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Native American and Targui Women: Similar Aspects of Life

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## **Dedication**

To my son Mohamed El Amine

To the memory of my father Douar El Hadj

## **Acknowledgments**

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## **Abstract**

A worldwide social phenomenon that prevails itself as a worth studying topic is the fact that tribal people partake affinities. Myriad scholars have pointed to this, arguing their observation with evidence. But since the reasons behind this likeness have not been answered exhaustively, they are still subject to ongoing research. Some scholars like Leo Weiner and Barry Fell have pointed to the resemblance between tribal Native Americans and Saharans of Africa. Limiting this research paper to the affinities which the Native Americans of the Navajo and the Tuaregs of Ahaggar in the Algerian Sahara share could enhance some reasons and illustrate some examples that explain this likeness.

This thesis involves discovering more on Native Americans and Algerian Targuis. At first glance, visible traits prevail themselves as parallels between the two peoples such as their costumes, tattoo, life under tents, handmade jewels and crafts. The goal is to show that despite the fact that both live far from each other, the resemblance is striking. This has been done by examining writings on this topic and interviews.

This visible commonness is noticed more on women than men, for the reader would see no resemblance between a veiled Targui and a Native American with a feather's headdress. While dealing with similar cultural traits between the two peoples, another geographic resemblance imposes itself as an arguable subject; the Monument Valley Mountains look like the ones of Ahaggar as if they were Twin Mountains. But these affinities need to be supported with stronger evidence. Upon examination these two communities seem to share much: socially, linguistically, archeologically etc.

The aim of this paper is to argue the reasons behind this resemblance with hypotheses and theories. The most prominent ones are the single ancestry and climate theories. Though they seem to be still a debatable issue, they strengthen the idea that the specificity of each culture is in itself contributive evidence for the universal relationship between peoples. This research highlights the importance of digging even more on the topic and the necessity to save a world heritage.

## Résumé

Un phénomène social mondial qui s'impose comme un sujet d'étude intéressant est le fait que les populations tribales semblent avoir des affinités. Une myriade de chercheurs a souligné cela, arguant leur observation avec des preuves. Mais comme les raisons de cette ressemblance n'ont pas reçu de réponse exhaustive, elles font toujours l'objet de recherches en cours. Certains chercheurs comme Leo Weiner et Barry Fell ont souligné la ressemblance entre les Amérindiens tribaux et les Sahraouis d'Afrique. Limiter ce document de recherche aux affinités que partagent les Amérindiens des Navajos et les Touaregs d'Ahaggar dans le Sahara Algérien pourrait renforcer certaines raisons et illustrer quelques exemples qui expliquent cette ressemblance.

Cette thèse consiste à en découvrir plus sur les Touaregs et les Amérindiens. À première vue, les traits visibles s'imposent comme des parallèles entre les deux peuples tels que leurs costumes, tatouages, la vie sous les tentes, les bijoux faits à la main et l'artisanat. L'objectif est de montrer que malgré le fait que les deux vivent loin les uns des autres, la ressemblance est frappante. Cela a été fait en examinant les écrits sur ce sujet et les entrevues.

Cette ressemblance se remarque davantage chez les femmes que chez les hommes, car le lecteur ne verrait aucune ressemblance entre un Targui voilé et un Amérindien coiffé d'une coiffe de plumes. Tout en traitant les traits culturels similaires entre les deux peuples, une autre ressemblance géographique s'impose comme un sujet discutabile; Les montagnes de Monument Valley ressemblent à celles d'Ahaggar comme si elles étaient des montagnes jumelles. Mais ces affinités doivent être soutenues par des preuves plus solides. Après examen, ces deux communautés semblent partager beaucoup: socialement, linguistiquement, archéologiquement etc.

Le but de cette thèse est d'argumenter les raisons de cette ressemblance avec les hypothèses et les théories. Les plus importantes sont les théories de l'ascendance et du climat. Bien qu'ils semblent être encore une question discutabile, ils renforcent l'idée que la spécificité de chaque culture est en soi une preuve contributive de la relation universelle entre les peuples. Cette recherche souligne l'importance de creuser encore plus sur le sujet et la nécessité de sauvegarder un patrimoine mondial.

## نبذة مختصرة

إن الظاهرة الاجتماعية التي تسود جميع أنحاء العالم تفرض نفسها كموضوع يستحق الدراسة. قد أشار العديد من العلماء إليها مدعين ملاحظتهم بالأدلة. ولكن بما أن الأسباب الكامنة وراء هذا الشبه لم يتم الرد عليها بعد، فإن الموضوع لا يزال يخضع للبحث المستمر. قد أشار بعض الباحثين مثل ليو وينر وباري فيل إلى وجود أوجه تشابه بين الأمريكيين القبلين الأصليين والصحراويين في أفريقيا. يحدد هذا البحث نطاق أوجه الشبه إلى منطقتي الأمريكيين الأصليين من نافاجو والطوارق من أهغار في الصحراء الجزائرية. يمكن لهذه الدراسة أن تعزز بعض الأسباب وتوضح بعض الأمثلة التي تفسر هذا الشبه.

تتضمن هذه الرسالة اكتشاف المزيد عن الأمريكيين الأصليين و طوارق الجزائر.

للهولة الأولى، تفرض الصفات المرئية نفسها على أنها تشابه بين الشعبين مثل ملابسهم، وشمهم، حياتهم تحت الخيام، المجوهرات اليدوية والحرف اليدوية. ولكن هذه الصفات تحتاج إلى دعم و أدلة أقوى .

. الهدف من هذه الأطروحة هو إظهار أنه على الرغم من أن كلاهما يعيشان بعيدا عن بعضهما البعض ، إلا أن الشبه بينهما مذهش. وقد تم ذلك من خلال دراسة الكتابات حول هذا الموضوع والمقابلات.

يلاحظ هذا التواجد المرئي بشكل أكبر على النساء أكثر من الرجال ، لأن القارئ لن يرى أي تشابه بين التارقي المثلث وبين الأمريكي الأصلي بغطاء رأسه المزخرف بالریش.

عند التعامل مع السمات الثقافية المماثلة بين الشعبين ، فإن تشابهًا آخر ي فرض نفسه كموضوع قابل للنقاش جغرافيًا. تتشابه جبال واد النصب بأمريكا تشابه التوأم مع جبال الأهقار بالجزائر.

عند الفحص ، يبدو أن هاتين الطائفتين تتشابهان اجتماعيًا ، لغويًا ، أثرًا ، إلخ

إن الهدف من هذه الأطروحة هو تجادل بعض الأسباب التي تكمن وراء هذا التشابه و المستنبطة من بعض الفرضيات والنظريات. وأبرزها نظريات الأصل الواحد للبشرية و تأثير الإنسان بالمناخ و البيئة . وعلى الرغم من أنها لا تزال تبدو قضية قابلة للنقاش، فإنها تعزز الفكرة القائلة بأن خصوصية كل ثقافة هي في حد ذاتها دليل مساهم في العلاقة العالمية بين الشعوب.

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# Introduction

## **Introduction**

Some online databases and writings deal with specific cultures as isolated and marginalized as if each belonged to a world of its own. The specificity of each culture could be better appreciated if it were considered as a contributive factor in the universality of the human beings in terms of morals, beliefs, achievements, etc. Comparing two cultures and proving with evidence the common affinities could support many theories on which many scholars have spent their time proving their availability. The most prominent theory is the single ancestral one to which DNA analyses have given much support. Unfortunately, not all tribal peoples' DNA analyses have been made; still, other facts prove they share traditional, cultural, and even geographical similarities. The similar mountains of both Monument Valley in the United States and Ahaggar in the Algerian Sahara are taken as a sample study which states that their likeness also extends to a similarity in the cultural traits of both regions.

This thesis brings to light the similar aspects of life existing between the Native American women of the Navajo, and the Targui ones of the Hoggar area. This reference was the starting point, for it seemed easier to convince the listener, and later the reader, that women visibly shared traits than when dealing with men. The reader would not see any commonness between a Targui man with his face veiled shared traits with a Native American one with his feathers' headdress.

The most prominent question that needed to be answered was: What is the cause behind this similarity? Then, more questions were raised in an attempt to state some hypotheses, such as the oral traditions of both peoples might tell about one another. Unluckily, none is found. It is necessary to deal with linguistics, beliefs, myths, and even archeological evidence to answer the raised question. Before stating any hypothesis, it was necessary to go through some writings that dealt with the same topic but delivered unsatisfactory results.

There were scholars who already pointed to the existing similarities between the 'red skins' of the Sahara and the Native Americans. By attributing the red color to these people might be due to the fact that both regions are known with some red arid places,

as it is the case in the Red Tadraret in the Hoggar region. Some writers, like Barry Fell, Jacque Soustelle were severely criticized when pointing to the commonness between the two peoples. This criticism, the stereotype clichés attributed to both Native Americans and the Tuaregs, and the scarcity of the documents were a real challenge for the pursuit of this research.

In the course of gathering data and information, further questions surged like: was there any trade contact between the two peoples? Did they migrate from Africa via America, or vice versa? To what extent could the environment and geographical landscape influence the culture of people? Could it be that the most ancestral tribe diffused its cultural traits to the other parts of the world? If yes, could this place be India or Yemen, where Noah's arch is supposed to have landed after the Flood?

Testing each hypothesis bred the surge of another. The mentioned hypotheses, which are derived from theories, seem to be all central and not secondary since they all contribute in the validity of the result. To answer the raised question of the topic, it was important to go through some steps so as to find or deduce an answer. Having recourse to libraries, whether abroad or in Algeria, did not prove sufficient. Besides, very few books written by Native Americans and Tuaregs were found. Nearly all of the books are written by neither. If it were not the case, it would probably enrich the research with solid data.

In addition to videos, online data bases provided more facilities. The Algerian Ministry of higher education provides the researchers a free access to academic and international journals through SNDL (Systeme National de Documentation en Ligne). Talking to people from the Ahaggar on the mobile, the landline, or via Face book, was of a great help. Libraries' agents' advice and guidance was not of a lesser importance. An interview that was made with some Algerian people resulted in a survey that supports this thesis although it has to be admitted that it is still an 'armchair' work which necessitates a field study as it is urged by Haddon.

The previous writers who dealt with this field study pointed to the existence of similarities between the Native Americans and the African Saharans in general. They have pointed to the matrilineal kinship, ancestral beliefs, and the high position of women within their tribes, etc, stating explicitly that these features are also witnessed

among other tribes in the world. They have not explained why this worldwide social life style prevails elsewhere. Limiting the topic of this research to the Tuaregs of Ahaggar and the Native Americans of the Navajo and illustrating some arguments might lead to a deduction.

The Native Americans are always mentioned whenever the history of America is evoked. The origin of the Native Americans has always been of a major focus for researchers. They have tried to find convincing evidence to claim the Native Americans did not originate from America, but instead migrated from Asia. Many DNA researches have been made in the sake of proving that Mt DNA found in many parts of the world are also found in America.

When reading about the history of Native Americans, some social aspects, that seem to be specific to them, are stated such as the high position of women, the ancestral beliefs, the myths, etc. Because of the absence of any contact with the Native Americans, it was necessary to surf the Internet and get in touch with them to get some authentic information. It was not easy since the very few who responded to my several messages were quite reserved. They said they disliked being treated as a specific population that was different from the other inhabitants of the world. They revealed nothing that concerned their ancestral beliefs and traditions for they thought their ancestral cultural heritage would be subject to theft and misunderstanding.

The same response was witnessed among the Tuaregs when they were asked to tell about their traditions and ancestral beliefs. A discussion between Native Americans concerning their culture and beliefs was luckily found one day and is pointed out in chapter four. This discussion is reported in detail without missing any important information they gave in their chatting.

Relying on what has been written about the social life of both peoples, it was necessary to depart from the position of women within their tribes. Women are the mirrors that reflect the social, the economic and cultural situation of their society. If someone wants to know about any society for the first time, the position of women, their outer look and their financial status tell much about that society. The high position of women is not only witnessed among the Native Americans and the Tuaregs, but in other autochthonous societies as well.

Native American women and Targui ones share other aspects of life: Their rights in property, clothes style, jewels' motifs and decision taking. Does the simple life under a tepee and a tent, set on vast lands, allow people to see further and meet at common points? One can hardly believe that in ancient times, Tuaregs and Native Americans travelled through continents, visited each other and exchanged some beliefs and convictions. So, what could be the possible reasons that make of the two peoples seem to be in commonness though they live in different continents and might even ignore the existence of one another?

This research question that focuses on the reason behind such similarities remains unanswered till now. This thesis aims not only to focus on the likeness of the two societies but to stress the fact that the specificity of each culture could serve as a supporting argument for the humans' single ancestry. More theories are advocated in order to know which one proved more authentic and valid. Before dealing with them, it was necessary to divide the work into four different chapters; each chapter serves as a first step towards a continuum of ideas that start from generalities, then to hypotheses and theories, and later to asking further questions that will pave the way to enriching researches within this field study.

The first chapter deals with the historical background of the Tuaregs who live in the Ahaggar region in Algeria, their original name, their traditions and beliefs. Early in this chapter some linguistic evidence is depicted, such as the term 'Hinen', used by the Tuaregs, is also found in the Native American language. The word 'tindi' attributed to the Targui music is also used by the Native Americans, etc. The social and cultural characteristics of the Tuaregs sound already to be in harmony with the ones of the Native Americans. This part of the thesis is supported by arguments of scholars who tell about their origin, culture, and world trade. Their language, belief in spirits, the distinctive veil of men, the female position, the wedding ceremony, all constitute subtitles under study in order to familiarize the reader with the Sahara.

The second chapter deals with the historical background of the Native Americans. It allows the reader, in reference to the previous chapter, to spot where the two cultures meet. Their commonness leads to think there might be cultural interactions with the Tuaregs since visible affinities, such as jewels' motifs, vivid colors, hairstyle of women, and other spiritual and cultural characteristics strengthen the idea that each aspect

should be viewed in a larger context. The sacredness of land and animals remind us of their prevalence among other tribal people; precisely the Tuaregs.

Since America is claimed to have been ‘discovered’ by Christopher Columbus in 1492, its occupation consists an important part of its history. This occupation is told, in this chapter, as narrated by Native Americans, white settlers, biased, and sympathizing writers. Some of the latter, like Evan Sertima and Youcef Merouah, pretend the existence of Arab and Muslim terms in the Native American language, due to ancient trade contacts before the arrival of the whites. The diversity of the Native American languages and ethnic groups does not restrain their mental and economic achievements, but enhances a world known advanced ancient civilization, in front of which the modern and ‘civilized’ humans stand at awe.

The subtitles of the second chapter deal with the belief in spirits, the feathers’ headdress, the discovery of America, the female position, and the wedding ceremony, that tell about the Native Americans allowing us to know about their social and cultural life, and at the same time depicting where these two peoples meet. This chapter paves the way to some hypotheses that are derived from theories like the single ancestry of population.

In the third chapter, the similarities witnessed between the two cultures are listed with the view to find out evidence that might support the existence of these similarities that characterize both peoples. Furthermore, a visible geographical resemblance of the Monuments Valley Mountains with the ones of Ahaggar region imposes itself as another affinity. It might support the theory which states that Africa and America once constituted a giant landmass.

When dealing with each region’s mountains aside, further arguments are depicted. Why do people call the Native Americans the red skins, and why do they call the Tuaregs the red skins of the Sahara? Could not be due to referring to the red rocky areas found in both regions? The impact of the environment on humans’ mood and physical appearance is stated in this part of chapter three, supported with some scholars’ arguments. Besides geographic similarities, it was necessary to depict linguistic evidence, socio cultural resemblances, and the eating habits of both peoples, so as to deal with these affinities from theoretical perspectives.

In the fourth chapter, different hypotheses and theories are discussed. Before starting to deal with each theory, it was necessary to tell about some specific terms assigned to both peoples, such as 'primitive', 'prehistoric', and 'uncivilized', hence going through the different ages of the human development.

The possible transatlantic exchanges and migration of Africans and Americans, supported mainly by scholars like Thor Heyerdahl, might contribute in finding an answer, though they are still subject to ongoing researches because not enough concrete examples are illustrated. Old writings, such as the Fernando Cortez letters, serve as a witness of ancient prosperous social and economic life in both continents. Later, other modern writers, like Ivan Sertima and Leo Weiner, attested an ancient contact between the two continents with arguments. Besides, the Atlantic rivers and current makes it easy to travel to the other parts of the world. Unfortunately the Native Americans' recordings of their history are not easy to find.

Further theories are advocated like the diffusion one, with its two major different schools; the German and the English ones then, the climatic theory which relates the behavior of man with the environment surrounding him. Later, the spread of pyramids theory is mentioned to show how it coincides with the spread of autochthonous people in the world. In this part of chapter four, the Dogons of Mali are mentioned because they are said to have been chased away by the Romans from Ahaggar to their original country. The Dogons share fables, myths, the sky, masked dances and ancestral beliefs with the Native Americans.

To end chapter four, the single ancestral population theory is advocated. It is supported by religious sayings and DNA analyses, mainly the ones made by Schroeder. It has even been mentioned that the human society in general gets its original roots from the most ancient one that was formed after the Flood, which incident is prevailed in worldwide myths.



# Chapter One

## Chapter One

### Tuareg's Historical Background

Manifold foreigners seem familiar with The Tuaregs. For proof they evoke the veil that the Targui males wear once a discussion is started; they all want to know why the Tuaregs veil their faces. They also evoke their traditional clothes; silver jewels; their beautiful melodies, and their distinctive music.

The Tuaregs' Tindi music seems well appreciated though presently they tend to play it using modern musical instruments instead of their traditional Imzad. Tindi may gain fame throughout the world due to its specific rhythm and sounds as well as its use in different languages. The wide use of the term 'Tindi' is mentioned in chapter three of this thesis. Likewise, the Sahara, it is too clear for dispute, is well known abroad due to its peculiar landscape as well.

The Ahaggar or the Hoggar exercises such a fascination that many foreigners prefer to celebrate the New Year there. The Ahaggar is situated in Tamanrasset, in the south of Algeria, next to Tassili Ajjer; a famous site classified by UNESCO as a world heritage for its prehistoric cave art. Through Tassili passes the alignment of ancient sites; this might explain why people living throughout this alignment share similar cultural traits like the Tuaregs of Algeria with the people of Siwa in Egypt and the Native Americans of Monument Valley in the United States.

The Tuaregs, are also known as Tawarek. The word means Arabic plural of tarek; the one who knocks on the door. This name might imply that these people try out the desert in search for better places. The Tuaregs<sup>1</sup> refer to themselves people of the veil or Kel Tagelmust. The males have the habit of wearing a veil after a certain age, while the women go unveiled (Daphn 1992: 77). Their women are generally known with the high position they enjoy in their society. Besides calling them the 'Blue Men', some

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<sup>1</sup> Richard L. Smith, *What Happened to the Ancient Libyans? Chasing Sources across the Sahara from Herodotus to Ibn Khaldoun*, Vol. 14, No. 4, (University of Hawai Press, 2003), « Four portals appear over the past four thousand years, each a look at the peoples of North Africa from the outside. The first comes from the Egyptians of the third and second millennium B.C.E., who made artistic representations ..... the Libu and the Meshwesh.....A second portal opened at the time of the Greeks and the Romans, beginning with Herodotus...Herodotus Libyans have been replaced by Sanhaja and Znata by Ibn Khaldoun in the fourteenth century. A final portal opens in the second half of the millennium with the work of Leo Africanus....The Sanhaja and their kin have become Tuaregs.”, p. 460.

historians refer to the Tuaregs as the ‘Red Skins of the Sahara.’(Dane Morel 2013: 253) Hopefully enough, such a claim, though pejorative and holding a racist connotation, supports the topic of this thesis since it assumes that Tuaregs and Native Americans meet many points, among others, bravery, courage, and as noted, the color of their clothes.

Bravery and courage are characteristics which are attributed to the personality of both the Targui and the Native American. They are both referred to as haughty, belligerent, aggressive, indifferent to hardship, and merciless to enemies. The Tuaregs are called the blue men of the desert; famous for their flowing robes and turban-veils; and always on the move at will across the desert with their herds of goats and camels.

The Tuaregs are called blue because they wear blue clothes dyed with indigo. They use a fabric dyed by a process which involves pounding indigo powder into the cloth with a stone. Since they do not take a lot of baths- due to the scarcity of water in the region- the indigo blue powder rubs off on their skin. They consider this blue coloring as a means to produce a beneficial and cosmetic effect. It seems that it does actually help hold moisture in the skin<sup>2</sup> and protect against reptiles and insects’ bites. Why do not all the Tuaregs use this fabric since it has curing and cosmetic effects?

It is worth mentioning that the blue people are sub-grouping of the Tuaregs. In actuality, not all Tuaregs wear clothes dyed with blue indigo. There are other Targui people who wear the same pattern of clothes but in different colors. The indigo blue powder with which they dye their clothes is said to be imported from Mali. This type of dye is said to be native to America and India, and was widely used among the Gonds of Nigeria. The original, and not the synthetic, blue dye is said to be expensive and not at the reach of everybody.

The Tuaregs live in the middle and Western Sahara, as well as the north central Sahel of Algeria. According to them, the Sahara is not one desert but many, hence their calling it Tinariwen. These deserts are said to be flat, arid, and mountainous. The places

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<sup>2</sup> Subramanian Senthilkannan Muthu Editor. *Roadmap to Sustainable Textiles and Clothing Environmental and Social Aspects of Textiles and Clothing Supply Chain*, (Singapore, Springer, 2014), p.276.

where these deserts are found are Ahaggar, Tibesti, Fezzan, Idhan, Ayr, Adrar, Tassili n'Ajjer, Tadmait, Adrar, Tawat, etc.<sup>3</sup>

The Tuareg are not natives of Algeria only. Their presence expands to other regions such as southern Algeria, eastern Mali, northern Niger, and north eastern Burkina Faso.<sup>4</sup> Some Tunisians contend that their Saharan territory includes the existence of Targui people too.

This distinctive people appear to have attracted not only the attention of modern people but also people of ancient times. Thus, during his travels to the north of Africa in the fifth century B.C, the Greek historian, Herodotus, often referred to as the Father of History, mentioned the Tuaregs in his travelogue. In speaking of the population of North Africa, he introduced them as Libyans, probably because the whole geographical area of North Africa, called Libya at that time. Ibn Batuta also mentioned them.

Ibn Batuta<sup>5</sup> did not seem to like them. While he was journeying among them, he noticed that the Targui female could stay alone with a foreigner in her tent. When he disclosed his annoyance, a Targui male told him that contrary to Arab women, the Targui ones are not for bed, but for the eyes and the heart.<sup>6</sup> He was also surprised to hear that inheritance in Targui society was through the female line, a strange trait which he only noticed in India.

When writing about his trips to Africa, he said that the Tuaregs belonged to the Tuareg tribes of Sanhaja. Ibn Khaldun also classified them in the second layer of Sanhaja and called them the masked people, El Moulathameen (Asuweidi 1986: 73).<sup>7</sup> In his famous *Al Moquadeema*, he tells a lot about this people, their origin, their ancestress, and even the type of food they ate.

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<sup>3</sup> Patrick, Crosset. *The Tuaregs Sahara's "Blue Men"*, <https://africa.quora.com/The-Tuaregs-Saharas-Blue-Men>, (retrieved on March, 2015).

<sup>4</sup> Ibid.

<sup>5</sup> A famous 14<sup>th</sup> century Muslim traveler who wrote *Rihla*, in which he narrates the story of his travels to more than forty countries of what we count in modern days

<sup>6</sup> Ibn Batuta's Trip: Chapter 12, Journey to West Africa 1351-1353, <http://ibnbattuta.berkeley.edu/12westafrica.html>, (retrieved on September, 2013)

<sup>7</sup> Richard, L. Smith. *Journal of World History*, Vol. 14, No. 4 (Dec., 2003), pp. 459-500.

Other historians contend that the Tuaregs are people of Berber extraction living in North Africa and were one prehistoric race tribe. According to the Tuaregs' oral history, they assert that they originated from Yemen in Hamiriya region.<sup>8</sup> This might explain the legend of Fakhar camel which used to feed a whole nation. A legendary camel is mentioned in the Holy Qur'an (Surat Hud: 65) and had in fact existed in the Yemen region during the Era of Prophet Salih. According to their oral tales, they moved from Yemen to settle in Tafilalt and expanded southward. Later, they moved to the Sahel with their ancestress Tin Hinen, who is assumed to have lived in the fifth century. She united the ancestral tribes and founded a unique culture that continues to the present day.<sup>9</sup>

However, the authentic information about the Tuaregs origin is the consensus among historians who assert that the Tuaregs descended from the Amazigh branch of Berber ancestors who lived in North Africa some centuries ago. Recent genetic studies of Tuareg's Y-chromosome DNA support the assertion that they are of North African origin. Under this head, the studies found out that E1b1b1b (E-M81), the major haplogroup in Tuaregs, is the most common Y chromosome haplogroup in North Africa, dominated by its sub clade E-M 183. It is thought to have originated in North Africa 5,600 years ago."<sup>10</sup> In sum, the Tuaregs' roots are in Africa. In this light, two questions deserve consideration: Are all Tuaregs of the same origin? Do they all belong to the same founding tribe Sanhaja, as assumed by both Ibn Khaldun and Ibn Batuta?

Some anthropologists, like Gustave Le Bon, say that there exist Tuaregs of different complexions, coming from different regions of the world. He points to the fact that the Tuaregs with black hair had migrated from regions inhabited by Arabs like the Euphrates. This might support the Tuaregs' oral tales which claim they are of Yemenite origin. Concerning the blond hair and blue eyed Tuaregs, Le Bon writes that they are supposed to have migrated from Europe and were of Caucasian blood.<sup>11</sup>

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<sup>8</sup> Ibrahim, O Sabri. *TOUAREG- THE MASKED PEOPLE*, (Belgrade University, Faculty of Geography, УДК 911.3(=413.21)(213.522.2), p. 98.

<sup>9</sup> Tuareg People: Africa's Blue People of the Desert, Essays on Life, Arts and Science, The Pictorial Art Journal, <https://butlerslife.blogspot.com/2014/02/tuareg-people-africas-blue-people-of.html>, (accessed on March, 2014)

<sup>10</sup> Ibid.

<sup>11</sup> O Sabri. Op. cit.

The claim that an individual is of African or Middle Eastern origin needs evidence. Consequently, to pretend they arrived from Europe seems quite unfamiliar. Some Native Americans are blond haired and blue-eyed but are not said to be of a European origin. Why are some physical features found in different areas? The answer to such a question has, in all probability, to be found in the trade exchange and interracial marriage.

In truth, information about ancient Tuaregs' world trade exchanges is scant. If any, it concerns trade contact with people within some regions in North Africa. Salt and gold, for instance, was one part of the large trans-Saharan trade.<sup>12</sup> It is agreed on all hands that the Tuaregs relied on salt and on the precious metal well. Notwithstanding this claim, it is argued they had exchanges with many other countries besides the neighboring ones. The prosperous economy of Timbuktu under the rule of Mansa Mussa supports such a claim. He was the king of the Malian empire who wanted to reach the extremity of earth, and whose sovereignty was famous with its richness in gold particularly.

Among the several routes which were used during the height of salt trade, one found the salt mine of Taghaza or Taodeni to Timbuktu in Mali. The Tuaregs would go to the salt mines, take slabs of salt, and cover it with mud to protect it. The caravans then would cross the desert and pass different oases up until Timbuktu. During each stop in the oases, they would trade their salt slabs for water, dairy, and meat. When the caravan arrived in Timbuktu, they would trade salt for gold. The items they bought included glass bracelets, textile, dried herbs, etc.<sup>13</sup> At the end of transactions, the caravan would then take the same route back to the salt mines. During their return journey, the Tuaregs traders used to trade the goods they had brought from Timbuktu with the people living in the oases.

Some Tuaregs became rich thanks to the salt and gold trade in the Sahara. The centers of trade such as Timbuktu became rich. This wealth was displayed in the building impressive mosques and monuments. Consequently, intellectuals flocked these centers

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<sup>12</sup> The Trans Saharan Gold Trade (Seventh-Fourteenth Centuries), Department of the Arts of Africa, Oceania, and the Americas, [http://www.metmuseum.org/toah/hd/gold/hd\\_gold.htm](http://www.metmuseum.org/toah/hd/gold/hd_gold.htm), (retrieved on February, 2014).

<sup>13</sup> Ibid.

like the famous Muslim traveler, Ibn Battuta. In 1352, he went to Timbuktu, where he noted the splendors of the city generated from the trade of salt.<sup>14</sup>

According to the same reference, the salt trade began to decline as a result of the increase of trade by sea. The sea trade impacted the transport of salt by caravans. Its frequency decreased and, in the course of time, weakened dramatically. Furthermore, after the Europeans had colonized Africa, it became increasingly difficult to cross borders created by the European powers. These borders restricted the Saharan trade and prevented people from moving unless the ruling authorities allowed them.

Besides calling themselves Kel Tamasheq, which means speakers of Tamasheq language, the Tuaregs call themselves the Imoshag or Imajughen, (Kohl 2009: 14) the free or the noble people. They resisted restrictions and faiths. The Tuaregs ferociously resisted conquest and conversion led by Arab armies which were intent upon spreading Islam in the seventh and the eighth centuries.<sup>15</sup> It is no wonder then to see them resist France.

When France colonized Algeria in 1830, its army faced fierce rebuke on the part of the Tuaregs. Given this resistance, it was not until 1902 that it was in capacity to impose its rule. Due to their ability to cope with the harsh conditions that characterize the desert, the historians have come to call them ‘Lords of Desert.’ When living among them, the Westerners noticed that their culture upended with certain practices of Islam because of the striking position women held in their tribe.

Most women in North Africa, they noticed, were veiled and highly protected. They were also kept indoors and even, in this case, were veiled from head to toe, unlike Targui women. The latter do not wear a veil; men do.<sup>16</sup> Moreover, the Targui woman is not confined indoors; she eats with men of the same tribe and guests. Other features that are proper to the Tuaregs and not witnessed among the Arabs are illustrated in the conversation below.

They are not really brothers, my friend; The Tuareg only adopted Islam in the last century in order to have allies in their fights against the European invaders. There are many

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<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Geoffrey, Holiday. *The Tuareg of the Ahaggar*, African Music, Vol. 1, No. 3, (1956), pp. 48-52.

differences between Tuaregs and us Arabs. The prophet allowed us four wives; the Tuareg take but one. Our women wear the veil. You saw that Tuareg women do not; they act as equals to their men. then there is the cross. Did you notice that it adorns their shields and sword hilts? Muslims would not use such a symbol.

Are you suggesting they have some ties to Christianity?

The Tuaregs have ties to no one except the Tuareg (Bloom 2005: 63).

The conversation sheds light on the levels of wealth and social position; attitude to religion; life, and the world beyond their horizon. Other writings mention that disharmony and enmity exist even between different Tuareg groups. Though they have adopted Islam, they still preserve cultural traits inherited from their distant ancestors. The cross they wear is said to direct them to the right path they want to take when travelling and has no link with Christianity. Contrarily to what the French colonists tried to show, there is no affiliation to Christianity. However, despite their adopting Islam, some scholars claim to find both Christian and pagan practices in their customs and traditions.<sup>17</sup> This might be due to the fact they are faithful to their ancestral beliefs which make of them distinctive people.

The Tuaregs are divided into two different classes, the noble and the slave. The members of the latter serve the noble class who do little work. Women, for instance, make cheese and butter, sort dates, herd goats; do some leatherwork, and other crafts. Men, on the other hand do needlework, make jewelry, and sew clothes.

Further to an interview with an inhabitant from Janet about the social structure of the Tuaregs, explanation was given regarding a hierarchical structure in form of a pyramid. At the top stands a woman as chief. This is, in itself, evidence for the Tuaregs matrilineal society. The Tuaregs consist of clans, which are made up of many family groups. Each clan is led by a chief who is called the amghar.<sup>18</sup> The Tuaregs relate their self-identification to their specific Kel, which means "those of", like the Kel Dinnig, and the Kel Ataram.<sup>19</sup>

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<sup>17</sup> Holiday, op.cit., pp. 48-52.

<sup>18</sup> Amghar, a local chief who officiates as the president of the council of his community, called "djm'aat

<sup>19</sup> e-book, Tuareg People, [www.gutenberg.us/article/.../Tuareg%20people](http://www.gutenberg.us/article/.../Tuareg%20people), WHEBN0000103054, World Heritage Encyclopedia, (retrieved on May 2015).



The Tuaregs have a rich architecture; culture, and various dwellings which accompany them in their everyday life all of which make of them a well known people. The Tuaregs' architecture is quite typical and specific to their nomadic life style. It is a simple architecture consisting of tents which are covered with animal skin, and others with mats. Like in Native America, it is the Targui woman who owns the tent; the sedentary dwellings belong to the male.

Among the items that are proper to the Tuaregs and that rhyme differently since they are uttered in the Tamashak language, one finds

Ahaket: Tuareg goatskin red tent

Tafala: a shade made of millet sticks

Akarban also called takabart: temporary hut for winter

Ategham: summer hut

Taghazamt: adobe house for long stay

Ahaket: a dome-shaped house made of mats for the dry season and square shaped roof with holes to prevent hot air.<sup>20 21</sup>

### I.1. The Tuargui Language

The Tuaregs' trade decline did not impact their fame. They have always tried to maintain it in the worldwide known cultures. Consequently, their cultural heritage is still preserved and studied thoroughly, among which, their language script, called Tifinagh. It consists of twenty one to twenty seven geometrical signs. Given the assumption they have existed in the desert since ancient times, it is no wonder to find some Tifinagh (Chafik 1989: 21) letters inscribed in some mountains and caves in the Sahara. As per the dialect they speak, it is one of ancient Arabic. They give themselves the name 'Kel Tamashak.'<sup>22</sup> This name affords them an identity and implies that they

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<sup>20</sup> Desert people, *desertpeople.weebly.com/way-of-life.html* (retrieved on January, 2013).

<sup>21</sup> Ibid.

<sup>22</sup> Holiday, op.cit.

are the people who speak Tamashak. Other scholars claim that Tifinagh originated from the Phoenician language.<sup>23</sup>

This origin is perceived in writing, commonly from bottom to top, and from right to left and other orders. The letters take different forms when written vertically than when written horizontally. However, it is worthy to note that the Phoenician letters were only one form of a number of alphabets which evolved in the regions stretching from Syria till Yemen. But both the Tifinagh and the Phoenician letters are said to have been found in Yemen; this is possibly why the former is said to originate from the latter.

Tifinagh consists mainly of straight lines, small circles and dots. The original Tifinagh does not include letters; they only came into use after the spread of Islam in the twelfth century. Tifinagh is also said to share common features with the Ethiopic language which came from an early form of South Arabian script used by the Minareans and Sabaeans. Several South Arabian forms show clear resemblance with the Phoenician script. In some cases the resemblance is less evident and in few cases no resemblance is discernible. In the first millennium, the South Arabian script spread across the Red Sea to Eretria and Ethiopia, and was also used for Old Ethiopian and many other Semitic languages. In the Sahara and even on the Canary Islands, numerous rock inscriptions that resemble the South Arabian script have been found. The analyses of the texts revealed that the script was the ancestor of the modern Tuaregs' script.<sup>24</sup>

As already mentioned, the Tuaregs have been native to North Africa for fifty-six centuries. What makes historians claim that their language originated from an area that does not belong to North Africa but to the Middle East? Why do the ancient Arabic, the Phoenician, the Ethiopic and the Tifinagh inscriptions share common features? Besides the rock inscriptions, did not the Tuaregs think of writing their history? It is always claimed that they preserve their cultural heritage through oral and not written records. The only available written record of the Tuargui language is Charles de Foucault's dictionary.

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<sup>23</sup> H. R. Palmer, *The Tuareg of the Sahara: II*, (Journal of the Royal African Society, Vol. 31, No. 124 (Jul., 1932), pp. 293-308.

<sup>24</sup> Helmut, Satzinger. *Syllabic and Alphabetic Script, or the Egyptian Origin of the Alphabet*, p. 21. [https://www.academia.edu/915044/Syllabic\\_and\\_Alphabetic\\_Script\\_or\\_the\\_Egyptian-Origin\\_of\\_the\\_Alphabet](https://www.academia.edu/915044/Syllabic_and_Alphabetic_Script_or_the_Egyptian-Origin_of_the_Alphabet), (accessed on July, 2014).

Charles de Foucauld (1858-1916) was almost the only French missionary who contributed in preserving the language of the Tuaregs with his famous dictionary. In 1901, at the age of forty- three, de Foucauld went to the Sahara and lived a virtually eremitical life. He first settled in Beni Abbes, near the Moroccan border, where he built a small hermitage for adoration and hospitality. Later, he moved to live with the Tuaregs, in Tamanrasset, where he used the highest point in the region, the Assekrem, as a place for retreat.<sup>25</sup>

De Foucauld immersed himself in their life style and did his best not to upend with their traditions and way of life. He lived close to the Tuaregs and shared their daily lives and hardships. He gathered their vocabulary and sorted out a dictionary of their language. His dictionary manuscript, with its exhaustive description, was published in four volumes. His fruitful experience is listed in academic studies when referring to the language of the Tuaregs. Karl G. Prasse writes: “Again, the first name that comes to mind is that of the illustrious Charles de Foucauld and his marvellous dictionary of the Hoggar dialect. This work represents a major contribution to the analysis and development of the Tuareg language and has of course been extremely valuable to linguists” (Prasse 1995: 36).

To infer to any population’s culture, one has to know its language so as to understand its beliefs, myths, and religion. De Foucauld, with his dictionary, contributed a lot to the field of linguistics analysis. He compiled a Tuaregs dictionary and grammar book. In so doing, he made the study of Tifinagh writing system within reach. Referring to Hoggar dialect, there exist different dialects in the Hoggar region.<sup>26</sup> This fact may explain why de Foucauld’s dictionary comprehends four volumes and subsequently has been of a great help for studies concerned with the Tuaregs’ aspects of life in terms of beliefs, traditions, myths, and even religion.

## I.2. Belief in the Spirits of the Dead

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<sup>25</sup> Paul, Pandolfi. *In-Salah 1904/Tamanrasset 1905: les deux soumissions des Touaregs Kel-Ahaggar (In-Salah, 1904/Tamanrasset, 1905: Two Acts of Submission by the Kel-Ahaggar Tuareg)*, *Cahiers d’Études Africaines*, Vol. 38, Cahier 149 (1998), pp. 41-83.

<sup>26</sup> Edward, Liprinski, *Semitic Languages : Outline of a Comparative Grammar*, (Belgium, Peeters Publishers and Department of Oriental Studies, 2001), p. 133.

World spirits are common to all cultures. Most people believe in a Supreme Being and at the same time in ancestral spirits or spirits of the dead. They believe spirits have less power than God but more power than humans. They also think that these spirits can either diminish or increase the human power. Thus, in some cultures, naming a new born after a departed relative implies cherishing and respecting the memory of the deceased. In other cultures, it implies the belief in after death and that spirits can affect the living positively or negatively.<sup>27</sup>

Insofar as the Tuaregs are concerned, their feeling is that the departed people become malevolent spirits which they call Kel esuf.<sup>28</sup> These spirits roam deserted places and haunt tents where they died and received funeral rites (Charton 1980: 114). This ancestral belief might explain the Tuaregs' haste to bury the dead. The burial takes place as soon as the person has died. The marabout<sup>29</sup> quickly concludes it with a graveside prayer before the guests eat the memorial meal. At the home of the dead, Iwichken or condolences are presented by friends and relatives.

On the contrary, a dead holy man or a marabout, is not considered as an evil spirit. People keep pious memory of these holy men who are thought to be the means whereby Allah displays His blessings to cure and to relieve the pains of people. Their memory is evoked throughout generations which perceive them as benevolent ancestors. This tradition reflects in itself the good morals which the Tuaregs tend to keep in their society. If a person does not want to turn into an evil spirit after death, he has to follow the right path and to do good deeds.

The Tuaregs believe that the evil spirits inhabit fire, water, caves, empty places, wind, darkness, etc. They think these spirits and other unseen causes are responsible for most Tuaregs mental and physical illnesses. To ward off such spirits, they celebrate musical curing practices. Clapping and drumming feature their curing ceremonies since they believe that music with strong rhythms attracts spirits. They think that sometimes music entices evil spirits from the body, and in some cases, restores harmony between the patient and his personal spirit. They want to create a certain harmony between the

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<sup>27</sup> Holiday, op.cit., pp. 48-52.

<sup>28</sup> Essuf, the spirit that inhabit people and dwell in the sahara alongside the local animist spirits

<sup>29</sup> The Marabout is a holy man, as the Shaman is in Native America

person and the spirits so that he gains a well balanced psychological mood and temper. The Tuaregs seek other help.

Besides these ceremonies, the Tuaregs seek the help of non Qur'an diviners. These occupy an ambiguous status in relation to Islam because they do not rely only on the Qur'an but on fortune telling and ancestral practices. These non diviners face a challenge because they differ from and potentially compete with the Qur'an diviners, called the marabouts. The latter are a mouthpiece for Allah and interpret life incidences through verses from the Qur'an.<sup>30</sup> This practice is in itself evidence for the Tuaregs' faithfulness to their ancestral beliefs though they adopted Islam. The medium ship of the diviners is seen as socially constructive. They deeply believe that these diviners contribute to the well being and welfare of people. To be considered legitimate and trustworthy, these diviners must display dignity, reserve, and generosity.

Besides the welfare of people, the diviners heal illnesses. They heal ordinary illness, mental deficiency, or other personal problems. The diviners must display generosity and sacrifice by giving alms and gifts not only to the Kel Essuf but also to other individuals so as to reinforce their relations with their patients and to preserve the contract with the spirits. Some non Qur'an diviners claim their divined work with Kel essuf is complementary to, rather than opposed, to Qur'anic verse divination and healing. This claim is quite important as it explains the reason for the existence of numerous sacred tombs and shrines in the region.

While the Tuaregs center on Islam, believe in Allah, and carry out religious practices in accordance with the Qur'an, they continue to perform indigenous practices. Some Tuaregs practice fortune telling with shells. They use mirrors to cure certain illnesses and to preserve the patient from the evil eye. The widespread of the belief in spirits is deeply rooted in the culture of this people. However, some scholars relate this belief to the geographic features of the region.

Johannes Nicholaisen, for instance, says that the evil spirits are tied to deserted places, obscurity, and distant places. Life for them comes from the spirits at birth and returns to the spirits at death. In other words, "The Tuaregs seem to believe that the dead are

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<sup>30</sup> *Friends of the Kel Essuf: Perspectives on Shamanism in Tuareg Mediumistic Healing*, <https://www.culturalsurvival.org/.../friends-kel-essuf-perspectives>, (retrieved on February, 2013).

turned into spirits (kel-essuf, “people of the wilderness”). However, it is difficult to find confirmation of this, since such a belief conflicts with Islam”(Nicholaisen 1997: Volume 2).

Since the Islamic beliefs have a primary role in the culture of the Tuaregs, it is difficult to witness clear and striking practices that contradict Islam. The Tuaregs’ religious belief can be described as a combination of Muslim and ancestral beliefs. However, the following quote states explicitly that the Tuaregs’ idea of after life is not similar to that of Islam.

According to their superstition, the spirit of the dead person does not leave the body completely until after seven years. A spirit does not lose its identity completely, nor cease to circle above the tent where the dead person has lived, until the day when no one living remembers who the person was. Life is like a materialized world that comes from the spirits at birth and returns to the spirits at death. The Tuaregs speak of their deceased relatives as Muslims do (Prasse 1995: 46).

When questioned about the authenticity of the claims quoted above, the Tuaregs deny it and contend their deceased are not forgotten. The Tuaregs elaborate rituals and give things away in charity to show reverence to the departed. It is worth mentioning that ancestor worship is prevalent not only among the Tuaregs but also among indigenous populations in other parts of the world. The belief in the spirits of the deceased is also common in Native America, where people used to believe that the dead people would return to earth after death and wander as spirits.

The dead are part of the social life and thoughts of people in Africa. Likewise, the shamans of Mexico are also great believers of ghosts and spirits. The belief in ghosts and the importance of propitiation of dead ancestors have become a universal faith since the existence of man. The belief in ghosts and spirits goes back to the ancient times. It is intriguing that the concept of ghosts and belief in their existence prevailed in many parts of the world among different groups of people despite differences of faith and religion.

In Tuaregs culture, besides the diviners, the smiths, and artisans are thought to be gifted with super power abilities. They are thought to be capable of healing and cursing

people at the same time. An angry smith, for instance, can activate *tezma*,<sup>31</sup> and transmit it to children if their parents do not pay him for his services. People deeply believe that *tezma* is also connected to the belief concerning the cause of misfortune too. Diviners try to emphasize the importance of these ideas in the Tuareg consciousness for they know that they highly value their children and their livestock. So, if a Tuareg seeks welfare, he has to value these diviners. It should be pointed out that this mixture of both Islamic faith and ancestral beliefs is not the only feature that characterizes Tuaregs' culture. Another characteristic which makes of the Tuaregs quite a distinctive people has trait to the males veiling their faces.

### I.3. The Distinctive Veil of Men

The Tuaregs refer to themselves as Kel Teglmoust, which means the ones who wear the veil. Their veil or headdress is a long cloth which they wrap around their head, leaving a slit for their eyes. This veil is generally an indigo dyed cotton textile which shimmers in sunlight, and which stains the wearer's skin with its indigo tinting coloration. The Tuareg do not all wear the same type of headdress.

There are multiple uses of the veils. These reveal types of distinctions which Tuareg consider very important. Their headdress is of different colours and wrapped in a variety of ways. If the man is rich, he wraps his head with more than one veil to show wealth, charisma and consideration for himself. Wearing the veil is also a tradition deeply rooted among the Tuaregs, mainly among the Saharans of Algeria, Niger and Mali. The following quote besides a description, gives hints about the period the Taglmoust appeared in North Africa.

The tagulmust is a distinctive type of turban veil worn by men of Tuareg communities, living particularly in Algeria, Niger, and Mali. Sharing roots and traditions, dating from almost 2,000 years ago, Tuareg people are of Islamic faith, with a semi nomadic caravan lifestyle oriented toward herding livestock and basic agriculture (Chico 2013: 433).

As already mentioned, the Tuaregs Y chromosome analysis states that these people originated in North Africa some 5,600 years ago while in the quote above, Tuaregs' roots go back to twenty centuries. If both claims were accurate, the veil would then not

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<sup>31</sup> Tezma can also refer to a name of a girl meaning origin and popularity, <http://www.babycenter.com/baby-names-tazma-418185.htm>, (accessed on June, 2014)

be a tradition deeply rooted in ancient Turaeg's society, but would rather be an alien practice. Why did they start wearing it then, and when?

Some of Targui oral stories claim that males started wearing the veil because of their escape during a battle. The women took over and defeated the enemy. Consequently, the men veiled their faces as a sign of shame. Another remark that should be mentioned is that if the veil really dated twenty centuries ago, then one can safely assume that its origin dates back to the Christian era. Another possible cause behind wearing the tagulmust lies in that it protects the wearer from the evil spirits. This may explain why the veil is worn when alone or when sleeping.<sup>32 33</sup> Some scholars have even attributed physical benefits to the wearing of veil.

The veil, according to these scholars, protects man's eyes from the intense and blinding desert sun, and it minimizes the irritation that is exacerbated by the skin's exposure to the harsh environment of Tuaregs' milieu. This interpretation, however, does not seem convincing. Children and women do not wear the veil that is supposed to ward off all these environmental difficulties.

Johannes and Ida Nicholaisen have quite a different interpretation. They contend that male dominance over women is actually emphasized by male face veiling. According to them, this custom is not only an expression of social distance in connection with rules of avoidance towards in laws and foreigners, but also another kind of distance between males and females, in that the veil serves to underline and underscore the high status of males. The veil boosts the man's presence and creates a peculiar atmosphere of elevated status and reserve around its wearer (Nicholaisen 1997: 677). For Nicholaisen, both men and women take out their indigo colored garments on festive occasions, during which much attention is given to the rolled up and well arranged veil. Its wearer wants to achieve maximum effect so as to appear in the best possible light mainly in the eyes of women. The way in which the veil is worn reflects signaling manhood.

The Targui men enhance the beauty of the veil by wrapping blue ribbons round the top of their heads, or by attaching silver ornaments to it. On these occasions, men adopt an air of unobtrusive and noticeable dignity, speak little, and comport themselves in a

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<sup>32</sup> African Jewelry, [www.africainfinite.com/catalog.php](http://www.africainfinite.com/catalog.php), (accessed on January, 2013).

<sup>33</sup> Casajus, *op.cit.*, p.74.

[https://www.academi.edu/5956825/Why\\_do\\_the\\_Tuaregs\\_veil\\_their\\_faces](https://www.academi.edu/5956825/Why_do_the_Tuaregs_veil_their_faces)



slow and quiet manner.<sup>34</sup> Both Ida and Johannes Nicolaissen think that it is precisely through the veiling of the face that the man creates a social distance that constitutes the precondition for his performance. When he is with his relatives or good friends, the veil may hang down his lips or chin since he is engaged in ardent discussions and fun.

If a man is rich enough, he can wear two, three or four pieces of cloth which he wraps around his head and face during the ceremony. A good, beautiful veil is expensive. For daily use and for ordinary people, the Tuaregs are content to wear a readymade cotton veil that is either dyed with indigo blue or yellow brown, if not, it is left white.<sup>35</sup> During their festive, not only men but also women display their wealth and social position. The manner certain jewels are attached to their coiffure is one way the Tuaregs differentiate the social status of people within their society.<sup>36</sup> The wife of a chief or a marabout wears them on the forehead; women of other social segments wear them on the right temple; a Daga Targui woman would display them on her left temple.

The peculiarity of the Tuaregs' cultural traits is not limited only to the veil of men but expands to their art and handicrafts. Much of the Tuaregs art consists of an impressive world of traditional and beautiful objects of leather, wood, clay and finely crafted swords. They diffuse all their knowledge and skills on the craft they make, leaving the mark of their individuality upon their finished work. This finished work is enriched and embellished in its form and texture with a delicate attention to the details. This finely well done craft attracts people because it gives an unceasing pleasure and even tells much about historical insights about them. The beauty of the handmade jewels or any other crafts makes think of the inspiring endless area on which the Tuareg live.

The rich environment of the landscape of Ahaggar<sup>37</sup> influences and combines with the colorful and lovingly decorated handmade crafts. When one considers the depth and the

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<sup>34</sup> Ibid., p. 678.

<sup>35</sup> Ibid., p. 677.

<sup>36</sup> Jeremy H. Keenan, *The Tuareg Veil*, Middle Eastern Studies, Vol. 13, No. 1 (Jan., 1977), pp. 3-13.

<sup>37</sup> □□□āhaggar □□□ sm. φ (pl. *ihaggâren* □□□□ ; fs. *tāhaggart* □□□□□□ ; fp. *tihaggârîn* □□□□□□), *dar haggâren*, *dar thaggârîn* || touareg noble (d'une des tribus nobles de l'Āhaggar, de l'Ājjer, ou des Tăitok) || ne signifie ni touareg noble d'une tribu noble touaregue qlconque, ni hom. noble de n'importe quels pays, race, religion || diffère d'āmâjeŕ « touareg noble (d'une des tribus nobles de l'Āir, des loullemmeden, ou des Kel-Geres) », qui sign. p. ext. « hom. noble (de naissance) (de n'importe quel pays, de n'importe quelle race, et de n'importe quelle religion) », Charles de Foucauld, Dictionnaire Touareg, p. 533.

beauty of the geographic landscape of Ahaggar, one can grasp the richness and diversity of the local people's crafts, which have resulted from the diverse Saharan environment. The culture of the Ahaggar area was influenced by different civilizations and traditions, but it managed to protect vigilantly its true character.

In this region of the Algerian Sahara, the female ancestress Tin Hinen is said to have founded the traditions of the Tuareg. Since the Tuaregs are not limited to the soil of Algeria only, but stretch from Lybia to Burkina Faso, the same claims of female ancestry are witnessed throughout these regions too.

In the north of Niger for instance, a large portion of Tuaregs folklore decrees that it is the female ancestors who established traditions and customs of the tribe. One popular yarn tells the story of *Tagurmat*.<sup>38</sup> She was a Targui heroine who led an army on horseback in Northeastern Niger. Her twin daughters are believed to have founded the herbal healing profession. The name Tagurmat is probably not the true name of their heroine since the Tuaregs refrain from mentioning the true names of the deceased.<sup>39</sup>

Tuaregs myths and tales are loaded with female heroine and ancestress. They also attribute the existence of twins to be the ones who insure the continuity of the future generations. This cultural trait is not specific to the Tuaregs only but is witnessed among many other autochthonous people in the world, where women enjoy a high position within the tribe.

#### I.IV. The Targui Female Position

The high position which women enjoy among the Targui people was one inspiring idea for writing this thesis. When relating this fact to the same aspect of life witnessed in Native America, the following question was raised: Why do both people share common cultural traits though they live in two different continents? Since these people

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<sup>38</sup> "*Tagurnat*, a local mythical female ancestress whose name is not mentioned directly due to respect, and because Tuareg refrain from mentioning the names of their deceased ancestors in order not to invoke their souls", Philip, M Peek and Kwesi, Yankah. *African Folklore: An Encyclopedia*, p 749.

<sup>39</sup> Susan J. Rasmussen, *Within the Tent and at the Crossroads: Travel and Gender Identity among the Tuareg of Niger*, Vol. 26, No. 2, *Communicating Multiple Identities in Muslim Communities* (June, 1998), pp. 153-182.

are said to be primitive and prehistoric, what made them share similar traits if they did not witness technological advancements and direct contact?

Targui women serve as mirrors which reflect the social and cultural life of their society. Tuaregs' culture focuses much on female ancestry. Women enjoy a high position and their opinions are always taken into consideration when big decisions have to be made. Since ancient times, Targui women have had the right to choose their partners, to express themselves freely, and to have access to property. Besides, they have been sheltered from any physical abuse. A conduct code called *Asshak* was established and imposed on men.<sup>40</sup> This conduct code consists of guiding principles. They forbid men to mistreat women and oblige to ensure good behavior. The rules of conduct and good behavior among the Tuareg guarantee the women's rights; those who break them are no longer noble and are deprived of their rights.

The biggest sacrilege in Tuaregs society is to lay a finger on a woman; the insults towards her are condemned. No infringement on her moral, physical, and spiritual integrity is bearable, because she enjoys a unique position within her tribe.<sup>41</sup> Targui women take advantage of the status which the society confers them to impose monogamy. They contend that if Islam tolerates up to four wives, it does not oblige any husband to be polygamous.<sup>42</sup> If a woman divorces, she celebrates the event to inform the community that she is free and ready for a new marriage. Divorce is not a social taboo but a passage to a new life.

Since the Tuaregs have adopted Islam, some rich and prosperous people practice polygamy and marry more than one woman, though women wish that their society would cling to the nomadic monogamous tradition. Since women are intolerant to co-wives, they initiate divorce. This divorce can also result from the fact that many

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<sup>40</sup> Édouard Conte and Saskia Walentowitz, *Kinship Matters, Tribals, Cousins, and Citizens in Southwest Asia and Beyond*, *Études rurales*, No. 184, La tribu à l'heure de la globalisation (juillet-décembre 2009), pp. 217-247.

<sup>41</sup> Susan Rasmussen, *Disputed Boundaries: Tuareg Discourse on Class and Ethnicity*, Vol. 31, No. 4 (Oct., 1992), pp. 351-365.

<sup>42</sup> *Ibid.*

individuals marry close relatives only to satisfy and please their mothers. They subsequently divorce and remarry with a partner of their own choice.<sup>43</sup>

The Targui value and respect women and do not impose any prohibition upon them but let them free to make crucial decisions. If a Targui male is obliged to veil his head and face, the Targui woman is free to go unveiled in public. Thus, "Unlike women in many other Islamic societies, most Tuaregs women do not wear veils in public. They may also independently inherit property and begin the process leading to divorce."<sup>44</sup> Moreover, the Targui woman is the first to decide whether she wants a divorce or not, depending on how tolerant she is. In case of divorce, it is the woman who keeps tent and cattle. Divorce is considered quite normal, if not usual. On divorce, women can keep all the couples' possessions, the male will return to live at his mother's camp or his sister's in case the mother died.

Besides making crucial decisions that concern their personal lives, women enjoy certain autonomy on the economic level that is conferred to them by the property right. They do the household, bring up their children and work on lands. They contribute a lot in the food production; in preserving the traditions, and the language of their ancestors.

Similar to autochthonous people all over the world, the Tuaregs give much importance to the mother. This might explain why historians attribute matrilineal kinship to the Targui society. The kinship system is based on the relatives of the mother, mainly her eldest brother (Spain 1992: 57), and the inheritance is through the mother's side. The Tuaregs are a matrilineal society (Abu Lughod 1995: 642-643) in which women enjoy a high status compared with their Arab counterparts. They are entitled to go into business and enjoy considerable independence even if they are married. They do not need the agreement of their husbands if they want to engage in any form of business. They can even transact business with men and host their business partners at home in the presence of their husbands.

In the Targui society when a man marries, he moves to the woman's tribe. This is quite an interesting notion since it does not impose financial expenses for the youth to ensure a costly home for the future partners. Even in India, the groom enjoys the

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<sup>43</sup> Tuareg facts, information, pictures, <http://www.encyclopedia.com/topic/Tuareg.aspx>, (retrieved on August 2013).

<sup>44</sup> Casajus, op.cit p.71.

privilege of being offered furniture and shelter by his bride's family. This, as will be seen, seems the same with regard to Native America.

#### I.V. Wedding among the Tuaregs

The wedding ceremony among the Tuaregs is quite an elaborate feast during which songs, dances, and camel races are held. It is a joyous event which celebrates the end of celibacy. It incites the couple to form a family that is responsible towards the continuation of the society. On the day of the ceremony, the groom family arrives in the bride's village wearing nice clothes and jewels, and riding gaily decorated camels.

The bride is in her special tent which is built for that occasion by her older female relatives. Before joining her husband, the bride has at her disposal a tent as well as furniture and cattle. Both the mother's and the bride's new tent are identical in size and shape. Her husband has to protect and yield this capital. Though he is supposed to protect his wife's belongings, he cannot have his wife material assets at his disposal without her consent. It is worth mentioning that this marriage system draws limits which the husband should not overcome.

One limit is that the husband should admit that he is only a guest and runs the risk of being deprived of shelter in case there is a divorce. Marriage for the male occurs when he enters a tent belonging to a stranger. The tent consists of different corners. Both the bride and the bridegroom should be aware of the significance of each corner of the tent so as to enter from the right side. <sup>45</sup>They are not supposed to enter from the same corner; each partner has his/her specific entrance. According to Dominique Cajasus, the north side of the tent is considered the place where the Kel essuf can attack. The south side of the tent is the part, where women can give birth to their children. So the bride has to enter by the southern entrance and the bridegroom by the northern entrance.<sup>46</sup>

Another detail which is worth mentioning is that the wedding tent is not erected in the usual way. The entrance should not be in eastern or western sides, but in the northern and southern sides. These details are of prominent importance so as to avoid mischief due to the prevailing superstition. These orientations should all be taken into account

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<sup>45</sup> Casajus, *op.cit.*, p. 70.

<sup>46</sup> *Ibid.*, p. 71.

and respected since they have connotations and symbolize the Tuaregs beliefs. They even compare unusual orientation of the wedding tent to the orientation in the grave where the dead lies; the south north direction. The evocations of death illustrate that when entering the wedding tent, the bride and the bridegroom are entering the tent in which they will die and which they will haunt after their death. Casajus gives further details about the orientations of the wedding tent.

Casajus says that the bride's entry into the tent by the side where she was born means keeping the status she had formerly. If a man was born in the feminine side of the tent, he would enter from the northern side which is considered the masculine side. This means that he enters the wedding tent as a man.<sup>47</sup> All these details and instructions reveal the peculiar place the wedding has.

The couple should know in advance that once married they are responsible and that they have to bear the burden for the continuation of the society and its transfer to the next generation. It is worth mentioning that men do not marry young, compared with women who generally marry young and can initiate divorce. Divorce can be caused by the incapability of assuming one's responsibility in managing a new life:

Tuareg women usually marry young when they are between 15 and 20 years old, whereas men prefer to postpone the big decision until they are in their late twenties or around 30. As in anywhere, the great expectations are rarely matched by reality. Divorces are frequent, and especially the first marriage is frequently dissolved on the woman's initiative, simply because Tuareg women traditionally marry before they are old enough to foresee the consequences of their choice (Prasse 1995: 37).

Being married at an early age for married women is not specific to Tuaregs. The only difference may lie in the fact that Targui women can initiate divorce whenever they think it is necessary. And whenever reading about Tuaregs marriage, the frequency of divorce is evoked, probably because these writings were not done by native writers, but by people foreign to this culture. The case of the '*ahal*' ceremony which will be listed later is a good example of how a tradition is seen by its native people and how foreigners consider it.

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<sup>47</sup> Casajus., op.cit., p. 71.

The initiatives for a couple's union are not different from the ones in any other society. When a young Targui admires a young girl and wants her to become his wife, he selects a group of friends and some family members who proceed to meet the girl's father and seek his daughter's hand for marriage. When the father agrees, he asks for a dowry to pay. The delegation then informs the future groom of the sum of the dowry and sees if he can pay it.

Besides the dowry, the mother of the bride is offered a gift called *Tagst*,<sup>48</sup> which can be one camel or more. During the ceremony, women sing and dance wishing the couple a happy long life. The groom offers them a sheep which is slaughtered on the spot. He brings the rest stuff for the wedding celebration like tea, sugar, etc. The ceremony continues for more than three days during which gifts are given to the people of the district equally.

After marriage, respectable behavior is required of both sexes. The Targui woman, however, may have friends of both sexes in a way that correlates more to western culture. A Targui proverb says that contrary to the Arabs, Tuargi men and women towards each other are for the eyes and the heart and not only for the bed.<sup>49</sup> This proverb reminds us of the answer that Ibn Batuta had when he expressed his disapproval and astonishment to the fact that Targui women could receive male friends in their tents even though they were married.

The Tuaregs do their best to ward off demons and bad luck so as to ensure a peaceful life for the couple. They fear dangers from demons at pivotal times in life, and marriage is one of those pivotal times.<sup>50</sup> They also fear bad luck or other malevolent forces. They believe that those malevolent forces can wreck the happiness of the day and the couple's future life. They fear the demons because they believe they prevent people from fulfilling their moral duties and because they can pose a great threat to a person's mental and physical life. To avoid their harm, they have to be averted with prayers, blessings, and other actions like firing guns into the air when the couple process to or

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<sup>48</sup> Ibid.

<sup>49</sup> Tuareg Proverbs, Special Dictionary, [www.special-dictionary.com/proverbs/.../tuareg\\_prov](http://www.special-dictionary.com/proverbs/.../tuareg_prov), (retrieved on May, 2014).

<sup>50</sup> Ibn Batuta's Trip: Chapter 12, Journey to West Africa 1351-1353, <http://ibnbattuta.berkeley.edu/12westafrica.html>, (retrieved on September, 2013).

from the wedding ceremony. And one cannot deal with the wedding among Tuaregs without referring to Tindi music.

The distinctive originality of Tindi music makes people curious to know more about the region from where it originated. The origin of the first poem, sung in Tindi, is said to refer back to a woman named *Abunit*.<sup>51</sup> Once, on her way to fetch water from a well, she met three men who had stolen a camel and slaughtered it. They proposed to give her a part of the camel so as not to reveal the secret, but she refused though she was hungry and in need of food. She kept the secret for long. One day, she was rewarded a poem entitled *Abuniti* from one man among the three. The poem was full of praise for the woman who rescued them from scandal and shame.

Texts of Tindi praise good riders for their skill and rapport with camels which they highly esteem for their merits and beauty. Songs of love, criticism, and scorn have their place too in Tindi topics. The female's choral drone functions as a pedal point during the ceremony. Tindi is the afternoon celebration during which women participate. It is the music of ordinary people which remains a symbol of earthy values since it is played by people who value earth a lot. It is central to camel festivals, to curing ceremonies, and is also a part of certain dance traditions. Tindi is not restricted to women only; even men participate by singing, clapping, shouting, and dancing.

During this feast, emphasis is put on colors and textures which glow in the dark and show up from afar.<sup>52</sup> When chanting the Tindi, women play with the Imzad. This bowed musical instrument consists of a single string that is made from horse hair. Women play the imzad to accompany songs and to encourage men to go further in any mission they intend to have. The imzad is regarded as the best musical instrument given its strong emotional impact on the listener. It gathers all people of the tribe, whether small, young, old, poor or rich, in a festive that is held from sunset to sunrise.

Tindi is usually celebrated in the afternoon while the 'Ahal' is held in the evening and might feature a visiting musician (Manger 2013: 10). This evening celebration was seen by general Laperrine as a libertinism event (Sellal 2016: 67). When he wanted to stop it during the French colonization of Algeria, he risked the raising of the Tuaregs of

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<sup>51</sup>*Ahamiyet Al Ghina fi Moujtama3 Imouhagh*, [www.aswat-elchamal.com](http://www.aswat-elchamal.com), (retrieved on February, 2014).

<sup>52</sup> Rasmussen, op.cit., p. 25.



Ahaggar. He wanted to keep some cultural traits and forbid others which he regarded as inappropriate. The French could not understand the true meaning of this evening celebration.

According to the Tuaregs, this event contributes to the meeting of young people to choose their mates for a sacred union. And during this feast, the adults teach the youth respect and good behavior. When the Imzad vibrates for instance, no one is allowed to drink tea in order to learn retaining oneself.

The Tuaregs relate celebrating the '*Ahal*' with the face veiling. They say that men veil their faces in order not to reveal their weaknesses. Whatever happens to them, they keep hidden behind the veil (Sellel 2016: 67). It is important to state here that all the interpretations seen so far, and which were given as explanations to the veil wearing, do not match with what the Tuaregs think and say. The Tuaregs contend that it is better to hide behind a veil than behind a bush like a frightened kid. To respond to General Lapperine, the Tuaregs explain that the '*Ahal*' is as saint as the milk of the camel. This animal is so sacred for them that one of their myths claims that once the camel used to feed a whole nation. The Tuaregs reject what is written about the '*Ahal*' evening celebration.

When a writer told them that the youth could meet one another other in tents, isolated from their elders, they explained that this was overused by literature. The foreigners, they continued to explain, considered the *Ahal* a libertinisme event. For the Tuaregs children are taught honour since their early age, and the discretion of their parents is a value, among many others, upon which the education of children is based (Sellel 2016: 67).

Besides the Tindi and the Ahal, the Tuaregs are known for their love for poems and dance. When young, they are taught to sing stanzas known as Isouthass, and when grown up they learn to dance Eljagmi, which consists of two kinds: Adghandagh, a quick dance, and Takarkass. The latter is a sort of dance that resembles the one

performed by Native Americans during which they try to step on earth just with one foot so as not to hurt it.<sup>53</sup>

Regrettably, the number of studies about these dances is scant. A few Aljazeera documentaries just point swiftly to those dances without giving explicit details that might give hints of resemblance between the two nations.

Another famous dance among the Tuaregs is the Takoba.<sup>54</sup> The latter refers to the sword used in the dance, during which two ranks of men face each other holding swords ready to defend their tribes. They do so to symbolize the legendary and brave successes in wars to save their honor. When hearing the first melodies in a Takoba dance,<sup>55</sup> the men quicken the movement of their feet, jump, and shout. After a while, they point a warrior from each tribe and ask him to fight his opponent to protect his tribe. Later, women arrive and start dancing to end the battle.

Besides the Algerian Sahara, the term Tindi is used in other languages of tribal people. The word 'Tindi' is used in the Soviet Union and in America. The 'Tindi people' live in the mountain areas of the northwestern part of southern Dagestan in Russia. They live in five villages: Tindi, Angida, Aknada, Echeda and Tissi.<sup>56</sup> These Soviet Tindi people have been Muslim since the eighth century, and also had contact with Christianity in the ninth and eleventh centuries.<sup>57</sup> Islam was established as the sole religion due to the fourteenth century campaign of Timur. This primitive clan system society relied on environment, seasonal livestock, breeding sheep and raising goats for their economy. They speak the tindi which is an oral language that consists of twenty vowels. In addition to the Soviet people, Native Americans used the term 'Tindi.'

The Lipan Apache Band of Texas call themselves 'Tindi', which means people of the mountains.<sup>58</sup> The origin of the term can be traced back to the time when it received its Spanish surname. In this light, the Lipan Apache was a given surname which replaced the true and original name of this Texan people. The 'Tindi people' or the Lipan-

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<sup>53</sup> *Al Ghina2 wa Al Mousik8a l3nda Etawareg*, [www.aswat-elchamal.com](http://www.aswat-elchamal.com), (retrieved on December 2013).

<sup>54</sup> The term 'Takoba' means a sword in the Tuareg language.

<sup>55</sup> Takoba, une dance Targui, youtube, 2008.

<sup>56</sup> The Tindis, <https://www.eki.ee/books/redbook/tindis.shtml>, (retrieved on May, 2015).

<sup>57</sup> Ibid.

<sup>58</sup> Lipan Apache (Tindi), [www.indians.org/welker/lipanap.htm](http://www.indians.org/welker/lipanap.htm), (retrieved on June, 2015).

Apache were important subgroups of Apaches living in Texas. They ranged the farthest eastward and had the most contact with the early Texas settlements. Although the Lipan had fiercely fought the Texans, they came to turn into allies on some occasions in the nineteenth century.<sup>59</sup>

Similarly, the term Hinen used by the Tuaregs, is found in many other languages. This term is said to have its origin in the Japanese language, which means ‘taking refuge’, or ‘finding shelter’. According to the oral stories of the Tuaregs, Tin Hinen, the founder of their tribes came from afar. She stayed in the Hoggar region of the Algerian Sahara, seeking shelter and refuge for herself and her companions. Given that the word ‘Tindi’ is used in three different continents, Africa, America and Asia, one wonders if it is a mere coincidence, or a result of a possible contact.<sup>60</sup> Can this linguistic item help shed light and support the theory that asserts the single ancestry of these people? In Native America, it refers to people of the mountains, and in the Algerian Sahara, it refers to a joyous feast, generally a wedding celebration. It is worth mentioning that this term ‘Tindi’ is of a Native American origin.

After this brief explanation of the term ‘Tindi’, another point that deserves attention is marriage and child birth. Though Islam allows a man four wives, monogamy is witnessed among Tuaregs. The bride can accumulate property of her own, and if the couple divorces, she takes her wealth with her, and keeps her children with her. In remote places of the Sahara, where people still preserve their ancestral traditions, a man can marry more than one woman. This information contradicts what is written in most resources. Like in many societies, when a Targui woman is pregnant, the husband’s family sends the future mother to her own family with her tent and equipments. They deem necessary to have her relatives present at the birth of her first child. One week after a baby’s birth, the name day is held.

On the evening that proceeds that name day, the female relatives carry the baby around the tent and give him a secret name in Tamashak language. The *aqeeqah* is traditionally held on the seventh day. This is a celebration which involves the slaughter

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<sup>59</sup> Ibid.

<sup>60</sup> Miguel, Vilar, *Genographic Project DNA Results Reveal Details of Puerto Rican History*, (National Geography, July 25, 2014).

of sheep, and during which the meat is distributed to relatives, neighbors and to the needy.

The aqeeqah is a celebration during which the hair of the new born baby is shaved in order to cut off the baby's ties to the spirit world and to remove the harm from him. Charity, gold or silver, has to be given to the poor in the weight equal to the hair. At the mosque, the baby is given an official Arabic name from the Quran by his father.

At the age of seven days or more, circumcision of the boy is performed during which a celebration is held and an animal is slaughtered. It should be mentioned that the general rule in Islam advocates male circumcision at a much younger age, preferably at the age of the seventh day of infancy, that is to say at the time of the aqeeqah.

Circumcision has been practiced throughout the history among the followers of prophet Ibrahim.<sup>61</sup>This ancient tradition states that the circumcision of the new born boy within the first month of his life brings numerous health benefits. Whether it has always been rooted in Tuaregs' traditions or practiced after adopting Islam is still unknown.

The change from the condition of childhood to adulthood of the young Targui is not marked by great ceremonies. When the child reaches the age of eighteen, he starts veiling his face. This is performed in a special ritual by a marabou who recites verses from the Qur'an when wrapping the face of the young man. This signifies that the young Targui is adult and ready to marry.

The young girl is fattened up from around the age of ten as the puberty approaches so that her appearance accords with Tuaregs ideals of beauty (Kohl 2009: 68). She begins showing interest in men when her menstruation starts. Mothers often celebrate the daughter's first menstruation to proclaim to the community that the girl has entered the marriage market.

In ancient times, when a Targui baby was born, it was given the name of an animal passing by, or of the distinct natural circumstance of that day. The names which the legendary ancestress of Tuaregs Tin Hinen, gave to her daughters are listed as examples. Tin Hinen had three daughters of her marriage. The first one was called

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<sup>61</sup> *A3det wa Takaleed 3inda Imouhagh*, <https://ar-ar.facebook.com/>, (accessed on July, 2015).

Tinghat meaning elk, and was the ancestor of Enafyeen tribe. The second one was named Taknantut meaning gazelle. She was the ancestor of Tinghana tribe. The third daughter was named Tamarwata, meaning rabbit; she used to be the ancestress of Iboglat tribe ( Hawad 1993: 126).<sup>62</sup>

Likewise, Native Americans used to name the new born child after an animal passing or a natural event which marked that birth. Their consumption of maize is also witnessed among the Tuaregs. Women grew maize and cultivated it to make bread with. This supports what Ibn Khalduns tells about the healthy food this people consume.

Like any other autochthonous people, the Tuaregs are linked to their desert life style and to nature in general. They rely on the stars constellations when navigating the desert and the clear skies allow them to be keen observers. They recognize constellations of stars in the night sky and name them. For instance, the constellation Orion is called *Amanar* or warrior of the desert. During the day, to find their way, the Tuaregs rely on the smell of camp fires and the moonlight which is better than the torch light. Their astronavigation methods can be more available and accurate than the compass and the satellite telephone to make distance estimations in the sand dunes. The *Azzag Willi* constellation is said to indicate the time for milking the goats. *Shet Ahad*,<sup>63</sup> refers to the seven sisters that light the way at the night.

The surveys of pre Islamic tombs in the Tassili region of Algeria indicate structural orientations that are suggestive of calendar purpose. Unluckily, the writings about the digging up of Tin Hinen's tomb, which is pre Islamic, does not reveal much information about its orientation to the stars, but about the precious items which were found there. Under this head, Helaine Selin writes:

In the historic period the nomadic Tuareg people have practiced celestial navigations in their travels across the great desert. When travelling north, the Tuareg oriented themselves according to the mother camel constellation Talem, and when travelling south, they watched the gazelle stars Ineren (Selin 1997: 369).

The name 'mother camel constellation' emphasizes the importance which the Tuaregs give to the camel and its milk because of its nutrition and healing value. Even more, it

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<sup>62</sup> A Video, *Tin Hinen Maliket Atawareg Al Ostoriya*, <http://www.medmem.eu/ar/notice/EPT00012>

<sup>63</sup> *Matrilineal Culture*, [www.democraticunderground.com/?com...pid](http://www.democraticunderground.com/?com...pid), (retrieved on May, 2014).

has a symbolic value which advocates that it is the source of life on Earth according to a legend, a camel called '*Fakhar*' from which all people used to drink.<sup>64</sup> Does this legend refer to *Ennagua*-the camel- of the prophet Salih who prophesied to the tribe of Thamud in Yemen?

According to Ibn Katheer,<sup>65</sup> the camel of the prophet Salih was miraculous since a rock in the mountain split open and it came forth from it.<sup>66</sup> The camel used to drink all the water in the well in one day and produced sufficient milk for all people to drink. It was not an ordinary camel but one of Allah's signs. The camel lived among Salih's people. Some of them believed in Allah whereas the majority continued in their disbelief and even plotted to kill the camel. Does this myth imply that the Tuaregs are of Thamud origin?

Ibn Khaldun mentions the Thamud, the successors of Ad, in his book entitled *Kitab Al Ibar* (Book of Evidence), written in the late fourteenth century. He stated that when the royal authority of Ad was wiped out, their brethren the Thamud took over, they were succeeded in turn by their brothers the Amalekites. The Amalekites were succeeded by their brothers, the Himyar. The Himyar were succeeded by their brothers the Tubba's, who belonged to the Himyar. They, likewise, were succeeded by the Adhwa, then, the Mudhar came to power (Ibn Khaldun 1944: 257). The information lead to questions like: Is the Tuareg's myth as ancient as the existence of the miraculous camel? Is it simply a myth which came to existence after having adopted Islam? Does this myth date back to prophet Salih? These questions have remained until presently unanswered.

The Thamudic signs are not said to be found in North Africa only. They are also said to be found in Native America. Are these signs identical to the ones found in the region of Tuaregs? To what extent can the answer help to decipher the reasons behind the cultural traits which the two nations share?

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<sup>64</sup> Al Jazeera Al Wathai8iya, *Fi Atareek ila Ushuwaia Lik8a2oun ma3a Atwarik8*, National Geographic Arabia. 2014. Youtube.

<sup>65</sup> Ibn Katheer, an expert on Quranic tafsir

<sup>66</sup> Al Imam Ibn Kathir, *Stories of the Prophets*, translated by Muhammed Mustapha Gemme'ah, Al Azhar, [http://www.islamguiden.com/arkiv/stories\\_of\\_the\\_prophets.pdf](http://www.islamguiden.com/arkiv/stories_of_the_prophets.pdf), (accessed on June 2014).

## Chapter Two

## Chapter Two

### Historical Background of the Native American

When dealing with Native American topic, their beliefs and traditions are evoked. This conception, though acquired from stereo type clichés seen on mass media, stimulates us to know more about this population. The beliefs and traditions reflect the distinctiveness of each culture and each people. This distinctiveness contributes in boosting cultural interactions. If all people were the same, they would not feel the necessity of interacting with one another. The cultural differences attract people to each other and pave the way to contact and exchange.

Culture includes what people do for a living; the tools they use; the way they work together, and even what they eat and drink. The particular fabrics, colors of the belongings and apparel mark the cultural identity of each group of people. Culture is not bound to what meets the eye only, but encloses all the characteristics that surround the human life.<sup>67</sup> It reflects what they believe is right or wrong; how they worship; what gifts they exchange, when and who they marry and how they raise their children. Besides, it tells us how a certain population deals with their misfortune: death, sickness, and how it transforms its environment and constructs its dwellings.

Because all these cultural features must be integrated together when dealing with the history of any population, studies should not focus on one cultural feature in isolation. Instead each aspect should be viewed in terms of its larger context and ought to be carefully examined in connections to related features. This larger context can be traced as the historical background of any nation. The nation which will be dealt with in this chapter is the Native American one.

The Native Americans saw nature as sacred, and as something to be valued rather than to be changed. The life of the Native Americans was communal in that material goods and individual talents belonged to the group. The Whites, on the other hand, viewed time and land as commodities to be bought, sold, and measured as part of the individual pursuit of success. Because they viewed land as their mother, the Native Americans

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<sup>67</sup> Raymond Williams, *Culture : Definitions*, (N. McKenzie (ed.), Convictions, 1958), p. 1., [http://www.cs.cmu.edu/~cfrieze/courses/Culture\\_definitions.pdf](http://www.cs.cmu.edu/~cfrieze/courses/Culture_definitions.pdf).



could not comprehend how pieces of land could be sold, bought and owned by individuals (Chitwood 1962: 7). Native Americans were pantheists who believed the human being was not more important than any other part of the world, whereas the Europeans viewed the human being as the highest creature on Earth. Contrary to the Native Americans, the Whites thought men ranked higher than women. These differences in visions led to contrasting attitudes towards nature, the individual, and the society.

The first contact between the Natives and the settlers was a short period of relative peace. They exchanged technology for land, furs, and knowledge of the survival techniques in arid areas. Trade disagreement and cultural misunderstanding, however, caused conflicts; the expansion of the white settlement escalated into long bloody wars. The Natives were defeated militarily and psychologically. Some tribes collaborated with the white settlers against the other tribes which they considered as their traditional enemies. A long history of conflict and mutual incomprehension began.

Both the white settlers and the Native Americans caught diseases from each other, and many Europeans died from difficulties in adjusting to the new environment. Epidemics annihilated entire native cultures, and their number shrank dramatically because of deaths they witnessed daily (Catlin 1989: 3). Native Americans were numerous at the first contact with the Europeans, but new diseases reduced their population drastically.

The Native Americans are supposed to be the first inhabitants of America. This implies that their ancestral motherland is America. However, historical books reveal the contrary. The Native Americans are said to have arrived from Asia. The latter was linked with America by the Bering Land Bridge through which the ancient migration is supposed to have happened.

Most of the historians seem to agree on the fact that Native Americans arrived from Asia, but they do not seem to agree on the same date of the pretended migration. Some scholars think the ancestors of today's American Indigenous peoples migrated from Asia to America ten thousand years ago. According to some other sources, they came from Asia more than twenty thousand years ago.

In the Holy Qur'an, Zul Quarnayn is said to have ruled the whole world from sun rise till sun set at a tribe which people barely understood anything (Qur'an Alkahf: 83). This tribe is claimed to be situated in the far north west of North America, and Zul Quarnayn is claimed to have reigned in 1200 before Christ. If one adds the twelve centuries before Christ to the twenty one centuries of our era (after Christ), it makes more than thirty two centuries. So, the Native Americans had existed in America much earlier than the proclaimed ancient migration.

Some historians claim the Native Americans were descendants of the lost tribes of Israel.<sup>68</sup> Others, thought they descended from ancient Egyptians, Greeks, or Etruscans, the modern name given to a civilization of ancient Italy, dating from 768 BC till 264 BC.<sup>69</sup> Different origins are attributed to the Native Americans, probably given the absence of recorded documents and the relying only on observations, archeological studies, and linguistic evidence.

There is also the assumption that people from Asia came to North America in ancient times, and probably from the Arab world. As evidence, they refer to a tribe called Arapahoe in Colorado district and another, called Inuna Ina, which might mean 'we are here' in Arabic. Further details about Arapaho tribe might help to investigate the reliability of such an assumption.

The Arapaho are a Native American tribe who live on the plains of Colorado and Wyoming. They used to be close allies of the Cheyenne but were aligned with the Lakota and Dakota. The Dakota people used to call them *Mahpiyato*, 'Blue Cloud Men.' Their Lakota allies call them *Mahpiya tho* which means 'Blue Sky People.'<sup>70</sup> This reference to the Arapaho as the blue people might be a mere coincidence. It might also indicate that blue people were not found on the Algerian soil only but in America as well. The latter is said to have once relegated from Africa.

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<sup>68</sup> RICHARD W. COGLEY, *The Ancestry of the American Indians: Thomas Thorowgood' lewes in America (1650) and Jews in America (1660)*, Vol. 35, No. 2 (SPRING 2005), p. 304.

<sup>69</sup> Tim, Osterholm. *The Table of Nations and the Origins of Races*, <http://ghayb.com/2016/08/the-table-of-nations-and-the-origin-of-races/> (accessed on September, 2015).

<sup>70</sup> Full text of "Handbook of American Indians north of Mexico ;ed", Smithsonian Institution, Bureau of American Ethnology, Bulletin 30, [https://archive.org/stream/.../handbookamindians02hodgrich\\_djvu.txt](https://archive.org/stream/.../handbookamindians02hodgrich_djvu.txt), (accessed on September, 2015).

The Southern Arapaho people used to speak Nawathinehena language<sup>71</sup>, presumably of Javanese origin. The Javanese people are an ethnic group who are native to the Indonesian island Java. Their civilization was influenced by the Indian Hindu Buddhist culture through interactions and trade contacts in the fifth century. The Nawathinehena item, if divided into two words, 'nawathine' and 'hena', could make two Arabic words: 'nucleus here.' One of the five Arapaho nations' dialects, which Alfred Kroeber identified, was called Hánahawuena dialect.<sup>72</sup> The origin of this dialect is referred to the Basques who are an indigenous ethnic group living around the end of the Pyrenees.<sup>73</sup> When dividing the term Hánahawuena in two words 'hana' and 'haweena', one could claim, if not considered a coincidence, having obtained 'here, amateurs' in Arabic.

Similar to the Tuaregs, the Arapaho people recognize among themselves five main divisions. Each division used to speak a different dialect. Hence, each tribal-nation could maintain an ethnic identity. Each division used to speak a mutually intelligible dialect. In the classic ethnographic study, Alfred Kroeber<sup>74</sup> identified these five nations from south to north as the following: Nawacinaha'ana, Hanahawuena, Hinono'eino, Beesowuunenno and Hitúněna.<sup>75</sup>

The first tribe Nawacinaha'ana, also called Nawathinehena, was the most divergent of the other Arapaho tribes. Its people used to speak Noowo3iineheeno language, now extinct. The second tribe was called Hanahawuena, Hananaxawuune'ana or Aanu'nhawa. It occupied a territory that is adjacent to the first; its people used to speak the now extinct Ha'anahawunena dialect.<sup>76</sup> The third tribe Hinono'eino or Hinanae'inan

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<sup>71</sup> Zdeněk Salzmán, *The traditional classification of the Algonquian language comprises four divisions : The Central Eastern languages, the Blackfoot, Cheyenne, and Arapaho- Atsina –Nawathinehena, , Two Brief Contributions toward Arapaho Linguistic History*, Vol. 2, No. 7 (Oct., 1960), pp. 39-48. Chicago University Press,

file:///C:/Users/TOSHIBA/Downloads/documents.tips\_57506c221a28ab0f07c14530.pdf

<sup>72</sup> According to Kroeber, the Arapaho- Atsina -Nawathinehena may be subdivided into Arapaho proper, Gros ventre or Atsina, Nawathinehena, Besawunena, and Hanahawunen

<sup>73</sup> Salzmán., op.cit.

<sup>74</sup> Alfred Louis Kroeber (11 June 1876- 5 October 1960) is an American anthropologist and a proponent of Franz Boas' theory of cultural relativism. He focused on Native American tribes, , *New World Encyclopedia* [http://www.newworldencyclopedia.org/entry/Alfred\\_L.\\_Kroeber](http://www.newworldencyclopedia.org/entry/Alfred_L._Kroeber) , (accessed on June 2015).

<sup>75</sup> Ives, Goddard. *An Outline of the Historical Phonology of Arapaho and Atsina*, *International Journal of American Linguistics*, Vol. 40, No. 2 (Apr.,1974), p. 102.

<sup>76</sup> Ibid.

spoke the Arapaho language. Beesowuunenno or Besawunena, resided further north of Hinono'eino tribe. The other Arapaho people, who were considered inferior, were called Hitúněna or Hittiuenina. They used to speak the extinct Gros Ventre language.<sup>77</sup>

Approximately 3000 years ago, the Arapaho lived in the western region known as the Great Lakes along the Red River Valley in what is present day Manitoba and Minnesota.<sup>78</sup> In the Great Lakes region, they were known as an agricultural people since they used to grow crops and maize. Before the Arapaho acquired horses, they used domestic dogs as pack animals to pull their travois. In the early 1700s (Wishart 2004: 555), they acquired horses, which became central to their way of life as a nomadic people. It is estimated that the introduction of the horse to Arapaho society started in or just before the eighteenth century. If the Arapaho did not have horses in the past, on what means of transport did they explore the vast lands of America and roam plains?

Some fossil evidence indicates that the Native Americans used the horses for their hunting and crossing the plains. According to some books, these animals were brought in by the Spaniards in the late fifteenth century to the Americas. The Native Americans used heavy timbers to construct strong and tight houses before the arrival of the Europeans. They also developed techniques to make boards and fashioned wooden boats capable of carrying many people. They could not rely on dogs only to realize advanced works.

A large group of Arapaho split from the main tribe and became independent people. They were known as the Gros Ventre or Atsina.<sup>79</sup> The terms Arapaho and Atsina sound like Native American words, but Gros Ventre seems to be a loan word. Gros Ventre is indeed a French word which means 'big belly'. It was a French name given to these native people perhaps due to their hearty appetites. This name was probably misinterpreted since the French explorers and the Natives' guide used gestures and sounds when communicating.

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<sup>77</sup> Ibid.

<sup>78</sup> Wishart.. Ibid., p. 555.

<sup>79</sup> Ibid., p. 573.

The Gros Ventre spoke a similar language to the Arapaho after the division and called themselves A'aninin, which means "White Clay people".<sup>80</sup> The Arapaho often viewed the Gros Ventre people as inferior and called them Hitúněna or Hitouuteen, which means "beggars". This Arapaho term might also have its origin from the Arabic language, 'degraded'.

Gros Ventre is considered an Arapaho dialect by most linguists. Although the Arapaho and Hitouuteen tribes maintain different and distinct identities, the languages they use are primarily and mutually comprehensible. It is necessary to compare the same words in both languages to see if they do not differ from one another. The following are some Arapaho words translated into English.

One: Ceesey

Two: Niise

Three: Neeso

Man: Hinen (Tin Hinen?)

Woman: Hisei

Dog: He3

White: Nonoocoo

Black: Wo'oteeyoo<sup>81</sup>

The following words are from Gros Ventre language. They are translated into the English language.

One: Cee3iy

Two: Nii3

Three: Nee3

Man: Linen

Woman: Li3ee

Dog: Ot

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<sup>80</sup> Ibid.

<sup>81</sup> Native languages of the Americas: Preserving and promoting American Indian languages, [www.native-languages.org](http://www.native-languages.org), (retrieved on June, 2014).

White: Nonoocoo

Black: Wo'oteeyoo<sup>82</sup>

Both Arapaho and Gros Ventre languages use the same words to designate the colors, white and black. Even the other words do not seem to come from two distinct languages but one, though they are not spelled similarly. The term 'hinen' is used by Arapaho, the Tuareg and the Hindu. In Arapaho it means 'a man'. In Hindu, it means the person who paints himself.

The Tuareg call their ancestress 'Tin Hinen.' This name has got different interpretations. Some historians say it means the one coming from a far, or the person seeking shelter; others claim it means the one with tents. If the name 'Tin Hinen' is of Arapaho origin, it might answer the raised question about the gender of the skeleton of this presumed ancestress which lies in Bardo museum in Algiers. And if this term is of Hindu origin, so the true meaning of the name is the person who paints himself.

The Native Americans speak different languages and come from different ethnic groups (Haviland 2014: 24). Each people have distinct cultural qualities such as the way they speak, eat, the clothes they wear and with whom they live. Their ancestors, who are said to have migrated from Asia to America, are supposed to have brought cultural traits which evolved and later developed into civilizations. The cultures of these civilizations expanded for centuries and marked the history of Native America.

The cultures that are said to be considered advanced or civilized include: Norte Chico, Cahokia, Zapotec, Toltec, Olmec, Maya, Aztec, Purepecha, Chimor, Mixtec, Moche, Mississippian, Puebloan, Totonac, Teotihuacan, Huastec people, Tarascan, Izapa, Mazatec, Muisca, and the Inca.<sup>83</sup> In spite of their advanced civilizations, the writers still call them pre history people. They did not leave any recorded documents but ancestral beliefs and traditions. Some of their known traditions are their connection to the mother earth they live on; their belief in both the spiritual and natural worlds, and the relation of their ceremonies to harvest and agricultural seasons.

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<sup>82</sup> Ibid.

<sup>83</sup> Mr. Alderds Online Classroom, World History- Unit 5, Post-Classical Era (c.600CE-c.1450) The Americas East Asia, and the Mongols, [mraldred65.snappages.com/world-history-unit-5](http://mraldred65.snappages.com/world-history-unit-5), (retrieved on February, 2014).

These traditions are witnessed in other prehistory societies with whom they share some other aspects too, like sand drawing technique. The Native Americans used to perform colored drawing on the sand using natural colors, a technique that is used by the Tuaregs. The latter draw their legendary ancestress Tin Hinen using sand drawing technique, giving her a specific affinity inspired from the Saharan environment. Below is an extract from an article entitled *Tin Hinen, a Starting Point of a Civilization*.<sup>84</sup>

The article compares two documentary films. The title of the first film is *Tin Hinen*.<sup>85</sup> In this film a man is shown running in a street built in the desert with a white piece of cloth floating over his head. When he arrives, he adjusts it on the floor and starts drawing the picture of Tin Hinen. He is helped by an old man. He draws the legendary queen as people imagine her. While drawing, he reveals that he has used no colors but sand only. He explains that the sand does not consist of one color, the golden one we know, but eighty five different colors, all with degraded ones, like canary yellow, pale yellow, dark yellow, lemon, etc.

The narrator says that one has to dig one or two meters deep in different areas of the Sahara to find these colors. In the end, he realizes a wonderful painting using sand painting technique. While drawing, he tells us about the simple and generous Tuaregs and the beautiful weather of the Sahara. He says it is not dry and arid but gentle for its inhabitants. He contends the Sahara is vast, inspiring and full of life. Then, he explains that when Allah wanted to create man, he ordered his messenger to bring Him a handful of earth. He says people are of different complexions because earth is of different colors.<sup>86</sup>

Besides the sand drawing technique, the Native Americans used to make utensils from clay, and colorful geometric decoration when weaving baskets mainly in the South West of America. This part of America inspired Jacques Soustell.<sup>87</sup> He wrote a book entitled *Aimée et Souffrante Algerie* in which he said he found similarities between Central American Indians and Algerian tribes of the Saharan desert. His book was severely criticized.

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<sup>84</sup> A paper calls participation, Falmouth University, U.K. September 2014.

<sup>85</sup> Ali, Lacheb. *Tin Hinen*, YouTube. 2008.

<sup>86</sup> Ibid.

<sup>87</sup> Jacque Soustell was the Colonial Governor of Algeria who advocated for the idea of French Algeria in 1956.

The writer was accused of seeking political ends when comparing the two societies rather than making a mere sociological research about these people (Farhat 2014: 50). It was even claimed that by comparing the two societies, he meant that the massacre of the Native Americans could serve as a good experience to exterminate the Algerians. If this were really his intention, why would he point to the Algerian tribes of the Saharan desert only?

Although this book (Soustelle: 1956) was forbidden and the author exiled from France in the fifties, a library in Oran still preserves it. Unfortunately, the book focuses much on the war events and their interpretation. It does point to the parallels between the Native Americans and the Algerian tribes of the Sahara but without giving explicit details or concrete examples. It is quite clear that it is a mere impression or observation the writer made about the two people.

Another writer made the same observation. He is Barry Fell who pointed to those similarities in his book entitled *Saga America*.<sup>88</sup> Unfortunately, his writings are rejected by the academic writers since he was pro Ghadafi,<sup>89</sup> <sup>90</sup>the latter presumably funded his researches. These observed similarities are also interpreted as a politically motivated.

The Europeans' settlement in America resulted in many transformations at the level of cultural life and physical landscape in the Americas. The settlers sought the extermination of the Native American populations by exerting genocides against them. The white explorers were of different nationalities; they were Spanish, Portuguese, and later English, French and Dutch.<sup>91</sup> Spain colonized most of the American continent. It stretched its domination of the Native territories from present-day Southwestern United

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<sup>88</sup> Barry, Fell. *Saga America*, (Michigan University, Times Books, 1980). This book was later digitalized in September 16<sup>th</sup>, 2008, [https://books.google.dz/books?id=VV91AAAAMAAJ&q=saga+america&dq=saga+america&hl=fr&sa=X&edir\\_esc=y](https://books.google.dz/books?id=VV91AAAAMAAJ&q=saga+america&dq=saga+america&hl=fr&sa=X&edir_esc=y)

<sup>89</sup> Vine, Deloria Jr., *Indians, Archeologists, and the Future*, American Antiquity, Vol. 57, No.4. (Oct., 1992), p. 596.

<sup>90</sup> In Praise of Barry Fell The Equinox Project, "*Archeologists, anthropologists and ethnographers work hand in hand with historians. Their job is to present information that protects and preserves political history. As a unified group these folks soundly condemn the work of Dr.Fell. they do so without basis in fact and a vengeance undeserved. (See Dr. Norman Totten here.) His revelation that the Celtic, Arabic and other People visited, emigrated and traded with Native Americans is simple truth. History hides these facts from the general population. They would rather keep the idea that the Native Americans were illiterate savages, incapable of civilized behavior.*" (<http://www.equinox-project.com/DRFEL.HTM>). Norman Totten, *The Epigraphic Society*, Vol.9 N. 215 June 1981 is the article meant to be seen above.

<sup>91</sup> North America-Word Atlas, [www.worldatlas.com/webimage/countrys/na.htm](http://www.worldatlas.com/webimage/countrys/na.htm), (accessed on July, 2014).



States, Florida and the Caribbean till the southern tip of South America. This part of America is claimed to share similarities with the Algerian Sahara.

Portugal settled in what is mostly present-day Brazil whereas England established its colonies in the Eastern coast of the United States, and most of Canada. France settled in Quebec and other parts of Eastern Canada and claimed an area in what is today Central United States. Some Caribbean islands and parts of Northern South America were colonized by the Netherlands.<sup>92</sup> European colonization of the Americas gave rise to new cultures, civilizations and eventually states. As a consequence, Native America witnessed a fusion of its culture and traditions into the ones of the settlers. The Native American cultures witnessed some changes in architecture, gastronomy and religion.

The Native American languages tended to disappear since the aboriginals started learning foreign languages, mainly Spanish, English, and Portuguese. This colonization might explain why some ancestral beliefs and traditions tend to disappear throughout time, mainly after the introduction of technology.

## II.1. The Belief in Spirits

The fear of life and the belief in life after death are universal. The differences and similarities in the views of afterlife and the social reactions to death can shed light on the characteristics of different cultures. Most of the Native Americans appear to be extremely religious minded people and are nature-whispers, animists, and respecters of their dead ancestors.

Native Americans did not have one sole religion. They believed in a mysterious force in nature and in spirits which they considered to be higher than human beings. These beliefs influenced their lives. People depended on them when they looked for food or when they were ill. Shamans, like the marabouts in the Tuareg society, were the religious people in Native America who were supposed to have close contacts with spirits. They were most of the time medicine men that treated sick people.

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<sup>92</sup> Rawson William Rawson, British and Foreign Colonies, Source: Foreign and Commonwealth Office Collection, 1884 Contributed by: The University of Manchester, John Rylands University Library Stable URL: <http://www.jstor.org/stable/60231216>.

When helping the ill, the Shamans often moved around them and sang songs. The music of the Native Americans was not only linked to healing ceremonies but also to getting food. They thought that the buffalo dance would help them hunt buffalo. There exist other dances which are kept secret.<sup>93</sup> When attending the buffalo dance, no one is allowed to take notes or photos unless he is given permission by the pueblo's governor. Some tribes organize harvest festivals and rain dances. According to historians, when the Native Americans prayed for rain, they used to raise their hands to the sky as Muslims do when praying for the rain fall.

The Native Americans hold the belief in a creator of the entire universe. They think He cannot be felt by the five senses. They believe the main task of man is to adore and worship Him. The duty of prayer and the recognition of the Unseen and the Eternal were inevitable and practiced daily among the Native Americans.<sup>94</sup> The contact between the person and the supernatural being was deeply rooted in their beliefs. The Holly Qur'an (Surat Fatir: 24) tells clearly that no nation was exempted from a Warner who reminded people of the Creator and his obedience.

Each tribe in Native America maintained its own death customs and adapted them to its regional environment. These rituals and beliefs could pass from one group to another through trade and intermarriage. Most of them believed that the souls of the dead passed into a spirit world and became part of the spiritual forces that influenced aspects of their lives.<sup>95</sup> This belief is not specific to Native Americans but is widely used in other parts of the world, and the Tuaregs population is not exempted from these parts.

Although the European settlers arrived with their various forms of Christian belief and practice, the Native Americans held on their traditions. Each of the Native societies maintained its own distinctive worldview and rituals. Nevertheless, the characteristics of funeral practices were common among the Native Americans. The funeral rites were part of a large pattern of ceremonial and worship activity, during which the people strove for frequent contact with their ancestors. These funerals were important

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<sup>93</sup> George E. Fay, *A Calendar of Indian Ceremonies*, Journal of the Illinois State Archaeological Society, Vol. 7, No. 3 (JANUARY, 1950), pp. 16.

<sup>94</sup> Native American Culture-Religion, Beliefs, Rituals and Ceremonies, <https://www.warpaths2peacepipes.com/native-american-culture/>, (accessed on September, 2014).

<sup>95</sup> Encyclopedia of Death and Dying, <http://www.deathreference.com/Me-Nu/Native-American-Religion.html>, (retrieved on March, 2014)

occasions because they were seen as a continuing dialogue with the spiritual forces. They believed that although one soul left the body at death, another one remained in the vicinity; hence, it was vital to conduct the proper ceremonies and express sufficient grief.

The burial practices of the Navajo people, for instance, included burying the body far away from the Hogan, the traditional Navajo home. They frequently buried the body with various objects: jewelry, blankets, pottery, and sometimes a saddle. The jewels and objects which were found in Tin Hinen's tomb reveal that both Tuaregs in Ahaggar region and the Navajo people share this cultural trait: burying precious belongings with the dead person.

The horse leading the procession to the burial site was generally killed. Burial custom required mourners to remain silent; avoiding turning a stone sideways and stepping on a cactus.<sup>96</sup> Mourning practices, which followed burial, included self-purification with sage smoke and avoiding acts such as eating and breaking dishes.<sup>97</sup>

After death, two men are asked to prepare the body for burial. They smear ash all over their bodies to protect themselves from evil spirits. Before burial, the body of the dead is carefully washed and dressed.<sup>98</sup> It was believed that if the burial was not handled in the proper fashion, the person's spirit would return to his or her former home. When the two men are busy preparing the dead for burial, two others dig the grave. The funeral is held as soon as possible; they wish that the burial would not exceed the following day.

These four men are the only people who are supposed to be present at the burial. The belongings of the dead are loaded onto a horse by one of the four mourners and brought to the grave site. Two others carry the body on their shoulders to the area. The fourth man warns those he meets en route that they have to stay away from the area. Once the body is buried, they have to make sure that no footprints are left behind. The tools with which they dig the grave are destroyed.<sup>99</sup>

## II.2. Feathers Headdress

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<sup>96</sup> Antal Polony, *What American Indian Burial Can Teach Us*, [blog.sevenponds.com/.../what-american-indian-burial](http://blog.sevenponds.com/.../what-american-indian-burial), (retrieved on October, 2015).

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid.

The stereotype that features the physical appearance of the Native Americans is the feathers bonnet. They are also pictured with the horned bonnet. The latter might serve as evidence for the passage of Zul Quarnayn – the one with two horns- to America in ancient times. The head gear made of feathers is specific to The Native Americans. It is linked to their beliefs and convictions. The feathers which they choose for their head gear are the ones of the eagle. So, why do they choose the feathers of the eagle instead of the ones of any other bird?

The Native Americans value the eagle because it is a sky bird that can overview Earth below.<sup>100</sup> They believe that eagles have a certain connection with the heavens since they fly so close to the sky. Its feathers mean a lot to Native American Tribes. A feather is not just something that falls out of a bird; it means much more. The feather symbolizes trust, honor, strength, wisdom, power, freedom and many more things. To be given one eagle's feather is like getting a gift from a high official.<sup>101</sup>

Many Native Americans believe that the eagle feathers are the most rewarding items they can ever be handed. They believe that the eagle is the leader of all birds because it flies as high as it can and sees well and better than all the other birds. When a Native American is rewarded with an eagle feather he has to take care of it and should not hide it anywhere. He is given a feather to hold on or to wear, and if he holds it, he must put it out for everyone to see. When wearing this feather, he constantly remembers that he has to behave well. He has to handle it with care and is never supposed to drop it on the ground. Wearing a headdress of feathers indicates how brave and courageous its wearer is.

The only way a Native American can actually get one of these feathers is by doing a brave deed, like fighting off a bear or going up against the enemy.<sup>102</sup> He is allowed to wear the feather until he goes in front of his tribal court and tells the story of his victory.

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<sup>100</sup> Discover the Symbolism behind Native American Feathers, [www.indians.org/articles/feathers.html](http://www.indians.org/articles/feathers.html), (accessed on February 2014).

<sup>101</sup> Arlene B., Hirschfelder, Yvonne Bearmer, Yvonne Wakim Dennis, *Native Americans Today : Resources and Activities for Educators, Grades 4-8*, (U.S.A., Teachers Ideas Press, 2000), p.71.

<sup>102</sup> Ibid.

It is only at this time that he is allowed to put it in his headpiece. This special gift is awarded only to chieftains, warriors, and brave men.<sup>103</sup>

Sikwoya Sequoayh (Covel Newton 1999: 27) was the head of the famous Cherokee tribe. He was famous for his creation of the syllable letters (Cherokee Syllabary)<sup>104</sup> for the Natives in 1821. His picture is quite different from the stereotypical one of the Native Americans. He used to wear a turban, which is a Muslim style headgear. Some chiefs of tribes like the ones of Chippewa, Creek, Iowa, Sauk, Shawnee, Sioux, Winnebago, Yuchi, Fox, and Potawatomi used to wear a typical Arab head covering. The Native Americans are claimed to have been in touch with Chinese, Europeans and Muslims. These foreigners are all claimed to have arrived at America before Christopher Columbus.

### II.3.The Discovery of America

Christopher Columbus is widely believed to have discovered America while trying to find a new route to India. However, a disputed article published by Youssef Mroueh in 1996<sup>105</sup> said that Columbus 'entry to America was in itself a proof that Muslims were the first to reach America and that Islam was widespread there. In the 1970s, a teacher of history maintained the same, and as reference, he mentioned Ahmed Ibn Majid who helped Christopher Columbus to navigate to America.

Youssef Mroueh<sup>106</sup> published an article in 1996 in which he claimed that Muslims arrived in America before Columbus, and that the year 1996 coincided with the 1000 anniversary of the Muslim discovery of America. Some scholars like Rebecca Fachner did not agree with Youssef Mroueh<sup>107</sup> and warned to investigate and eviscerate the

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<sup>103</sup> Ibid.

<sup>104</sup> Willard Walker and James Sarbaugh, *The Early History of the Cherokee Syllabary*, *Ethnohistory*, Vol. 40, No. 1 (Winter, 1993), pp. 70-90.

<sup>105</sup> Youssef, Mroueh. *Pre Columbian Muslims in the Americas*, [www.sunnah.org/history/precolmb.htm](http://www.sunnah.org/history/precolmb.htm), (retrieved on March, 2014).

<sup>106</sup> A Muslim author, a historian of science and a radiation control physicist at the Center for Biological and Computational Learning and CSAIL, (MIT).

<sup>107</sup> Rebecca Fachner, *Did Muslims visit America before Columbus?*, *History News Network*, 2006 [www.newenglishreview.org](http://www.newenglishreview.org), (accessed on June, 2015).

claimed fiction. She published an article in 2006<sup>108</sup> in which she said that Mroueh cited Barry Fell's book *Saga America* as a support for his claims.

Fell<sup>109</sup> claimed having found extensive archeological evidence of a significant Muslim presence in the Americas. To support his argument, Fell drew parallels between West African people and Native Americans in the southwest, including cultural and linguistic similarities. He mentioned the existence of a Muslim carving that was done centuries before Columbus arrival. The phrase 'Essa ibn Maria' (Qur'an Surat Albaqara: 87) (Jesus son of Mary) is written in Arabic on this carving. He contends this phrase is commonly found in the Holy Qur'an.

Fell was criticized. His book was said to be the kind of book read by lay public who are content to swallow all that is offered, and who are fascinated by all that tells about the past. Professional archeologists ridiculed his findings and were quite enraged by his claims, his inflexible and rigid presentation. They said that they lacked caution that characterized academic works, and that he ignored the usual rules of evidence. Fell claimed that ancient Celts overran the New World three thousand years ago.

In his book, he wrote about the eastern tribes like the Algonquians and the Iroquois. The cover of the book *Saga America* contains a map which the author says was found in Nevada. Fell says it is an Arabic copy inscribed on rock by trans-Pacific settlers, and this map was copied from a Libyan original map that was drawn in the first century B C.<sup>110</sup> The Great Basin-Libyan script talks about the island of 'Hawa' which means in Arabic 'air.' Besides, he claims that these Great Basin petro glyphs are not the rock art of the prehistoric Americans but records of the great navigation of Arabs.

Similar claims are encountered in the Arab World Studies Notebook published in 2002 by the Middle East Policy Council. This notebook is a teacher's guide to understanding and teaching students about Arab expansion in the world. It says that Arab explorers came to America before Columbus, and that they even married Algonquin Indians whose descendants became chiefs with names like Abdul Rahim and

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<sup>108</sup> Ibid.

<sup>109</sup> An Australian archeologist and an Emeritus Professor at Harvard University.

<sup>110</sup> Thomas, David Hurst. Fell: *Saga America*. *Journal of California and Great Basin Anthropology*, 2(1), e-scholarship, [escholarship.org/uc/item/4ss7106z.pdf](http://escholarship.org/uc/item/4ss7106z.pdf), (retrieved on January 2014).

Abd Allah Ibn Malik.<sup>111</sup> Peter Di Gangi<sup>112</sup> says that these claims are outlandish and nothing in the tribe's oral or written history supports them.

William Benetta, the professional editor and President of the Textbook League criticized the text of the notebook and referred to it as historical fakery. He said that it offered no evidence for claiming that the Americas were full of Muslims when Columbus arrived. In 2004, David Yeagley, who is a professor at Oklahoma University, called the notebook an intellectual genocide on American Indians.<sup>113</sup> He said that they created an Indian story to suit the purpose of the advocacy group and published it in a school text manual as fact. He believed that they were simply trying to integrate the Arabs into the American culture by making them native.

Some scholars say that the raised point of Muslim's discovery of America dates back to the 1950's when the Muslim World League (MWL)<sup>114</sup> helped finance Muslim brotherhood front groups like the Islamic Society of North America and the Muslim Students Association.

Other scholars claim that Columbus was a Marrano,<sup>115</sup> that is to say a Jew who feigned conversion and practiced Catholicism outwardly but practiced Judaism secretly. During his lifetime, Jews became the target of fanatical religious persecution. Furthermore, King Ferdinand and Queen Isabella proclaimed on March 31, 1492 to expel all the Jews from Spain.<sup>116</sup> They targeted mainly the Jews who never converted to Christianity and gave them four months to leave.

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<sup>111</sup> Columbus, Islam, and Revisionist History, [www.islaminourschools.com](http://www.islaminourschools.com), (Accessed on June 2014).

<sup>112</sup> The director of the Canada's Algonquin Nation Secretariat

<sup>113</sup> Fachner, op.cit.

<sup>114</sup> The Muslim World League (MWL) is part of a worldwide network of largely Saudi-funded groups. The MWL maintains offices in many Muslim-majority countries as well as in European nations with relatively large numbers of Muslims, such as the United Kingdom, Germany, and France. The primary focus of the organization is to promote Islamic teachings and encourage religious observance, as well as providing general information about Islam. The MWL provides such information through publishing and media outreach, and coordinates the regional activities religious scholars and the establishment of Islamic centers, Shira Pyndick, *Islamic Radicalization in Massachusetts*, 2013. *Muslim World League and World Assembly of Muslim Youth*, <http://www.pewforum.org/2010/09/15/muslim-networks-and-movements-in-western-europe-muslim-world-league-and-world-assembly-of-muslim-youth/>, (accessed on February, 2014).

<sup>115</sup> A Marrano is a Jew who was forced to convert to Christianity to escape the church punishment

<sup>116</sup> Charles, Garcia. May 24 2012. Special to CNN, *Was Columbus Secretly a Jew?* [www.cnn.com/2012/05/20/opinion/garcia-columbus-jewish](http://www.cnn.com/2012/05/20/opinion/garcia-columbus-jewish), (retrieved on February 2014).

Charles Garcia contends that a number of Spanish scholars like Jose Erugo, Celso Garcia de la Riega, Otero Sanchez and Nicholas Dias Perez concluded that Columbus was a Marrano whose survival depended on his Judaism. To support his arguments, he lists the book *Sails of Hope*. Its writer, Simon Wiesenthal, writes that the voyage of Columbus was motivated by a desire to find a safe haven for the Jews as they were supposed to be expelled from Spain. Likewise, the cultural anthropologist at Stanford University, Carol Delaney, concluded that Columbus purpose was to sail to Asia so as to obtain gold to finance a crusade to take back Jerusalem and rebuild the Jews' holy Temple.<sup>117</sup>

Columbus intended to sail on August 2, 1492, but that day coincided with the Jewish holiday Tisha B'Av that marks the destruction of the First and Second Holy Temples of Jerusalem. He postponed the date to avoid embarking on the holiday which would be considered an unlucky day to set sail.<sup>118</sup> So, was Columbus' intent imperialism or freedom from religious trial? What about the charges of genocide and exploitation that have always tainted his discovery of North America?

Both the origin of Native Americans and the discovery of America are heated debates around which scholars seem to never agree. Fuat Sezgin,<sup>119</sup> criticizes the theory of Gavin Menzies.<sup>120</sup> The latter claims that the Chinese were the first to discover America before Columbus. To support his argument, he refers to a map dated 1424 which bears the name of a Venetian cartographer called Zuane Fizzigano and on which aroused the appearance of the Caribbean islands.

Sezgin explains that some Arabic Islamic geographers upon the Caliph Al Mamun, created the first world map early in the third/ninth century. On this map, oceans were laid out in a peculiar manner. These geographers mentioned that there was a second obscure ocean, referring to the Atlantic Ocean, which was considered not navigable due to its darkness. Scholars like Walter Fuchs contend the knowledge of the Arab Islamic world map and other astronomical instructions came to China from Maragha, the capital

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<sup>117</sup> Ibid.

<sup>118</sup> Ibid.

<sup>119</sup> Fuat Sezgin is an emeritus professor of the History of Natural Science at Johan Wolfgang Goethe University in Frankfurt, Germany. He was born on 24 October 1924.

<sup>120</sup> Gavin Menzies is a British author and a retired submarine lieutenant Commander who was born on 14 August 1937 in London.



of the Mongol empire, in 1267 (Sezgin 2006). The instruments and models were delivered by a man called Jamal al Din who composed geography of the entire Mongol realms. Sezgin remarks that it was Armando Corteeco who discovered the Zuane Pizzigano Map of 1424. He pointed to the opinion that Portuguese navigators brought the knowledge about the Caribbean islands and possibly the American mainland to Europe before 1424.<sup>121</sup>

On the other hand, Menzies came to the conclusion, by further research and considerations, that the Portuguese were far from being in the position to discover the Caribbean islands. He claims that several Chinese fleets had made voyages of exploration in the early fifteenth century. They had gone on, he explains, to explore Antarctica and the Arctic, North and South America, and crossed the Pacific to Australia. Furthermore, they solved the problem of calculating latitude and longitude and mapped the earth and the heavens with equal accuracy.

Sezgin explains that these expeditions, which took place between 1405 and 1433, were military missions dispatched by the Chinese Emperor Chén Zi, and were sent to the ‘western barbarians’ to establish diplomatic relations and claim tribute. These expeditions are well documented in Chinese records. Sinologists have worked on these sources and have explained that the fleets’ itinerary and ports of destination included thirty six countries bordering the Indian Ocean, but not Madagascar and Australia.

To support his assumption, Menzies cited a copy of a Chinese /Korean chart known colloquially as the Kangnido which depicts the coasts of East, South and West Africa. Sezgin argues that the Kangnido map was one of the surviving copies of a world map, that was compiled by the chief cartographer Zhu Si Ben, which unfortunately had been lost.

A revised version was published between 1524 and 1564 which complements the Sino-Korean version of 1402.<sup>122</sup> Some scholars, like Walter Fuchs and Joseph Needham scrutinized the two maps. They have come to the conclusion that such modern features could only be explained by the knowledge borrowed from the Islamic world which ruled the world for eight hundred years, if not more.

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<sup>121</sup> Ibid.

<sup>122</sup> Ibid.

When referring to the partial map drawn by the Ottoman admiral Piri Re'is, Menzies states that the coast of East Africa shown on the map is depicted with such accuracy that it seems to have been drawn with the aid of satellite navigation. He even wonders who else but the Chinese could have drawn such an astounding chart. Menzies totally ignores the fact that the Arab navigators could be the original cartographers who drew world maps. He argued his view by saying that despite the fact that Arabs understood how to calculate longitude by lunar eclipse, they never mastered how to measure time with the accuracy the Chinese did.

As a response to Menzies' claims, Professor Sezgin, after making research, concludes that the cartographic survey of North and Central Asia dated back to the fifth/eleventh century. He says an extant copy of a map made around the seventh/thirteenth century serves as evidence for the amazing development in the cartography survey of Arabic Islamic geography.

Concerning the use of sailing instruments for making calculations, Sezgin argues that in the Arabic Islamic areas, astronomers and geographers used to observe the sky continuously over long periods of time and in diverse regions of the world.<sup>123</sup> They used to measure latitudes and longitudes. The impressive observations were equipped with precision. They used to draw or correct maps of earth.

Some researchers like Youssouf Meroueh and Barry Fell said that several villages in America are named after Mecca and Arafat (Zeghoudi 2008). The route to Mecca has always been the centre of Earth, attracting people from over the globe. This might support the arrival of Muslims before Columbus. When Native Americans wanted rain to fall, they raised their hands towards the sky as Muslims do. When they build their tents, they direct them to the east. Some of them used to wear the turban, and their women used to wear a piece of cloth resembling the Hayek that is worn by women in North Africa.

Fell said that verses of Quran, the name of the prophet Mohamed and his disciples were found written in North America in Sierra Mountain. So in the ninth century, Muslims got in touch with people behind the sea of darkness, which is famously known

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<sup>123</sup> Ibid.

as the Pacific Ocean. Did those Muslims arrive there centuries ago, or were they simply some Muslim people who came from Spain to escape the genocide of 1492?

In 889, Amiral khechkhache Ben Said El Kortobi of the Andalusian navy crossed the sea of darkness (Almassoudi 956: 93). He arrived in Carribean and described the people he found there. According to Omar Ibn Elkoutia, the sailor Ben Feroukh Al Andaloussi arrived in Jamaica in 999,<sup>124</sup> described the people there, and then returned to Andalusia. It is said that when Columbus arrived in Cuba coast, he saw a mosque; so he changed his destination and went to another island because he thought he was in a Muslim area (Zeghoudi 2008).

The Arabic Islamic geographers upon the Calif Al Mamun created the first world map, on which oceans were laid out in a peculiar manner. They mentioned that there was a second obscure ocean considered not navigable due to its darkness. In the sixth/twelfth century, Abu Abda Allah al Zuhri revised the previous map and raised objections against the dark zone. In fact mariners from Arabic Spain risked their lives when sailing westwards across the Atlantic Ocean.

When comparing the four maps drawn by Peri Reis, Juan de la Cosa, and Alberto Cantino, Sezgin says they appear to be related without being copied from the other. He argues that they can be based on a common source. He explains that the representation of the Brazilian coastline on the maps is amazingly correct in terms of both latitude and longitude. These latitude and longitude were practiced with the required degree of exactitude in the Arabic Islamic area but did not yield acceptable accuracy in Europe.

To support his conclusion, Sezgin points to the account of Columbus in which he determined the longitudinal difference between the little island Saona, situated in the south east of Haiti, and Cape St Vicente in Portugal as  $82^{\circ}30'$ , whereas the true value is  $59^{\circ}40'$ . Another argument proving the inexactitude of skills in the determination of latitude was when Columbus stated latitude of  $42^{\circ}$  for the Coast of Cuba, compared to the actual latitude of  $21^{\circ}$  (Sezgin 2006).

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<sup>124</sup> Al Amrikiyateyn K8abla Columbus, <http://defense-arab.com/vb/threads/77925/>, (accessed on June, 2014).

Sezgin explains the table of latitudes of eighteen places on the Brazilian east coast, which Duarte Pacheco compiled in the early sixteenth century. Sezgin says those amongst them which are found in the modern atlas bear errors between 3° and 5°. For further explanation, he continues arguing that longitudes were not even mentioned at that time.<sup>125</sup>

The question of a pre Columbian encounter between people of the old world and people of America has engaged scientists like Leo Wiener. He wrote a book entitled *Africa and the Discovery of America* in which he presented a study from an anthropological point of view. Another scientist named Ivan Van Sertima published a book entitled *They Came before Columbus* which was reprinted about twenty times, whose content was exposed to criticism and rebuke. Many books and articles have been written claiming the arrival of the Chinese, Muslims, Africans, and Berbers in America before the Europeans.

When trying to get more information about the ancient American civilization, some expressions like ‘lost civilization’, ‘lost race,’ ‘lost city ’and‘lost tribe are found. The coded term ‘lost civilization’ has inspired many writers, mainly those who believe that they have found archaeological trace, and can narrate the history of a particular people.

Many claims about the existence of a lost civilization in antiquity are, in effect, warmed-over versions of Plato’s Atlantis myth. Long ago, an enormously advanced and technologically sophisticated civilization existed. The impact of this civilization on human history was vast. Atlantis is also said to have existed in the Sahara of Algeria, precisely in the Hoggar region.

According to some historians, the lost civilization is not a previously unknown group of people, but a well-known ancient society that is remarkable for its precarious level of technological sophistication. Besides North America, it includes Celtic kingdoms in the northeastern United States thousands of years ago (Fell 1976).<sup>126</sup>These claims are predicated essentially on the same notion: ancient Europeans, Africans, or Asians came

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<sup>125</sup> Ibid.

<sup>126</sup> Kenneth Feder, Bradely T. Lepper, Terry A. Barnhart, and Deborah A Bolnick, *Civilizations Lost and Found: Fabricating History-Part One: An Alternate Reality*, Skeptical Inquirer Volume35.5, September/October2011.

to the Americas long before Columbus. They settled in America and had a huge impact on the native people but then somehow became lost, both to history and to historians.

Scarce information might reinforce the thought that Native American history was possibly lost or unknown before the arrival of Columbus. Since written documents that tell about ancient America do not exist, art crafts can serve as a reminder to culture. The Native Americans worked in many arts and crafts. They created beautiful pottery, made baskets to carry food and wove cloth into blankets and rugs. The symbols which the Native Americans used were very complex and representative of their way of life.<sup>127</sup> Many of the symbols talk of the past and future, and tell stories of the older cultures and ways of life.

The significance of tribal symbols can also vary depending on the place and time they were made. The symbol of the eagle means much more than the flying bird which we see. It has got quite a deeper meaning. The eagle has a spiritual significance which only the Native Americans understand. It may mean freedom or independence, depending on the spirit of each tribe.

When the reader starts to recognize the spiritual meaning of tribal symbols, it is easier to recognize the message they transmit in artwork. If the tribal symbol of courage is the wolf, they paint it on the shield of a warrior to transfer bravery onto it. The symbol is painted on the object to enhance a spiritual trait. When contemplating the Native American art we can notice that the meaning of beautiful symbols far exceed literal meaning.

Similar to the Tuaregs, in Native America, the wood carving, making and repairing hunting tools were men's responsibility. Women, on the other had used to weave baskets, make blankets and gather wild plants. They used symbols in various instances. Flowers, plants and other living entities were used to represent life, and animals, to represent position or wealth. Common animals that were seen in tribal symbols were horses, goats and snakes. Religion also played a part in tribal symbols, and included amulets and talismans. They thought that when drawing these figures, they would ward away evil spirits and entities.

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<sup>127</sup> Native American Art Artwork Prints, Pottery, Sculpture, Kachinas, Leatherwork Collectibles, Clothing, [nativeamerican-art.com](http://nativeamerican-art.com), (retrieved on May, 2014).

The most common colors used in tribal symbols were black, red, and yellow. The vivid colors they used are not specific only to them but to autochthonous people throughout the world. Navajo women, for instance, continued to express their ingenuity by creating blankets using the same basic design elements in new patterns, such as all-over or zoned geometric patterns which were only achieved by using two dark colors (Griffin Pierce 2000: 308). They sometimes combined stepped and wedge-edged geometric designs with brilliant aniline dyes to create "eye dazzler" rugs.

Navajo weaving embodied not only the multiethnic nature of the Southwest but also the dynamic creativity of Navajo culture. Their creativity was woven into the history of Navajo textiles.<sup>128</sup> The Navajo weaving has historically been a form of communication between tribes, because long before trading posts emerged, Navajo women had created a market for their blankets far beyond the borders of the Southwest.

The people of Hopi tribe, which is among the Navajo nation, are known as skilled handicraftsmen and artists (Deogaonkar 2002: 91). They were known for jewelry, pottery, painting, sculpture and basketry. Their jewelry contained mostly silver ornaments. To add emphasis to the craft, they often used precious stones like Jet, Coral or Turquoise (Deogaonker 2002: 91). To authenticate the jewels, the artists used to mark them with their signature.

Unfortunately, no comparisons have dealt with Tuareg and Native American jewels, and the common features that they might share. On the other hand, the connection of the Tuaregs jewels to the Indian ones is mentioned by some historians. The two ornaments of *talhahakim* and the silver agades Red Cross are said to have originated from India. The Tuaregs are supposed to have purchased them from Indians at Mecca,<sup>129</sup> and started imitating and producing similar ornaments.

#### II.4. The Native American Female Position

Power and cultural knowledge in Native America were accumulated by and dispensed through females. This illustrates the reason why the Native American societies were

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<sup>128</sup> Ibid.

<sup>129</sup> A.J. Arkell, *Some Tuareg Ornaments and their Connection with India*, Vol. 65, p. 3.

only as strong as their women. Yet the European conquest of Native lands changed women's roles in Plains tribes. They were forced to become economically dependent on the men in their tribes who were engaged in the fur trade. Their status declined and they became more vulnerable to the interests and machinations of men.

At the beginning of the European invasion, there were several separate and distinct American cultures, each with its own view of marriage. It was difficult for the missionaries and the Europeans, in general, to understand that women were powerful. In the traditional Native American cultures, all people were equal, even in marriage. This shocked the missionaries who viewed a woman inferior to her man in a marriage relationship. Women among the Native American tribes had property rights particularly regarding the house and the farm land (Deogaonkar 2002: 136). They contribute very much in the economic activities of the family like farming, labor work, cattle keeping, apart from household work as a house wife.

Traditional Native American women's aspirations were not confined to house work only. Women in Native America participated in the political process and could become shaman despite menstrual customs. They were important in the structure of residential groups, and were reckoned equally in kinship tracing. Furthermore, they provided a substantial portion of the subsistence, and controlled the products of their own labor by distributing it as well as the meat hunted by men. The importance of women was not limited to household and politics, but was extended to economy too since they participated in intertribal trade. They manufactured tools for their own productive tasks and goods that were desired beyond the household level.

The entire cultivation of the fields and the acquisition of the greater part of the food supply were in the hands of women. This explains that the high status of women among the Native American tribes was essentially economic. Furthermore, a woman's ability to produce children was considered a powerful act. Native American women have always been valued for being mothers, caretakers, and social transmitters of cultural knowledge. Native American women played an essential role for their community's survival: They not only controlled material property and food, but held positions of political importance (F. Klein 1995: 151), status, and power too.

They contributed in preserving their culture by educating children about traditional ceremonies and practices, and teaching family history. The continuation of most Native American tribes' oral traditions relied on female power. For the most part, Native American women enjoyed more economic, social, and political status than the colonial women. They often had the final say when the warriors' council disagreed. They could stop the tribe from going to war by refusing to provide rations, and even made decisions about captives.

In Native America, labor was typically a cooperative, and not oppressive, arrangement. Each gender was engaged in the work which it believed most capable of doing. However, the arrival of Europeans brought changes to the lifestyle of the Native Americans. Blacksmithing and agriculture, for instance, were taught to men, and male roles of warrior and hunter were discarded.

Women, on the other hand, were taught to focus simply on housekeeping and rearing children; they lost respect as leaders and decision makers. Consequently, a subtle subordination was imposed upon them which had lasting effects (Mauk and John 1993: 50). The Europeans imposed patriarchal model of kinship and diminished the value of Native American women. They placed the Natives on reservations and destroyed their roles as decision makers.

In many Native American cultures, women were viewed as extensions of the Spirit Mother, and therefore they were vital to the continuation of their people. The Native Americans preferred to choose a woman instead of a man as a key sacred because of their reverence and deep respect for feminine qualities. Because Earth is closer to them than the Sun, they call it Mother and cherish it more than Father Sun.

These names- Mother Earth, Father Sun- could reflect the true convictions of the Native Americans, as they could be just metaphors and misinterpretations. These metaphors might have been woven by non Natives when interpreting the beliefs and myths of the Native Americans. 'Earth my mother', is not an expression that is used by autochthonous people only, but by human beings in general. We all use terms with reference to mother, such as mother tongue, mother land, etc.



Oral stories contribute in disclosing significant characteristics of this people since no written records are listed to tell about the history of ancient Native America. It is preferable to read what Native American scholars write about their customs and beliefs rather than by non-native ones. The questions that should be raised are: When did this term 'Mother Earth' first appear? Is it really a deeply rooted belief of a worshipped goddess or is it just a history mounted by some writers?

Most of the writings about the Native American women have been done by European men's observations. They interpret some cultural traits according to their own perceptions. Similar to the Tuaregs, the Native Americans valued women but they were not entirely ruled by them. They were more male-dominated, yet they honored and had respect for their females. Women in both societies maintain high status, and are often central to their tribes' cultures.

## II.5. Wedding in Native America

The wedding ceremony is important and celebrated in public so that the community to which the couple belongs can witness the union and mark the occasion in the collective mind. The celebration of the ceremony serves to help the couple to set up a home as an independent unit as well. It marks the beginning of a new life and is thought to bring luck and fortune to the couple.

In many cultures this public show bears singularities that are specific to each society. The wedding ceremonies' differences which are witnessed in the world reflect cultural and religious views of marriage and the role of each partner in society. The marriage whether arranged or not, it is subject to some universal rules. Payment of the party, for instance, is passed upon the groom and his family. The groom makes also a contribution to the bride's family and friends as a compensation for taking her away.

Marriage has often been a matter arranged by the family of the prospective bride and groom (Kuiper 2011: 69), due to the marriage's implications for long term economic and social looks and obligations. Families' arrangements can bring about the couple's union, and can result from the couple's agreement. At the time of the marriage, similar to any other society, the Native American families generally exchange goods with the bulk of goods coming from the husband's family. The groom has to be in charge of the

wedding expenses. From the time of marriage proposal to the wedding ceremony, the groom's family supplies the bride's family with food and other services.<sup>130</sup>

During the wedding ceremony, the Navajo people feed all of the friends and the visitors who come to see the newly wed. *Ahé éské* is the term used by the Navajo nation for marriage. When the bride's family gives the permission for *Ahé éské*, the two families start exchanging gifts of clothes and ornaments as a symbolic act of a new union between two families. Even if the woman enjoys a high position in her tribe, some crucial decisions regarding her future can be made by the elders. Whether in Navajo tribe or any other one, sometimes it is the family that decides to marry a couple; at times the couple decides by themselves. Marriage could be by choice (Deogaonkar 2002: 91) as in the Hopi tribe<sup>131</sup> for instance.

If a girl decides on a youth as a future mate, she can extend to him an invitation to accompany her and offers him a loaf of *qomi*, which is bread, made of sweet cornmeal.<sup>132</sup> Since the objective of this invitation is to be engaged for life, the boys will only accept the invitation from the girls they want to marry.

The girl is highly estimated by her parents than the boy for the girl stays with her parents after marriage and takes care of them. They say that they raise the daughter for oneself, but the son for somebody else.<sup>133</sup> The daughter is so precious for her father that she can inherit from her mother whereas the son cannot. The son, on the other hand, leaves his parents' nest to join his wife and live in her community.

The American Native young girl has to learn fetching water and grinding corn since her childhood. She is taught that once grown up and married she will prepare corn meals for her mother in law. She has to rise early every day to learn grinding corn. She is related to the production of corn right at her early age. This agricultural activity

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<sup>130</sup> Anna Mary Plane, *Colonial Intimacies Marriage in Early New England*, (Cornell University Press), <http://www.cornellpress.cornell.edu/book/?GCOI=80140100390110>, (accessed on May, 2015).

<sup>131</sup> The Hopi tribe is located in northeastern part of Arizona in the United States on more than one million acres of federally reserved land, Sylvia R. Brown, Lori Joshweseoma, Timothy Flood and Kathryn Coe, Vol. 125, No. 6 (NOVEMBER/DECEMBER 2010), pp. 793.

<sup>132</sup> Don Lipper and Elizabeth Sagehorn, *The Everything Wedding Vows Book How to personalize the most important Promise you will ever make*, page 201, 2009 by F+W Media Inc, U.S.A.

<sup>133</sup> Alice Schlegel, *The Adolescent Socialization of the Hopi Girl*, *Ethnology*, Vol. 12, No. 4 (Oct., 1973), pp. 453.

makes of her an important individual within her society since she contributes in the wealth of her family.

The young girl is then taught that she holds a prestigious position within her tribe. Since the number of women is reduced in a family, compared to the children and men, the wealth is in the hands of the few women. The following quote states: Some marriages enhanced prestige or encouraged the concentration of wealth in the hands of a few. Since women were the main producers of corn and other food crops, a household made up of many women could propel a man into an important role within his community (Monger 2004: 5).

The position of a woman within the Native American tribe is much estimated. Besides raising children and preserving traditions, she contributes in the prosperity of her family. She holds both a social and an economic role in her society.

The production of corn is so important in the Native American culture that it is implied in any important event in the society. It is considered as an important crop that ties the relations between the bride's and groom's families. For three days prior to the wedding, the bride is supposed to get up early to grind cornmeal for her mother-in-law. During this period, some members from the groom's family visit and "attack" the bride with mud. Her future mother-in-law has to step in front of the bride to protect her.<sup>134</sup> If the mother in law protects her daughter in law, it is because she considers her as a source of wealth for her son.

During the wedding ceremony, decorative baskets holding corn, which are considered the symbol of fertility, are presented to the couple. Navajo weavers create willow wedding baskets to hold corn meal for prayers and blessing. These woven baskets are also used as practical gifts in the wedding ceremonies. The baskets are usually filled with food and supplies for the new home. As a response, the newlyweds are expected to perform certain acts of charity and service for the village. They distribute gifts for all people mainly the widows and children to reinforce the habit of giving between them. The new couple is expected to perform acts of charity to reinforce the relations between themselves and the members of the village.

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<sup>134</sup> Karina and Randy, *Hopis Wedding Tradition*, [https://prezi.com/7pmd1\\_rydk88/hopis-wedding-traditions/](https://prezi.com/7pmd1_rydk88/hopis-wedding-traditions/), (accessed on May, 2015).

In most of the Native American tribes, mainly those with matrilineal descent, the members of the same clan are not allowed to intermarry since they are considered near relatives. If someone wants to marry, he has to look for a wife in another clan otherwise he will be subject either to penalty of death or public whipping.

Marriages are not forced. The girl might run away or straightway enter the home of her choice. This social feature is also witnessed among the Tuareg in Algeria, where the girl is free to choose with whom she lives. Once the couple agrees on their union, the parents approve it and fix the bride price. This price is common not only among Native American tribes, but all people around the world. The difference lies only in the amount and the nature. It can be gold, silver, money, crops or even animals. Among tribal people, the dowry of the bride is generally evaluated by a certain number of animals.

After the marriage ceremony, the groom goes to live in the bride's lodge which is built in the village of the bride, not far from her mother's lodge. This social feature is witnessed among the Tuaregs in Algeria. This inherited tradition might have resulted from the constant absence of the husband seeking work and food for his family. The bride is supposed to stay near her mother's lodge to care about her, mainly when pregnant and giving birth to a child. Some writings point to the absence of honeymoon for the newlyweds in Native America.

These tribal people are held as prehistory, uncivilized, and primitive. They lack written records that tell about their ancient history and civilization. They are considered primitive probably because of their simple life style. Life is made of peoples and tribes whose relation is integrative. Peoples have to rely on the tribes' traditional medicine for instance to develop more efficient medicaments.

Certain characteristics are specific to tribal people. The Natives Americans' courting in a blanket is considered as a way of providing privacy. This trait might be considered as no more than an original feature that is worth observing. But according to the Native Americans, this tradition symbolizes an important social characteristic on which the future of a couple lies. When wrapping the blanket around himself and his intended wife, the man provides a private place for the two to talk. He wants to protect his union from the over-protective parents, the curious onlookers and the hot sun, as it is quoted below.

A young woman would stay in front of the family tepee with a blanket and would wrap around herself and her suitor, completely covering them both. They could then get to know one other. Being covered in the blanket meant that “they were not there” and were considered unseen by those around them. A girl could see several prospective husbands in an evening in this way. However, this did not occur in all tribes. In some, a grandmother would act as a go-between for a couple, and they would pay her with a horse (Monger 2004: 488).

This tradition is called *Ina aopemni inajinpi*, or standing wrapped in the blanket.<sup>135</sup> Its origin is uncertain. Inajinpi, again if divided in two words, ina and jinpi, might have an Arabic connotation meaning ‘here, besides me’.

In Navajo society, members of the family traditionally live together in a single Hogan, which is an earth-covered log dwelling, and take their meals together. The basic economic unit in society tribe is the extended family, whose members, lives close to each other and share productive resources such as maize, sheep and goats. In case there is a conflict within the couple, Shamans, who are the tribal elders, often take on the role of marital conflict counselors, and mediators. But if the conflict is irreconcilable the marriage is dissolved. This does not imply that divorce was quite habitual and spread; on the contrary, it was rare and families were stable.

Women’s freedom in Native America is interpreted differently. In some writings, it is mentioned that divorce is a private matter between husband and wife, and it could even be initiated by the woman. This social trait shocked the missionaries (Deogaonkar 2002: 136). They interpret the Native American traditions according to their Christian beliefs and convictions. According to them, divorce is neither taboo nor uncommon in traditional Indigenous American societies. The couple can separate at any time and divorce is accomplished easily. Each partner can simply pick up his personal property and leave.

The position of a woman as a free individual in a Native American tribe shocked the white people for whom the woman is a subordinate of the male. The lives of the primitive women flow in the natural order of the universe. This order states the ongoing cycle of life: birth, death and rebirth. These three stages of life are related to earth from which man was created, where he is buried and from where he will be sent to another

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<sup>135</sup> Ibid.

world where he lives his second life. Women are conscious of their role and see themselves as an extension that bears the burden of giving birth to people.

Besides, women know that children are needed to work to help their parents and to take care of them when they grow old and are themselves no more useful as before (Neithammer 1995). The child is the property of the large family, and not only the biological parents. In case of divorce many relatives can raise the child; hence, it cannot have negatives on the children. During their pregnancy, women are warned not to look at or mock a deformed or blind so as the baby cannot bear the same defect once borne. Pregnant women are not allowed to assist a dying person or animal because they think it is unhealthy for both the mother and the baby.

To relieve birth aches and pains, women have to chew some plants. They also have to pay the visionary who teaches them the formula made from the combination of some roots and herbs if they want to give birth without suffering. The most ultimate achievements for a woman in Native American societies are to be a mother and to rear a healthy family.

To ensure safe delivery and healthy children, women use all means at their disposal. They follow a certain diet because they know there are food restrictions for pregnant women. To avoid having the baby born feet first, women are advised not to eat animal feet; the tail of an animal is also prohibited in order to avoid that the baby sticks on its way out. The mother is not allowed to eat berries so that the new born would not carry birthmarks. The prospective mother has also to abstain from eating the liver lest it darkens the child's skin, and should not eat meat of a hunted animal for it can lead to absentmindedness.

For the ritual of birth, women gather to perform the practical and ceremonial duties that ready the baby for life within the tribe. During her labor, a Native American woman is usually assisted by her female relatives or other women of her tribe who have special knowledge of birth customs. They support the woman during the child birth and care for the child immediately after the birth.<sup>136</sup> They even care about the mother till she recovers from her pains.

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<sup>136</sup> Ibid.

In some Native American tribes, the umbilical cord is often saved and enclosed in some sort of charm or ornament to be worn by the child. This ornament is commonly believed to ward off bad luck, and is believed to be a source of wisdom as well (Balter 2000: 393). A small ceremony is held during which a prayer is recited for the safety of the child. When the baby is able to walk, another ritual is held to announce their recognition of the child as a real human being and a member of the tribe. They give the small child a new pair of moccasin with a little hole in them so that he would not travel with the Great Spirit.<sup>137</sup> They do not wish their children leave them because they represent the future.

As in any other culture, the Native Americans view each new life as greatly prized, and mothers have to observe rituals to guarantee healthy babies. Parents and family members make sure to start newborn children on the sacred path so that they will have long and successful lives. They keep an eye on each moment of the child's life so that any evil is warded off and the child's security is ensured.

The naming of a child is a central issue to many Native American cultures. A child's name is very important, and elaborate naming ceremonies are traditionally held for the child. These naming ceremonies make the baby a full member of the tribe and welcome it into the larger community. Naming a child can differ from one tribe to another one, according to each tribe's customs and traditions. However, it is worth mentioning that these tribes do share a common feature, which is naming a child after a natural event that occurred during his birth time. The following quote best states what has just been said.

As each tribe is a unique cultural group with its own social customs, traditional naming practices and ceremonies often vary greatly from one tribe to another. Common to many, however, is the practice of bestowing names during important times in a person's life-birth, childhood, puberty, adulthood, an event marking an important achievement, change of rank-all can precipitate the bestowal of a name. Names influenced by nature are very common, as are those describing a particular feat or personal characteristic. (Niethammer 1995)

Children often have a name given to them by their parents, a name given at a naming ceremony, another family or tribal name, and several nicknames. Children also acquire

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<sup>137</sup> Chapter 1 : The Dawn of Life, Childbirth in Native America, Ceremonies of Childbirth, <http://www.nextreads.com/display2.aspx?recid=3425297&FC=1>.

their names because of some unique attribute they might possess. Alternatively, they might be named after animals, deceased family members, or tribal heroes. Similar to the Tuareg society, the Native American children were named after animals, plants, or a natural phenomenon that happened during or soon after their birth. Here are some traditional Native American names translated into English.

GARAKONTHIE: Iroquois name = Moving sun

GAWASOWANEH: An Iroquois name = Big now snake

GAYTAHKIPLAHSIKAH: A Shawnee name = Wild cat

GOMDA: Kiowa = Wind

HACHE-HE: Arapaho = Wolf

HADAWA'KO: Iroquois = Shaking snow

HAICHOOTUCKNEE: Choctaw = the snapping turtle (Neithammer 1995).

Dances have always been significant in the life of the Native Americans as a solemn duty and a common amusement. Some of the dances are held to guarantee the success of harvest, hunts and giving thanks while others play a vital role in religious rituals and ceremonies. Sometimes a specific individual like a war leader or a medicine man is chosen to lead the dance. A Medicine man, for instance, is chosen because he is recognized to be the one who performs his function of bridging between the natural world and the spiritual one for the benefit of the community. A war leader is chosen because he represents the victory of his tribe and transmits his glory to the youth.

Participants might include the entire tribe, or would be specific to men, women or families. Besides, there are private and semi public dances for prayer, healing, initiation, courting and storytelling. The dances are tribally or regionally specific and the singers usually perform their native languages. Commonly, dances are held in an open field around a fire, and the movements of the dancers illustrate the purpose of each dance; it can express victory, mythology, prayer, etc. These dances contribute a lot in preserving the history and cultural heritage of their people.



Dances are not performed just for fun, but can even spread certain beliefs and ideas. The famous Ghost Dance illustrates best this thought. The Ghost Dance first emerged on the California-Nevada border in the Walker Lake region around 1870. A Native American named *Wodziwob* or 'Fish Lake Joe' began to preach an apocalyptic vision.<sup>138</sup> He claimed that a great fire or flood would eliminate white man and allow the deceased natives to return alive to the earth. His assistant Tavibo who was a shaman spread the doctrine among native people of Nevada.

In 1888, this dance was rekindled by Wovoka, known as Jack Wilson. He was considered as a new prophet who was able to practice miracles such as curing the ill, controlling the weather and even withstanding and resisting bullets shot at him.<sup>139</sup> He claimed to have seen a vision in which the deceased people asked him to teach his people to love each other and to live peacefully with white people. Further, the deceased would return to earth to recover their lands and the white people would retreat to their European homelands.

The new prophet taught his followers a five day ritual of song and circle dances that would hasten the coming of the retreat of Europeans and the coming back of the natives. Wovoka's followers became missionaries of this new messianic faith, and spread it over many tribes. Each tribe adopted its Ghost Dance songs and wore painted clothing with sacred symbols believed to be designated to ward off bullets.<sup>140</sup>

During the winter of 1890, the Ghost Dance came to a tragic end on Sioux reservations in South Dakota. Sitting Bull, the famous warrior chief who became an enthusiastic follower of the new faith, started to worry the United States government 'agents. In fact, they decided to arrest him to restore peace to South Dakota reservation.

After Sitting Bull had been shot and killed, his followers escaped to the Cheyenne Reservation where people were still practicing Ghost Dance under the leadership of Chief Big Foot.<sup>141</sup> When the United States cavalry tried to disarm his followers, rifle

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<sup>138</sup> Michael Hittman, *The 1870 Ghost Dance at the Walker River Reservation: A Reconstruction*, *Ethnohistory*, Vol. 20, No. 3 (Summer, 1973), pp. 247-278.

<sup>139</sup> Benjamin R. Kracht, *The Kiowa Ghos Dance, 1894-1916, An Unheralded Revitalization Movement*, *Ethnohistory*, Vol. 39, No. 4 (Autumn, 1992), pp. 452-477.

<sup>140</sup> *Ibid.*

<sup>141</sup> Todd Kerstetter, *Spin Doctors at Santee: Missionaries and the Dakota-Language Reporting of the Ghost Dance and Wounded Knee*, *Western Historical Quarterly* Vol. 28, No. 1 (Spring, 1997), pp. 45-67.

shots on both sides broke out. The American military armed with more sophisticated weapons massacred the Sioux warriors and their unarmed women and children. This event marked the end of the natives 'wars in the American West.

When watching both the Native American and Targui dances, we notice that both people share some cultural traits. Their dancing around fire, their leaping when dancing for victory, their gentle step on earth as if not willing to hurt it- from which man was created, where he returns and from where he leaves to join the second world- all make us notice that these peoples meet at many points.

When performing the music, the Native Americans accompany the dancers with the drum and the flute. Concerning the Tuaregs, the drum and the imzad feature their celebration of ceremonies. Clapping the hands, turning around fire and jumping are common practices which are witnessed in both dances.

## Chapter Three

## Chapter Three

### Evidence of Mutually Shared Cultural Traits

When trying to find a convincing explanation to the similar cultural traits which many autochthonous people share over the globe, although they live far from each other, an important question surges. What explanation can one give to the similar geographical features? The resemblance of the Monument Valley in the American Sahara with the Hoggar region in the Algerian Sahara is so striking that one barely distinguishes between the two regions.

When showing five pictures of Navajo Nation to some Algerian people, telling them they existed in America, they questioned the evidence. The striking resemblance of the two areas makes one think that they might have been once just one area which split due to a natural phenomenon. The five pictures, mentioned at the end of this thesis, represent Monument Valley located in the Navajo Indian Reservation on the border of Arizona and Utah. Monument Valley is called *Tsé Bii' Ndzisgali* which means a valley of the rocks in the native language.<sup>142</sup> It is a region of the Colorado Plateau characterized by a cluster of vast sandstone buttes and meandering rivers.

The Navajo people do not share only geographical features with the Tuaregs but cultural traits as well. The early Navajo were mobile hunters and gatherers. They adopted painting, pottery, and weaving. Their rugs are fine examples of this art form. They are called 'noble savages'<sup>143</sup> for the good qualities that feature their behavior, mainly in favor of strangers whom they consider as their honorable guests. Their society is featured by the matrilineal kinship system. The inheritance is through the mother's line. They consider children of being in their mother's descent group. Her brother, who is the closest male relative to her, is often the chosen male figure to be the only male blood kin of the child who serves as the guard to the matrilineal kinship. It is her brother who enjoys a prominent role in the tribe. Some scholars claim that primitive

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<sup>142</sup> Grand Canyon National Park Navajo Tribal Park, <http://www.eyeenjoyphotography.com/Galleries/Arizona-National-Park-National/i-CZBLS9W/>, (retrieved on February 2014).

<sup>143</sup> Dorothy Rounds, *The Noble Savage*, Vol. 38, No. 6, (March, 1961). The term was formulated and developed by John Jack Rousseau in the eighteenth century. "John Jack Rousseau maintained that man is good by nature and corrupted by civilization.", p. 65.

society is organized upon the basis of kinship relations, whereas modern society is based upon property relations.

Many vocabulary items are mostly used to characterize the life of the Native American and the Tuaregs. Along the cycle of this research, words like noble savages, primitive, bedouin, matrilineal, matriarchal, are so repeated and attributed to these two peoples that it was necessary to go through the meaning of each item as well as to find evidence between both.

### III.1. Linguistic Evidence

Some linguistic evidence may help to decipher the mystery behind the resemblance that links the Tuaregs and the Native Americans despite the difference in language, script, and location. The common cultural traits they share make them seem to belong to a sort of common ancestry or even origin. Scarce information and evidence are found to help lay out the reasons behind such similarities. The term *Hini* in the Native American Heentiit language is a demonstrative which marks the distance from both the speaker and the listener; it is used most typically with a participle.<sup>144</sup> This Arapaho term is similar to the term *huna* which means 'here' in Arabic and is common among the Tuaregs.

Ibrahim Alkawni,<sup>145</sup> claims that many Native American items are of Targui origin. He cites some examples such as 'seen' or 'siin', which means two or double in ancient Egypt.<sup>146</sup> Alkawni explains that the Native Americans gave the name 'tikal' to the pyramids, a term whose significance has remained unknown in the Native American language. He says that this word is of Targui origin and means 'steps.' In fact, the pyramids in Latin America consist of many steps that lead the climber high to the sky. 'Talisman' is another word that he lists among many others. *Talis* means a fort or a castle and *man* means soul. So talisman means the fort protecting the soul.<sup>147</sup> This

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<sup>144</sup> Native languages of the Americas: Preserving and promoting American Indian languages, [www.native-languages.org](http://www.native-languages.org), (retrieved on June, 2014).

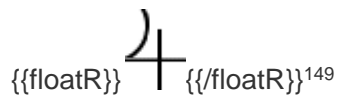
<sup>145</sup> A Lybian Targui author (1948).

<sup>146</sup> Ewa Machut-Mendecka, The Visionary Art of Ibrahim Al Kawni, *Research in African Literatures*, Vol. 28, No. 3, Arabic Writing in Africa (Autumn, 1997), pp. 141-149.

<sup>147</sup> Ibrahim Al Koni, *Malhamet Al Mafahim, Lughz Al Tawarik Yakshufu Lughzay Al Farainah Wa Sumer, Bayan Fi Lughat Al Lahut*, (Beirut, Muassassa Al A3rabiya li Adirasset wa Ennachr wa Atawzi3, 2004).

Targui item is used by the Native Americans, keeping the meaning for which it has always been used in its original language.

The well known Targui song ‘*Tinde*’ is sung to celebrate weddings mainly. During this feast, two types of celebrations take place. The first is *tinde* and the second is *ahal*.<sup>148</sup> *Tinde* in Native American language means ‘two.’ Accordingly, the *tinde* is held to celebrate the union of a couple (two people) in a Targui wedding ceremony. Another term used by the Tuaregs and the Native Americans is *Tin Hinen*. *Tin* means a material when mixed to copper it gives the alloy bronze. *Hinen* means ‘a man’ in the Native American language. *Tin* is a material which has the following alchemical symbol, shown below. It is associated to the symbol of planet Jupiter too. This fifth planet in the solar system is said to have the shape of number 4.



This interpretation might explain the secret behind the Tuareg’s deep respect they have for this number. They give their sons, when grown up, a cross indicating the four corners of the world. The cross holds nearly the same shape as the one shown in the above symbol. This number is also sacred in the Navajo Nation, where people point to the four sacred mountains which direct them to the four corners of the world. Does number four really state the four directions of the world or the four elements of life: fire, water, air and earth?

*Tin* material is said to have been discovered in the fourth century, the same century during which *Tin Hinen*, the presumed ancestress of the Tuaregs, is said to have existed. It was the time when the Romans used to rule the whole world. Jupiter was the name of the king of gods for the Romans. This might explain why ancestral people used to have a deep respect for number four. If we consider that the term *Hinen* is of a Native American origin, the name *Tin Hinen* may mean ‘a metallic man.’ It could serve as evidence to answer the raised question about the skeleton of *Tin Hinen*. The latter lies in Bardo museum in Algiers,<sup>150</sup> where it is indicated that there is no certainty whether it

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<sup>148</sup> Geoffrey Holiday, *The Tuareg of the Ahaggar, African Music*, Vol. 1, No. 3 (1956), pp. 48-52.

<sup>149</sup> *Tin: The Essentials*, <https://www.webelements.com/tin/> (retrieved on December 2014).

<sup>150</sup> Bardo Museum is situated in Algiers, the capital of Algeria. It is housed in a Turkish Mansion, and focuses on ethnography and prehistory. It was established in 1930, [www.algeria.com](http://www.algeria.com) › Central › Algiers

belongs to a man or a woman. So Tin Hinen might mean metallic man, referring to the color of the Tuaregs' skin.

The following table shows a few words which the Native Americans use. Their translation into English and Arabic makes the reader think that both the Native American and Arabic terms might have originated from each other.

A native American term	Its meaning in English	Its equivalent in Arabic
Idaho	Sunrise	الضحى
suequehanna	Pure water	الساقية
Suwannee	Echo river	السواني
Tamarack	Barbecue	مرق
Cherokee	Cave people	شروق
Arapaho	Mother of tribes	عرب ام القرى

The Tuaregs speak Tamashak. The latter is said to have a common origin with the ancient language of Yemen. Some Tuaregs claim they originate from Yemen whose people's ancient language is assumed to be heavily influenced by other languages.<sup>151</sup> Some items' use is prevailed in different languages.

The term '*mama*' is used in the Algerian society as a first name for a woman. It is used in the north west of Algeria, mainly in Sidi Bel Abbas. This term is also used by Native American. In the ancient Inca civilization, people used to name the sister of the god of the sun '*Mama*'. The name of the god of the sun was *Inti* (Baudouin 1998: 27). This term is also widely used among the Tuaregs; they claim it is obvious since among the words which the human being utters when speaking for the first time.

Only a very few vocabulary words, which are used by both Tuaregs and Native Americans, are available on the Net because scarce studies have been undertaken on this field so far. The only available is a book by Ibrahim Alkawni, *Malhamet Al Mafaheem*, severely criticized by some scholars though it holds some truth in its content. The very few common words which have been listed previously could serve as

<sup>151</sup> Janet C.E. Watson, Bonnie Glover Stalls, Khalid Al-razihi and Shelagh Weir, *The Language of Jabal Razih: Arabic or something else?*, Vol. 36, (2006), pp. 35.

evidence for social interaction or common ancestry for both Tuaregs and Native Americans in ancient times. It is worth mentioning that people do not share common points only but do hold differences as well.

The sociologist Ibn Khaldun divides populations into pastoral (the Bedouins) and the sedentary people (people tending not to move and change their area of location) (Ibn Khaldun 1944: 214). In Surat Al Hujurat (Aya 13), Allah says explicitly that He has created people into two categories: peoples and tribes. So, people are different and quite distinctive from each other, and this distinctiveness is characterized by many features. People who move just to change the field of herding maintain their traits which are linked and stuck to pure nature. On the other hand, people who move throughout the world for invasion and trade exchanges tend to melt.

### III.2. Socio Cultural Resemblances

The word Bedouin comes from the Arab word *Bedoue*, which means desert dwellers and herders. Bedouins traditionally live a nomadic lifestyle spreading from the Persian Gulf to the Atlantic Ocean and from the borders of Turkey to Yemen. Their life is generally pastoral characterized by herding camels, goats and cattle. They migrate seasonally depending on grazing conditions. In summer, they camp around secure water sources. In winter, when there is rain, they migrate deeper into the desert. Their home is the tent which is divided into three sections by curtains: the men's section, the family section, and the kitchen. Guests are generously received and the serving of food and drinks represents the generous hospitality of the host.

According to Ibn Khaldun, Bedouins<sup>152</sup> are limited to necessities of life and are incapable of over passing that stage, whereas rural people are concerned with the needs of luxury and perfection in their everyday life and manners (Ibn Khaldun 1944: 214). He argues that necessity precedes luxury, and since it is the origin and luxury is just an emerging branch, so the bedouins are the origin of rural people. Because human demands are necessary, luxury can occur only if necessity already existed. Bedouins, according to him live a nomadic lifestyle. They do not lead a modern lifestyle because

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<sup>152</sup> Bedouin : is a nomad assigned to Arab people. not all Bedouins are nomads; some are sedentary and remain on their soil.



they are far from the rules of the Sultan, from education and urbanity (Ibn Khaldun: 222).

Nomadism does not mean an undirected wandering, but it implies that nomads move to temporary places where food is available. The term '*nomad*' encloses three general types: nomadic hunters and gatherers, pastoral nomads, and trader nomads.<sup>153</sup> Hunting and gathering generally impose a degree of nomadic life on a people. They may move daily, monthly or from time to time a year. People tend to search stability where resources are abundant, and where food can be stored easily.<sup>154</sup> The nomads seem to be different from each other in terms of the way of life which they live.

Some nomadic groups, like the gypsies, though living in a large society tend to maintain their mobile way of life. These groups include tinker or trader nomads who may also make and sell simple products, hunt, or work as laborers. Hunter and gatherer nomads practice agriculture and hunting. They move periodically from place to place according to the season and to the most appropriate place for their temporary settlement. They are not settled agricultural peoples. Pastoral nomads depend upon sedentary societies in terms of culture and ideology, just as they relied on them in economic respects. They find themselves in the need of adapting certain rules and theories to cope with the sedentary societies.

Ibn Khaldun, in *Almuquadima* tells much about the nomadic and tribal Bedouin people. His discourse concerns the social structure of tribal cultures and the lifestyle of the Bedouins. He says that the Tuaregs are courageous and hardy because they have to adapt to the difficult conditions and harsh climate of the desert (Ibn Khaldun 1944: 219). He sees them as very strong people due to the bare subsistence of life, which is filled with constant exercise and a more natural unprocessed diet mainly of meat. According to Ibn Khaldun, if we want to remain healthy and strong, we should eat maize and abstain from eating much meat (Ibn Khaldun: 151). He points to their strong physical appearance and good health compared with the sedentary people who are less healthy.

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<sup>153</sup> Encyclopaedia Britannica, *Nomadism*, [www.britannica.com/topic/nomadism](http://www.britannica.com/topic/nomadism), (accessed on September, 2014).

<sup>154</sup> Ibid.

The Bedouins are adapted to desert life because they are traditionally herders and constantly moving themselves and their animals from place to place searching for grazing and water sources. Ibn Khaldun thinks that this type of existence is more natural because it is primitive and based on survival rather than on seeking richness. According to him, when nomads can supply themselves with more wealth and material items they tend to rest (Ibn Khaldun: 214). They are no more in need to survive, relying on the basic level of existence.

The lifestyle of the Bedouins who live in cities proves Ibn Khaldun's claims. The modern and sedentary lifestyle has caused laziness and ease among the Bedouins. They no more need to hunt, protect their herds or property against rival tribes, but have to enjoy protection and safety which the police and living within the city walls have ensured. They have lost their natural disposition.

When reading about Native Americans, some vocabulary items are repeated in most writings, like noble savages, primitive, pre-history and autochthonous people. When did these terms start being used? Where do they come from? What has made them integrate the field of linguistics, denoting connotations of implicit and explicit segregation? Why did historians not limit their segregate vocabulary to two terms only, pastorals and sedentary people?

Among the pastoral people, women do occupy an important position. They are in charge of the household; they raise the children, milk the animals, cook, make the clothes and weave the cloth that constitutes the tent. Men are absent seeking jobs in order to feed their large families. They often recite poetry which represents a central and ideal form of expression for them throughout their history. Their traditional foods are dairy products and meat. They sell and barter products in order to obtain agricultural food from sedentary people. Although modernization has changed their lifestyle, they put much focus upon teaching their children to carry on traditional ways of life.

The use of the terms assigned to tribal people is constant and frequent among some scholars. Giambattista Vico<sup>155</sup> contends that the primitive man was closer to the

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<sup>155</sup> Giambattista Vico, an Italian philosopher, historian and jurist (1668-1744).

sources of poetry and artistic inspiration than the modern man.<sup>156</sup> The primitive art has been important to the development of modern art since artists have borrowed symbols and colors from pre history culture. It has become a background for research purposes.

The constant use of the term ‘noble savage’ raises the question about its origin and its introduction to the English language vocabulary. This term is defined as a character that symbolizes humanity's innate goodness. John Dryden<sup>157</sup> introduced this expression for the first time in his heroic play entitled *The Conquest of Granada*.<sup>158</sup> The following verses are extracts from the travelogue in which Dryden refers explicitly to the nature of the first man; a wild and noble savage who runs free in the woods.

*I am as free as nature first made man,*

*Ere the base laws of servitude began,*

*When wild in woods the noble savage ran.*<sup>159</sup>

Dryden is said to have picked up the expression “noble savage” from a travelogue about Canada written in 1609 by the French explorer Marc Lescarbot. In the travelogue, there is a chapter entitled: “*The Savages are Truly Noble.*”<sup>160</sup> The writer explains that he called them ‘noble’ only because they enjoyed the right to hunt game. According to him, hunting was a privilege that was granted only to hereditary aristocrats in France.

However, the term ‘savage’ can also be attributed to sedentary people. In France, during the St. Bartholomew's Day massacre<sup>161</sup> savage and barbarous incidents happened. Thousands of people, whether young or old, were killed by Catholics, simply because they had different religious beliefs. Michel de Montaigne,<sup>162</sup> himself a Catholic,

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<sup>156</sup> Michel, Delon. *Encyclopedia of the Enlightenment*, (London and New York, Routledge Taylor and Francis Group, 2002), p. 581.

<sup>157</sup> John Dryden, an English poet and a literary critic (1631-1700)

<sup>158</sup> Ter, Ellingson. *The Myth of the Noble Savage*, Vol. 93, No. 4 (December 2002), pp. 706-707.

<sup>159</sup> Ibid.

<sup>160</sup> Fredrick, Kennard. *Thought Experiments: Popular Thought Experiments in Philosophy, Physics, ethics, Computer Science and Mathematics*, (U.S.A.,AMF, 2015), p.173.

<sup>161</sup> The most studied event of the French Wars of Religion, characterized by the barbarity of the killing all those suspected of adhering to a religious doctrine different from that of the majority. It was a turning point in the evolution of French Protestantism, James R. Smither, *The St. Bartholomew's Day Massacre and Images of Kingship in France: 1572-1574, The Sixteenth Century Journal*, Vol. 22, No. 1 (Spring, 1991), pp. 27.

<sup>162</sup> A French Renaissance philosopher and moralist (1533-1592).

says that the Tupinambá people of Brazil organized ceremonies to eat the bodies of their dead enemies to express honor, bravery and joy for having defeated their enemies. He also points to the fact when Europeans burn each other alive for a disagreement about religion. According to Michel de Montaigne savagery and barbarity should not be assigned to some people only, but can even be witnessed among the ‘civilized’ people.<sup>163</sup>

The Native Americans, who are called primitive and savage, have marked history with their architecture and cultures. They have astonishingly let prints of simultaneous contact and trade exchanges. The indigo dye could serve as evidence for interdependent relations between people since antiquity. The indigo, which plantation occurs in South America, is widely used in Egypt and in the Algerian Sahara. Why do people living in the east use what people in the far west cultivate? Since the Pharaohs used the indigo in their religious ceremonies and textile use, could not the Egyptians cultivate indigo instead of importing it? Several articles have proved that Native Americans never used the indigo dye for their clothes though America is the indigo’s country of origin while Tuaregs widely use it.

When reading about the Tuaregs and Native American peoples, India is mentioned in many socio cultural traits that feature the history of these two populations. The term ‘*Hinen*’ for instance is a Native American term meaning ‘man’ and at the same time, the Tuaregs use it when naming their legendary ancestress *Tin Hinen*. In the Indian language, the term *Hinen* means ‘the man who paints himself’. The Indigo is also mentioned in the oldest Sanskrit records, an ancient Indian language (Damsteegt 1978: 236). This blue dye was used by other ancient peoples too.

Besides the Egyptians who used to cover their mummies with indigo, in the Dogon area of Mali, ancient textiles were found in funeral caves. They included stripes, checks and dye pattern done with indigo dating back to the eleventh or twelfth centuries (D.Cardon 2005: 88). No other dye plant has had the prominent place in many civilizations like indigo. America is said to be the place where ‘the king of dyes’ originated (Mc Neill 2011: 299) from where it spread to Africa and Asia.

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<sup>163</sup> Michael Montaigne (1533-1592), Hanover College History Department, <https://history.hanover.edu/courses/excerpts/111mont3.html> (accessed on July 2014).

The constant use of this dye stuff among the Tuaregs makes us think there could be a possible plantation of indigo in the Algerian Sahara. However, the herbalists in Oran<sup>164</sup> reveal that this plant has always been imported from Mali. In Western Africa, this dye plays an important role in the traditional culture of the Tuareg in the Sahara and Sahel region in Niger and Mali, mainly the Dogon tribesmen.<sup>165</sup> These countries share the same climate and landscape features with the Algerian Sahara. They all constitute an extended sand area of the North African Sahara.

The herbalists in Naama<sup>166</sup> reveal that the indigo does not grow in Algeria but is imported from Mali. The questions that should be raised are: Why do the Tuaregs prefer to use indigo, which is called in Arabic *enneela*? Why do not they use another colour like the white one which is assumed to protect them from sun rays? The answer, it is contended, in Adrar,<sup>167</sup> people dye the ‘*echech*’ (a head gear) with indigo when going to the Mosque for the Friday prayer. It is a way to show joy and respect for this special day.

Some Tuaregs purposely rub indigo on their skin as a sun block and preventative for itches and irritation. They do not rub the whole body but just the face, the arms, and the hands. Some people in the Algerian Sahara use indigo to purify their skin from dirt. It explains why the blue powder remains on their skin. The claims which state that the Tuaregs have blue skins are untrue. They use the indigo powder to dye their clothes with indigo since it matches with the dry weather of the Sahara. Some legends claim that the blue people are so impregnated with indigo that their babies are born with a blue skin.<sup>168</sup> They think that due to the Tuaregs’ permanent use of the indigo, it transfers itself from the mother to the child when he or she is born. These allegations are unreal since not all the Tuaregs use the blue dye, but others use the yellow and black colors.

The blue color with which the Tuaregs are known is derived from their constant contact with the indigo dye. It can come off of the clothes onto the skin easily. Why are the Tuaregs known as blue people? When did this naming start being used? Why are the

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<sup>164</sup> A coastal town situated in the north west of Algeria.

<sup>165</sup> Marietta, B Joseph. *West African Indigo Cloth*, African Arts, Vol. 11, No. 2 (Jan. 1978), p. 34.

<sup>166</sup> A town located in the north of the Algerian Sahara and shares borders with Morocco.

<sup>167</sup> A town located in the far central Sahara of Algeria, it is claimed to experience the same kind of desert heat as Death Valley that is located in Eastern California.

<sup>168</sup> Garth Haslam, *Blue Skin, an Anomalies Study*, anomalyinfo.com, 2010/2016, (accessed on June 2014).

Native Americans not called blue people since America is said to be the country where this dye originated? To this intent it is necessary to know more about this dye, about its different uses, the places where it has been widely used, and the major roles it has played on both economic and even political life of some countries.

Indigo has been linked with myth, superstitious ritual and wealth. Indigo is the king of dye stuffs since it can be used to dye almost any natural fiber, whether animal or plant fibers.<sup>169</sup> It is the best natural dye because it produces a rich, blue color that does not fade like other natural dyes. For many centuries, indigo was the only way to dye clothes using natural dyes, many of which came from plants like indigo. Until the recent development of artificial dyes, indigo has been a stock trade item and the most effective blue dye for centuries. Due to its value and the difficulty of extraction from plant and animal sources, its production has been a process run by groups of people living together. And it is these people who are presented as having blue skin like the Tuaregs.

Besides America, Indigo is said to be native to India, Africa and Yemen as well. Indigo is considered the blue gold of the South. Renowned indigo dyers are found in Senegal, Mali, Cote d'Ivoire, Nigeria, and Cameroon. This region is known as a major centre for textile decoration techniques which are based on the concept of resisting dyeing.

Robert Riply<sup>170</sup> asserts that people with blue skin really exist. He published a book entitled *Believe It or Not*, in which he mentioned that there were Blue Arabs called the Garui who live in Saba in Yemen. These people do not seem to be known. One of the critics of Robert Ripley says that this claim is simply a myth and that these people have never existed.

.....there is no evidence that a group of people.....have ever had indigo blue babies...but I am left with two questions regarding the myth. First, did the myth start with 'Riply's New Believe it or Not?' in 1950, or was there an earlier source for the story? Given that the name for a single member of the Tuareg is Targui, which has a great resemblance to the name Ripley's folks made up the myth based on what they had already heard about the Tuareg.<sup>171</sup>

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<sup>169</sup> [ebooks-gratuits.me/recherche/How::To...Blue.../doc/1](http://ebooks-gratuits.me/recherche/How::To...Blue.../doc/1) (accessed on June, 2015).

<sup>170</sup> An American anthropologist, painter and an entrepreneur (1890-1949).

<sup>171</sup> Garth Haslam, *Blue Skins An Anomalies Study*, p. 3. [www.anomalyinfo.com](http://www.anomalyinfo.com), (accessed on June, 2014)

It is common to read that Tuaregs are called blue because they wear blue clothes dyed with indigo. However, some writings tend to make of it a myth and pretend that there are some babies born blue. This seems quite fictional and cannot stand on real evidence.

The mixture of the blue colour with the golden one which covers the coffin of the Egyptian pharaohs is breathtaking. It extends the prestige of the person even when dead. The indigo dye was used in Egypt as early as 1600 BC<sup>172</sup> when the mummies were wrapped in fabric that was dyed with indigo. This dye was first mentioned in the histories of Herodotus around 450 years B.C when describing its use in the Mediterranean area.<sup>173</sup>

When considering the history of this old and venerated dye stuff, some writings reveal it was related to politics. The indigo color is often associated with political power or religious rituals. It has a significant place in many world civilizations for thousands of years.<sup>174</sup> For instance, human sacrifices were often painted blue in Mayan culture, the Hindu god Krishna is most often depicted in blue and the Pharaohs used the indigo blue color mainly in their funeral rites. Some questions should be raised. From where did ancient Tuaregs procure the precious dye? Did they bring it from America, Egypt, India or Yemen?

There is not only one species of this plant in the whole world. Only two species - out of over three hundred species - are named frequently in the commercial history of this dye. There exists the *indigofera tinctoria*, which is native to India and Asia, and *indigofera suffruticosa*, that is native to South and Central America.<sup>175</sup> Another source states that there are three major species of indigo, *tinctoria*, *arrecta*, originating from tropical Africa and *suffruticosa* originating from tropical America.<sup>176</sup> The close affinity of species makes it difficult to separate *arrecta* from *tinctoria*. The latter contains larger and less numerous leaflets, and longer fruits containing more seeds than the previous one. This source does not assert the plantation of indigo in India, in spite of the wide use of indigo in this sub continent since ancient times.

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<sup>172</sup> *ebooks-gratuits.me.*, op.cit.

<sup>173</sup> Ibid.

<sup>174</sup> Anne Matson, *Indigo in the Early Modern World*, <https://www.lib.umn.edu/bell/tradeproducts/indigo>, (Retrieved on May, 2015).

<sup>175</sup> Mattson., op.cit.

<sup>176</sup> David H. Rembert, Jr., *The Indigo of Commerce in Colonial North America, Economic Botany*, Vol. 33, No. 2 (Apr. - Jun., 1979), pp. 128-134.

Some countries, like India, Asia, South and Central America transported indigo to other areas that were not able to grow indigo like Europe. With the opening of the sea route to India in 1498,<sup>177</sup> the trade of indigo dye became a commercial force. This historical event happened just few years after the European exploration of America. As the English winters were too cold for the plant to grow, they were highly dependent on Spain and France for this dye. They encouraged the American colonists to produce indigo in the new world. This encouragement resulted in the flourishing of indigo plantations.

In 1663, King Charles II of England needed money, and decided to settle a debt. He granted colonial land to eight friends who settled the land that the King named "Carolina" or what is nowadays called North and South Carolina.<sup>178</sup> Their first settlement was in Carolina, which was called Charles Town. Because Charlestown was a port city, it became a trade market for indigo, rice, animal skins, and Native American goods. Charlestown has sandy and loose soil which is perfect for growing indigo. The colonists tried to grow other crops there like corn and potatoes but they did not succeed because the ground is swampy.<sup>179</sup> The king of England rewarded the planters, who successfully yielded indigo crops, bounties because indigo was a valuable plant.

During the American Revolutionary War (1754-1781), indigo was more valuable than gold (Spieler 2008: 48). Many cities like Georgetown would neither exist nor prosper without planting and producing indigo. Indigo trade provided the wealth that made it possible for the colonies to serve ties with England. Since England was no longer ruling over the colonies, it lost its indigo bounty and principal trading partner.<sup>180</sup>

A young woman called Eliza Pinckney<sup>181</sup> (named the First Lady of Blues) took hold of indigo plantations in her country. At the age of sixteen old, she was able to run three

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<sup>177</sup> "...the Portuguese dismayed by the now obvious great length of the sea route, awaited news of their emissaries to India via the Red Sea. They also came to an accommodation with Spain over the New World at the Treaty of Tordesillas in 1494.....The sea route to India was opened by Vasco da Gama in 1498 with a fleet of four ships", Ieuan Li, Griffiths. *The African Inheritance*, (London and New York, Routledge Taylor and Francis Group, 1995), p. 21.

<sup>178</sup> North Carolina History Project: Carolina Charter of 1663, [www.northcarolinahistory.org/commentary/154/entry](http://www.northcarolinahistory.org/commentary/154/entry), (retrieved on February, 2015).

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

<sup>181</sup> "An American business pioneer Eliza Pinckney (1722–1793) single-handedly launched the indigo industry in pre-Revolutionary era South Carolina. Determined to make the highly prized tropical crop flourish in the Carolina soil, Pinckney carried out several experimental plantings in the early 1740s.



of her father's plantations.<sup>182</sup> Her family's plantation needed a cash crop. Pinckney chose indigo because she knew that such a crop enriched its owners. Not fearful of the risks, she experimented with indigo seeds which her father had sent from the West Indies. Some plantation owners became as wealthy as European royalty since this plant created fortunes and helped to form the southern plantation society. Plantations were usually dedicated to the production and the sale of indigo.

This crop is not associated with the dye only, but it has some major benefits for the health of people and is even nutritive for the land. Professor Mc Neill's article illustrates this statement well. He states that the indigo is a shrub with leaves, which, if fermented properly, will give a deep blue dye. Sugar, rice and cotton make heavy demands on soil nutrients, and growing them as monocultures, year in and year out, made demands on nitrogen and phosphorus near impossible. On the other hand, indigo which is a bacterium that grows amid its roots, fixes nitrogen from the air to the soil, and thus restores one of plant life's limiting nutrients.<sup>183</sup>

What is important to mention is that no other substance except indigo leaves are used in the process of extracting the blue color. This one hundred percent natural dye is safe for the skin and good for physical and mental health too. The leaves of indigo are said to be used for hair dye and hair oil, and the natural blue color is said to have a calming effect on the mind of the wearer. These are sufficient reasons that make the Tuareg use this dye.

This dye plant has other medicinal uses. The juice of the leaves is used against hydrophobia that its plant extracts, taken sometimes with milk or honey, it is considered as treatment for epilepsy, nervous disorders, fever, stomach disorder, liver, rabies, and bronchitis. Its natural use against liver problems is supported by research findings as it is mentioned in the following quote. "Indigtone, a bioactive fraction obtained by fractionation of petroleum ether extract of the aerial parts of *Indigofera tinctoria*, showed

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These plantings finally yielded enough new seeds to make the plant, used in the textile industry for its distinctive a deep-blue dye, a viable crop in the region. Within a decade, South Carolina planters were exporting thousands of pounds of it annually, and the crop became a staple of the Southern economy", *Eliza Pinckney*, Encyclopedia.com,

<sup>182</sup> Eliza Layne Martin, *Eliza Lucas Pinckney: Indigo in the Atlantic World*, chapter three, <http://cwh.ucsc.edu/SocialBiog.Martin.pdf>, (accessed on March, 2015).

<sup>183</sup>Mc Neil, op.cit., p. 299.

significant close related hepatoprotective activity against carbon tetrachloride induced liver injury in rats and mice.”<sup>184</sup>

This indigo plant gives off a substance that can heal many illnesses. Experiments done on rats and mice in laboratories have proved that this plant has remedial consequences on the liver. It is claimed that methanolic extracts of whole plants showed anti HIV activity in cell cultures. *Indigofera tinctoria* has insecticidal properties too.<sup>185</sup> It can be used as an ointment for skin diseases, old ulcers and sores, and its roots for scorpion bites, hepatitis and urinary complaints. In Cameroon, twigs of this plant are used as a toothbrush.<sup>186</sup>

Besides, *Indigofera tinctoria* is used as a green manure and fertilizer in coffee plantations and preceding rice, cotton, maize and sugarcane in India. In the Philippines, it is used as manure increasing rice yield while reducing the need to supply expensive nitrogen fertilizer. After indigo extraction, the residue remaining serves as manure too. Another cause why it is important to grow *tinctoria* is due to the fact of being a good N catch crop, reducing the amount of fertilizer NO, leaching to the ground (Cardon 2005: 95).<sup>187</sup>

In Tanzania, it is used as remedy against syphilis and kidney stone. In India, like in the Tuareg society, people apply its watery root paste to worm infested wounds, and use its root infusion as an antidote to treat snakes bites; insect and scorpion stings (Cardon : 96).

The production of the indigo dye does not seem to be simple to realize. It requires physical strength, patience and manual effort. These characteristics are not common among ordinary people, but among certain people who accept to do such a hard task, either for making a lot of money, or because they are slaves and obliged to work hard. The demand for field labor and hardy workers increased the English slave trade from Africa. Many slaves who worked on indigo plantations either became sick or died, probably from cancer. By 1730, more than half of the South Carolina population was

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<sup>184</sup> *Indigofera Tinctoria* L., [http://database.prota.org/PROTAhtml/Indigofera%20tinctoria\\_En.htm](http://database.prota.org/PROTAhtml/Indigofera%20tinctoria_En.htm), (retrieved on May 2015).

<sup>185</sup> *Ibid.*

<sup>186</sup> *Ibid.*

<sup>187</sup> *Ibid.*

African slave (Spieler 2008: 48) because those plantations, where indigo production was successful, could not survive without slave labor.

The plant itself is not remarkable at all and does not seem to yield a deep beautiful blue color. It has small green leaves, pinkish pea-shaped flowers in late summer and small seeds that look like the beans. When the indigo plants are in bloom, they are cut and put in large tubs to soak. There, they are fermented until it is time to drain the liquid and complete the process. Different blue dyes, from bright blue to violet and purple, are obtained from the leaves of the indigo plant.<sup>188</sup>

The preparation of indigo vat involves the same domestic activities as the proceeding of food, fire tending, wood gathering, and fermenting. John Stedman, when invited to view the process of making indigo dye, he gave the following account of it in his book entitled *Narrative of Five Years' Expedition*. He tells explicitly about the process of manufacturing indigo dye must go through many steps. The first step, he points to, is when the fully grown plant is cut and soaked.

When all of the verdure is cut off, the whole crop is tied in bunches, and put into a very large tub with water, covered over with very heavy logs of wood by way of pressers: thus kept, it begins to ferment; in less than 18 hours the water seems to boil, and becomes of a violet or garter blue colour, extracting all the grain or coloring matter from the plant; in this situation the liquor is drawn off into another tub, which is something less, when the remaining trash is carefully picked up and thrown away; and the very noxious smell of this refuse it is that occasions the peculiar unhealthiness which is always incident to this business.<sup>189</sup>

After eighteen hours of soaking, the green color of the leaves comes out of the leaves and lies mixed with water. This extract of leaves along with the water is led into another tank. The extraction is performed by kicking with the legs to agitate the green water. Following this manual process which can last for one hour to one hour and a half, the green leaf extract turns blue in color and thickens.

Being now in the second tub, the mash is agitated by paddles adapted for the purpose, till by a skillful maceration all the grain separates from the water, the first sinking like mud to the bottom, while the latter appears clear and transparent on the surface: this water, being carefully removed till near the colored

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<sup>188</sup> Martin, *Pinckney*, op.cit.

<sup>189</sup> *Indigofera Tinctoria* L , op.cit.

mass, the remaining liquor is drawn off into a third tub, to let what indigo it may contain also settle in the bottom; after which, the last drops of water here being also removed, the sediment or indigo is put into proper vessels to dry, where being divested of its last remaining moisture, and formed into small, round, and oblong square pieces, it is become a beautiful dark blue, and fit for exportation. The best indigo ought to be light, hard, and sparkling (Stedmann 1806: 315-316).

Concerning the properties of this plant, it contains glycoside indicant. The latter is transformed to indoxyl and glucose by enzyme hydrolysis, after soaking the plant into water. The indigotin or the indigo blue formation results from the grouping of two molecules: indoxyl and oxygen. Because indigo tin is insoluble to water, it is necessary to reduce it to a soluble form by a fermentation process so as to dye textiles. Subsequent oxidation by airing the textile after its removal from the dye bath gives birth to the regeneration of indigo tin and fixation of the blue color on the textile.<sup>190</sup> <sup>191</sup>Nowadays the use of genuine indigo is rapidly declining because synthetic indigo is exclusively used in industrialized processes. However; the ever growing popularity of blue jeans contributed to a revival of interest in indigo.

Before the rise of synthetic indigo production, which replaced the plant, *tinctoria* was once the world's primary source of Indian indigo; it was eventually replaced by *arrecta*. It has been used as a cover crop in rice fields and coffee plantations, and as green manure for certain crops like maize, sugarcane and cotton. Painters, in the past, used *tinctoria* for the blue in their watercolors, which are now made of synthetic dye.

Like metals, indigo in Africa has quantitative and qualitative value. Weaving and dyeing are two African dimensional expressions, which is clearly visible in the vital art of indigo dyed cloth in Western Africa. The turbans used by the Tuareg are examples of prodigious use of the dye. The deep blue is built up on the cloth after multiple immersion of that piece in the dye. Powdered indigo is pounded into the fabric with a wooden mallet to get the desired brightness and sheen.<sup>192</sup> When the surface reflects sunlight, the fabric simulates polished metal.

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<sup>190</sup> Indigofera Tinctoria L., op.cit.

<sup>191</sup> M.H.VAN Eikema Hommes, Indigo as a Pigment in Oil Painting and the Problem of its Fading, a PhD thesis, University of Amsterdam, 2002.

<sup>192</sup> Marietta B Joseph, *West African Indigo Cloth*, African Arts, Vol. 11, No. 2 (Jan., 1978), pp. 34-37+95.

A white robe worn under the dyed garment catches the excess of indigo. This white dress is called *sha shuni* which means to drink indigo. It is a sign of wealth to wear two gowns. One must be prosperous and has the resources to buy cloth with enough indigo to color two robes, for the white gown has been colored because of being worn together with an indigo dyed one.<sup>193</sup>

Dyeing is actually a female task. Starting a new dye -in Western Africa for instance- requires ritual actions to enlist the help of supernatural powers. On the workday, women give gifts of food to the shrines and release praise songs which reflect the desire of seeking wealth. A successful dye vat is a source of wealth and indigo itself is a precious substance in their doctrine.<sup>194</sup> Textiles overloaded with dye are not rinsed prior to sale in the market. It is an indication that the transfer of color from fabric to skin is a desirable effect.<sup>195</sup> Indigo is a costly substance and a validating sign of prosperity for royal households and aristocratic setting.

When contemplating rugs made in Native America and the ones made in the Sahara of Algeria, we are impressed by the common features which they share without being able to find a hint which states that both share a common origin. They use natural dye materials that produce durable and strong colors which do not require the addition of other substances to obtain the desired outcome. Native Americans used the sumac stems<sup>196</sup> too to dye the fibers, from which a variety of dye colors can be obtained.<sup>197</sup>

The patterning and designs of textiles are also of much interest besides the techniques of dyeing. The patterning of fish on either rugs or other fabrics might lead us to think of a shared belief between the Africans and the Americans. It might imply that designing the fish refers to ancient beliefs. These beliefs could be: the Deluge and Noah's Ark or the belief in the Prophet Yonus, the Companion of the Fish. It is quite strange to witness such drawings in the arts done by some people living in the Sahara where no seas exist.

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<sup>193</sup> Ibid.

<sup>194</sup> Ibid.

<sup>195</sup> Ibid.

<sup>196</sup> Sumac means a shrub or a small tree, its dried leaves being used in tanning and dyeing, Oxford Advanced Learner's Dictionary of Current English.

<sup>197</sup> Kathryn A. Jakes and Annette G. Ericksen, *PREHISTORIC USE OF SUMAC AND BEDSTRAW AS DYE PLANTS IN EASTERN NORTH AMERICA*, Southeastern Archaeology, Vol. 20, No. 1 (Summer 2001), pp. 56-66.

It might also support the argument stating that, once, these desert areas were watery and prosperous spots.

### III.3. Eating Habits of both Nations

What is common in both Native American and Targui societies is that they consume healthy food that help them remain slender, witty, and in a good form. The food they eat is rather a shield against diseases than mere stomach filling. *Al Muqadema* of Ibn Khaldoun and an article<sup>198</sup> written by Professor MC Neill<sup>199</sup> support this argument. For both studies the environmental features of their landscapes are of great impact on the kind of food they consume.

Ibn Khaldoun states that in arid areas where there is no agriculture, people do not consume cereals and fattened sauce, but consume milk, meat (but rarely), maize and dates. As examples of arid areas, he lists the South of Yemen, the desert of Sudan and the Maghreb Sahara, where ‘*the Mulathameen*’ from Sanhaja live. By ‘*the Mulathameen*’ he means the people who veil themselves referring to the Tuaregs. He contends they are better in their physical bodies and behavior than the people who live in the North and who are immersed in somewhat easy life. The Tuaregs’ physical form is good and even perfect. Their morality is beyond deviation, and their minds are brighter in knowledge and perceptions (Ibn Khaldun 1944: 151).

According to Ibn Khaldun, the difference between people living in the North, and the ones living in the Sahara is due to much food, much putrid and much mixture of foodstuffs. The moisture of their food results in bad excrement, ugly faces since they eat much meat. Consequently, the lousy fumes go up to the mind and cause apathy and bluntness. On the other hand, people living in Andalusia who consume maize are known with intelligence, light bodies and willingness of learning much more than other people.<sup>200</sup>

J.R.MC Neill says that African slaves brought to the Americas the practice of variolation; a shield against smallpox, and knowledge of wet rice growing techniques.

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<sup>198</sup> Mc Neill, op.cit.

<sup>199</sup> John Robert McNeill (born on October 6, 1954) is an environmental historian, author, and professor at Georgetown University, U.S.A.

<sup>200</sup> Ibid.

He points to the fact that Atlantic West African countries absorbed American foods, maize and peanuts. On the same issue of transoceanic trade, he says that Kongo Angola, a fourth region of the eastern Atlantic, had a close link with Brazil, and welcomed maize and especially manioc warmly. The following quote explains in detail the cited crops.

Maize and manioc proved great improvements, at least in terms of calories and drought resistance, over existing African crops. And manioc, a root crop from Brazil, had the further appeal that it could be left in the ground for a year or two before harvesting, ideal for people expecting to be scattered from time to time by slave raiders.<sup>201</sup>

Maize is said to be excellent at turning sunshine into calories but poor in vitamins, mainly niacin. This may explain why the Amerindian immune system remained unprepared for the epidemics which hit them after 1492.<sup>202</sup> According to Prof. Mac Neill, Americas acquired cereals such as wheat, oats, barley, grapes, citrus fruits, melons, figs and other crops. The exchange of plants was a true exchange, and many crops made their crossing. The Europeans even brought camels across the Atlantic several times, but they never prospered. Some crops like wheat, olives and grapes succeeded in Mediterranean climate areas such as Chile and California.

He contends maize transformed southern Europe since it could serve as a food for livestock and fuel for fire. Fernand Braudel<sup>203</sup> says that it saved France from the famine that ravaged the country in the seventeenth and eighteenth centuries. It is a plant that flourishes anywhere and can zoom from seed to harvest in six to eight weeks, permitting two crops a year. It also knew a quick start in Morocco and Egypt.

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<sup>201</sup> Indigofera Tinctoria L., op.cit.

<sup>202</sup> The date of the arrival of Christopher Columbus in America.

<sup>203</sup> "Fernand Braudel (1902-1985), a French historian and author of several major works. His family was descended from Lorraine peasants in France. As leader of the post-World War II Annales school, Braudel became one of the most important historians of the 20th century. After studying in Paris at the Lycée Voltaire and the Sorbonne, he taught for nine years at secondary schools in Constantine and Algiers, in Algeria (1923–32). He returned to France to teach at secondary schools in Paris (1932–35) and afterward taught at the University of São Paulo in Brazil (1935–37) before joining the École Pratique des Hautes Études in Paris in 1937. Under Braudel's direction, the Annales School acquired a global reputation for promoting a new form of history. It replaced the study of leaders with the lives of ordinary people and supplanted the hallowed trio of politics, diplomacy, and wars with inquiries into climate, demography, agriculture, commerce, technology, transportation, and communication, as well as social groups and mentalities". *Fernand Braudel, French historian and Educator*, (<https://www.britannica.com>).

As maize stores better than tubers and root crops, it made an ideal food for the substance of slave ships and caravans. Its portability helped the professional armies from maize regions to move further, to build states where no one existed before. It also allowed them to extend the power of kingdoms like the Asante in West Africa.<sup>204</sup>

According to Mc Neill, besides maize, other crops arrived from America to Africa like manioc, peanuts, sweet potatoes, cocoa, pumpkins and other crops. Manioc which is the third largest source food after rice and maize, and which roots are rich in Calcium and vitamin C, is suitable to many environments from Nigeria to Angola due to its indifference to soils, drought and pests. Hence, the Amerindians farmers enriched the rest of the Atlantic world and even the whole world with the cultigens they had developed even centuries before Columbus.

A more detailed research about the origin of maize states that it was known in Africa much earlier than we can imagine. It is mentioned in ancient African myths. The Mande or Mali, or Melle or Mandingo, have a beautiful and complex creation myth which includes the appearance of maize and its eastward migration with them down the Niger to Lake Debo.<sup>205</sup> The myth, now widely scattered in the Sudan, suggests great antiquity and implies that migration can be dated long before the discovery of America. This implication casts down on the traditional view that maize was introduced into Africa from the New World by the Portuguese.

The Mande myth and the various tribal traditions support the antiquity of maize in the region. The Arabs used to call Keita Empire as Mali. People from the French Sudan and Upper Volta claim to have descended from a common stock located in Mende. The Mende myth is still celebrated every seven years which recital points to the arrival of maize.<sup>206</sup> It describes two kinds of maize: *kaba sagada ule*, implying the red maize which came first, and *kaba satabe*, the maize that arrived later.<sup>207</sup>

Some details of the myth state that a Mende village is called *Kaba* which means 'maize', and has as centre a field of maize. This myth illustrates that the third of the five

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<sup>204</sup> Mc Neill, op.cit.

<sup>205</sup> M. D. W. Jeffreys, *Maize and the Mande Myth*, Current Anthropology, Vol. 12, No. 3 (Jun., 1971), pp. 291-320.

<sup>206</sup> Ibid.

<sup>207</sup> Ibid.



generations who moved from Mande lived in places where maize was sown.<sup>208</sup> Other traditions of other people from the region tend to support the Mande myth. The Ga of the Gold Coast are an autochthonous people who have a tradition indicating they had been familiar with maize before the Portuguese arrived. The Ga gave the name *blefo*, which means 'maize' to the Europeans. When these Europeans first came to the coast in 1470, the women who were grinding maize said those men were as white as corn.<sup>209</sup>

A dwarf type of red maize is said to have occurred in Guinea prior to the sixteenth century.<sup>210</sup> This kind of maize was also observed in America where it was reserved for special use. Native nobles and other people of high rank used to eat bread made from red maize. The dwarf red Guinea corn might have been brought to America by some slave traders from equatorial Africa. These two continents do not meet at the exchange of agricultural crops only, but at more affinities which are deeply rooted in myths and traditions

The African continent which is of much inspiration for the whole world is said to have been the cradle of 'Eve', the mother of the modern human being. Eve, the first woman who had ever existed is said to have lived in India too. This difference in locating where exactly our mother 'Eve' had existed might lead to think that at her time, earth used to make a single landmass that was not diverged into continents. It might also explain why autochthonous people all over the world do charge their myths with a legendary mother.

In the African continent, women are the historical matrix of the Tuareg culture. Targui women are the frame upon which rest the economic life and the community future. They manage, supervise camps, propose alternatives in the presence of men and participate in decision taking. The highlight of the Tuaregs history was made by queens such as Tin Hinen or Tizki who imposed herself in the fourth century. Matriarchy gave her the right to all power and to any decision taking upon the Tuareg society.

Similar to the Targui women, the Native American ones witnessed a high position within their clans. Both people think and believe that nature has given women the ability to create; so they have to enjoy a position of power to protect this fundamental function. The Navajo people hold a deep respect for their goddess, the Changing

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<sup>208</sup> Ibid., p.292.

<sup>209</sup> Ibid.

<sup>210</sup> Ibid.

Woman.<sup>211</sup> Their ceremonies include songs dedicated to her. The Pawnee Moon Woman and the Apache White Painted Woman are goddesses found in many Native American traditions, and are related to Changing Woman.<sup>212</sup>

According to the Navajo legend, Changing Woman never dies though she changes continuously. She grows into an old woman in winter, but by spring, she becomes a young woman again. She represents the power of life, fertility, and changing seasons.<sup>213</sup> To celebrate childbirth, the coming of age for girls and weddings, and to bless a new home, they organize ceremonies which they dedicate to her. The Navajo refer to the Changing Woman as *nihima*, meaning our mother, and to the Sun as *nihitah*, meaning our father.<sup>214</sup> This legendary woman is present in the traditions and beliefs of the Navajo people. They do not load their myths with real or ordinary women, probably in order not to deceive her followers with some of her misdeeds or any other defect that characterizes the human nature. Besides, 'earth' which they cherish so much is a female reference since they call it 'she' and not 'he'. Both earth and woman change and get along with some natural and biological changes.

In their mythology, the relationships of the Sun to his children are one of distance and assistance. The sun is seen as a distanced relationship to his children in mythology whereas earth is conceptualized as a close relationship since it is the habitation of her children. The closeness of a mother to her children is conceptualized by the Changing Woman's closeness to her children in mythology.<sup>215</sup> The Navajo claim that four clans are distinct from the others since they originated directly from the person of Changing Woman whom they called in their native language 'esdzanadle'. According to their myth, some people were created from the skin of her breast, some others from her back, and the remaining ones were created from the sweat of her right and left arms, as it is quoted below.

... The "kiiya'ani" was created from the skin which she removed from her breast, wherefore their name is said to signify

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<sup>211</sup> The Navajo World, (<http://xroads.virginia.edu/~ma97/dinetah/change2.html>), (retrieved on May, 2014).

<sup>212</sup> Ibid.

<sup>213</sup> Heidi J. Todacheene, *She Saves us from Monsters: The Navajo Creation Story and Modern Tribal Justice*, p. 34, [http://lawschool.unm.edu/tlj/volumes/vol15/TLJ\\_15-2\\_Todacheene.pdf](http://lawschool.unm.edu/tlj/volumes/vol15/TLJ_15-2_Todacheene.pdf), (accessed on July 2015).

<sup>214</sup> The Navajo World., op.cit.

<sup>215</sup> Ibid.

“those made of her breast”. In like manner “, the honaghani” or “they who were made from her back” were created from the skin which she loosened from her back, while “the tqadich’ini”, bitter water people, and the “tquotsoni” big water people, are so called because of their creation from the sweat (or skin) gathered from below her right and left arm respectively (Witherspoon 1975: 40).

According to the Navajo, some people originated from the back of Changing Woman; others from her arms, and still others from her breasts’ skin. This myth might refer to the existing different types of people who live on earth. Not all people are the same; they bear certain differences that characterize them and make of them a distinct people.

Since mythical times, there were just four matrilineal descent categories. It might explain why autochthonous people hold much respect for number ‘four’ and are matrilineal societies. The earth and its life giving, life producing qualities and life sustaining are associated with Changing Woman and derived from her. In Navajo nation, the clans are matrilineal. The land and sheep are controlled by women who are fixed in one place.

Matrilineal descent is a kinship system where a group traces their ancestral lineages via the maternal side of the group. In their societies women share power equally with men and occupy powerful roles in the society. Matrilineal groups pass wealth through the female line and women often own the land and production. Male property passes to their sister’s sons rather than their own sons. The maternal uncle distributes goods, supervises rituals, settles disputes, organizes work and administers inheritance and succession rules.

In the matrilineal system, it is the uncle (usually the mother’s eldest brother) of the children who is the primary male figure, and their father is the primary male figure in the lives of his sister’s children. It is contrary to the patrilineal system where the father is often the most important male member. Matrilineal system is often found in horticultural societies where the women’s labor as crop cultivator is highly valued.

Matrilineality, which regulations state that the descent is traced through the female line, is sometimes confused with matriarchy which implies the governance of a female over her tribe or clan. According to a Targui witness from Tamanrasset, the constitutional hierarchy of the tribe is a pyramid-like constitution with a woman at the

top who rules the clan. Women are in a position to control and dispense power, but they do not maintain all power and authority in their society.

Matriarchy<sup>216</sup> is a social organization in which the mother or oldest female governs the clan. The term matriarchy can be used to define woman or rather mother centered societies, where maternal values, like nurturing and caretaking are the characteristics that feature the reigning cultures of these societies. In these societies, it is the woman who rules and governs her clan, and it is the matrilineal kinship that features their traditions.

In spite of their matrilineal system, the family name the Tuaregs give to their children is not the one of the mother but of the father. They apply this rule because it is dictated by Islamic instructions. The Tuaregs practice a form of matrilineal descent, but inheritance is according to Qur'an rules.

Their beliefs and traditions are not easily accessible because of the denial they have witnessed from the new religions they have adopted. They are seen most of the time as subject to be studied. Unfortunately the studies which are made are interpreted according to the perceptions of foreign writers. Some of these foreigners reproduce or write what they have witnessed or heard from the mouth speakers of the tribal people. These people never reveal the whole truth about their deep and central beliefs and convictions. They tend to tell what pleases the listener to hear only.

Many scholars have attempted to enter the world of tribal people and to melt in their everyday life in order to make the 'civilized' people understand the 'prehistory' people. This may explain why tribal people are most of the time sensitive to some questions that concern their traditions and beliefs. If the resources were written by Native Americans or Targui writers, would they really write about facts as they are seen by their community? Would they simply interpret these facts and traditions according to the views and perceptions of the non community members? When and why did the terms

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<sup>216</sup>Carolyn Fluehr-Lobban, Bettina Aptheker, Jules De Raedt, Lawrence Krader, Joan B. Landes, L. G. Löffler, Raoul Makarius, N. J. Pollock, Rüdiger Schott and Earl Smith, *A Marxist Reappraisal of the Matriarchate*, Vol. 20, No. 2 (Jun., 1979), "Proponents of the matriarchate hold that the original form of human social organization was the matriarchal clan, a social group emanating from the more obvious reproductive role of the female. Moreover, they argue that matriarchy constituted an epoch or stage in human history during which women were powerful and influential, remaining so until a patriarchal revolt reversed the situation." P. 20.

By proponents, they mean mainly Karl Marx and Engels.

‘matrilineal’ and ‘matriarchate societies’ start being used? Who introduced them in the field of linguistics?

Human beliefs and traditions do not encourage hatred between man and woman. Both seem to live in harmony with what the nature has procured each member as a role player within the society. The new term ‘matriarchy’ was evoked when doing anthropological studies and researches about different people in the world. The general wisdom that men are everywhere dominant over women has been modified in anthropology. Some claim that anthropology deals extensively with the colonialist ideology that is mixed with some racist bias.

Studies have proved that the application of the term ‘race’ is based upon false dogma, mainly when trying to prove that some groups have remained distinct from the other human societies. There is no tribal group that has remained biologically pure because people move around the globe and their curiosity leads them to get in touch with the others. Absorption and assimilation of migrant groups are common in human societies; hence the notion of a pure distinct human stock is just misleading.

Some scholars claim that matriarchy and patriarchy were too vague to be scientifically useful.<sup>217</sup> According to the Oxford English Dictionary<sup>218</sup> (OED), a matriarchy is a form of social organization in which the mother or the oldest female is the head of the family. The matriarchy is a society in which females, mainly the mothers, have the roles of political leadership, moral authority and control of property.

In the mother-centered families- the matrilineal societies- the fathers may not contribute in the upbringing of children. The ancestral lineage is traced through the mother’s line and the property is passed down through the mother’s line too. It is worth to mention that these societies do not stand in opposition to patriarchy, and their intention does not necessarily imply that women or mothers can exercise a certain

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<sup>217</sup> Carolyn Fluehr-Lobban, Bettina Aptheker, Jules De Raedt, Lawrence Krader, Joan B. Landes, L. G. Löffler, Raoul Makarius, N. J. Pollock, Rüdiger Schott and Earl Smith, *A Marxist Reappraisal of the Matriarchate (and Comments and Reply)*, *Current Anthropology*, Vol. 20, No. 2 (Jun., 1979), pp. 341-359.

<sup>218</sup> A S Hornby, *Oxford Advanced Learners Dictionary of Current English*, (UK., Oxford University Press, 1914).

domination over their tribe.<sup>219</sup>In these societies, women occupy a central position because the men are constantly absent while hunting or seeking a job.

The conception of Mother Earth, a universal divinity is deeply rooted in the ancestral beliefs of the autochthonous people. It is a distant belief that goes back to India where four matrilineal clans gave birth to the other inhabitants of earth. This animist matrilineal culture copes with the new systems and religion without losing its old way of life. Mother Earth is sacred among people of ancient times. It could not be considered differently since earth procured security and safety after the huge deluge that had once swept living creatures. Some writers claim that this deluge did sweep just a part of the world and not the whole one, precisely the Middle East. If it were true, why would the ancestral myth of the Eskimo tell about the Deluge that swept earth?

The Native American philosophers used to think that in all countries, real wealth stemmed from the control of land and its resources.<sup>220</sup> According to their ancestral beliefs, since women were more sensitive to the rhythms of Mother Earth, it made sense for them to control the land. Ancestral traditions used to consider women as the givers of life; hence, they deserved much concern. Besides America and Africa, the matrilineal kinship is deeply rooted in Asia, and particularly in India. It is in this part of earth that the human life is believed to have started, and where our Mother Eve is said to have lived before joining our Father Adam.

#### III.4. Geographic Similarities

The geographic landscape of the Algerian Northern towns looks alike. It is the man who has brought changes to these areas by building bridges, houses, and some more amenities. In fact, when travelling across these towns, we notice that in bare spots we feel that we are still at the same place. If there is no road sign, passengers keep asking the driver where they are, and what the name of such a place is.

If these towns relied on land agriculture as a source of life; their populations would strangely share common behavior and social traits. They would be hardy, witty,

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<sup>219</sup> Matriarchy Around the World, <http://www.mapsofworld.com/around-the-world/matriarchy.html>, (accessed on July, 2014).

<sup>220</sup> Renée, Jacobs. *Iroquois Great Law of Peace and the United States Constitution: How the Founding Fathers Ignored the Clan Mothers*, American Indian Law Review, Vol. 16, No. 2 (1991), pp. 497-531.

courageous, and generous. It is the direct contact of man with nature that creates a community which stands on its own. Both man and nature bear the influence of the characteristics of each on one another.

These northern Algerian towns seem to share similar climatic features, mountains, hills, rivers and even trees and plants. The animals that live in these areas are unfortunately rare, probably due to the construction of houses, streets, and so forth. Oran,<sup>221</sup> for instance, is said to have been the place, where lions used to exist. Man has contributed a lot in changing the environment, but he is at the same time influenced by the climate and the nature of the area where he lives. The impact of the environment and the geographical landscape within which he lives affect his behavior, his beliefs, and his life in general.

When ancient people migrated to Alaska, for instance, they had to adjust to the climate of that area. They had to wear thick clothes to cover themselves from the harsh cold, and to eat the food they could find there. If someone goes to the Sahara, for instance, he has to wear large white clothes that ward off the sunrays so as to keep the body cool and fresh.

People who live in the mountains seem to comprehend easily other people living in rural areas than the people of urban areas do. People who live in the Sahara tend to cooperate easily with some other Saharans than with people of the north, since they live within similar climatic conditions. Besides, people living in the North Pole can live in harmony with people from the South Pole, than they do with other people from the Sahara for instance.

The people who live in northern Algerian towns differ from the ones who live in the southern towns of Algeria. But the people who live within similar geographic landscape and climate comprehend each other more easily. The Algerians who live in the South seem to be all alike, in terms of physical complexion, architectural construction, traditions, and life style in general.

Similar climatic and geographic features do not exist within the same country only, but they can exist in other countries in distant continents as well. The similarity that

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<sup>221</sup> Oran is a coastal town situated in the north west of Algeria.

exists between the Monument Valley in the United States and Ahaggar in the Algerian Sahara could be the best example ever listed. This similarity is not witnessed at the level of panoramic views of the two regions only, but it stretches to the cultural traits which both populations share. This commonness is so striking that it leads the observer to raise some questions.

What could be the reason behind such similarities? Could it be the fact of having originated from the same ancestry? Could this resemblance be the result of the impact of the climate on these people? Since the primitive people preserve the ancestral traditions and beliefs, they tend to resist to time and to the climate. This might explain why the autochthonous people share similarities though living in different climatic areas in the world.

The Navajo and the Tuareg share similar cultural traits though they live too far from each other. The geographic landscape within which they live is identical. The climate of the two regions where they live seems to be similar too. Could this resemblance serve as evidence that support the theory which states that ancient people used to live in one land mass before the continental drift?

When writing this thesis about the common cultural traits which the Targui women -in Ahaggar- share with the Native American ones –in Navajo nation- it was important to know if they lived in areas that looked alike. In fact, when trying to answer such a question it revealed that both the Ahaggar and Monument Valley resembled each other.

The resemblance of the Monument Valley in Navajo Nation with the Ahaggar region in the Algerian Sahara is so striking that one barely distinguishes between the two regions. They both share harmonious combination of natural components.

Five panoramic views of the Monument Valley were shown to thirty Algerian people from different ages, intellectuals, illiterates, students and even middle and high school learners. They were simply asked to tell the name of the place which the photos represented. The result of the survey was quite astonishing since they all agreed that they were photos of the Ahaggar region in the Algerian Sahara. The photos of the Ahaggar region of the Algerian Sahara and the ones of Monument Valley strangely look alike. So to what extent are the two deserts identical? Do they simply share the same



panoramic views? Or do they have some geographic and even cultural features in common?

It is easy for a mere researcher - of a literary specialty - to give an overview of the two regions, but it is quite difficult to give strong scientific and geological evidence. It is only a specialized scientist who can provide the reader with strong and valid scientific data. Relying on the spontaneous answer of the thirty Algerian people, let us try to find out some common points between the two regions.

It is necessary to deal with each region, and have an overview of its historical and cultural backgrounds. Much focus is attributed to the geographical landscape of both Ahaggar and Monument Valley, since their similar panoramic views constitutes the essence behind listing this hypothesis.

#### III.4.1. Monument Valley

When viewing the photos of either Monument Valley or Ahaggar regions, one just wonders about the existence of life. In other words, have human beings attempted to adapt to the arid climate of the high Rocky Mountains and managed to live within? The two regions seem too hard to live in, still, they are populated and their peoples managed to enter history and the cultural world heritage with their petro glyphs and distinctive cultural traits.

This Valley is a desert like area with dry weather and Rocky Mountains. Wild animals and reptiles feature this part of America. It cannot be the only area that is characterized as such, but since the mass media have focused much on it, people tend to know more about it than any other region. Monument Valley is well known thanks to cow boy films and T.V. serials that attracted the attention of spectators in the twentieth century.”Within a decade, producer John Ford was filming his classic movies in Monument Valley, with the result that the unique landscape has become instantly recognizable to people around the world”(O’Bagy and Harvey 2010: 95).

Monument Valley has been dealt with in many documentaries, and has been used for a number of films.<sup>222</sup>The same occurred in the Algerian Sahara too. Much focus is put

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<sup>222</sup> Full Text of *Sacred Places, North America: 108 Destinations*, [https://archive.org/stream/bub\\_gb.../bub\\_gb\\_3A4-PLSXAWgC\\_djvu.txt](https://archive.org/stream/bub_gb.../bub_gb_3A4-PLSXAWgC_djvu.txt), (accessed on May, 2015).

upon the Tassili and Ahaggar; therefore, we tend to know about them than any other regions of the Algerian Sahara.

Monument Valley's boundaries stretch from northeastern Arizona till the northwestern New Mexico in the United States. It is the land where the Navajo people live. A variety of terrains, including plains, mountains, forests, lakes and desert, feature this land. It is the largest land area that is retained by a Native American tribe.

Monument Valley is a region of the Colorado Plateau that is characterized by a cluster of vast sandstone buttes and isolated hills with steep sides and flat tops. The buttes are stratified with three principal layers. The top layer is the Moenkopi Formation, the middle layer is de Chilly Sandstone, and the lowest layer is the Organ Rock Shale. There exist large stone structures including the famous "Eye of the Sun", which are decorated with ancient petro glyphs. The Eye of the Sun is a cave type natural arc which happens when parts of the wall or floor rupture, and leave an opening that takes the shape of an eye.<sup>223</sup>

Monument Valley experiences a desert climate that is cold in winter and hot in summer. The heat in this region is tempered by aridity and high altitude. Summer nights are comfortably cool since the temperatures drop quickly after the sunset.<sup>224</sup> Winters are cold and the daytime highs are frequently above freezing. Monument Valley witnesses an occasional light snowfall in the winter which usually melts within a day or two.

The floor of the Valley is largely reddish brown siltstone and fine grained sandstone. The vivid red color of the valley comes from iron oxide that is exposed in the weathered siltstone. The dark blue gray rocks which are found in the valley get their color from manganese oxide. These colors make of the Valley a distinctive inspiring place both for film makers and tourism amateurs. When these two colors are matched, they make a fascinating mixture that attracts the imagination of the viewer. It is said that this place is inhabited by people whose skin is red. Could this be a truth or just a myth? If claims were true, since the floor of the Valley is reddish, and the inhabitants are called 'Red Skins', does the color of the land have an impact on the color of its inhabitants' skin?

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<sup>223</sup> Monument Valley.org/Geology, monumentvalley.org/geology, (accessed on May, 2015).

<sup>224</sup> Ibid.

Abou Athman Al Jahidh<sup>225</sup> explained how the environment could determine the physical characteristics of the inhabitants of a certain community. According to him the human skin's color mainly the black skin was the result of the arid environment of the desert. As evidence for his theory, he cited a stony region of black basalt in the Northern Najd<sup>226</sup> whose inhabitants have a black skin.

To support his theory, Al Jahidh listed some aspects and details which contributed in the existence of some specificities of the Najd desert. He pointed to the blackness of the gazelles of Najd, of its ostriches, insects, foxes, sheep, horses, and birds. He said the blackness and whiteness were in fact caused by the properties of the area, as well as by water and soil, by the proximity or remoteness of the sun, and by the mildness and intensity of its heat.

Ibn Khaldun<sup>227</sup> also held the same opinion. He said that the black skin was due to the hot climate and not lineage affiliation of the people to their ancestors. He even dispelled the Hamitic theory which stated that the sons of Ham, the son of Adam, were cursed; they were turned black. He also anticipated the meteorological theory proposed by Montesquieu in the eighteenth century, which relates the human behavior with the environment and the landscape within which he lives. To state his theory, Montesquieu cited the following example.

According to him, the Englishmen would look like the Indians if they grew up in India. He said that one generation was enough to prove such a hypothesis (Hutchins 1969: 67). As a response to such a claim, and to argue that it did not account, some writers pointed to the long settlement of Europeans in Africa. The Dutch remained on the soil of Cape for a period of one hundred and thirty years (Gascoigne 1994: 142), but they preserved their physical features, and did not show any change in the color of their skin. Why are the Native Americans called 'red skins' if they are presumed to have migrated from Asia then? Is this nickname witnessed in Native American culture, or is it simply stuck to them by Europeans who related the area within which the Native Americans reside and the color of their skin?

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<sup>225</sup> An Arab and a Muslim writer who lived during the Abbasside dynasty. He is famous with a book which is entitled *Al Bukhala*. This term means misers.

<sup>226</sup> The geographical central region of Saudi Arabia.

<sup>227</sup> A Muslim historian and one of the founders of modern sociology (1332-1406).

The red Navajo sandstone constitute of landmarks and parks such as the Rainbow Bridge National Monument, Monument valley and Shiprock Peak. The Canyon de Chilly National Monument is considered one of the most sacred places of the Nation. It is a group of three canyons which lies beneath the Four Sacred Mountains of the Navajo.

According to their creation story, the Navajo People formed four sacred mountains that bordered the Navajo homeland or the *Diné Bikéyah*. These four mountains are known as Blanca Peak or *Sis Naajini*, in the East, Mount Taylor, called *Tssodzil*, in the South, the San Francisco Peaks or *Dook'o'osliid* in the West, and La Plata Mountain or *Dibé Nitsaa* in the North (Salma, Monani and Joni 2017: 86).

These mountains are the homeland of the Navajo people and represent a fundamental part in their culture. These mountains, which they consider as sacred, enable its inhabitants to live in harmony with their Creator and with nature. The Navajo visit the Four Sacred Mountains area to honor their teachings and receive strength and power.<sup>228</sup>

The mythology of Navajo seems full of secrets. According to their priests, the Zuni, the Hopi and the Navajo nations had a common genesis. They all came out of the earth, from a subterranean world through vents, caves and other openings which are connected to the upper world.<sup>229</sup> Among the seven major deities recognized by the Navajo, *Bakochiddy* was the most significant worshiped deity. To take revenge for the kidnapping of his child *Kahothsode*, a fish god caused a great flood to arise. In order to escape destruction, the Navahos, the Zunis and the Hopis ascended to the surface of the earth.<sup>230</sup>

This myth points explicitly to the Flood that once swept earth. When claiming that their ancestors ascended to the surface of earth, they might mean that they were among those good people who could escape the Flood.

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<sup>228</sup> Kevin Blake, *Sacred and Secular Landscape Symbolism at Mount Taylor, New Mexico*, Journal of the Southwest, Vol. 41, No. 4 (Winter, 1999), pp. 487-509.

<sup>229</sup> [onlinelibrary.wiley.com/doi/10.1029/.../pd](https://onlinelibrary.wiley.com/doi/10.1029/.../pd), (accessed on June, 2015).

<sup>230</sup> Marilynn, Hughes. *The Voice of the Prophets: Wisdom of the Ages*, Volume 10 of 12, P. 41- 42. file:///C:/Users/TOSHIBA/Desktop/navajo%20myths.pdf.

The mythology of the Navajo seems to repeat itself among ancient Africans. Saint Augustan<sup>231</sup> said some of his African contemporaries thought they were near the Creator when they dived underground (Ben Bouzid: 148). He added that the indigenous people believed in the existence of spirits underground.

A Congolese myth states that during the Deluge, since terror and panic stroke people, they turned to their natural state; women became snakes and men turned to monkeys (Assawah 1985: 136). This African myth points to the safety of their ancestors as the Navajo do in their myth. It might imply that this safety is due to the protection of earth of the people who deserved such a blessing.

The fish god *Kahothsode* might refer to the Deluge that swept earth as it might simply point to the sacredness of the fish among the Native Americans. The fish symbol is witnessed in both African and American art crafts. Some scholars claim that this symbol refers to the water which comes in the third position after the sky and the earth (Assawah 1985:1147). Sky, earth and water are great worlds which are dominated by the Great Mother.

The belief in the Great Mother is witnessed among all matrilineal kinship societies. The Navajo people are one of these societies. In their ancestral beliefs and traditions, women were viewed as extensions of the Spirit Mother, and therefore they were vital to the continuation of their people. The choice of a woman, rather than a man, as a key sacred figure indicates the Native American's reverence for feminine qualities. Earth is close to them while the Sun is far from them; this explains why they cherish Mother Earth more than Father Sun.

The petro glyphs which are found in the valley reveal some hints of the Navajo's culture. Besides the women's presentations, legendary human heroes and supernatural beings that accompanied those heroes are drawn on rocks. In addition to those pictures, natural phenomena, animals and thunders are depicted and may be personated as human beings.

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<sup>231</sup> Saint Augustin, a Christian philosopher and theologian. He was born in 13 November 354 in Thagaste Numedia, modern day Souk Ahrass in Algeria, and died in 28 August 430 Hippone, modern day Annaba, in Algeria too.

The following quote is taken from an article which links between the sand paintings and the geographic landscape that feature the Monument Valley. The writer does rely on those paintings as evidence because they continue to serve as vivid memories of ancient times. The spiritual powers which are depicted in such paintings do tell about the ancient beliefs of the Navajo people.

...For the Navajos sand paintings bore greater spiritual power, so the Navajos gave them greater artistry and symbolism. Perhaps only the Tibetan Buddhists, with their complex mandalas, developed sand painting with greater sophistication. Navajo sand paintings are similar to the mandalas in being mirrors of the cosmos, lenses through which the powers of the cosmos could be focused into human lives.<sup>232</sup>

The writer explains the great importance of these sand paintings in representing the culture and history of those people. Their leaving written records of their ancient history, sand paintings, serve as a monitory guide to the Navajo.

When trying to find any Native American oral story or myth that tells about the Tuareg of Algeria, or vice versa, failure was the result. However, a sand painting that exists in the Hoggar region of the Algerian Sahara represents a tall and a slender Native American man in his traditional costume.<sup>233</sup> This petro glyph shows a tall man wearing two feathers on his head and a kind of featherings around his feet. It resembles the representation of a star constellation- that is near Sagitarius and Libra<sup>234</sup>- which the Navajo use and name as the First Great One. This sand painting could imply that once, both nations did visit each other. Otherwise how would the Tuareg of Ahaggar know of the Native American traditional costume and star constellation?

#### III.4.2. Hoggar/Ahaggar Region

The Hoggar, also known as the Ahaggar, is a mountainous region in the central Sahara of Algeria, along the Tropic of Cancer. It is located on a northerly circle of latitude on Earth at which the Sun may appear directly over the head at its culmination.<sup>235</sup> The

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<sup>232</sup> Don Lago, Sandpaintings. *Prairie Schooner*, Vol. 86, No. 3, pp. 144.

<sup>233</sup> "Henri Lhote (1962) L'Art Préhistorique Saharien La Revue Du Musée De L'Homme, Tome II. Fasc 4 Hiver 1, p. 199 », Ben Bouzid, op.cit., p. 86.

<sup>234</sup> Wilson Aronilth Jr. Delivers Keynote at the 2015 Parliament, *Navajo Constellations*, You Tube, <https://www.youtube.com/watch?v=l8dfHBMhxKY>.

<sup>235</sup> E. F. Gautier, The Ahaggar: Heart of the Sahara, *Geographical Review*, Vol. 16, No. 3 (Jul., 1926), pp. 378-394.

average elevation of this rocky desert is estimated at more than 2,908 meters above the sea level. Its highest mountain is Mount Tahat.

The rich environment of the landscape of Ahaggar<sup>236</sup> influences and combines with the decorated handmade crafts. When one considers the depth and the beauty of the landscape of Ahaggar, one can seize the reason for the diversity of the local people's crafts. This region is also famous for Charles de Foucault chose to write his dictionary of the Tuaregs language.

The inhabitants of the Hoggar massif are the Tuaregs who call themselves *Kel Ahaggar*. The Tuaregs relate their self-identification to their specific Kel, which means 'those of', like the *Kel Dinnig*, and the *Kel Ataram*.<sup>237</sup> They also call themselves *Kel Tegelmoust* which means the veil in the Targui language. This self identification is listed when referring to their origin.

Ibn Batuta<sup>238</sup>, in his writings about his famous trips to Africa, said that the Tuareg were a Morabiteen state belonging to the Tuareg tribes of Sanhaja. Ibn Khaldoun also classified them in the second layer of Sanhaja, and called them the masked people, El Moulathameen.<sup>239 240</sup>

According to their oral history, some Tuareg assert that they originated from Yemen in Hamiriya region. From there, they moved to settle in Tafilalt and expanded southward. Later, they moved to the Sahel with their legendary queen Tin Hinen, who is assumed to have lived in the fourth or fifth century. She united the ancestral tribes and founded a unique culture that continues to the present day.

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<sup>236</sup> ⵜⴰⴳⴳⴰⵔ ⵜⴰⴷⴰⵎⴰⵏⵜ sm. φ (pl. *ihaggâren* ⵜⴰⴳⴳⴰⵔⵏ ; fs. *tāhaggart* ⵜⴰⴳⴳⴰⵔⵜ ; fp. *tihaggârîn* ⵜⴰⴳⴳⴰⵔⵜ), *dar haggâren*, *dar thaggârîn* || touareg noble (d'une des tribus nobles de l'Āhaggar, de l'Ājjer, ou des Tāitok) || ne signifie ni touareg noble d'une tribu noble touaregue qlconque, ni hom. noble de n'importe quels pays, race, religion || diffère d'*āmâjeŕ* « touareg noble (d'une des tribus nobles de l'Āir, des loullemmeden, ou des Kel-Geres) », qui sign. p. ext. « hom. noble (de naissance) (de n'importe quel pays, de n'importe quelle race, et de n'importe quelle religion) », Charles de Foucauld, *Dictionnaire Touareg*, (France, Impr. nationale de France, 1951), p. 533.

<sup>237</sup> e-book, Tuareg People, [www.gutenberg.us/article/.../Tuareg%20people](http://www.gutenberg.us/article/.../Tuareg%20people), (retrieved on May 2015).

<sup>238</sup> A famous 14<sup>th</sup> century Muslim traveler who wrote *Rihla*, in which he narrates the story of his travels to more than forty countries of what we count in modern days

<sup>239</sup> Mohamed, Asouweidi. *Badw Atawareg bayna Athabet wa Ataghyeer*, (Algeria, Al Muassassa Al Wataniya li Al Kiteb, 1986), p. 73.

<sup>240</sup> Richard.L Smith, *Journal of World History*, Vol. 14, No. 4 (Dec., 2003), pp. 459-500

Other historians claim that Tuareg descended from the Amazigh branch of Berber ancestors who lived in North Africa centuries ago. Recent genetic studies of Tuareg's Y-chromosome DNA support the assertion that Tuareg are of North African origin, as it is mentioned in the following quotation.

The studies found out that E1b1b1b (E-M81), the major haplogroup in Tuaregs, is the most common Y chromosome haplogroup in North Africa, dominated by its sub clade E-M183. It is thought to have originated in North Africa 5,600 years ago.<sup>241</sup>

According to the DNA results, the Tuareg seem to have populated Africa fifty six centuries ago. This pre history period is mandated as the era during which there were no recorded writings. The question that one should raise is: Why are the Tuareg claimed to have populated Africa since fifty six centuries whereas the reign of their legendary ancestress *Tin Hinen* did not precede the fourth century before Christ, that is to say sixteen or seventeen centuries ago?

These DNA analyses have proved that the Tuareg existed in Africa fifty six centuries ago. The time when the petro glyphs were drawn seems to precede the existence of the Tuareg on their soil. If the following result were valid, the paintings dated one hundred centuries ago; that is to say forty four centuries before the existence of the Tuaregs on the African soil.

Petro glyphs, (carvings) and pictograms (paintings) dating back at least 10, 000 years are visual documents of what life was like in those early days. The region was far more lush and fertile than today, and the art depicts the diversity of animal life, as well as activities of the day (Davies 2009: 161).

According to this quote, the Sahara, known now with its arid climate, used to be a verdant place. When depicting these petro glyphs, one can say that ancestral humans who used to populate the present day Sahara did witness a prosperous life before it dried out. Who could draw these rock paintings if they were not the present day Tuaregs? The petro glyphs are not found only in Native America and the Algerian Sahara. They are witnessed in different places, which the world map of the Regions of the World and Indian Rock Art Sites shows (Chakravarty 1997: 201).

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<sup>241</sup> Trip Down Memory Lane: Tuareg People: Africa's Blue People of the Desert, <http://kwekudee-tripdownmemorylane.blogspot.com/2014/02/tuareg-people-africas-blue-people-of.html>, (accessed on April, 2014).



These petro glyphs reflect the reigning animism among the autochthonous people, based on the spiritual idea that the universe and all natural objects have spirits or souls. It is a term applied to hunter gatherer groups and tribes. According to the heathen societies, the spirits exist not only in humans, but animals, rocks trees, plants, and natural forces such as the rain, the sun and the moon. This belief is witnessed in both Native America and the Algerian Sahara.

To sum up what has been said previously, it is worth mentioning that the traditions of both peoples meet at some points. They both name the new born babies after animals or natural phenomena which occur on the day of their birth. Their traditional society was organized through matrilineal kinship. Their inhabitants used to be mobile hunters and gatherers, and considered as being 'noble savages' for the good qualities that feature their behavior, mainly in favor of strangers. Both of the two societies are sky spirit and Earth mother spirit. They both live in deserts' landscape that is a favorable home for imagination and spirituality.

Similar to the Monument Valley, the Hoggar Mountain range is chiefly volcanic rock where rainfall is rare, the weather is very hot in summer, and very cold in winter. The Hoggar Mountains constitute a major location for biodiversity and relict species. Slightly to the west of the Hoggar range, a population of the endangered Painted Hunting Dog used to exist till the twentieth century. These elusive and very rare carnivores are also said to have existed in the Monument Valley in America.

The Tuareg idealize the Agadez cross because it leads its wearer to the four directions of earth: east, south, west and north. The Native Americans in the Navajo Nation consider the four mountains of the Monument Valley as sacred because they direct people to the four directions of the world too.

Like the Navajo women, the Targui ones are fond of wearing silver jewels and weaving clothes and baskets. One of their prominent silver ornaments which have attracted the attention of many writers is the silver cross they wear. This cross has been a subject of a long debate, since some French writers tried to assert that it was of a Christian origin. This kind of cross is deeply rooted in ancient times. During the Neolithic era, there existed some symbols- like the cross swastika- which were special to the Great Mother. The same symbols were witnessed in India, among the Native

Americans, and later during the era of Jesus and his mother Mary, the last Great Mother (Assawah 1985: 45).

Both the Monument Valley and Ahaggar share similar panoramic views, similar climate as well as cultural traits and ancestral beliefs. If the climate had a crucial impact on the commonness of the culture of both people, what explanation would we give to their resemblance to other autochthonous people living in other parts of the world?

India can be traced as the best example of a nation that shares these aspects of life with Africa and America. Some historians believe that the matrilineal society and goddess worshiping started in India and spread in the whole world. This claim might give evidence for the presence of such beliefs everywhere in the four corners of the world.

## Chapter Four

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### Affinities from Theoretical Perspectives

The term 'prehistory people' is assigned to the Native Americans. It is, therefore, necessary to understand what this term means, by whom it was used for the first time and why. Some historians relate the ability to write about the human history with the advent of the written records. Before the latter, any era of the human existence is considered a prehistory period. The antiquarians began using the term 'primitive' to designate the societies which existed before the written records.<sup>242 243</sup>

The period of the human life that is referred to as pre history is divided up into three ages. The first stage is called the Stone Age during which the human being was so close to nature that he relied only on it in his everyday life uses. This stony period witnessed the use of stone and wood to make utensils.<sup>244</sup> Man led a savage state during which he ignored everything about metals.

The second stage that followed the Stone Age was the Bronze Age. The written records are said to have occurred by the late Bronze Age. Then the Iron Age ensued during which the use of iron was introduced. This material brought about significant changes to the economy of ancient people, mainly the introduction of smiths 'crafts. If peoples of those three different stages were considered primitive, what made the bronze and iron metals spread in different continents of the world? What contributed to their wide use among people of ancient times?

Moving further toward the modern history, the middle Ages is a period presumed to have occurred between the fifth and the fifteenth centuries; it followed the Iron Age. If the latter knew the advent of the writing system, why are the people, like the ancient Tuaregs, who witnessed this stage of human life called 'primitive'? Tin Hinen, the presumed ancestress of the Tuaregs is said to have existed in the fourth or the fifth century, and her tomb when excavated, showed finely made pottery and jewels made of bronze and even gold.

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<sup>242</sup> Pre history-World history, [www.worldhistory.biz/prehistory.html](http://www.worldhistory.biz/prehistory.html), (retrieved on May, 2013).

<sup>243</sup> Donald R. Kelley, *The Rise of Prehistory*, Journal of World History, Vol. 14, No. 1 (Mar., 2003), p. 17.

<sup>244</sup> The Science News-Letter, *Stone Age Men Used Wooden Tools Too*, Vol. 23, No. 627 (Apr. 15, 1933), p. 228.

The great ancient Native American civilization must have known the introduction of iron industry; otherwise, how could they construct such huge monuments and pyramids without this material? Why are Native Americans called pre-history people? Besides, humanity witnessed other ancient great civilizations. Some dynasties may be listed as examples; Qing China<sup>245</sup>, Mughal India, Tokugawa Japan<sup>246</sup>, and quite later the Ottoman. These dynasties' cultures are referred to as modern and sophisticated.

The people called 'primitive' belong to a society which is believed to lack technology, development, and economic prosperity. The society which lacks a written language is considered less sophisticated. A hunter gatherer society, for instance, is considered less sophisticated than an industrial one. To describe the indigenous cultures, some Western anthropologists and historians used the term primitive culture. They assigned this term to any people that have not contributed to the modern world's changes, and have remained far from any great events, such as machine industry that has marked modern history.

Both the Tuaregs and the Native Americans are not considered among the societies that have coped with the world's modern technologies. That is to say, they lacked the means which could help them exchange accurately life's commodities and traditions. If so, what other means could contribute to the existence of affinities between them? What made such people share similar beliefs if no ancestral contact had existed? Why are there similar geographic landscapes in both regions such as Ahaggar and Monument Valley? Could geography be considered as an impact that shaped the attitude and the culture of both people?

Geography influences the way people make their living and the clothes they wear. People who live in the Arctic for instance have a culture which centers on hunting whales and seals, and wearing very thick clothes. On the other hand, people in rainforests areas put on tight clothes and their economies revolve around plant life<sup>247</sup>.

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<sup>245</sup> Shi Meiguang and Zhou Fuzheng. Vol. 35 (1993), *Some Chinese Classes of the Ming Dynasty*, The Qing dynasty (1644-1911), the last imperial dynasty of China, p. 122.

<sup>246</sup> The final period of traditional Japan and the beginning of peace, stability and economic growth under the leadership of Tokugawa Ieyasu (1603-1867), Encyclopedia Britannica.

<sup>247</sup> How does Geography affect Culture? [www.enotes.com](http://www.enotes.com) › Homework Help › History, (accessed on January, 2015).

Can geography make two different peoples, who live far from each other, use vivid colors and share similar patterns which they draw on their clothes?

The similarity in pattern's shapes, which are designed on the clothes of Native American women and the ones of Targui women, is striking. Furthermore, these designs are even witnessed on clothes and carpets made in various tribes all over the world. They employ vivid colors as if they seek to be seen from far away. They may simply try to copy the reflections of the brightening sunrays and perform them on every object they use in their daily life, whether clothes, utensils or any other useful item. Their economic and political relations seem to be shaped by the geographic areas within which they reside.

Geography can affect the forms of government and religion. Because of their mountainous geography, the ancient Greeks were unable to raise large kingdoms; they formed independent states. The kings could not easily move across the mountains, and could neither dominate nor control people living there. Therefore, the Greeks developed a political culture based on the city-state.<sup>248</sup> Moreover, geography is claimed to have caused differences in ancient religions. The people of the Mesopotamian religion believed that their gods were less kind than the Egyptian ones, probably because of the floods of the rivers of Mesopotamia<sup>249</sup> were unpredictable while the Nile's flood was predictable and consistent.<sup>250</sup> The impact of land on the attitude and the behavior of people seems obvious.

Besides geography, the transatlantic exchanges influence the attitudes of people all over the globe. Many scholars have written about this phenomenon and have noted its importance in studying societies. In sociology, a global perspective can be defined as the understanding of how one's society fits into the world as a whole. Such information leads the reader to rethink the notion of ancient societies which are claimed to be unconnected and less influenced by each other. Today, thanks to technology people are

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<sup>248</sup> New World Encyclopedia, *Ancient Greece*, [www.newworldencyclopedia.org](http://www.newworldencyclopedia.org), (accessed on January, 2014).

<sup>249</sup> An Ancient region corresponding to today's Iraq, Iran, Syria and Turkey.

<sup>250</sup> Encyclopedia. Com, *Ancient Religions of Egypt and Mesopotamia*, <http://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/ancient-religions-egypt-and-mesopotamia>, (accessed on July, 2014).

very much connected to the world. Though people in ancient times did not witness technology, they migrated to different places and managed to influence one another.

#### IV.1. Migration into the Continents

The ancient Americans, who are natives to what is recently called the New World, are said to have arrived from the Asian continent. The migration of ancient Americans throughout Americas is subject to ongoing researches. This theory states that the early Native Americans arrived in America after moving into the Bering Land Bridge between eastern Siberia and present-day Alaska.<sup>251</sup>

This theory states that people migrated down the Pacific Northwest coast to South America either on foot or using primitive boats. Some archaeologists claim that the origin of ancestral Americans was from Asia. Another idea, which might support either the transatlantic migration theory or the single ancestral theory, was released in 2007 by an American Journal of Human Genetics. It stated that by using eighty six complete mitochondrial genomes, all Indigenous American haplogroups, including Haplogroup X, were part of a single founding population.<sup>252</sup>

The findings of the listed article state that the Native Americans' DNA analyses show that they exhibit the strongest mitochondrial DNA and DNA that are linked to people in Siberia. Scientists who are specialized in the study of genetics think that peoples of Asia and the Americas shared the same ancestry since they were part of the same population. The new studies which have been done suggest that the founding populations of Americas goes back to east and west Asia from where the ancient Americans migrated to America.

According to the same source, the journal entitled *Nature* published a new study about the DNA analysis of Native Americans in 2013. This study reveals that the DNA which was found in the 24,000 year old remains of a young boy in Siberia show that one-third of the Native Americans' ancestry may be traced back to western Eurasians.<sup>253</sup>

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<sup>251</sup> Paleo Indians, [eclass.uoa.gr/modules/.../file.../02Paleo-Indians.pdf](http://eclass.uoa.gr/modules/.../file.../02Paleo-Indians.pdf), (accessed on March, 2015).

<sup>252</sup> Matthew C. Dulik, Sergey I. Zhadanov, Ludmila P. Osipova, Ayken Askapuli, Lydia Gau, Omer Gokcumen, Samara Rubinstein, and Theodore G. Schurr, *Mitochondrial DNA and Y Chromosome Variation Provides Evidence for a Recent Common Ancestry between Native Americans and Indigenous Altaians*, February, 2012.

<sup>253</sup> Ibid.

Furthermore, Africa is supposed to be the starting point from where ancient people migrated to the other parts of the world. The following paragraph states this idea clearly.

Kelly Graf<sup>254</sup> said that their findings – referring to himself and other researchers - are significant at two levels. First, they showed that Upper Paleolithic Siberians came from an early population that spread out of Africa to move to Europe and Asia. He likewise claims that some skeletons belonging to ancient Americans have atypical traits that make them different from the modern day Native Americans.<sup>255</sup> After that first migration, which is believed to have started from Africa, people settled in agricultural places and constituted what is known as hunter gatherers society. These people did not remain primitive for long but built great civilizations later.

The first complex civilizations with which Native Americans are known was called the Norte Chico civilization, which was also termed Caral-Supe.<sup>256</sup> This civilization is the oldest known one in the Americas. It flourished between the thirteenth and the eighteenth century B.C.,<sup>257</sup> that is to say, before the Iron Age, since the period of the latter is estimated at the time period between the twelfth and the fifth centuries B.C.

Norte Chico civilization was featured with monumental architecture. Archaeological evidence points to the use of textile technology and the worship of common god symbols. They used cotton to make textiles and their abundant maritime food resources contributed in flourishing the economy since it related coastal with inland places. After the decline of this great civilization, other major ones surged like Mochi, Huari, Inca, the Olmecs, Maya, etc.<sup>258</sup>

It has been seen previously that Africa is said to have been the place where people spread and migrated to both Asia and America. If this theory proves valid, so some terms that are used by the Native Americans could be indeed of Targui origin. Ibrahim Alkawni says in his book *Malhamet Al Mafaheem*, that the term ‘tikal’ which the Native

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<sup>254</sup> University of Nevada Renown since 2008, specialized in Peopling of the Americas and Paleolithic archeology.

<sup>255</sup> *Human Origin Sites and the World Heritage*, HEADS V, Volume I, UNESCO 2015, <http://unesdoc.unesco.org/images/0024/002451/245162m.pdf>.

<sup>256</sup> The oldest town in the new world.

<sup>257</sup> History of the Americas, [http://america.pink/history-the-americas\\_1969307.html](http://america.pink/history-the-americas_1969307.html), (accessed on September, 2014).

<sup>258</sup> Ibid.



Americans attribute to their pyramids is of a Targui origin, and it means 'steps'. In fact, the design of Native American's pyramids consists of steps that lead the visitor to the top of the monument.

Another example which might support the possible ancestral contact between the Ancient Africans and Americans is the construction of pyramids. The early Native American civilizations were featured with these huge stone constructions. Ibn khaldoun claims that such colossal constructions needed the contribution of people from different nations, and not simply the labor of workers of one nation only (Ibn Khaldun 1944: 616).

When surfing the Net to find out some evidence that could support prehistoric contact, a conversation between Native Americans, launched on the Iternet, urged to be read thoroughly. They start by telling about the extermination, which their ancestors had witnessed after the settlers set foot on their sacred land. One of them states that nothing in their culture has been lost. He says that many people have been wiped out, many died from the diseases brought by the white man and against which they had no natural immunities.

He explains that many natives were killed in the land grabbing. And when the elders were given specific properties, they lost them to the overwhelming greed of the white man and were even killed for that land.<sup>259</sup> He continues saying that his own grandparents lost their land when the government decided to break up the reservation and to give each family their 'own' piece of land. The natives had to beg if they wanted to buy a plow.

The 'church people', who were overseeing the funds for natives, were siphoning off every bit of it until they eventually just took it all, leaving the natives with nothing. Many natives were left with worthless land, mainly when oil companies explored on the land. They did not inform them that the land would be useless for farming after oil had spread all over it. Worse, they could not even sell it.

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<sup>259</sup> *DNA Analysis shows that Native Americans Genealogy is One of the Most Unique in the World*, <http://www.whitewolfpack.com/2014/08/dna-analysis-shows-that-native-american.html>, (accessed on March, 2015).

He continues explaining that their cultures are 'lost'. He argues that all the white anthropologists know - about the land, Mother Earth and Father Sky, the animals and the herbs – result simply from what the Native Americans release. They keep this cultural heritage although many of their people may have gone on to the council fires in the sky.<sup>260</sup> He says their knowledge will not be imparted to the Rainbow people until it is time. Until then it remains with them, shared only between them, and kept alive only by them because they know what happens when the white man takes hold of anything.

Another Native American commented the article by questioning the Trans Atlantic migration saying that people could not travel in one direction only, and if there were trade, it would happen both ways and marriages would have been part of that process. He denies the fact that natives were of Asian origin; otherwise the Chinese, the Japanese, and the Koreans would be of the same DNA. He explains that the white authorities will not admit the Natives are of their own race otherwise their argument for colonization loses ground. Colonizers do not want to face up the damage they have done, he adds to end his argument.

Another commentator points to the periods of inter glaciations of earth which led to migrations into new areas and over ice lands in search of food. He directs the attention of the reader to the Clovis arrowhead transition. The latter was a result of some cataclysmic event in the Americas triggering a mini-ice age. He also points to how a whole new form of arrowhead point emerged after a period of living in caves. He lists the Hopi creation story which tells about the 'great flood' and the spread of various clans throughout the Americas after the water subsided. The Hopi's myth of creation mentions how they rubbed flakes of skin from their bodies and molded them into horses, and thus mounted on those speedy animals.<sup>261</sup> This story denotes that the natives knew the horse fair enough before the arrival of the settlers.

Concerning the land bridge theory, one Native American argues that whether true or false this theory is just another justification for the theft of the white man from the red one. He explains what he means by theft. He says it does not only refer to the land, but

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<sup>260</sup> Ibid.

<sup>261</sup> Creation Myths from around the World, <http://www.polahs.net/images/pdf-files/creation-myths-summer-reading.pdf>, (accessed on June 2014).

also to the theft of culture, religion, language, heritage, traditions and lives of native people.<sup>262</sup>

Another argues that there is more evidence to suggest that the Native Americans migrated in the other direction. He continues arguing that it was the United States government which supplanted the Neanderthal in Europe, pointing to the paintings of American Bison and pronghorns in caves in the Pyrenees Clovis arrowheads in Germany. To end his argument, he suggests that people should read *American Genesis* written by Dr Jeffrey Goodman. A mere research on Google Books reveals a meager hint of the book telling it was published in 1981. A further investigation on the internet shows the whole title of the book as *The starting new theory that the first fully modern men made their world debut in North America*, and another book entitled *American Genesis*. Then a biography of the writer is laid down.

Goodman's<sup>263</sup> books, *American Genesis* and *The Genesis Mystery*, included the accounts of his discovery of an ancient site in the mountains outside of Flagstaff, Arizona. Excavating this site took the researchers four seasons. There were some archeologists from the University of Alberta who devoted themselves to the exploration of the site.<sup>264</sup> Unluckily, the access to the book was not available hence the absence of supporting passages. The comments of the Native Americans did not stop there.

Another one says the true name of Canada is *Mi'kmaq*.<sup>265</sup> Besides, he says that the American Indian is a descendent of the Buryats, as evidence he lists the Buryat souvenir standing with an American dream catcher made to sell. According to these Native American commentators, their roots are deeply rooted in the American soil; they did not walk there but originated from there. One of them argues that the Native Americans share creation and not migration stories because if they migrated their elders would tell them so. *Neshnabek* means original people and *Neshnabe* means original Man. They do not seem to deny any ancient contact of their ancestors with other ancient people from

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<sup>262</sup> *DNA Analysis shows that Native Americans Genealogy is One of the Most Unique in the World.*, op.cit.

<sup>263</sup> Jeffrey, Goodman received a professional degree in Geological Engineering from Colorado School of Mines, a M.A. in anthropology from the University of Arizona, a M.B.A from Columbia University Graduate School of Business, and a Ph.D. in anthropology from California Coast University.

<sup>264</sup> *DNA Analysis shows that Native Americans Genealogy is One of the Most Unique in the World.*, Ibid.

<sup>265</sup> Since it is not possible to find the Native American language in the lists of languages on Google Translation, the term was written under the column of English. It reveals the term is of a Spanish origin. (*'Quebec' means 'narrows' in the Micmac language*).

other parts of the world, but they deny completely to have arrived from another place. They insist on the fact they originate from America.

They do not stop telling about what their great grand fathers endured after the arrival of the settlers by the end of the fifteenth century. When the native children attended the black robe schools, they were beaten when speaking the Anishinaabe language.<sup>266</sup> And that was where the beginning of the end of the natives' language started. Only the language identifies who they are, and where they came from. Reading such comments raises questions like: to what extent could these claims be true? Are they based on historical and linguistic evidence? Even if the Native Americans did not move from nowhere but originated from their homeland, did they move throughout Africa for trade exchanges? The statues, which are found in Native America look like African figures and date to very ancient times.

To sum up, the Native Americans reject the idea that they might have arrived from Asia. Other sources pretend that Africa was the starting point of the early human migration to inhabit the remaining parts of the world. Whether it was Asia or Africa, what could then be the consequences of such movement on the migrating people? Could it be that they had to adjust to the climate of the new area and at the same time keep their ancestral beliefs and traditions to preserve their identity? Would their similar cultural traits serve as evidence for their common ancestry, though they had taken different ways?

#### IV.2. Transatlantic Trade Exchange Theory

The migration theory tends to have more critics since its supporters have not given much evidence and concrete examples to illustrate. Anyone would refuse any claim that points to them as a strange population on the land which they occupy. They know that they live on the land of their ancestors. The Native Americans tend to confirm that their ancestors were in contact with other people of the world. The continent that is mostly assumed to be in such contact is Africa, probably due to the gold and slave trade.

The ancient Americans and ancient Africans tend to share beliefs and cultural traits and could have made one population in ancient times. Even their astrological

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<sup>266</sup> A Native American language spoken in North America by the Ojibwe people.

knowledge tends to be common. What would make them so close to each other to bear such similarities that have sparked the curiosity of many scholars? One of these scholars was Barry Fell. He tried to prove with archeological evidence the possible ancient contact between the Africans and the Americans. He relied on similarities between Native American art crafts and others found in North Africa and Europe. His critics, mainly the archeologists at Harvard University said that the similarities depicted in his illustrations were no more than superficial and that they proved nothing.<sup>267</sup> What is more, they contend that it was common among amateurs – who based their studies on such similarities- to jump to conclusions about common origins.

According to the critics, there should be a well established literature dealing with similar artistic motifs and objects that have arisen in different cultures. The type of the used material, the precise function of the object, the method of manufacture, and its date must all be considered to prove the common origin of the objects. One of the critics was the professional archeologist Ruth E. Tringham. She pointed to the extreme importance of the archeological finds. She said that when constructing an archeological hypothesis, the geological history of the site, the other objects which are found with artifacts and some other innumerable factors, should be taken into account.

Tringham<sup>268</sup> said amateurs archeologists like Fell and Von Daniken tend to base their theories on isolated bits of data which are taken out of context and thrown together in one grand design. To respond to the objections raised by professional archeologists, Fell referred to his expertise in linguistics.<sup>269</sup> He admitted that anyone could make similar artifacts but probably no similar languages; he pointed to the finding of the same words evolving in two separate languages.

The previous Native American arguments, concerning their ancestral possible trade exchanges, evoke the following questions: If the Native Americans were not in contact with any other nation, how would we explain the prosperous life they witnessed before

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<sup>267</sup> Bernard Ortiz de Montellano ; Gabriel Haslip-Viera ; Warren Barbour, *They Were not here Before Columbus : Afrocentric Hyperdiffusionism in the 1990s*, Vol 44 No 2, Spring 1997.

<sup>268</sup> Ruth E.Tringham, emeritus Professor at the Gradual School, University of California, Berkeley. Her special interests are Archaeology, European (especially Central and Eastern), Mediterranean, and Anatolian Prehistory, Early Agriculturalists, Architecture, Household Archaeology, Feminist Practice of Archaeology, New Media, [anthropology.berkeley.edu/people/ruth-e-tringham](http://anthropology.berkeley.edu/people/ruth-e-tringham).

<sup>269</sup> Steven L.Danver, *Popular Controversies in World History*, <https://sangu.ge/images/Popular1.pdf>, 2011.

the arrival of the whites? When reading about their past, some scholars claim that the Native Americans were not prehistory and uncivilized people as it is claimed by Medias and dictated by some centric writers: “We know that the natures of America had a very long history before Europeans arrived to observe and record their lives for prosperity, which is why we should no longer use the term ‘prehistory’ to designate the Indian past before 1492”(Fixico 1997: 18).

The letters which Fernando Cortez (1485-1547), the conqueror of Mexico addressed to the Emperor Charles V, tell us about what life was like when the Native Americans were the land owners. In his letters he transmitted a very full report of what had happened to him from the time of his arrival in Mexico in 1519. On his way to Tascaltecad where he was supposed to meet the chief Muteczuma<sup>270</sup>to negotiate his obedience to the Emperor of Spain and his becoming a subject of his Highness, he passed by a large city which he described in his diaries.<sup>271</sup>

He wrote that Mexico was worthy of admiration and extensive and that it was stronger and larger than Granada. It contained fine houses, a large market with a great variety of articles of food; clothing; all kinds of shoes for the feet; jewels of gold and silver; skins of tigers; cotton cloth; precious stones and ornaments of feather, all well arranged as in any public square or market in the world. It contained baths, barbers, a well regulated police, beautiful valleys, all tilled and sown, and its constitution of government resembled the states of Venice, Geneva and Pisa.<sup>272</sup>

He mentioned that he passed by villages and cities all scattered with population and buildings and a castle of a greater strength and better built than the one of Burgos. The people they met there were called Tamazulapa and were better clothed than any others. The writer told the Emperor about mines from which gold and precious stones were procured. People of those cities held geese in high estimation as they made a profitable use of their feathers. They used to strip of every year and wove into thin cloth. The conqueror told his Emperor of other regions like Tezcucu which contained about thirty

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<sup>270</sup> An Aztec Empror (1466-1520). During his reign the Aztec Empire knew its greatest size.

<sup>271</sup> Cortes Defends his Expedition, Second letter, p. 38-39. <https://www.historians.org/teaching-and-learning/teaching-resources-for-historians/teaching-and-learning-in-the-digital-age/the-history-of-the-americas/the-conquest-of-mexico/letters-from-hernan-cortes/cortes-defends-his-expedition>, (accessed on July 2014).

<sup>272</sup> Ibid.

thousand families, splendid houses, mosques or temples, extensive markets and oratories of great magnitude.

The cotton stuff found there could not be equaled in the whole world, in texture, in the variety and beauty of the colours and in the workmanship. When describing the great city of Temixtitan (Mexico), he said it was as large as Seville or Cordova. It contained large bridges composed of large pieces of timber, very wide streets, public squares like the one which was twice as large as the city of Salamanca, and where all kinds of merchandise were displayed on the market in well organized displays.<sup>273</sup>

Fernando Cortes spoke of splendid houses, religious edifices and many other fascinating amenities. If the ancient Americans had no contact with the outside world, how would we explain the existence of Muslim and other religious edifices there then? The well being of a people could be a result of no any other cause but the constant contact and the exchange of goods and ideas with the other countries.

John R. Mc Neill<sup>274</sup> tried to show in his book entitled *The Rise of the West* how the separate civilizations of Eurasia tried to interact with each other right from the beginning of their history. They used to borrow skills from each other, which allowed them to precipitate further changes within their societies. In this book he points to the importance of the consequences of trade exchanges on the well being of people. He says when they interacted with each other; they borrowed new knowledge and practice that were necessary for adjusting to the world's economic development.

Neill took a broad approach when dealing with the importance of the human interactions across the world. He says that in recent times, the human interactions have become substantial, numerous and more continual. He even states that many scholars have begun to recognize the importance of these intercultural contacts (Mc Neill 2011: 289-304). He pointed to the importance of these types of contacts in improving the human life.

Some scholars like Leo Weiner, Ivan Van Sertima, and some others cited evidence of the relations that existed between the two continents, America and Africa. They pointed

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<sup>273</sup> Op.cit

<sup>274</sup> John R. Mc Neill is a Professor at Georgetown University. He was born in 1954.

to the Olmec stone heads of Mexico, which do hold African features like full lips, large noses and black skin. The shape of these stone heads implies clearly that they both knew each other since very ancient times.

The Atlantic Ocean contains rivers and currents which can facilitate the movement of floating objects from America to Africa or Europe, and vice versa. The crossing of the Atlantic Ocean from America is much less difficult in that direction than any other one. This natural evidence supports the possible early navigation of Native Americans. The following quote points to the early North Americans who reached Europe, sailing through the Atlantic Ocean: “The first documented case of a single navigator crossing the Atlantic consists in the Record of a Native American who reached the Iberian Peninsula long before Columbus’ day (Forbes 1993: 8).

The Native Americans’ documents which record their history are rare because the settlers destroyed all that could tell about the past of that nation. If they reached the Iberian Peninsula, they must have been in contact with Muslims. The question that seems to remain without answer is: Who were the first to join the others, the Muslims or the Native Americans? If it were the Muslims, did they sail to America on purpose, or did they discover it by chance as it was the case for Christopher Columbus?

The most prominent suggestion would be they sailed there on purpose since they wanted to spread Islam in the whole world. Will the information about Islam reaching Iceland help as further evidence to support this argument? Iceland, which is situated in the far north of the globe, and not very far from America, is mentioned in the work of Mohamed Al Idrissi (1099-1166).<sup>275</sup> He mentioned the location of Iceland saying it was situated in the Northern Sea. He pointed to the annual pilgrimage of Muslims through which the Icelanders encountered the Islamic world. To support his claims, he cited the findings of Arabic coins in Iceland which attested that both Icelanders and Muslims came into direct contact.<sup>276</sup>

The impact of the presence of Islam in Iceland centuries ago was also witnessed in the literary works of scholars at that time. They associated the Islamic world with chivalry,

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<sup>275</sup> A Muslim cartographer, Egyptologist and geographer who was well know with his *Tabula Rogeriana*, a world map that he drew after visiting many parts of the world.

<sup>276</sup> World Maps of Al Idrissi, [http://cartographic-images.net/Cartographic\\_Images/219\\_al-Idrisi.html](http://cartographic-images.net/Cartographic_Images/219_al-Idrisi.html) (accessed on August, 2014).



richness and wisdom.<sup>277</sup> Al Idrissi is said to have been the cartographer who used to serve the King Roger II of Sicily (1097-1155). The latter secured the services of the Muslim cartographer to compile maps. In fact, he used all his resources and made a world map known as *Tabula Rogeriana*. His work consisted of maps and texts in which he mentioned accurate data about different places with the distances between them, their longitudes and latitudes<sup>278</sup>. If Al Idrissi drew an accurate world map in the twelfth century, it would simply imply that far in the past people navigated the whole world and came into contact.

Before Al Idrissi, Ahmad Ibn Fadlan Ibn Al Abbas Ibn Rashid Ibn Hammad, a tenth century Arab traveler, contributed also in telling about countries and peoples of his time. He used to be a member of an embassy of the Abbasid Caliph of Baghdad to the king of the Volga Bulgars. He was famous for his account of his travels in which he provided a description of the Volga Vikings.<sup>279</sup> Ibn Fadlan provided descriptions for various other peoples, most notably Turkish peoples such as the Oghuzes in Western Turkey, Pechenegs, Bashkirs and Khazars who used to command the western marches of the Silk Road between the seventh and the tenth centuries.<sup>280</sup>

If these ancient people were in constant contact with one another, they could have witnessed trade exchanges. Being convinced of ancient world contact, Thor Heyerdahl<sup>281</sup> built a small boat of simple wooden plates and navigated over it from Africa to America. He wanted to prove that, though people in ancient times did not use advanced and sophisticated means of transport, they could navigate the world.

#### IV.3. Diffusion Theory

If ancient Africans were in regular contact with tribes in North America, one would expect folktales or stories created by one or both cultures describing the way of life of the other. When asking a Targui man if he knew or heard mentioned Native Americans

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<sup>277</sup> Ibid.

<sup>278</sup> ARTHUR HUNT, 2000 Years of Map Making, *Geography*, Vol. 85, No. 1 (January 2000), pp.6

<sup>279</sup> Ahmad Ibn Fadlan in Northern Europe, A Survey of this account, of Russian Vikings in the 10<sup>th</sup> Century, <http://www.muslimheritage.com/article/ahmad-ibn-fadlan-northern-europe-survey-his-account-russian-vikings-10th-century>, (retrieved on May 2014).

<sup>280</sup> Viacheslav Shpakovsky and David Nicolle, *Armies of the Volga Bulgars and Khanate of Kazan, 9<sup>th</sup>-16<sup>th</sup> Centuries*, Osprey Publishing • [www.ospreypublishing.com](http://www.ospreypublishing.com)..

<sup>281</sup> Thor Heyerdahl, (1914-2002) a Norwegian adventurer and ethnographer who tried to prove that ancient people could have made long sea voyages and created contacts between separate cultures.

in their oral tales and legends, he replied that he did not and the converse is true for Native Americans.

To prove whether the witnessed similarities were innate among both of them or diffused to each other seems hard to prove. When bearing in mind that these cultural traits are also found among other autochthonous populations, one can claim that these peoples could have inherited these beliefs from the first nation or the same ancestry. This first nation could be India, or Yemen. If it were Yemen, it would be the place where Noah arch had landed after the Flood, and from where the second human life started. If it were as such how can we prove that these beliefs and traditions existed in ancient Yemen? What evidence could we give to pretend that ancient Yemeni diffused their cultural traits to India, from where these traits spread everywhere?

India is the country where our first mother Eve is said to have lived, so the first human life started there. Yemen is the place where Mount Judi exists. According to the Qur'an, Noah Arch landed on this mount (Qur'an Surat Hud: 44). Therefore, the second life began in Yemen. This country is not far from India, and it is the place where some Tuaregs claim their ancestors originated from. India is well known with its world trade since ancient times. People used to go there to procure silk and the valuable Indian spices used for cooking. This sub continent seems to have gained fame since ancient time. Kings and emperors were great fans of the silk material since antiquity. So, besides being the first land where our mother Eve lived, it used to be the economic centre of the world where different people used to meet each other.

Some linguistic evidence could support a possible contact between the Tuaregs and the Native Americans. Some examples are listed in chapter three under the subtitle Linguistic Evidence. However, these terms cannot support much the topic of this thesis if they were not aided by concrete evidence. Eventually, when reading about the Algerian Saharan rock paintings, one painting reveals a representation of a tall slender man with two feathers on his head (Lhote 1962: 86). This figure represents a Native American man in his traditional costume.

This rock painting that represents the First Great One<sup>282</sup> seems to prove that both the Native Americans and the Tuaregs had been in contact in ancient times. There could have existed migration trends from one continent to the other one. These ancient people might have lived in harmony with each other because they shared some traits, like the belief in mother earth, the high position of women within their tribes, totems, star constellations, the matrilineal kinship, etc.

In the Native American beliefs, this man represents the star constellation named The First Great One.<sup>283</sup> This painting raises some more questions. Does this painting, found in the Algerian Sahara, represent the star constellation of the Navajo people in America? If yes, does it imply that this belief was diffused in Africa? Does it refer to a mere Native American individual in his traditional costume? If yes, when and for which purposes did both nations first meet?

The existence of the pyramids, which is found in both Africa and America, has made the scientists raise the question, which pyramids were built first, the Africans or the Americans? However, it remains with unsatisfactory answer till now. If the colossal buildings were not built by one nation but many, as it is claimed by Ibn Khaldoun (Ibn Khaldun 1944: 616), the pyramid's architecture would indeed spread all over the world. The builders who contributed in the construction of pyramids would probably try to make copies of them on their own soil.

Ibn Khaldoun's claim makes us raise the following questions. Does the rock painting of the First Great One that is found in the Algerian Sahara prove the contribution of the Native Americans to the pyramids building? One might think they could have moved through North African countries. If so, why is not the same painting witnessed among the Egyptian rock paintings too? Both people not only share some cultural traits but are different from each other as well. The Tuaregs and the Native Americans seem to be so different from each other that it is hard to prove the existence of similarities. Differences overlap the resemblances and make of each nation a distinct one with specific characteristics that feature its culture.

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<sup>282</sup> Op.cit.

<sup>283</sup> Wilson Aronilth Jr. Delivers Keynote at the 2015 Parliament, *Navajo Constellations*, You Tube, <https://www.youtube.com/watch?v=l8dfHBMhxKY>

The diffusionists<sup>284</sup> claim that the differences between cultures are so great that they make us think they developed independently.<sup>285</sup> People differ in appearance, and each society considers itself as an independent unit and distinct from the others. The specific differences are felt whereas similarities are neglected. One has to admit that no culture can be assumed to be self-developed, pure and unmixed with foreign strains.

Cultural strains have passed from one people to the other, as it is the case for the distribution of languages throughout the globe due to the migrations of people. The Carib language is spoken in southern Brazil, and reappears in the north of the Amazon River and on the West Indians Islands. Another example is the Bantu language which is spoken in Africa from the south of the Sahara till the extreme southern end of the continent.<sup>286</sup>

Besides languages, inventions and ideas were carried from one place to another by migration and by cultural contact. Some folk tales, like the small amount of oil which becomes an extensive lake, are found all over Europe, the Asiatic continent and in northwestern America reaching California. The Eskimo mention the deluge in their tales, which is supported by geological evidence since mussel shells were found on the hills far inland.<sup>287</sup>

The diffusion of languages and inventions could be related to wars and slave trade too. Wars occurred between primitive people when men were killed and women were taken as captives, and became mothers of the following generations. A large number of children grew up bilinguals bearing the cultural habits of the mothers, for these mothers had a great influence upon the behavior of their children.

Diffusion is defined as the spread of certain ideas, customs, or practices from one culture to another. Diffusion theory started growing in the late nineteenth and the early twentieth century. It was considered an anthropological school of thought. Among the

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<sup>284</sup> "The theory of diffusion was long associated with the names of Elliot Smith and Perry, and there are still some today who believe that this theory is that everything was invented in Egypt.", Lord Raglan, *Some Aspects of Diffusion*, *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, Vol. 87, No. 2 (Jul. - Dec., 1957), p. 139.

<sup>285</sup> Michael Goldstein and Gail King and Meghan Wright, *Diffusionism and Acculturation*, [anthropology.ua.edu/Faculty/murphy/diffusion.htm](http://anthropology.ua.edu/Faculty/murphy/diffusion.htm), (accessed on June, 2013).

<sup>286</sup> Franz Boas, *The Diffusion of Cultural Traits*, Volume 2, Number 1.

<sup>287</sup> Ibid.

diffusionists, there are two different schools: the British and the German schools, with its prominent scholar Father Wilhelm Schmidt.

The British diffusionists like G. E. Smith and W. J. Perry were experts in Egyptology and they claimed that every aspect of the civilization actually originated from Egypt and later it spread in the other parts of the world.<sup>288</sup> The ideas of these diffusionists were strongly criticized and considered as non valid. Their view seems to be ethnocentric since they claimed that Egypt was the origin of every culture. If their ideas were valid, why cannot we find Egyptian signs in other cultures?

It is hard to prove who was the first to generate the new ideas? Any powerful dynasty that has ever existed, its king or governor tends to bring all the talented people to his country so as they contribute in the prosperity of his dynasty. Not all ordinary people are inventive. They are generally uninventive and prefer to borrow the inventions of another culture rather than develop ideas for themselves. This explains why talented persons from different nationalities are welcome and encouraged by powerful institutions.

The German diffusionists do not believe that there is only one origin of culture that is Egypt. They believe that there used to be several cultural centers from which cultural diffusion happened.<sup>289</sup> They are called cultural circles; cultures happen to meet at the same point, for the circle consists of one line that turns to meet its other side. One of the renowned German diffusionists who believed in the cultural circles was Father Wilhelm Schmidt. He was called Father because he was a religious man who tried to do his history researches but remaining faithful to his religious beliefs.

Schmidt<sup>290</sup> was stimulated by the British anthropologist Andrew Lang.<sup>291 292</sup> When making his research about the origin of culture, Schmidt referred to religion, and

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<sup>288</sup> Michael Goldstein and Gail King and Meghan Wright., op.cit.

<sup>289</sup> Diffusionism and Acculturation, Anthropological Theories, anthropology.ua.edu/Faculty/murphy/diffusion.htm, (accessed on June 2014).

<sup>290</sup> Martin Gusinde, *Wilhelm Schmidt, S.V.D., 1868-1954*, Catholic University of America, "Wilhelm Schmidt (1868-1954) was a personality of the rarest intellectual stature who made several contributions in the field of knowledge, and came into contact with several scientists in his own and neighbouring fields. He enjoyed high regard and esteem among scholars all over the world. During his sixtieth birthday, seventy six anthropologists and linguists representing every continent presented him with a festschrift of one thousand pages. He was universally esteemed and his pioneer investigations were highly regarded. Father Schmidt was truly a world renowned scientist. He resolved to dedicate his early

followed in the footsteps of Andrew Lang who wrote a book entitled *The Making of Religion*. Schmidt became the first known writer to establish the belief of primitives in the supreme god.<sup>293</sup> With loving and tireless devotion to his work, Schmidt dedicated himself to the study of the religion of these primitive peoples. He discussed his idea of the religion of the primitives and the religion of the cattle-raising nomads. He wanted to prove these people did not originate from an animal state.

His intention was to take a critical stand against the evolutionist interpretation of the origin of religion. He wanted to stand against the confused twisted ways of thought that had developed in the mind of man as he evolved from the animal stage. Schmidt declared an open war against the theory of evolutionism, which states that the human's life is arranged serially.<sup>294</sup> Schmidt did not agree with the evolutionists when they pretended that humanity was the result of step by step development, ascending from a raw, incomplete primitive state to a better form. That is to say, man developed from a purely animal state to that worthy of a human being.<sup>295</sup> He took up a strong position as a culture historian against the evolutionist method in ethnology.

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life as a missionary priest outside of Europe since his earliest youth. After he had been ordained a priest in 1892, he studied linguistics in Berlin for two years. In 1938, he escaped arrest by the Nazi police, and was recorded a friendly reception in Switzerland as a refugee. He devoted a considerable part of his long life to linguistics, showing particular preference for the language of Austria, where he worked as a teacher, and the languages of the South Seas. Missionaries on the New Guinea and many islands of the South Seas sent him valuable notes about numerous languages which were completely unknown to them. He immersed himself in the new difficult task and eventually succeeded in proving an inner connection between the languages of the Mon-Khmer peoples in South East Asia and those of groups in the South Seas, which was considered one of the major accomplishments in the field of linguistics. His discovery was of a great importance since it proved that there existed a relationship between the Indo-European languages.

The language group he proposed embraces almost two thirds of the inhabited area of the earth. In 1907, he created a new phonetic system, the Arthropod-Alphabet, so as the sounds of each foreign language might be correctly received and uniformly inscribed.

Later, he consecrated all his efforts to make a complete analysis of the native languages which the aboriginals of Australia spoke, and produced a great new work in which he systemizes all the languages of the world. Shortly before his death, in 1952, he enriched the field of linguistics by making a magnificent study of the long-dead languages of the original inhabitants of Tasmania island, which is part of the Commonwealth of Australia."

<http://onlinelibrary.wiley.com/doi/10.1525/aa.1954.56.5.02a00110/pdf>, (accessed on July, 2014).

<sup>291</sup> Andrew Lang<sup>291</sup> (1844-1912) was a Scots poet, a literary critic, a novelist and a great contributor to anthropology.

<sup>292</sup> Ruth Ginsburg (Ed.) et al., *New Perspectives on Freud's Moses and Monotheism*, (Germany, Max Neimeyer Verlag), p.209.

<sup>293</sup> Encyclopedia Britannica Inc, *The New Encyclopedia Britannica: Micropaedia*, Volume 10, p. 528.

<sup>294</sup> Louis J. Luzbetak, S.V.D. Wilhelm Schmidt's Legacy, [www.internationalbulletin.org/.../1980-01-014-luzbet](http://www.internationalbulletin.org/.../1980-01-014-luzbet), (accessed on May, 2014).

<sup>295</sup> Ibid

In opposition of these claims, he established the factual basis of the religions of the primitives, showing that there was an ethical monotheism, even if primitive.<sup>296</sup> He proved that the primitives had concepts of a personal god, and that was the foundation of their morality. He organized many expeditions, mainly to the real primitives like the pygmies, Indians in Tierra del Fuego, natives in Brazil, India, Tibet and elsewhere.<sup>297</sup> He considered the research a matter of importance that the mental cultures of the listed tribes should be systematically and thoroughly revealed.

Schmidt's attention was directed towards the Pygmies through the theory of the Swiss J.Kollmann who said that those dwarf people were the original stock of the human races. Schmidt adopted Kollmann's interpretation and presumed the Pygmies were the carriers of that primitive culture. This theory brought to the press in 1910 his best known work on the place of the Pygmies in the historical development of mankind.<sup>298</sup> His conception of the historic genetic succession of the culture groups moves from the lowest to the advanced cultures. According to him, Urkultur, or the culture of primitive people, could be derived from the primitive races living today, mainly the Pygmies.<sup>299</sup>

Schmidt's Urkultur opened out into three primary cultures: the patriarchal hunting culture, the matriarchal hoe culture, and the shepherded nomad culture. He explained that the mixture of these three cultures gave rise to the secondary cultures which in turn developed into the advanced cultures. His linguistic investigations had brought him into close contact with primitive peoples, mainly those of Malaya and Australia.<sup>300</sup>

Schmidt claimed that there were different cultural circles which have accompanied the existence of people. According to him, there are four main stages through which cultures have passed. The four stages are:

1. Primitive stage (essentially the culture of hunters and gatherers)
2. Primary stage (horticultural society)
3. Secondary stage (pastoral society)

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<sup>296</sup> Martin Gusinde., op.cit.

<sup>297</sup> Ibid.

<sup>298</sup> Ibid.

<sup>299</sup> Ibid.

<sup>300</sup> Louis J. Luzbetak., op.cit.

4. Tertiary stage (modern society) (Al Fawal 1974 : 120).

The alignment of these four stages does not necessarily mean that the first stages of human cultures have disappeared completely, leaving space to the modern society only. The four different cultural stages continue to exist in different parts of the world. They state clearly that the human race originated from the same parents who gave birth to people of different colors, beliefs, tempers and cultures. These people moved throughout the land mass and implanted their ideas wherever they set foot.

The scientific world was not sparing honors and acknowledgements for Schmidt. Six Universities made him an Honorary Doctor, and many societies and academies like the Royal Anthropological Institute in London, named him an honorary member.<sup>301</sup> Although his researches were considered intensive, he was criticized by some scholars. In an article published in 1979, Karin R. Andriolo stated that Schmidt did not have a theory of history with which he worked, and did not do history in his ethnological work at all. In addition, she formulated some conclusions regarding his concept of culture and some other conclusions regarding Schmidt's mode of criticizing others.<sup>302</sup>

As a response to this criticism, Ernest Brandeis<sup>303</sup> decided to write his own article rethinking Schmidt's theory. He says many of his premises came from his having an Austrian mind and from the fact that he was a Catholic priest. Such an interpretation, he says, is historically untenable.<sup>304</sup> Schmidt was said to have no real theory of history, and was opposed to certain schools of thought because of his clerical background which contributed in his failure to take certain elementary precautions in his attempt to define culture. Schmidt must have had reasons to oppose other schools of thought, like the evolutionism school.<sup>305</sup>

To sum up, if we assumed that the British diffusionists were right when claiming that it was Egypt which diffused its culture to the other parts of the world, we would say then it was Africa which diffused its culture to the entire world. We would also claim that the pyramids 'building started in Africa, then spread to the other parts of the world.

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<sup>301</sup> Paul, Schebesta Man. *Wilhelm Schmidt: 1868-1954*, Vol.54 (Jun., 1954) pp. 98-99.

<sup>302</sup> Ibid.

<sup>303</sup> Ernest Brandeis, a Ph D in anthropology at the University of Chicago.

<sup>304</sup> Ernest, Brandewi. *Wilhelm Schmidt: A Closer Look*, Anthropos, Bd. 77, H. 1./2. (1982), pp. 151-162.

<sup>305</sup> Brandewi., *ibid.*



On the other hand, if we thought the German diffusionists' ideas were valid when saying there was not one origin of culture, but many that influenced each other, we would be faced with some challenges. The major one is the strong resistance to changes of life among people, particularly when new ideas cannot be fitted into the general cultural habits of those people.

If we assume that the ideas and inventions were diffused to the other cultures, how can we explain the existence of some societies that parallel each other though living too far or even ignoring the existence of each other? What explanation could we give to the sharing of matrilineal kinship among the autochthonous people in different parts of the world? These people meet at so many points that they give us the impression they either originated from the same ancestry, or were in constant contact in ancient times. If none of these hypotheses were approved, what could be the cause behind such witnessed similarities? Does geography influence their way of thinking? Do mountains or remote deserts make them confined and faithful to their ancestral beliefs? To what extent can the climate of these mountains and desert affect the culture of these people?

Since DNA analyses have not been made to prove that Native Americans and Tuaregs of the Algerian Sahara belong to the same ancestor, the question about the causes that make them share parallels remains unanswered till now. The impact of the environment on the mood and culture of people may give an explanation to these existing parallels.

#### IV.4. Climatic Change Theory

Since antiquity, philosophers pointed to this fact and tried to relate the behavior of man with the environment surrounding him. One of them was Strabo the Greek philosopher, in Roman time. He said that the climate influenced the psychological disposition of different races.<sup>306</sup> Al Jahidh<sup>307</sup> explained how the environment could determine the physical characteristics of the inhabitants of a certain community. According to him the black skin's color was the result of the arid environment of the desert. As evidence for his theory, he cited a stony region of black basalt in the

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<sup>306</sup> World Heritage Encyclopedia, Environmental Determinism, <http://gutenberg.us/article/whebn0000072161/environmental%20determinism>, (retrieved on May, 2013).

<sup>307</sup> An Arab and Muslim writer during the Abasside dynasty , famous for his book Al Bukhala which means misers.

Northern Najd.<sup>308</sup> To support his theory, he listed some aspects and details which contributed in the existence of some specificities of the Najd desert. He pointed to the blackness of the gazelles of Najd, of its ostriches, insects, foxes, sheep, horses and birds. He said the blackness and whiteness were in fact caused by the properties of the area, as well as by water and soil, by the proximity or remoteness of the sun, and by the mildness and intensity of its heat.<sup>309</sup>

Ibn Khaldoun (1332-1406) also pointed to the same idea. He said black skin was caused by the hot climate and not by their lineage affiliation to their ancestors. He even dispelled the Hamitic theory which stated that the sons of Ham, the son of Adam, were cursed by being black (Ibn Khaldun 1944: 144). He anticipated the meteorological theory which was proposed later by Henry de Secondat de Montesquieu in the eighteenth century. Ibn Khaldun<sup>310</sup> studied the physical environment in which man lives so as to understand how it influences him in his non physical characteristics. He departed from the climatic theories which were stated by authors from Hippocrates<sup>311</sup> to Jean Bodin.<sup>312</sup> The following quote states that the ancient scholars had already pointed to the impact of the climate on the human nature.

Under the influence of Ancients such as Aristotle, Hippocrates, and Galen, climate was widely assumed to have a direct influence on cultural character, as Paré had suggested, and as Jean Bodin discusses in chapter 5 of his *Method for the Easy Comprehension of History*. In Bodin's view, cultures handicapped by excessive heat or cold (are) uncivilized (W.Reeser 2006: 223).

According to Bodin, people who live in excessively hot or cold areas tend to be uncivilized and remain at the primitive stage. They do not think of procuring

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<sup>308</sup> The geographical central region of Saudi Arabia.

<sup>309</sup> Al Jahiz, *Kitab Al Hayawan*, [www.britannica.com/topic/Kitab-al-Hayawan](http://www.britannica.com/topic/Kitab-al-Hayawan), (retrieved on February, 2014).

<sup>310</sup> The Arab sociologist and scholar Ibn Khaldun was known to be among the first environmental determinists. He lived from 1332 to 1406, the period during which he wrote a complete world history.

<sup>311</sup> Hippocrates was an ancient Greek physician (450-375 B.C.). He was regarded as the father of medicine. He said that the undigested residues were produced by unsuitable diet and that these residues excreted vapours, which passed into the body generally and produced diseases. <https://www.britannica.com/biography/Hippocrates>.

<sup>312</sup> Stanford Encyclopedia of Philosophy, « Jean Bodin (1529-1596) was a lawyer, economist, natural philosopher, historian, and one of the major political theorists of the sixteenth century. There are two reasons why Bodin remains both fascinating and enigmatic: on the one hand, aspects of his life remain shrouded in legend; on the other, misunderstandings about his thought and political positions have engendered contradictions and discrepancies amongst historians which have been attributed mistakenly to Bodin himself.», published in 2005, and revised in 2014.

sophisticated means of life as they do for their attempt to protect themselves. According to Ibn Khaldun, in places where there is a warm weather, people tend to prosper and establish a civilization, contrary to people who live in cold and hot places. He says that people who live in warm areas – that is in the fourth region<sup>313</sup>- seem to be perfect in all respects. The food they eat, the houses they build and even the professions they exercise are more developed than the ones of people who live in the other regions. When dealing with people who live around the poles- in the seventh region- , Ibn Khaldoun says they seem to be far from normality in all respects. They provide their foods from wide plants and corn. They make shelters and clothes from animal skins and the leaves of trees.<sup>314</sup>

It has already be mentioned in chapter three a comparison between Ahaggar and Monument Valley which peoples share cultural traits as they live within identical geographical landscape. According to Ibn Khaldun, Tuaregs are physically well built and courageous due to the nature of the Saharan climate and the type of food they consume. Similarly, the Native Americans of the Navajo nation are said to be featured with the same traits. Though Ibn Khaldun and other scholars like Montesquieu, who has pointed to the discovery of America by chance only, have always been criticized for their claims concerning the impact of the climate on people’s mood and temper, their ideas still stand as evident and worth for a theoretical debate.

Ibn Khaldoun was said to be ‘Montesquieu of Islam’,<sup>315</sup> for the common point about the impact of the climate and geography on the human life both scholars shared. Montesquieu<sup>316</sup> pointed to the impact of the physical environment on people’s culture. He explained the impact of the soil and the weather on their food and the ways they satisfy their needs and obtain a living. These influences do shape their social traditions and political institutions. He claims that the flexibility of the human muscles depend on the cold or hot weather. This weather affects the behavior of people. Those who live in cold areas are stronger and do a better work than those who suffer from heat and get

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<sup>313</sup> Ibn Khaldun when explaining the climatic impact on people, he divides the world into seven climatic regions from the south to the north. In these areas the place where the living is more available is the fourth region, that is situated in the centre of the seven regions, *Muqqadeema*, p. 141.

<sup>314</sup> Ibid.

<sup>315</sup> Aytakin Demircioglu, *A Comparison of the Views of Ibn Khaldun and Montesquieu in Terms of the Effect of Climatic Conditions of the Human Life*, 2014.

<sup>316</sup> Montesquieu Louis de Seconda (1689-1755), a French lawyer and a political philosopher who toured several countries.

tired quickly. Unlike the southern people, those who live in the north are not fond of their pleasure.<sup>317</sup>

Montesquieu in his book *Soul of Laws* says that Europe lacks harmony between its north and south since people in the latter enjoy life and little needs, contrary to people of the north whose misery and constant needs surpass their capacity to live well. He contends that nature blessed the south with its generosity and cursed the north with much work and little gift. So people in the north must work hard unless they want to become barbarians.<sup>318</sup> People who live on north coastal Africa are barbarians or savages whose land is almost inhabitable but rich in minerals, and who do not exercise any industry or arts. The urban that trade with them are lucky since they give them useless things in exchange of expensive materials.<sup>319</sup>

Montesquieu did not deal with the impact of the climate on people only, but he tells about many other causes that have contributed in shaping the human culture as well. He mentions the crucial role which the trade had played in the prosperity of nations. After the discovery of the Cape of Good Hope,<sup>320</sup> Italy was no more the center of the world trade as it used to be; it declined (Montesquieu 2001: 393). When dealing with the decline of the Italian trade power, he tells about the Italian explorer Christopher Columbus. He says that Columbus discovered America by chance, for he was accompanied by sailors and not conquerors. This fruitful sailing did have prosperous consequences on Spain. He cites the huge amount of gold and silver which the Spanish got after settling in America, and the inflation its economy knew as a consequence of much funds and cheap prices of goods (Montesquieu 2001: 396).

Unluckily, Montesquieu does not tell much more about the Native Americans in this book; probably because he was a man of law who focused mainly on the social life of people in general. In spite of this, his ideas are worth reading thoroughly for their universal concern. Concerning marriage, Montesquieu explains that animals only need the mother after their birth for feeding them. Meanwhile, human beings need both the

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<sup>317</sup> Demircioglu., op.cit.

<sup>318</sup> Ibid.

<sup>319</sup> Charles de Secondat, Baron de Montesquieu, Complete Works, vol.1 (*The Spirit of Laws*), [oll.libertyfund.org/titles/837](http://oll.libertyfund.org/titles/837), (accessed on January 2014).

<sup>320</sup> The Cape of Good Hope is situated in South Africa. It is a rocky headland on the Atlantic coast of the Cape Peninsula.

mother for feeding and the father to complement their needs in all domains; nutrition, caring, education, etc. He even points to difficulties which mothers meet when upbringing children on their own (Montesquieu 2001: 393). Women in most societies go to live beside the family of the groom, except for some people where men go to live in the clan of the brides. Hence, children are of mother centered lineage where women are not legal wives but concubines.

Montesquieu compares the family to the kingdom because the man who does not own family members on his name is never satisfied mainly when bearing the privilege of being the master of the group. Families differ in names which give them an identity and stand them distinguished from the others. Children from a legal marriage are better considered than the ones from illegal one.<sup>321</sup> In his book *Soul of Laws*, Montesquieu also speaks about the reduced number of men compared with women in places where men may leave without returning. Some field work needs more people like in agricultural areas, so women have to breed as many children as they can. He says that in rice fields in China and Japan, people eat much fish and oil fish to encourage child birth.

This scholar mentions the law of the Roman Augustus. To ban bad morals, the latter asked, one day, his army to divide into two rows; one of the married ones standing opposite the unmarried ones. Astonishingly the number of the latter exceeded the one of the former. He warned them that the city did not stand on houses, streets or courts, but families and children.<sup>322</sup> The number of children from legal marriages could ensure the longevity and prosperity of the empire. Montesquieu charges his book *Soul of Laws* with arguments and evidence that support his theory. He says explicitly that the environment has got an impact on the human life. And at the same time, he points to the crucial role which the person plays to affect the environment where he lives.

Concerning the people of the eastern part of the world, Montesquieu deals much with Indians than he does with any other eastern place. He says the laws, traditions and behaviors are so deeply rooted in this area that nobody has attempted to change them. He says the Indians are exempted from courage and special skills. The only cases of

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<sup>321</sup> Ibid. p. 440.

<sup>322</sup> Ibid., p. 449.

courage they exhibited are due to the imagination which the nature had granted them.<sup>323</sup> This spot of the world is supposed to be the area where human life started. India constitutes the flock of humans and their original customs and traditions which have been confined and well preserved for centuries. The questions that one should raise are: Why did Montesquieu focus more on India than any other eastern country? Why have the Indians, mainly the tribal ones, managed to keep up their traditions for centuries? And why are these traditions witnessed in different parts of the world, as in Ahaggar and Monument Valley?

Each nation consists of sedentary and tribal people. The former tend to develop and change according to the reigning circumstances in the world, whereas the tribal people, who live isolated from trade activities, stick to their ancestral beliefs and resist changing. Their concern is centered on surviving within their arid land, and coping with climatic conditions that surround them. They are in constant move so as to ensure life for themselves, their children and cattle. This moving population is called nomads.

The nomads are the people who have no settled home but move from place to place. They move once a year or a season, and settle in chosen areas where nature seems to provide them water and food. They traditionally travel by animal or on foot. Most nomads live in tents or other portable shelters. They rely on hunting and gathering wild plants. They tend to change from camp to camp, to raise camels, goats, horses and sheep to make their living. Some nomadic peoples, mainly the herders, may also move to avoid enemies or to raid settled communities.

Most nomads travel in groups of families called bands or tribes. They usually move in the same region. They do not like to go to different regions. Since they have the habit to circle around a large area, the members of their community do know nearly everything about each other, and can even locate where the other ones are. The families do not tend to move far from each other; each family prefers to stay in the nearby province if it moves on its own. These people can be listed as the ones on whom the climate has much influence on their life style. They tend to change their residency from time to time to avoid drought, strong sand winds, etc. The nomad does not change his place on his

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<sup>323</sup> Demircioglu., op.cit.

own but with his tribe. The tribe is generally associated with a nomadic life style; its people are quite different from the sedentary one.

According to Qur'an (Surat Al Hujurat: 13), Allah created us from a male and a female and made us peoples and tribes to know one another. If all people were the same, they would not be curious to discover what the others had and lacked as life necessities. Though these people bear differences in traditions and beliefs, they tend to be in need of each other. The differences that exist between the regions in the world encourage trade among them, for they exchange the goods they need with the ones they do not have and exist elsewhere.

Montesquieu contends the history of trade is the history of peoples' contact as well, listing the great empire of Asia and its worldwide commerce. To support his argument, he points to the fact how through time, some of its prosperous towns have disappeared due to the decline of the trade which the empire used to witness. He relates the decline of any trade to climatic catastrophes or foreign invasions. Likewise, Ibn Khaldoun- in his *Al Moquadema*- links between incidents of history and geography that can lead to the creation of civilization and prosperity.

Seas, Sahara, oceans and rivers have always been the excellent means of trading between distant nations. Since no recorded document seems to support any trade contact between the Tuaregs and the Native Americans, it has been considered useful to stick to ancient scholars' ideas which focus on the trade contact between people since antiquity. The Sahara is considered as a trading route through which traders used to transport the goods, mainly from Africa to America or vice versa, so any Saharan spot constitutes a passage that is worth exploring.

Besides this claiming of a possible trade contact between the Tuaregs and the Native Americans, the physical geography's resemblance of the Monument Valley in America and the Ahaggar region in the Algerian Sahara support the idea that the similar climatic features have an impact on the social life of both people. The position of the two regions on the mysterious line that surrounds the places where pyramids are built, make us think that there could exist a relationship between the pyramids and the cultural traits of the people living there.

#### IV.5. The Spread of Pyramids in the World

The Tuaregs' history has some roots in ancient Egypt. The Native Americans are known by the great civilizations they witnessed. Ancient Egypt and ancient Native America meet at one point; the construction of pyramids. When discussing the cultural affinities that the Tuareg women share with the Native American ones, the person responsible for the Municipal Library of Oran showed a book<sup>324</sup> on which a photo of women from Siwa, Egypt, was displayed. He pointed out the fact that these women seemed to share affinities with both the Targui and Native American women.

The women from Siwa, Egypt and Native America live in areas where pyramids are found. If the hypothesis, which states that the pyramids could influence the social and cultural life of the people living close to them, proved valid, what could be the link between the pyramids and the Tuaregs who live far from them? The question was quite intriguing and remained a mystery. However a teacher of mathematics tells about a mysterious line that surrounds the planet Earth and goes through the places where pyramids exist. The line passes by Tassili N'Ajjer, not far from the Hoggar region.

What the Mathematics teacher revealed supports the pyramids' influence on the social and cultural life of people. A hypothesis concerning the existence of a link between pyramids and people's temper and beliefs is stated. When reading about the pyramids, it was quite intriguing to find out that there existed some known pyramids and some other largely unknown ones.

The Tuaregs of Ahaggar do not seem to be mentioned among the people living close to the pyramids. It is claimed; however, that the Tassili is a point at which the mysterious alignment of ancient sites passes.<sup>325</sup> This line that surrounds our planet goes through ancient historical sites, mainly the pyramids. It starts from Easter Island, Machu Picchu, Mali through the mysterious Dogons tribe, Algeria through Tassili N'Ajjer, Egypt, precisely from Siwa then Giza, Petra, Ur, Pakistan, India and goes through other

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<sup>324</sup> Vincent, Monteil. *Le Monde Musulman*, (Horizons de France, France, 1963).

<sup>325</sup> You Tube, <https://www.youtube.com/watch?v=F8u1EQw00Yc>, In this video, renowned specialists tell about the mysterious alignment of ancient sites of the world, like Jean-Pierre Adam (born on November 24, 1937) who is a French archeologist, specialized in ancient architecture



countries till it reaches Angkor Watt in Cambodia. To arrive from Machu Picchu till Giza, it has to go through the Algerian Sahara,<sup>326</sup> precisely, the Tuaregs' territory.

The readings about the peoples who live by the pyramids reveal that they share common ancestral beliefs. The belief in the presence of the spirits everywhere, the totems they use while dancing, the belief in the Great Mother, the matrilineal kinship, and the star constellations.

The autochthonous people seem to share the sky too. When comparing the Monument Valley with the Ahaggar region, a rock painting is depicted in the Algerian Sahara which represents the Native American star constellation; The First Great One.<sup>327</sup> In this rock painting, a tall, slender man with two feathers on his head is represented. Does this painting prove the contribution of the Native Americans to the pyramids' building? If so, is the same painting witnessed among the Egyptian rock paintings?

The star constellations which some countries share could be a key feature that characterizes them since these countries are found in the same alignment. If the Egyptians and Native Americans built pyramids that mirror the star constellations on earth, what could be the contribution of the Tuareg to the field of astronomy? Some readings reveal that the Tuaregs of Northern Africa –the Dogons- used to have knowledge of Sirius A and Sirius B<sup>328</sup> thousands of years ago.<sup>329</sup>

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<sup>326</sup> Graham Hancock, *Quest for the Lost Civilization*, 1998, topdocumentaryfilms.com.

<sup>327</sup> Aronilth Jr., op.cit.

<sup>328</sup> *"The Dogon tribe in Africa has a strong connection with Sirius. This became well known through Robert Temple's book The Sirius Mystery. In this book, he describes that the Dogon and three other related tribes possess knowledge about the existence of Sirius B, a white dwarf star located next to the very bright Sirius A that science has discovered recently. These tribes claim that their knowledge came from star people from Sirius who they call Nommos. The Nommos live in water. However, there is a lot of doubt whether Robert Temple's conclusions are correct.*

*The Hopi people know the Sirius as the Blue Star Kashina. An old Hopi prophecy says that when the Blue Star Kashina appears in the heavens, the fifth world will emerge. According to the Hopi, we now live in the fourth world. They believe all previous worlds have been destroyed and this one will also be destroyed. This is interesting because Sirius which is the star of Isis for the Egyptians, also symbolizes rebirth. There will be a rebirth of true knowledge-not what is fed to us through schools, religion and governments- that will emerge when we increasingly come from a place of love."* (Jaap Van Ettan, Crystal Skulls Expand your Consciousness).

The Dogon also refer to the Nommos as being creatures that have green tinted skin. The Chinese also have legends of immortals with green tinted skin, immortals that could hurl energy with their finger tips and defeat entire armies on the battlefield.

<sup>329</sup> Carl, Jung, *The Sirius Dogon Connection*, chapter V. pleiadesx.com/chaptr5.htm, (accessed on June, 2016).

These Dogon people wear a blue indigo dyed dress like the Tuaregs of Ahaggar. They celebrate mask sacred ceremonies like the Native American people. The clothes they wear during the mask dance resemble the ones the Native Americans used in their mask dances too. They are claimed to have arrived from the Hoggar region and settled in Mali after being conquered by the Romans.<sup>330</sup> The Dogons of Mali and Native American tribes share other traits too. They both had a belief that they initially came from another star system and were simply planted on earth. They also think they were the ancestors of people that originated from Sirius B which is a sister Sun to Sirius A. Sirius B is known as Nibiru in some cultures. This thought is interpreted in the following quote.

.... The Mali tribes consider the Milky Way to be the progenitor of life. They believe that Earth is “Ogo’s placanta” connecting mankind to the Nommos, and that the star Sirius (known to them as the “land of the fish”) is “Nommos’ placanta,” who is the “monitor of the universe”.....the Mali tribes have four accurate astronomical calendars, each used for a different purpose: one solar, one lunar, one for the planet Venus, and the other Sirian.....Venus is especially important to Mexican mythology (Rux 1996: 289).

According to the Dogons’ mythology, the Nommo was the first living creature who transformed into four sets of twins; he divided his body and fed his people. The twin’s story repeats itself in many other Native American stories as the first residents of the Earth. This is probably related to the first twins who were born from Adam and Eve, Habel and Kabeel. Besides, both the Dogons’ and the Native Americans’ mythology seem to agree on some facts such as Jupiter having four moons. They seem to be well advanced in terms of astronomy since the descriptions they give of the stars and planets match with the facts that modern science has revealed.

The Dogons and the Native Americans both have the belief that they were Earth’s first inhabitants. They both had great knowledge of the stars and believed they were created by visitors that emerged from the sky. Both of them used rituals and oral literature rituals to pass along their ritual beliefs. The Native American tribes’ beliefs centered on the idea that mankind was created from animals that were put on earth after the plants.<sup>331</sup>

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<sup>330</sup> Ibid.

<sup>331</sup> Jung., op.cit.

In the folklore of both nations, animals are cited as tricksters, like the jackal, coyote, and the rabbit. Coyote lives in North America and the jackal lives in Africa. The former is about twice the size of the latter. According to the myths of the Dogon, the Jackal is the trickster who brings disorder to the world. In Navajo tales, Coyote unleashes trouble in the world since it steals the children of Water Monster, thereby it causes flood (Stookey 2004: 11). The stories of Hare, or the rabbit, the trickster are popular in both Native America and Africa. It is known as Brer (brother) Rabbit.<sup>332</sup>

The Dogon tribe of Africa seems to know much about the Sirius star system for centuries. The Dogons claim this knowledge was given to them by Nommos; their ancestors who came from the stars in chariots of fire.<sup>333</sup> This may explain why men in space helmets are witnessed on some of their ancient cave drawings. These space people are also witnessed in the rock paintings that exist in the Tasili N'Ajjer, not far from the Ahaggar.

The dances of the Dogons have great religious and cultural significance. During their dance, they use the Satimbe<sup>334</sup> mask with a wood carving of a female figure. They wear these masks to protect themselves from the evil spirits. The dancer feels weak as a human being, so he disguises himself. Many of the Dogon masks are decorated with a balanced cross, the symbol of Nibiru; the 12th planet. This balanced cross within a circle is also the symbol of Cheyenne and other Native Americans and it does indeed represent the sign of the crossing.

In addition to the masked dances, the people living either by the pyramids or the alignment of ancient historical sites seem to share other beliefs. The serpent is a common symbol in their religious beliefs. Besides, they seem to all agree on the point that it was some strange beings that either came down or from beneath the earth that taught them about life and its general rules. The Dogon tribesmen, for instance, claim that beings that live inside the earth were their teachers. These creatures that look like

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<sup>332</sup> Ibid.

<sup>333</sup> Jung., Ibid.

<sup>334</sup> The Satimabwe mask is important to women since they hold a figure of a female on the top of each. It symbolizes fertility of the land and the power of women.

the human beings were serpentine shape-shifting reptiles. They taught the Dogons all of the teachings concerning the stars.<sup>335</sup>

The sky-ground correlation theory posits that the pyramids mirrored the stars of the Orion constellation, and the River Nile location is said to be alike to the Milky Way that is similar to the Orion constellation. The pyramids that do not match the stars in Orion, like the Bent pyramid and Red pyramid are attributed to the Taurus constellation. The ancient' people's knowledge is still superior to our present day technology. We stand in awe at their amazing mental power; their ability still surpasses ours immeasurably.<sup>336</sup>

According to Robert Bauval<sup>337</sup>, who relied on scholarly research journals and textbooks written by renowned Egyptologists and other scholars, the Cosmic Order was believed to influence the material world below, mainly the all-important annual flooding of the Nile. He points to the fact that the strange monuments of Egypt stare eternally at the circumpolar stars. He contends the hieroglyphic inscriptions culture was ethnically black Africans of the tall slender type that is found today among the Maasai of Kenya and Dinka of Sudan. These two countries are the places where the Tuareg people live.<sup>338</sup> The following paragraph might support Bauval's claim.

When reading such information, one can think that a relation could exist between the name '*hiero*' and the Egyptian hieroglyphic inscriptions. According to some writers, the meaning of the term 'pyramid' is still unknown. However, a Targui writer claims that this term means '*bert um hiero*', which means the way to the temple of *Hiero*. It is a sacred place found in the Tassili of Algeria. The people of Ahaggar used to consider it as the sacred sanctuary of the Saharan god of gods *Hiero* (Alkawni 2004: 22-23).

The shared cultural affinities between people living by the pyramids cannot answer the raised question; who was the first to have built them? The spread of the pyramids could have been an architectural idea that was diffused from one place to many other ones. Ibn Khaldoun says in his *Al Muquadema* that huge monuments cannot be built by one nation but by many others who are all under the power of the king of that dynasty

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<sup>335</sup> Jung. Ibid.

<sup>336</sup> Robert G. Bauval, *Astrology in Ancient Egypt, The 'Conception and Birth of Horus and the Astral Birth of the Pharaohs: Was the temple of Edfu dedicated to the birth of Alexander the Great?* 2008.

<sup>337</sup> Born in 1948 in Alexandria, Egypt; a Belgian author, a lecturer and ancient Egypt researcher.

<sup>338</sup> Bauval., op.cit.

(Ibn Khaldun 1944: 615). And probably when finishing the work, each one returns to his region and tries to make a copy of that architectural design on his own homeland.

Dr. Ivan Van Sertima (1935-2009) from New Jersey claimed that there was once a prehistoric African contact and subsequent dispersion of culture between South America and Central Africa.<sup>339</sup> He claims that Africans were the first to diffuse the practices of pyramid building and the embalment of the dead. His book titled *They Came before Columbus* was generally ignored and dismissed by academic experts who criticized him strongly. In addition, they wrote that Van Sertima diminished the true achievements made by the Native American culture by his claim of an African origin for the cultures.

If the ancient people diffused the architectural construction of the pyramids throughout the world, why did they not diffuse other architectural constructions too? Some historical monuments tend to be specific to the land on which they are built, and are not found anywhere else. They might resemble each other in terms of greatness, the solidity of construction, orientation to star constellations, but they do not seem to be identical, as the pyramids do.

Some ancient legends might hold some truth when claiming these huge monuments had been built by extraterrestrials. According to the Qur'an, Allah made the Djinn work for Suleiman. They built high and colossal buildings for him (Qur'an Surat Saba: 13). The greatness of the historical monuments is so striking that one tends to assert that they were not built by ordinary human beings. Pyramids might not have been manmade constructions, but some natural phenomenal structures which have been implanted in the deserts.

These colossal buildings are found in deserts where people share cultural and social affinities. This might be due to the impact of the desert climate on them. If the influence of the pyramids on people's temper and culture were excluded, it could support the theory of the impact of geography on people. The people who live in deserts and far from cities are the only ones who made such huge constructions that reflected their beliefs, religious convictions, and astrological knowledge.

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<sup>339</sup> 10 Black Scholars Who Debunked Eurocentric Propaganda, *atlantablackstar.com/2013/10/06/10-black.../3*, (accessed on May, 2013).

The spread of pyramids could have resulted from wars that occurred between nations. The winning conqueror would order the construction of the pyramids wherever his dynasty prevailed. Their easy architectural shape could also be a cause behind their finding in many parts, just like the spread of the bow and the arrow among the primitive hunters in ancient times. It is worth mentioning that the pyramids are not found on some places where some other autochthonous people reside. Still, the latter share cultural traits with the other ones who live beside the pyramids. They bear some beliefs and traditions with each other that make us think they represent the primitive stage of the human development. This primitive stage that is witnessed in different parts of the world leads us to think of the single ancestry of people.

#### IV.6. Single Ancestry Theory

The resemblance in beliefs and traditions between the Native Americans and the Tuaregs of the Algerian Sahara make us think these people could have belonged to the same ancestry. Some scholars have claimed that the world's population does originate from a single ancestry. Some think the unique ancient ancestry was India, some others claim it was Egypt. Some scholars have tried to prove that the Native Americans migrated from Asia to America in ancient times. Young researchers from American Universities have made DNA analyses to scrutinize this theory.

Before dealing with their findings, it is necessary to go through the meaning of DNA. DNA acts as a carrier of an individual's genetic information which is transmitted through generations. Except for the red cells, all the remaining cells in our bodies contain a copy of our DNA. DNA is received from both the father and the mother during conception. In addition, every person has twenty-three chromosomes pairs known as nuclear DNA. They are named so since they can be found in the nucleus of all cells in our bodies. In each pair of the chromosomes, one is from the father while the other is from the mother.<sup>340</sup> The twenty-third chromosomes identify the sex of the baby. The twenty-third chromosomes received from the mother is always X, while that originating from the father, can either be Y or X chromosome thus determining the gender.

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<sup>340</sup> Genetics Overview, Anatomy of our Genes, <https://genographic.nationalgeographic.com/genetics-overview/>, (retrieved on June, 2015).

If a person inherits the X chromosome from the father, it would lead to an XX combination. An XX combination means the gender is female. Inheriting the Y chromosome from the father would result in leads to an XY combination which is male.<sup>341</sup> Is the X chromosome in the male nucleus the same in structure and substance as the X chromosome in the female nucleus? Besides the DNA that found in the nucleus, there exists an additional genes' source in cells. The mitochondria, which are the energy powerhouses, house 37 other genes which are vital for the running and building of proteins.<sup>342</sup>

Two types of DNA can give information that is useful in genetic genealogy research: the Y chromosome and mitochondrial DNA. The Y chromosome is received by the son from the father. When the Y chromosome of a person is tested, the results provide information about the direct line between the father and his son. In Y chromosome, the mutations that occur are simply minute variations in the DNA sequence. These mutations are sometimes valuable because they serve in identifying branches of a family tree.

There exist various applications for the Y-DNA testing. The testing can be useful if one wants to ascertain the paper genealogical investigation for his family tree. The Y-DNA testing can also provide signs that help the person with his genealogy research.<sup>343</sup> Since the Y chromosome is only found in men, therefore it must be the males who take the Y-DNA test. Females with an interest in the Y-DNA result for their surnames or family trees, have to choose the surnames of close male relatives to provide the sample.

Now, that we have an overview of the meaning of DNA,<sup>344</sup> the findings of the researchers that concern the origin of the Native Americans become a must. According to Kari Britt Schroeder,<sup>345</sup> the Native Americans tend to be more closely linked to one

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<sup>341</sup> *Mitochondrial DNA*, <http://ghr.nlm.nih.gov/mitochondrial-dna>, (accessed on July, 2015).

<sup>342</sup> *Ibid.*

<sup>343</sup> Leber Hereditary Optic Neuro pathy, <http://ghr.nlm.nih.gov/condition/leber-hereditary-optic-neuropathy>, (accessed on August, 2015).

<sup>344</sup> We beg the pardon of the reader if we have neglected some important scientific details. Our literary specialty cannot help in providing the reader with more strong and detailed scientific analysis of the topic.

<sup>345</sup> Kari Britt Schroeder, a Ph.D. student in anthropology at California University.

another than to any Asian population. She points to the fact that the only populations with whom they are related are those who reside at the extreme part of the Bering Strait.

The team of researchers with whom she worked discovered a unique variant of a genetic marker Native Americans' DNA. The variant, with no biological function, was found in populations of Alaska, the southern Chile, Inuit from Greenland, the Chukchi and the Koryak people, who were the natives of the Asian side of the Bering Strait.<sup>346</sup> Researchers have found out that this allele or variant was lacking in all fifty-four of the African, Oceania, and Eurasian, groups. The finding implies that all modern Native Americans must have been descendants of a common founding population.<sup>347</sup>

The absence of the allele in the Asian populations means that the ancestral founders of America had been secluded from Asia for several years before they migrated to America. A research team headed by Noah Rosenberg<sup>348</sup> decided to scrutinize DNA samples from thirty-one modern day Asian individuals, nineteen Native American, two western Bering, and a single Greenlandic.<sup>349</sup> The researchers discovered that in each sample containing the 9-repeat allele, short extensions of DNA on any side of the sample was characterized by a distinctive pattern of base pairs. This pattern is rarely observed among people that do not possess the 9-repeat allele.

Schroeder said that incase natural selection had enhanced the multiplication of a neighboring advantageous allele; it would be expected to witness longer stretches of DNA than this with a distinctive pattern. They would have also anticipated seeing the pattern at a higher frequency even in individuals whose blood did not have the 9-repeat

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<sup>346</sup> Kari Britt Schroeder, Native Americans Descended from a Single Ancestral Group, DNA Study Confirms, <https://www.sciencedaily.com/.../090428223836.htm>, (accessed on May, 2015).

<sup>347</sup> Ibid.

<sup>348</sup> Stanford Professor of population genetics and society. His awards are:

- Career Award in the Biomedical Sciences, Burroughs Wellcome Fund (2004)
- Sloan Fellow in Computational and Evolutionary Molecular Biology, Alfred P. Sloan Foundation (2006)
- Dean's Basic Science Research Award, University of Michigan Medical School (2010)
- Stanford Professorship in Population Genetics & Society, Stanford University School of Humanities & Sciences (2014)

<https://profiles.stanford.edu/noah-rosenberg>.

<sup>349</sup> Schroeder., op.cit.



allele.<sup>350</sup> Schroeder concluded that their work prodded solid evidence that the Native Americans were more closely linked to each other than to any Asian population, save for those who lived at the edge of the Bering Strait. According to these findings, the Native Americans have their own unique DNA.

Moreover, blood types have very little bearing on the race. The five blood types are found in every corner of the world. Concerning the DNA grouping, the Native Americans belong to mt DNA of mother's lineage which groups are A, B, C, D, and X. The four groups are found exclusively in Asia, except X which is found in Northern Europe.<sup>351</sup>

The Native Americans are said to descend from Asia X group. The fact that is remarkable is that there are physical similarities between the indigenous people from the furthest South America till the deep North of Canada. Likewise, there are similarities in cultures and traditions across these vast areas.<sup>352</sup> Hispanics, Hawaiians, Asians and Native Americans, all look alike. Many studies conclude that Native Americans earliest ancestor is the same ancestor of modern day Chinese in Beijing. They both share the same matriarchal lineage and DNA from the same original mother.

Aside from DNA, the Chinese share many of the same spiritual beliefs, principles, and customs of the Native Americans.<sup>353</sup> They share traits such as respecting elders, ancestral worship, offering gifts in certain times of the year to past relatives on the day of their death, superstitions, the philosophies, the belief in spirits and ghosts, the afterlife, reincarnation, even the clothes worn in ancient times were similar. Most Chinese people have two words that make up their names like the Native Americans. The combination of the two words is always an adjective or a verb paired with a noun.<sup>354</sup>

According to the previous research, the modern Native Americans, Western Beringians and Greenlanders, are all derivatives of a common ancestry. The question that should be raised is: Do all the Native American people derive from just one Asian

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<sup>350</sup> Land Bridge Migration Theory Finally Debunked, <http://www.manataka.org/page410.html>, (retrieved on May, 2015).

<sup>351</sup> Ibid.

<sup>352</sup> Ibid.

<sup>353</sup> Ibid.

<sup>354</sup> Ibid.

population or a collection of different populations? This question has been researched by several researchers for a long time. After comparing the DNA samples from modern Native Americans and the Eurasian groups, an international team of researchers, among whom, Kari Britt Schroeder, revealed that the single ancestral population theory was valid.

The result of the research asserts that the ancient Native Americans belonged to a single ancestry. They seem to share their ancestry with Greenlanders, and Asians. Unluckily, no researchers seem to have been done to prove whether the Saharans of Africa shared DNA with Native Americans. Furthermore, the most ancient known religion of the human kind is said to be the Indian one. This may explain why the ancient Indian beliefs and traditions were diffused into the other parts of the world. The cultural history of ancient civilizations seems to be linked to ancient India.

The traditional clothes which the Indian Coorgs<sup>355</sup> wear resemble the ones which the Yemeni bridegroom wears. The Coorgs harvest (*puttari*<sup>356</sup>) dance is so identical to the Yemeni harvest dance (*kharif daggars*),<sup>357</sup> that one just thinks they relegated from the same place and the same traditions. The Coorgs are claimed to have originated from the Yemeni tribal Arabs. The traditional costume which the Indian Coorgs wear is a long black coat called 'Kuppia.' It is similar to the 'kuffia' which the ancient Yemeni tribesmen used to wear. The clan or 'okka' has been considered their great cultural factor. It consists of four winged structures that made their home.<sup>358</sup>

Some Tuareg claim having originated from Yemen, Some scholars think that ancient Indians with ancient Yemeni people share striking similarities in terms of traditions and

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<sup>355</sup> The Coorgs are situated in the South of India, "*Coorgs have significant relationships, especially at festivals, with Brahmans....the Brahmans act as the Coorgs' priests and at many village deities temples in Coorgs, Brahmans regularly officiate, although they withdraw when animal sacrifices are made.*" (Christopher John Fuller, *The Camphor Flame: Popular Hinduism and Society in India*, pp. 132)

<sup>356</sup> "Puttari is the time of the feeding of the new rice after the harvest of the first crop". (M.T.Narayanan, *Agrarian Relations in Late Medieval Malabar*, pp. 161).

<sup>357</sup> The term '*kharif*' is an Indian word which means the Indian autumnal crop that is sown before the monsoon rains.( Garland Hampton Canon, Alan S. Kaye, *The Persian Contribution to the English Language: An Historical Dictionary*, pp. 89).

The '*kharif daggars*' dance is the celebration for the cultivation of crops. "*This occasion serves as the medium to renew their physical, mental and spiritual energy. This festival also plays a significant role in fostering brotherhood, and their profound attachment to the nature. Through this festival, the knowledge on history, culture and heritage is passed over from one generation to another.*" ( Narayan Singh Rao, *Tribal Culture, Faith, History and Literature: Tangsas of Arunachal Pradesh*, pp. 296).

<sup>358</sup>Ancient Link, [coorg.tripod.com/link.html](http://coorg.tripod.com/link.html), (accessed on June, 20016).

cultural traits. The Native Americans are claimed to have common cultural similarities with ancient Indians. These nations, though living far from each other seem to meet at many cultural aspects and even the original place of their ancestry. If the results of (mt) DNA are said to have resulted from mixed marriages due to wars, what could support the theory which tends to argue the same ancestry of the human population?

Our planet earth is claimed to have consisted of a single landmass. The visible evidence given to such a claim is the following one. Besides fossil evidence, the eastern coastal line of South America and the western coastline of Africa seem to belong to each other, and even fit together. The scientist Alfred Wegener said that the continents drift, that is to say, they move and diverge. This hypothesis confirms that the continents are made up of light rocks that rest on heavier material similar to how icebergs float on water. Alfred Wegener postulated that the continents' relative positions are not fixed. They tend to move slowly at a rate of about a yard every century.<sup>359</sup>

It is important to know about the origin of the term 'tin'. If it were of a Vietnamese origin as it was found out on Google translation, why is it used by the Tuaregs in the Algerian Sahara? The name Tin Hinen which they give to their legendary queen is a nickname. Ibn Khaldun mentions in his *El Muqadema* that their true ancestress was lame and was called Tizki. This claim was also credited by the Muslim scholar Ibn Hazm. The Tuaregs do not call their ancestors by their true names for fear to awake their spirit and their curse. The dead have to repose in peace without being disturbed by the living. Various attempts to find out what the name of Tin Hinen meant in the Tamashek language have failed. What made the Tuaregs choose this nickname for their ancestress then?

The term 'Hinen' means 'a man' in the Native American language, and 'tin' refers to a metal in most of the languages. In this light, the term Tin Hinen might mean the man with or in tin, that is to say a man who paints himself. In some sources the word tin in Hindi language means the man who paints himself. The Tuareg do indeed paint themselves when wearing indigo dyed clothes. Therefore, if India is proved to be the starting point of humanity, the term 'tin hinen' which the Tuaregs use originates from Indian and not Native American language.

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<sup>359</sup> Continental Drift and Plate Tectonics Theory, <http://www.infoplease.com/ipa/A0001765.html>, (retrieved on March, 2014).

The following listed major deposits of ‘tin’ material in America assert that this material was widely used in America too. The question that should be raised is: What makes the same material exist in different parts of the world? Could it be one of the components of earth’s structure since its creation as a single land mass? Could it serve as evidence for the drifting of the continents?

Tin deposits exist in many parts of South America, with minor deposits in southern Peru, Colombia, Brazil, and northwestern Argentina, and major deposits of exploitable cassiterite in northern Bolivia. These deposits were exploited as early as 1000 CE in the manufacture of tin bronze by Andean cultures, including the later Inca culture who considered tin bronze as the imperial alloy.<sup>360</sup>

The only known exploitable source of tin during ancient times is located in the tin province Zacatecas, which is situated in the north central of Mexico.<sup>361</sup> This region used to supply west Mexican cultures with enough tin for bronze production. Therefore, this material existed in Latin America which boundaries and coastal lines fit the ones of Africa. Since the ‘tin material’ is found everywhere, who were the first people to use it? The answer for this question seems to be ambiguous since it is said to have been found in some other languages besides India and America, as it is proclaimed in the following quote.

The origins of the word tin may date to a time before Western Europe was settled by speakers of Germanic, Celtic, and other branches of the Indo-European language family. Related words for this metal are found in almost all Germanic languages, such as German Zinn, Swedish tenn, and Old English tin. Together, these Germanic words suggest the reconstruction of a Proto-Germanic word \*tinam, "tin," but no other branch of Indo-European language family has a word exactly comparable to this.<sup>362</sup>

Since the ‘tin material’ is used in many languages, it may imply that the earth crust is rich of it. Contrary to our expectations, there exist few rich deposits of tin in the earth's crust.<sup>363</sup> The production of bronze in the ancient world was limited by the availability of

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<sup>360</sup> James D. Muhly, *Sources of Tin and the Beginnings of Bronze Metallurgy*, *American Journal of Archaeology*, Vol. 89, No. 2 (Apr., 1985), p. 275-291.

<sup>361</sup> Muhly., *Ibid.*

<sup>362</sup> Dibutyle Tin dilaurate- The Free Encyclopedia, [www.thefreedictionary.com/dibutyl+tin+dilaurate](http://www.thefreedictionary.com/dibutyl+tin+dilaurate), (accessed on September, 2015).

<sup>363</sup> *Ibid.*

tin, so people of ancient times seem to have travelled to far distant places to procure tin and to barter their goods.

Rich places in tin are said to exist in Central and South Africa too. The people of the Bantu culture in Zimbabwe are said to have mined and smelted this metal, recently during the eleventh and the fifteenth centuries. No evidence is given which asserts that tin was used in this part of Africa centuries before the Christ.<sup>364</sup> Did not the Africans know of the existence of this material in their soil earlier? According to the some written resources, most Africans used tin due to trade exchanges since the dawn of human civilization. Like gold, tin could have been the material that flourished ancient trade travels and exchanges.

Another concrete evidence for claiming that ancient people discovered different parts of earth is the following world map which was published in China in 1418, during the Ming dynasty. It asserts that the Muslim Chinese admiral Zheng and his mariners had toured the world and circumnavigated the earth.<sup>365</sup> Therefore, if they sailed in the Indian Ocean at that time, they would probably know about America much earlier than the arrival of Christopher Columbus. A comparison of the 1418 map with the slightly later Shanhai Yudi Quantu (Thompson 2010: 136) map shows that the Ming navy had established the peninsular nature of California. Relying on their sophisticated advanced technology, they could even improve the west coast outline of South America, and add key east coast features to the map like Labrador, Florida, and the Gulf of Mexico.<sup>366</sup>

The following map is said to have been purchased by Liu Gang, who is a Chinese attorney, from a Shanghai businessman specialized in the sale of antique objects in 2001.<sup>367</sup> A description, which was found on the map, says that it is a copy of an original map which was drawn in 1418 during the Ming-dynasty. Later, in 1763 the artist Mo Yi-tong made a copy of it. The supposed fifteenth century map includes details which

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<sup>364</sup> David Killick, Cairo to Cape: The Spread of Metallurgy Eastern and Southern Africa, *Journal of World Prehistory*, Vol. 22, No. 4, Modelling Early Metallurgy II (December 2009), p. 399-414.

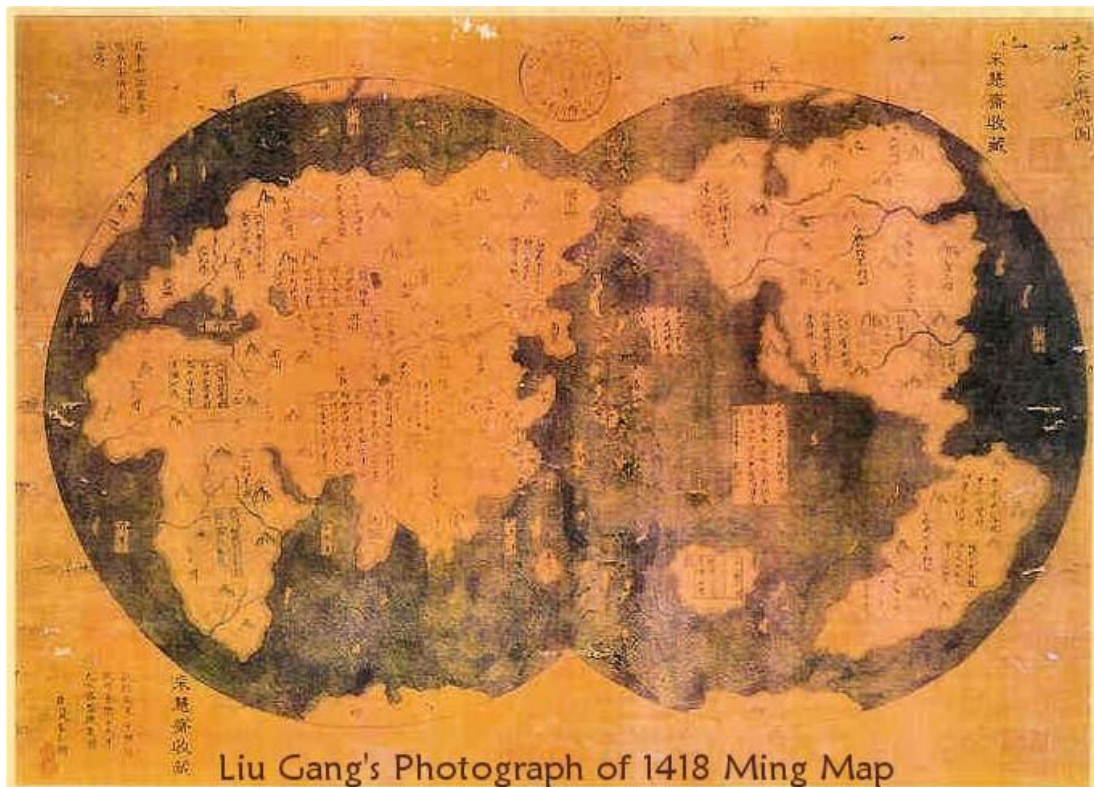
<sup>365</sup> Wenxian Zhang, *The Yellow Register Archives of Imperial Ming China*, Libraries & the Cultural Record, Vol. 43, No. 2 (2008), p. 148-175.

<sup>366</sup> Thompson., *Ibid.*

<sup>367</sup> Explorez Vieilles Cartes, Cartographie et plus encore, <https://it.pinterest.com/pin/457819118339784620/>, (accessed on November, 2015).

were given by early Ming explorers, explorers from the preceding Yuan dynasty, and by some Muslim navigators.<sup>368</sup>

This map shows clearly that Europe and Africa were connected to Asia, and made one great land mass. America, on the other hand, seems floating apart in the Atlantic Ocean, being separated from the other part of earth by Beijing strait. This may explain why historians have always called America 'the new world', and why they have always thought that Native Americans migrated from Asia to the distant land or the new world. In the wholly Qur'an, Zul Quarnayn is mentioned in Surat Al Kahf (Aya 83), telling that Allah allowed him to rule the whole world from sun rise till sun set. The latter happens in a tribe which consists of people who barely understand anything.



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This copy was drawn in the beginning of the fifteenth century, and its earliest original map must have been drawn by some earlier geographers, centuries before the fifteenth century. So, the world consisted of two separate major land masses. And if the Flood

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<sup>368</sup> Ibid.

<sup>369</sup> Stefan Lovegren, "Chinese Columbus" Map Likely Fake, Experts Say, National Geography, January 23, 2006.

swept the whole surface of earth, which used to be a single landmass, it might consequently have cracked and formed two continents as it is indicated in the map above.

After the Flood, Noah stepped in the Middle East. When reconsidering the map, we might think that the first major continental drift separated America from the other parts of the world. This might explain why Flood myths are found in a variety of cultures all over the world.

In 1912, Alfred Wegener claimed that the continents drifted apart from one another due to the internal heat of the earth. The existing similarities of the fauna and flora in different continents, the division of the Asian continent and the huge land bridges which extend from the Atlantic ocean till the Indian one, all seem to prove the efficiency of Wegener's theory<sup>370</sup>. Similar plant and animal fossils are found around the shores of different continents. The fossils of *Mesosaurus*, which is a freshwater reptile that looks like a crocodile, was found not only in South Africa but in Brazil too<sup>371</sup>. Fossils of a land reptile, called *Lytrosaurus*, were found in rocks in India, Africa and Antarctica. Earthworm families were found both in South America and Africa.<sup>372</sup> Francis Bacon<sup>373</sup> pointed, in 1620, to the fitting of both American and African shores<sup>374</sup>. The discovery of carbon sediments in all of the following countries, India, Australia, Antarctica, Arabia, Madagascar<sup>375</sup>, Africa and America added nothing but more evidence for the drifting of the continents, which used to make one land mass called Gondwana.

Wegener was not the first scientist to claim that the American continents had once formed a single landmass with Africa, Europe and Asia before assuming the present day shapes. He was preceded by other scientists like Franklin Coxworthy(1848-1890), Roberto Mantovani (1889-1909), Eduard Suess in 1885, William Henry Pickering in 1907, and Frank Bursley Taylor in 1908.<sup>376</sup> Taylor submitted that the continents were moved into their present day positions by a process to which he gave the name the

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<sup>370</sup> Ibid.

<sup>371</sup> Algerian Ministry of Education, *Tareekh wa Geoghrifiya*, 3<sup>rd</sup> Year Middle School.

<sup>372</sup> *Continental Drift*, Encyclopedia.com.

<sup>373</sup> Francis Bacon is an English philosopher who was born on January 22 1561, and died on April 9, 1626.

<sup>374</sup> Gondwana, Supercontinent, Encyclopedia Britannica, <http://www.britannica.com/place/Gondwana-supercontinent>, (retrieved on November, 2015).

<sup>375</sup> Ibid.

<sup>376</sup> *The Earth Curiosity Solved*, Xylum Tech, p. 84.

‘continental creep’. According to him, the continents drifted from one another as they were affected by the forces of the tides which pulled them towards the equator. Later, he suggested that this pulling occurred during the capture of the moon in the Cretaceous<sup>377</sup>. Consequently, this movement resulted in what is defined as the crustal creep towards the equator.<sup>378</sup>

If Taylor’s suggestion were valid, what could be the tidal forces that dragged the land mass towards the equator? Do the earth’s sources of energy help in drifting the continents in their present position? Is there any magnetic force or attraction between the moon and the stars with the soil components? What kind of force would align some places along the equator line? The people who live by these sites seem to have cultural traits in common.

Although Bursley Taylor’s proposed mechanism was criticized and said to have lacked much evidence, he was the first to realize that one of the effects of continental motion was the formation of the mountains.<sup>379</sup> He attributed the formation of the Himalayas to the collision that had happened between the Indian subcontinents and Asia. Could the collision of Africa and America lead to the formation of the identical mountains that exist in Monument Valley and Ahaggar?

Though Wegener provided much evidence for continental drift, he could not give a convincing explanation for the physical processes that might have brought about the drift. The rate for the separation of the Americas from Africa and Europe is estimated at 2.5 cm per year, while Wegener claimed that it was estimated 250 cm each year,<sup>380</sup> probably because he was not a geologist. In spite of this criticism, Alfred Wegener’s theory had some supporters like The British geologist Arthur Holmes. He championed the theory of the continental drift at a time when it was deeply rejected. In 1931, he

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<sup>377</sup> relating to, or denoting the last period of the Mesozoic era, between the Jurassic and Tertiary periods, it is the era which was known as the chalk ear, (retrieved from Google translation).

<sup>378</sup> Ibid.

<sup>379</sup> Plate Tectonics, Encyclopedia.com, <http://www.encyclopedia.com/earth-and-environment/geology-and-oceanography>, (accessed on June, 2014).

<sup>380</sup> Continental Drift: History, [http://america.pink/continental-drift\\_1074295.html](http://america.pink/continental-drift_1074295.html), (accessed on October, 2015).



claimed that the Earth's mantle did truly contain convection cells which dispersed radioactive heat that moved the crust or the outer layer of earth into the surface.<sup>381</sup>

The concept of Gondwana was later expanded upon by Alexander Du Toit, a South African geologist in his 1937 book entitled *Our Wandering Continents*.<sup>382</sup> Du Toit carefully documented and supported the lines of evidence that linked the southern continents. Gondwana is a name of a region in north central India, from Sanskrit *gondavana*; *vana* meaning 'forest'. *Gonda* is a name of a Dravidian people. The Gonds are a large diverse population of tribal people, whose number far exceeds the millions. They are regarded as the aboriginal people of the Gondwana area.

Similar to Native Americans and the Tuareg people, Gonds like to sit around the fire and sing at night. They have been known with excessive drinking. They drink spirits which are distilled from flowers of the mahua tree, and fermented date-palm juice. Some Gonds are said to have practiced human sacrifice to their goddess called *Kali*.<sup>383</sup> Like any famous ancestress in Native America or among the Tuaregs, she was recorded by being courageous, pretty and rich.

Since scientists give the name of the area of the Gonds to the one ancient landmass, this might imply that Asia, and precisely India used to be the centre of Earth, from where beliefs, traditions and customs spread out. If this hypothesis proved true, it might support Ibn Khaldoun's claim which states that the origin of humanity started in a tribal society (Ibn Khaldun 1944: 214).

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<sup>381</sup> Tjeerd H. Van Andel, J. Breddedn, Murphy, Plate Tectonics, Development of Tectonic Theory, Encyclopedia Britannica, <https://www.britannica.com/science/plate-tectonics/Development-of-tectonic-theory>, (accessed on August, 2015).

<sup>382</sup> Ibid.

<sup>383</sup> Hinduism, Encyclopedia.com, <http://www.encyclopedia.com/philosophy-and-religion/eastern-religions/hinduism/hinduism>, (accessed on September, 2014).

## **Conclusion**

## Conclusion

The human beings share the same body shape and physical features, but every person is distinctive and featured with traits that are typical to him or her. This difference is the essence behind the willing to consider and know the other. Likewise, the human societies share universal morals- such as charity, considering neighborhood, and differentiating the good deeds from the bad ones - but each one practices them so differently that it constitutes a culture of its own. Each society is different from the others in terms of traditions, beliefs, types of clothes, language, etc.

When considering this difference, a worldwide social phenomenon is visible; the existence of sedentary and tribal peoples. This distinctiveness has been a worthy topic for research, and has led to the recognition that tribal people seem to be characterized by some affinities that are not present among the sedentary ones. These affinities are witnessed in different parts of the world though the tribes live far from one another. The questions that should be raised are: why have scholars focused more on tribal people than sedentary ones in their studies? Is it because they are far from the modern life? Are boosting tourism, ecology management, and traditional medicine behind their concern? Have not people known about this social phenomenon until recently? To what extent has it inspired generations of writers to search and travel to discover it?

With the advent of technology, video making and film documentaries, people's curiosity has increased; otherwise, how would we know about the resemblance existing between the mountains of the Navajo nation in America and the Ahaggar Mountains of the Algerian Sahara? Both regions' mountains are so identical that one barely distinguishes between them, thinking they might be Twin Mountains. The comparison of the two regions leads us to suggest hypotheses.

According to some anthropologists like Melvin Ember, comparison is an essential method for testing hypotheses and providing explanations. It starts with understanding that the traits of two cultures, for instance, are related then, some hypotheses are stated to argue that these traits may exist elsewhere too. The geographical and climatic impact

on people surrounding the two regions seems to be a convincing support to argue the evident resemblance. The latter is not limited to their geographic features, but extends to the shared cultural traits between the Navajo and the Tuaregs.

The two societies under study have contributed in rethinking the history of the world. Some listed hypotheses have revealed valid for other societies. The tribal people cannot be isolated from the remaining parts of the world only because they are characterized with distinctive cultural traits. On the contrary, they have served as arguments to support the single ancestry theory and made the evolution of the human society still visible throughout time.

The anthropologists who dealt with indigenous comparative studies used different methodologies; the evolutionists believed that the paralleled affinities serve as a confirmation of a universal development, and the diffusionists claimed that the shared traits had been transmitted through migration. Other anthropologists claim this resemblance is evidence for humans' same ancestry.

Some of the shared traits between the two listed populations can be listed briefly. Similar to the Native American people, the Tuaregs have strong matriarchal influences in their culture. Inheritance is through the mother's side and a man who marries out of his tribe will move to the woman's tribe. In both societies, the new born children are named after the animal, the plant, or the natural phenomenon that happens during or soon after the birth of the child. When weaving baskets and rugs, they use vivid colors and similar motifs. Their ceremonies are related to harvest and agriculture seasons. They both perform colored drawing on the sand using natural colors.

Moreover, some linguistic evidence supports a possible interaction between both people in ancient times. This evidence in itself cannot stand as a convincing one since many linguistic items are spread in many parts of the world. But the rock painting that is found in Ahaggar and that represents a Native American in his traditional costume can pave the way to some hypotheses. Either the Native Americans passed by Ahaggar in ancient times, or both people shared the sky since this figure represents the star constellation, the First Great One, in the Native American culture. This painting is just a part of some evidence concerning the resemblance of Africa and America that has inspired scholars.

Barry Fell wrote a book entitled *Saga America* in which he mentioned such similarities. To support his argument, Fell drew parallels between West African people and Native Americans in the southwest; including cultural and linguistic similarities. Fell claimed having found extensive archeological evidence of a significant Muslim presence in the Americas. He was not the only one to observe such similarities. Jacques Soustelle's *Aimée ET Souffrante Algérie*, in which he said he found similarities between Central American Indians and Algerian tribes of the Saharan desert. Both the Native Americans and the Tuareg are referred to with expressions bearing connotations of color.

The Native Americans are said to have red skins and Tuareg are called blue because they wear blue clothes dyed with indigo. The origin of indigo is supposed to be America and from there it spread to other regions of the world. Robert Riply (1890- 1945) published a book entitled *Believe It or Not*, in which he mentioned that in ancient times, the Blue Arabs, called the Garoui, who lived in Saba in Yemen, used to produce indigo and dye their clothes with it. The Native American Arapaho's original name is Mahpiyato which means 'Blue Cloud Men'. Another name is given to them, 'Mahpiya' which means 'Blue Sky People'. The Tuareg of the Algerian Sahara are called the 'Blue People' too. Do these given names to both peoples support the theory which states that America once relegated from Africa?

When reading about the history of the United States, the topic of the Native Americans is advocated: their clothes, traditions, beliefs, art, and the high position of the Native American woman within her tribe. This position shocked the missionaries for whom the woman has always been considered inferior to man. Since antiquity, a woman has been regarded as inferior and even an evil creature, mainly during the Roman and the Greek dynasties. According to the Romans, a woman is inferior to man and considered as a child; she is his property at all the stages of her life. The Greeks' mythology states that it was a woman, Pandora, who opened the forbidden box and brought unhappiness to mankind. These two dynasties rooted their beliefs wherever they set foot. They imposed their own kind of order, and transformed the world for their own ends.

The high position which Native American women enjoy is also witnessed among the Targui ones of Algeria. What might make of this trait a distinctive one is that divorce is

not a social taboo. The event is celebrated and the divorced woman is announced to be free to engage in a new marriage. The presence of this trait among other tribal people might lead us to rethink the presumed difference between patriarchy and matriarchy, where, when, and by whom one trait overlapped the other one.

In order not to deal with a question without a way out, let us focus on the idea that women mirror the society. For, when considering the Targui men with their ‘teglmust’ and the Native American ones with their feathers headdress, one may think this comparison is no sense. When reading the title of this thesis, Native American and Targui women: Similar aspects of life, one might think it is a feminist topic. The reference to women is just a front but if considered from its other side, it will mirror many interesting topics and hypotheses to attain an answer to the question: Why do both women in distant and different societies share cultural affinities?

In an attempt to find an answer to the raised question, it is necessary to deal with the historical background of both the Native Americans and the Tuaregs. Some linguistic evidence could support the existence of shared affinities, and some suggested reasons behind such affinities from theoretical perspectives are listed. Each theory seems to advocate itself as a possible answer for the raised question, but since it has not yet revealed a final and a convincing answer, it paves the way to other ones.

The first theory that seems to be a possible answer is the migration theory. Some archeological findings tend to assert that people in ancient times travelled throughout the world. DNA analyses have proved that ancient Americans are linked to Siberians who are claimed to have originated from Africa and spread throughout Europe and Asia. To support this argument, Kelly Graf claims that ancient Native American skeletons bear different traits from the ones of the modern day Natives. If the Native Americans were of Asian origin, why do not they share the same DNA with people from Japan, China and Korea? Why are not Native American myths loaded with migration stories? The Native Americans reject this theory; they claim they are called *Neshnabek*; which means ‘original people’ in their language.

However, if the migration theory is rejected, it does not mean that the Native Americans were not in trade contact with other peoples in the past, mainly with Africans. Fell with his archeological findings, mainly art crafts, tried to prove that

ancient Americans and Africans used to be in constant contact. His critics said his findings were superficial and added no proof on the ground. One of his critics was Ruth E. Tringham who said that Fell based his theory on isolated bits of data.

Pyramids construction in different parts of the world could support this theory. Ibn Khaldoun claims these colossal buildings could not be constructed by one nation but many. The letters which Fernando Cortez addressed to Charles V, the emperor of Spain, reveal that life was developed and sophisticated when the natives were the owners of land. Their civilization and richness far exceed one's expectations. He points to the existence of splendid houses, and religious edifices. John Mc Neill points to the consequences of the trade exchanges on the well being of people. He states that separate civilizations interacted with one another since early time. Other scholars, like Ivan Sertima and Leo Weiner claim that the Olmec stone heads of Mexico which hold African features support an ancient contact between the two continents.

The crossing of the Atlantic Ocean is easier from America hence ancient Native Americans navigated it to reach other places. Thor Heyerdahl made a boat with wooden boards and navigated from Africa to America to demonstrate that it was possible for a primitive raft to sail the Pacific Ocean with ease and safety. He further argued in his book entitled *American Indians in the Pacific* that the inhabitants of Polynesians travelled with the wind along the North Pacific current and arrived in British Columbia. He claimed that there were cultural and physical similarities between the tribes of British Columbia and the ones of Polynesia. Furthermore, he investigated the mounds found on the Maldivé Islands in the Indian Ocean where he found sun-oriented foundations, courtyards and statues with earlobes.

Some scholars, like Bryan Sykes, have not accepted Heyerdahl's theory of Polynesian origins, and said that migration of Polynesians started from the Asian mainland, not from South America. As evidence, they mention that the genetic testing made in the late 1990s revealed that Polynesians are more similar to people from Southeast Asia. However, the existence of tribal people who live in the remotest parts of the world tends to question this theory, and paves the way to another hypothesis; the oldest tribe might have diffused its culture throughout the world.

The diffusion began from the place where human life started. After the Flood had swept earth, and Noah's arch landed, the human population started to form itself. This place could be Yemen, India, or Turkey. According to Qur'an, the ship landed in mount Judi, which is supposed to be in Yemen. However, further authentic studies seem to assert that Mount Judi where Noah's arch landed is found in eastern Turkey. Jazirat Ibn Umar is said to be the present day Cizre, a town in the southeast of Turkey, close to the borders of Syria and Iraq. Yakut points to a second Judi in the territory of Banu Tayyi in the Arabian Peninsula, quoting a verse in praise of the mountain from a pre Islamic poet, Abu Satara al Bawlani.

According to Sir Walter Raleigh, humanity started in India, precisely in Kashmir. Mount Araret where online databases show the picture of Noah's arch is found in Turkey. In the three places, tribal people exist, and share cultural affinities not only with one another but with remote tribes too.

The spread of similar linguistic items and folk tales make us question their original starting point. Some British diffusionists, like G. E. Smith and W. J. Perry claimed that cultures originated from Egypt. They were criticized and said to be ethnocentric. One of the German diffusionists who advocated the cultural circles was Wilhelm Schmidt. He criticized the evolutionists' theory which states that man developed from the state of an animal to the human one. He claims cultural groups move from the lowest to the advanced cultures.

According to Schmidt, the patriarchal hunting culture, the matriarchal hoe culture and the shepherded nomad one gave rise to secondary cultures. The latter resulted in advanced cultures. These different stages of culture have not disappeared completely, but continue to exist. Schmidt was criticized by some scholars like Karin R. Andriolo who said he did not do history in its ethnological work at all, and because of his religious convictions, he failed to take precautions when defining culture. Besides, people tend to resist changing mainly if the new ideas do not fit their cultural habits.

These cultural habits can be confined to specific environments within geographic landscapes. People living within similar geographic features and bearing the same kind of weather tend to comprehend one another and share affinities. Many scholars contend the climate influences the psychological disposition of different races. Among these



scholars are, Strabo, Bodin, Hippocrates, Al Jahidh, Ibn Khaldun, Montesquieu, etc. Another hypothesis which might shed light on this social phenomenon is the spread of pyramids.

The mysterious line that surrounds earth passes through places where pyramids are found; it links the ones of Egypt with the ones of America. This line goes through Tassili, not far from Ahaggar, in the Algerian Sahara. Pyramids or this mysterious line could influence people and make them share cultural parallels. In fact, women from Siwa, Egypt, seem to share affinities with the Targui and Native American ones. The belief in spirits, totems, dancing around fire, the matrilineal kinship, star constellations are prevailed in the areas where pyramids are built.

Some scholars have pointed to this phenomenon and attributed it to a common culture hence, a common ancestry. So, people living by pyramids bear a likeness in cultural heritage, and they even share affinities with those who live far from pyramids. If the environmental surroundings do not constitute a sufficient reason behind the witnessed similarities between people, it is possible to point to their common ancestry. For, if we proved a historical connection between them, we could assume their historical origin, as stated by Franz Boas.

Besides religious beliefs, scientists, like Kari Britt Schroder and Noah Rosenberg, have made DNA analyses to scrutinize the theory of the same ancestry of population. These analyses have proved first that all Native Americans were of the same ancestry, and then they shared it with Greenlanders, and Chinese. Unfortunately, no DNA research has been done to confirm if Native Americans and the Tuaregs shared a common ancestry. Is it necessary to have recourse to another human kinship based on rituals, beliefs, etc?

The scarcity of information makes us always wonder if the mentioned similarities between both peoples are accidental or inherent. If we assume they were accidental, would it be possible to state hypotheses to support such a claim? What would be the utility of the discussed evidence and arguments listed in this thesis? Does this study contribute in defining the relationship between the cultural specificity, which encloses the common and the different traits and the human single ancestry? If they were

inherent, to what extent could it support Boaz claims when saying that the human mind develops everywhere according to the same laws?

What are these laws? Are they related to the relationship of the individual with the environment, the nature and social life circumstances? Would the comparison of the red areas in Ahaggar and Monument Valley serve as strong evidence for supporting the impact of the environment on the physical and cultural traits of people? If a trip discovery along the mysterious line that surrounds places where pyramids exist was made, would it help the researchers in proving the validity of the theory? To what extent would a journey that explores both Ahaggar and Monument Valley contribute in narrowing the geographical wide distances between the two nations? Could informative tourism support the written records with real life data? Would launching this kind of tourism help in discovering identical places in the world? If so, to what extent could it improve the social life of people? These are various and manifold questions that make further research more than ever, necessary.

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## Glossary

### The meaning of some words in Tuaregs' language

Ahaket: a dome-shaped house made of mats for the dry season and square shaped roof with holes to prevent hot air

Akarban also called takabart: temporary hut for winter

Amanar: a warrior of the desert

Asshak: a conduct code that consists of guiding principles; forbidding men from mistreating women

Ategham: a summer hut

Azzag Willi: a constellation that indicates the time for milking the goats

Imzad: a bowed musical instrument which consists of a single string that is made from horse hair

Isouthass: sung stanzas

Iwichken: condolences

Kel esuf: malevolent spirits

Kel Teglmoust: the ones who wear the veil

Shet Ahad: refers to the seven star sisters that light the way at the night

Tafala: a shade made of millet sticks

Taghazamt: adobe house for long stay

Tagurmat: a Targui heroine who led an army on horseback in Northeastern Niger

Taknantut: gazelle

Tamarwata: rabbit

Tifinagh; a Targui script that consists of twenty one to twenty seven geometrical signs

Tinghat: elk

### **The meaning of some Native American words**

Ahé éské: a term used by the Navajo Americans for marriage

Ceeseey: one

Garakonthie: Iroquois name = Moving sun

Gaytahkiplahsikah: A Shawnee name = Wild cat

Gomda: Kiowa = Wind

Gawasowaneh: An Iroquois name = Big now snake

Hache-he: Arapaho = Wolf

Hadawa'ko: Iroquois = Shaking snow

Haichootucknee: Choctaw = the snapping turtle

He3: a dog

Hinen: a man

Hisei: a woman

Ina aopemni inajinpi: standing wrapped in the blanket

Mahpiya: Blue Sky People

Mahpiyato: 'Blue Cloud Men'. Another name is given to them, '*Neshnabek*'; which means 'original people'

Neeso: three

Niise: two

Nihima: our mother

Nihitah: our father

Nonoocoo: white

Qomi: bread made of sweet cornmeal

Tsé Bii' Ndzisgali: means a valley of the rocks in the native language

Wo'oteeyoo: black



**The five photos of Monument Valley which were shown to the thirty Algerian people**







