mouths in the form of the hieratic letter M. This form of M was used both by the Mayas and Egyptians.

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Within these mouths is another hieratic letter, the letter N, which was the alphabetical symbol of the Serpent of Creation. This symbol is universal throughout the ancient world.

The American Serpent of Creation is adorned with either feathers or a beard, the Oriental with seven heads, but in all cases, wherever found, an adorned serpent is the symbol of the Creator and Creation and among all ancient peoples the hieratic letter N was its alphabetical symbol. Thus we find here in America, the same symbol used as in the Orient.

Slab A. The Legend. Quetzalcoatl, the Creator, the Bearded Serpent called him, and his soul passed on to the region of darkness (submerged Mu) there to await the call from the great serpent for re-incarnation.

Slab. B. Slab B, like Slab A, has two divisions, an upper and a lower. These two slabs are so intimately connected that they may be looked upon as belonging to the same legend--Life and Death. Slab A symbolized Death and B, Life.

Upper Division. The central figure in this tableau is also the conventional head of the Bearded Serpent, Quetzalcoatl. In this drawing the action of the two serpents forming the nose and eyebrows differ from that in Slab A. Instead of gliding away, they are here shown with their heads bent towards the eyes. The double tongue of the serpents is curving around the eye, not striking it. Their tongues form the symbol for speech, so they are giving a command.

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Sculptured Slab B.

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Above and surrounding the head is the hieratic diphthong letter, Dz, a glyph with three steps, which symbolizes the three steps to the throne.

In the right hand lower corner of the slab the margin forms another Dz with the addition Am. It now reads Dzam, translated--He who sits upon the throne. At the foot of the throne is the monotheistic symbol of the Creator. Consequently, it is He, the Creator, who sits upon the throne.

The head, as in Slab A, rests over an urn having also an opening at the top in the form of U. This urn has an ornamental border composed of a string or succession of the hieratic letter N. This appears to me to form a strong adjective. Within the body of the urn which symbolizes the body of the earth are two glyphs, symbolizing darkness, i. e. the region of darkness, submerged Mu.

Lower Division. In the lower division of Slab B we find the exact opposite of Slab A. Here we find the two halves of the head brought together again and joined with opened, light-seeing eyes. This symbolizes the soul and body being joined together again, the re-incarnation. This face is twice repeated, the second forming the adjective to the accomplishment. The mouth in both faces is the oblong square, the symbol of Mu, thus saying that it is in Mu that the re-incarnation has taken place.

This is identically the same conception as the Egyptian where the soul returns to "Amenti," "The region

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of darkness," "The domain of Osiris," "Submerged Mu." It was also the conception of the Mayas of Yucatan, as it is in some Oriental countries today.

On each side of the lower division there are symbolical borders. The border on the left is composed of the third glyph of the letter H in Mu's alphabet and extends from the top to the bottom of the division. On the right hand border at the top is the hieratic letter H, the symbol of the Sacred Four.

The various symbols on the right hand border read: "the great serpent, who created all things. He who sits upon the throne. He who embodies the Sacred Four."

The Legend. When Quetzalcoatl, the Bearded Serpent, the Creator, he who sits upon the throne, whose Four Great Commands evolved law and order out of chaos, calls--the eyes of those closed in sleep are opened, the time of their re-incarnation has arrived. They answer the call of the Great Serpent and come forth into a new day.

Note. The glyphs on these slabs show an intimate connection between these people and the ancient Mayas of Yucatan. They were also closely connected with the people of Arizona and New Mexico. The cosmogony of all three is identical.

QUETZAL AND QUETZACOATL.--A popular misconception is that the sun was worshipped by the ancients. A parallel misconception exists about Quetzal and Quetzalcoatl.

Quetzals was the name of the first people whose feet