

# African Origin of Olmecs: Science and Myth

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Research is the foundation of good science, or knowing in general. There are four methods of knowing 1) Method of tenacity (one holds firmly to the truth, because "they know it" to be true); 2) method of authority (the method of established belief, i.e., the Bible or the "experts" says it, it is so); 3) method of intuition (the method where a proposition agrees with reason, but not necessarily with experience); and 4) the method of science (the method of attaining

knowledge which calls for self-correction). To explain Africans in ancient America, I use the scientific method which calls for hypothesis testing, not only supported by experimentation, but also that of alternative plausible hypotheses that, may place doubt on the original hypothesis.

The aim of science is theory construction (F.N. Kirlinger, Foundations of behavior research, (1986) pp.6-10; R. Braithwaite, Scientific explanation, (1955) pp.1-10). A theory is a set of interrelated constructs, propositions and definitions, that provide a systematic understanding of phenomena by outlining relations among a group of variables that explain and predict phenomena.

Scientific inquiry involves issues of theory construction, control and experimentation. Scientific knowledge must rest on testing, rather than mere induction which can be defined as inferences of laws and generalizations, derived from observation. This falsity of logical possibility is evident in the rejection of the African origin of the Olmecs hypothesis. Just because these people may live in the Olmec heartland today, says very little about the inhabitants of this area 3000 years ago.

Karl Popper in The Logic of Scientific Discovery, rejects this form of logical validity based solely on inference and conjecture (pp. 33-65).

Popper maintains that confirmation in science, is arrived at through falsification.

Therefore to confirm a theory in science one test the theory through rigorous attempts at falsification. In falsification the researcher uses cultural, linguistic, anthropological and historical knowledge to invalidate a proposed theory. If a theory can not be falsified through yes of the variables associated with the theory it is confirmed. It can only be disconfirmed when new generalizations associated with the original theory fail to survive attempts at falsification.

In short, science centers on conjecture and refutations. Many commentators maintain that the Olmecs weren't Africans. In support of this conjecture they maintain: 1) Africans first came to America with Columbus; 2) Amerindians live in Mesoamerica; 3) the Olmec look like the Maya; 4) linguistic groups found in the Olmec heartland have always lived in areas they presently inhabit. These are all logical deduction, but they are mainly nonfalsifiable and therefore unscientific.

Granted we see Zoquean and Maya speakers in Olmecland today. But the linguistic evidence of Swadesh indicate that they were not in this area 3000 years ago when a new linguistic group appears to have entered the area.

Secondly, any comparison of Mayans depicted in Mayan art, and the Olmec people depicted in Olmec art especially the giant heads, indicate that these people did not look alike

<http://geocities.com/Athens/Academy/8919/heads.htm>

Some people claim that they have seen Olmec figures that look like contemporary native Americans. This may be true but practically all of the Olmec figures look African. At the following site I compare the Mayan type and the African type:

<http://www.geocities.com/olmec982000/olwrit.htm.htm>

Many contemporary Mexicans look like Africans or Blacks because of the slave trade, which brought hundreds of thousands of Africans to Mexico to work in the mines and perform other task for their masters. A cursory examination of these pictures of the Maya show that the ancient Maya look nothing like the Olmecs. How do they explain the fact that the Olmec look nothing like the Mayan people, if the Olmec were "indigenous" people they talk about.



## The Phenotypic Non-resemblance Between the Olmec and Mayan



**LEGEND SIDE:** The features of the Negro as in the Olmec (1 - 4 and 9 - 12) and as in the Afro-American (5), African (6, 8), and Mesoamerican (7) may center on the full nose and mouth. The Mayan (13 - 20) have been noted for their (often) high nose bridge. They are two different peoples.

On the origins of the Olmec: "In 1832, Rafinesque noted the similarities between the Mayan glyphs and the Libyco-Berber writing. And Leo Wiener (1922, v. 3) was the first researcher to recognize the resemblance between the Manding writing and the symbols on the Tuxtla statuette. In addition, Harold Lawrence (1962) noted that the 'petrographic' inscriptions found throughout much of the southern hemisphere compared identically with the writing systems of the Manding." In: Clyde Winters, *Afrocentrism - Myth or Science*, (Lulu publishers, 2005), p. 268.

Picture pairs: African physiology in ancient statues and contemporary Negroes resemble in 1/5, 2/6, and 3/7. In 4/6 and 8, the Nubians (6 and 8) are wearing the same kind of ear ring as the Olmec king (4). Chance? How likely is it chance?

Unsung heroes, it was the Negro Olmec who introduced the world to coffee, rubber, and ball games and in this way undertaid multi-trillion dollar industries in the world today. They brought religion, the calendar, the study of astronomy and mathematics, farming, stone masonry, art, and civilization to Mesoamerica. They carved cities out of forest that would become the seeds of future living centers of millions. They who were the Mother Civilization of their region of the world - as National Geographic writes in their May 2002 - they among many.

Designed by Clyde Winters and Marc Washington. Marred pending copyright permission.

- 1)... Gulf.Veracruz.Jalapa..Megalith..Olmec..EF..1200.BC-900.BC
- 2)... Gulf.Veracruz.Jalapa..Megalith..Olmec..EF..1200.BC-900.BC
- 3)... Gulf.Veracruz.La.Venta..Megalith..Olmec..EF..1200.BC-900.BC
- 4)... Gulf.San.Lorenzo.Olmec..EF..1200-900.BC
- 5)... Muhammed Ali, World Heavy Weight Champion, USA
- 6)... Nubian wrestler with Olmec Physiology and Earring like No. 4
- 7)... SE.Mexico.Chiapas..Tzotzil.Man.with.African.Physiology
- 8)... Nubian.Wrestler.with.Olmec-like.Ear-ring
- 9)... Gulf..Seated.Obsidian.Dwarf..LF..300.BC-300.AD
- 10).. Gulf.Veracruz..Figure..Olmec..EF..1500.BC-900.BC

- 11).. Gulf.Veracruz..Kneeling.Figure..Olmec..EF..1200.BC-900.BC
- 12).. Honduras.,La.Lima.Early.Olmec..Kneeling.Negro.Wrestler..EF.1200-900.BC
- 13).. SE.Mexico.Chiapas.Palenque..Mayan..800.AD-1600.AD
- 14).. SE.Mexico.Chiapas.Palenque..Mayan..800.AD-1600.AD
- 15).. SE.Mexico.Chiapas.Bonampak..Mayan..LC.600.AD-900.AD
- 16).. SE.Mexico.Chiapas.Bonampak..Mural..Mayan..LC.600.AD-900.AD
- 17).. SE.Mexico.Campeche.Jaina..Weaver..Mayan..c.100 AD
- 18).. SE.Mexico.Chiapas.B'aakal..Palenque.Carving..Mayan..800-1600.AD
- 19).. SE.Mexico.Chiapas.B'aakal..King.K'inich.K'an.B'alam.II..Mayan..683-702 AD
- 20).. SE.Mexico.Chiapas.Palenque..King.Chan.Bahlum..Mayan..800.AD-1600.AD

## Comparison of Olmec and Mayan Figures

Moreover, just because Africans may have come to America with Columbus, does not prove that they were not here before Columbus.

Yet, subscription to these theories is logical, but logical assurance alone, is not good science.

Logically we could say that because Amerindians live in the Olmec heartland today, they may have lived in these areas 3000 years ago. But, the evidence found by Swadesh, an expert on the Mayan languages, of a new linguistic group invading the Olmec heartland 3000 years ago; and the lack of congruence between Olmec and Mayan art completely falsifies the conjectures of the Amerindian origin of the Olmec theorists. The opposite theory, an African origin for the Olmecs, deserves testing.

Some researchers claim that there is no scientific basis for the ability of African people to have remained unabsorbed in America. This is totally false there are many reports of Black tribes living in America when Europeans arrived in the New World.

The scientific evidence supports the African origin and perpetuation of an Olmec civilization in Mesoamerica from 1200 BC, up to around 400 AD. Let's examine this theory. My hypothesis is that the Olmec people were Africans. There are five variables that support this theorem. They are: the following variables: 1) African scripts found during archaeological excavation; 2) the Malinke-Bambara origin of the Mayan term for writing; 3) cognate iconographic representations of African and Olmec personages; 4) the influence of Malinke-Bambara

cultural and linguistic features on historic Mesoamerican populations; and 5) the presence of African skeletal material excavated from Olmec graves in addition to many other variables. The relation between these five variables or a combination of these variables explains the African origin of the Olmecs.

Let's begin with the skeletal evidence. Some researchers maintain that the African was not indigenous to America. Although you make this claim you fail to acknowledge that in addition to Wiercinski' analysis of the Olmec skeletons, many other researchers including C.C. Marquez, Estudios arqueologicos y etnografico (Madrid, 1920), Roland B. Dixon, The racial history of Man (N.Y., 1923) and Ernest Hooton, Up from the Ape (N.Y., 1931) and the Luzia remains make it clear that Africans were in the Americas before the native Americans crossed the Bearing Sea.

Supporters of the Native American origin of the Olmecs speak of people being absorbed by the Native Americans. Yet we know from the expansion of the Europeans in the Western Hemisphere, Eventhough the Native Americans outnumbered these people, they are in decline while the Europeans have prospered and multiplied.

There is skeletal evidence of Africans in Olmecland. The evidence of Wiercinski craniometrics have not been dissected and disputed.

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

Dr. Wiercinski (1972) claims that the some of the Olmecs were of African origin. He supports this claim with skeletal evidence from several Olmec sites where he found skeletons that were analogous to the West African type black. Wiercinski discovered that 13.5 percent of the skeletons from Tlatilco and 4.5 percent of the skeletons from Cerro de las Mesas were Africoid (Rensberger,1988; Wiercinski, 1972; Wiercinski & Jairazbhoy 1975).

Diehl and Coe (1995, 12) of Harvard University have made it clear that until a skeleton of an African is found on an Olmec site he will not accept the art evidence that the were Africans among the Olmecs. This is rather surprising because Constance Irwin and Dr. Wiercinski (1972) have both reported that skeletal remains of Africans have been found in Mexico. Constance Irwin, in Fair Gods and Stone Faces, says that anthropologist see "distinct signs of Negroid ancestry in many a New World skull...."

Dr. Wiercinski (1972) claims that some of the Olmecs were of African origin. He supports this claim with skeletal evidence from several Olmec sites where he found skeletons that were analogous to the West African type black. Many Olmec skulls show cranial deformations (Pailles, 1980), yet Wiercinski (1972b) was able to determine the ethnic origins of the Olmecs. Marquez (1956, 179-80) made it clear that a common trait of the African skulls found in Mexico



include marked prognathousness ,prominent cheek bones are also mentioned. Fronto-occipital deformation among the Olmec is not surprising because cranial deformations was common among the Mande speaking people until fairly recently (Desplanges, 1906).

Many African skeletons have been found in Mexico. Carlo Marquez (1956, pp.179-180) claimed that these skeletons indicated marked pronathousness and prominent cheek bones.

Wiercinski found African skeletons at the Olmec sites of Monte Alban, Cerro de las Mesas and Tlatilco. Morley, Brainerd and Sharer (1989) said that Monte Alban was a colonial Olmec center (p.12).

Diehl and Coe (1996) admitted that the inspiration of Olmec Horizon A, common to San Lorenzo's initial phase has been found at Tlatilco. Moreover, the pottery from this site is engraved with Olmec signs.

According to Wiercinski (1972b) Africans represented more than 13.5 percent of the skeletal remains found at Tlatilco and 4.5 percent of the Cerro remains (see Table 2). Wiercinski (1972b) studied a total of 125 crania from Tlatilco and Cerro.

There were 38 males and 62 female crania in the study from Tlatilco and 18 males and 7 females from Cerro. Whereas 36 percent of the skeletal remains were of males, 64 percent were women (Wiercinski, 1972b).

To determine the racial heritage of the ancient Olmecs, Dr. Wiercinski (1972b) used classic diagnostic traits determined by craniometric and cranioscopic methods. These measurements were then compared to a series of three crania sets from Poland, Mongolia and Uganda to represent the three racial categories of mankind.

In Table 1, we have the racial composition of the Olmec skulls. The only European type recorded in this table is the Alpine group which represents only 1.9 percent of the crania from Tlatilco.

<b>Table 1.Olmec Races</b>				
Racial Type	Tlatilco		Cerro de Mesas	
	Norm	Percent	Norm	Percent
Subpacific	20	38.5	7	63.6
Dongolan	10	19.2	---	----
Subainuid	7	13.5	3	27.3
Pacific	4	7.7	---	----
Armenoid	2	3.9	---	----
Armenoid-Bushman	2	3.9	1	9.1
Anatolian	2	3.9	---	---
Alpine	1	1.9	---	---
Ainuid	1	1.9	---	---
Ainuid-Arctic	1	1.9	---	---
Laponoid-Equatorial	1	1.9	---	---

Pacific-Equatorial	1	1.9	---	---
Totals (norm)	52		11	

The other alleged "white" crania from Wiercinski's typology of Olmec crania, represent the Dongolan (19.2 percent), Armenoid (7.7 percent), Armenoid-Bushman (3.9 percent) and Anatolian (3.9 percent). The Dongolan, Anatolian and Armenoid terms are euphemisms for the so-called "Brown Race" "Dynastic Race", "Hamitic Race", and etc., which racist Europeans claimed were the founders of civilization in Africa.

<u>Table 2:</u>		
<b><u>Racial Composition:</u></b>	Tlatico	Cerro de las Mesas
Loponoid	21.2	31.8
Armenoid	18.3	4.5
Ainuid+Artic	10.6	13.6
Pacific	36.5	45.5
Equatorial+Bushman	13.5	4.5

Poe (1997), Keita (1993,1996), Carlson and Gerven (1979) and MacGaffey (1970) have made it clear that these people were Africans or Negroes with so-called 'caucasian features' resulting from genetic

drift and microevolution (Keita, 1996; Poe, 1997). This would mean that the racial composition of 26.9 percent of the crania found at Tlatilco and 9.1 percent of crania from Cerro de las Mesas were of African origin.

In Table 2, we record the racial composition of the Olmec according to the Wiercinski (1972b) study. The races recorded in this table are based on the Polish Comparative-Morphological School (PCMS). The PCMS terms are misleading. As mentioned earlier the Dongolan , Armenoid, and Equatorial groups refer to African people with varying facial features which are all Blacks. This is obvious when we look at the iconographic and sculptural evidence used by Wiercinski (1972b) to support his conclusions.

Wiercinski (1972b) compared the physiognomy of the Olmecs to corresponding examples of Olmec sculptures and bas-reliefs on the stelae. For example, Wiercinski (1972b, p.160) makes it clear that the colossal Olmec heads represent the Dongolan type. It is interesting to note that the empirical frequencies of the Dongolan type at Tlatilco is .231, this was more than twice as high as Wiercinski's theoretical figure of .101, for the presence of Dongolans at Tlatilco.

The other possible African type found at Tlatilco and Cerro were the Laponoid group. The Laponoid group represents the Austroloid-Melanesian type of (Negro) Pacific Islander, not the Mongolian type. If

we add together the following percent of the Olmecs represented in Table 2, by the Laponoid (21.2%), Equatorial (13.5), and Armenoid (18.3) groups we can assume that at least 53 percent of the Olmecs at Tlatilco were Africans or Blacks. Using the same figures recorded in Table 2 for Cerro, we observe that 40.8 percent of these Olmecs would have been classified as Black if they lived in contemporary America.

Rossum (1996) has criticized the work of Wiercinski because he found that not only blacks, but whites were also present in ancient America. To support this view he (1) claims that Wiercinski was wrong because he found that Negro/Black people lived in Shang China, and 2) that he compared ancient skeletons to modern Old World people.

First, it was not surprising that Wiercinski found affinities between African and ancient Chinese populations, because everyone knows that many Negro/African /Oceanic skeletons (referred to as Laponoid by the Polish school) have been found in ancient China see: Kwang-chih Chang The Archaeology of ancient China (1976,1977, p.76,1987, pp.64,68). These Blacks were spread throughout Kwangsi, Kwantung, Szechwan, Yunnan and Pearl River delta.

Skeletons from Liu-Chiang and Dawenkou, early Neolithic sites found in China, were also Negro. Moreover, the Dawenkou skeletons show skull deformation and extraction of teeth customs, analogous to customs among Blacks in Polynesia and Africa.

This makes it clear that we can not ignore the evidence. I have tried to keep up with the literature in this field over the past 30 years and I would appreciate someone reproducing on this forum citations of the articles which have conclusively disconfirmed the skeletal evidence of Wiercinski.

The fact remains African skeletons were found in Mesoamerica. This archaeological evidence supports the view that the Olmec were predominately African when we examine the anthropological language used to describe the Olmec skeletons analyzed by Wiercinski. See: <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

The genetic evidence supports the skeletal evidence that Africans have been in Mexico for thousands of years. The genetic evidence for Africans among the Mexicans is quite interesting. This evidence supports the skeletal evidence that Africans have lived in Mexico for thousands of years.

The foundational mtDNA lineages for Mexican Indians are lineages A, B, C and D. The frequencies of these lineages vary among population groups. For example, whereas lineages A, B and C were present among Maya at Quintana Roo, Maya at Copan lacked lineages A and B (Gonzalez-Oliver, et al, 2001). This supports Carolina Bonilla et al (2005) view that heterogeneity is a major characteristic of Mexican population.

Underhill, et al (1996) noted that: " One Mayan male, previously [has been] shown to have an African Y chromosome." This is very interesting because the Maya language illustrates a Mande substratum, in addition to African genetic markers. James I. Guthrie (2000) in a study of the HLAs in indigenous American populations, found that the Vantigen of the Rhesus system, considered to be an indication of African ancestry, among Indians in Belize and Mexico centers of Mayan civilization. Dr. Guthrie also noted that A\*28 common among Africans has high frequencies among Eastern Maya. It is interesting to note that the Otomi, a Mexican group identified as being of African origin and six Mayan groups show the B Allele of the ABO system that is considered to be of African origin.

Some researchers claim that as many as seventy-five percent of the Mexicans have an African heritage (Green et al, 2000). Although this may be the case Cuevas (2004) says these Africans have been erased from history.

The admixture of Africans and Mexicans make it impossible to compare pictures of contemporary Mexicans and the Olmec. Due to the fact that 75% of the contemporary Mexicans have African genes you find that many of them look similar to the Olmecs whereas the ancient Maya did not.

# *Olmecs: Product of Indigenous Populations*



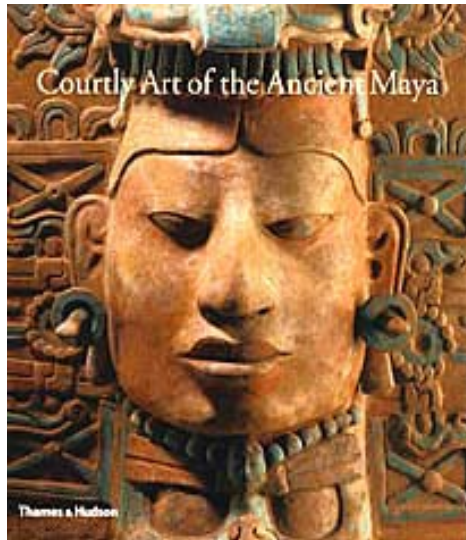


In a discussion of the Mexican and African admixture in Mexico Lisker et al (1996) noted that the East Coast of Mexico had extensive admixture. The following percentages of African ancestry were found among East coast populations: Paraiso - 21.7%; El Carmen - 28.4% ; Veracruz - 25.6%; Saladero - 30.2%; and Tamiahua - 40.5%. Among Indian groups, Lisker et al (1996) found among the Chontal have 5% and the Cora .8% African admixture. The Chontal speak a Mayan language. According to Crawford et al. (1974), the mestizo population of Saltillo has 15.8% African ancestry, while Tlaxcala has 8% and Cuanalan 18.1%.

The Olmecs built their civilization in the region of the current states of Veracruz and Tabasco. Now here again are the percentages of African ancestry according to Lisker et al (1996): Paraiso - 21.7% ; El Carmen - 28.4% ; Veracruz - 25.6% ; Saladero - 30.2% ; Tamiahua - 40.5%. Paraiso is in Tabasco and Veracruz is, of course, in the state of Veracruz. Tamiahua is in northern Veracruz. These areas were the first places in Mexico settled by the Olmecs. I'm not sure about Saladero and El Carmen.

Given the frequency of African admixture with the Mexicans a comparison of Olmec mask, statuettes and other artifacts show many resemblances to contemporary Mexican groups. As illustrated by the photo below.

But a comparison of Olmec figures with ancient Mayan figures , made before the importation of hundreds of thousands of slaves Mexico during the Atlantic Slave Trade show no resemblance at all to the Olmec figures.



Mayan

Olmec

Mayan

This does not mean that the Maya had no contact with the Africans. This results from the fact that we know the Maya obtained much of their culture, arts and writings from the Olmecs. And many of their gods, especially those associated with trade are of Africans. We also find some images of Blacks among Mayan art.

African ancestry has been found among indigenous groups that have had no historical contact with African slaves and thus support an African presence in America, already indicated by African skeletons among the Olmec people. Lisker et al, noted that "The variation of Indian ancestry among the studied Indians shows in general a higher proportion in the more isolated groups, except for the Cora, who are as isolated as the Huichol and have not only a lower frequency but also a certain degree of black admixture. The black admixture is difficult to explain because the Cora reside in a mountainous region away from the west coast". Green et al (2000) also found Indians with African genes in North Central Mexico, including the L1 and L2 clusters. Green et al (2000) observed that the discovery of a proportion of African haplotypes roughly equivalent to the proportion of European haplotypes [among North Central Mexican Indians] cannot be explained by recent admixture of African Americans for the United

States. This is especially the case for the Ojinaga area, which presently is, and historically has been largely isolated from U.S. African Americans. In the Ojinaga sample set, the frequency of African haplotypes was higher than that of European haplotypes”.

There is clear linguistic evidence that the Malinke Bambara language of the Xi people, is a substratum in the major languages spoken in the former centers of Olmec civilization.

In the Olmec World: Ritual and Rulership (1995), (ed.) by Carolyn Tate, on page 65, we find the following statement “Olmec culture as far as we know seems to have no antecedents; no material models remain for its monumental constructions and sculptures and the ritual acts captured in small objects”. M. Coe, writing in Regional Perspective on the Olmecs (1989), (ed.) by Sharer and Grove, observed that “ on the contrary, the evidence although negative, is that the Olmec style of art, and Olmec engineering ability suddenly appeared full fledged from about 1200 BC”. Mary E. Pye, writing in Olmec Archaeology in Mesoamerica (2000), (ed.) by J.E. Cark and M.E. Pye, makes it clear after a discussion of the pre-Olmec civilizations of the Mokaya tradition, that these cultures contributed nothing to the rise of the Olmec culture. Pye wrote “The Mokaya appear to have gradually come

under Olmec influence during Chiriquí times and to have adopted Olmec ways. We use the term olmecization to describe the processes whereby independent groups tried to become Olmecs, or to become like the Olmecs" (p.234). Pye makes it clear that it was around 1200 BC that Olmec civilization rose in Mesoamerica. She continues "Much of the current debate about the Olmecs concerns the traditional mother culture view. For us this is still a primary issue. Our data from the Pacific coast show that the mother culture idea is still viable in terms of cultural practices. The early Olmecs created the first civilization in Mesoamerica; they had no peers, only contemporaries" (pp.245-46). You try to claim that I am wrongly ruling out an "indigenous revolution" for the origin of the Olmec civilization—the archaeological evidence, not I, suggest that the founders of the Olmec civilization were not "indigenous" people.

The evidence presented by these authors make it clear that the Olmec introduced a unique culture to Mesoamerica that was adopted by the Mesoamericans. As these statements make it clear that was no continuity between pre-Olmec cultures and the Olmec culture.

Leo Wiener in *Africa and the Discovery of America*, made the discovery that the characters on the Tuxtla statuette were of Malinke-Bambara origin. This was a striking discovery. This artifact, along with other engraved Olmec artifacts is credible evidence that the Olmec

probably came from Africa. This leads to the hypothesis that if writing was created first by African Olmec, the term used for writing will be of African origin.

There is a clear African substratum for the origin of writing among the Maya (Wiener, 1922). All the experts agree that the Olmec people gave the Maya people writing. Mayanist also agree that the Proto-Maya term for writing was \*c'ihb' or \*c'ib'.

. Mayan Terms for Writing

Yucatec c'i:b' Chorti c'ihb'a Mam c'i:b'at

Lacandon c'ib' Chol c'hb'an Teco c'i:b'a

Itza c'ib' Chontal c'ib' Ixil c'ib'

Mopan c'ib' Tzeltalan c'ib'

Proto-Term for write \*c'ib'

The Mayan /c/ is often pronounced like the hard Spanish /c/ and has a /s/ sound. Brown (1991) argues that \*c'ihb may be the ancient Mayan term for writing but, it can not be Proto-Mayan because writing did not exist among the Maya until 600 B.C. This was 1500 years after the break up of the Proto-Maya (Brown, 1991). This means that the Mayan term for writing was probably borrowed by the Maya from the inventors of the Mayan writing system.

The Mayan term for writing is derived from the Manding term \*se'be. Below are the various terms for writing used by the Manding/Mande people for writing.

Figure 2. <u>Manding Term for Writing</u>			
Malinke	se'be	Serere	safa
Bambara	se'be	Susu	se'be
Dioula	se'we'	Samo	se'be
Sarakole	safa	W. Malinke	safa
Proto-Term for writing *se'be , *safâ			

Brown has suggested that the Mayan term c'ib' diffused from the Cholan and Yucatecan Maya to the other Mayan speakers. This term is probably derived from Manding \*Se'be which is analogous to \*c'ib'. This would explain the identification of the Olmec or Xi/Shi people as Manding speakers.

The Manding origin for the Mayan term for writing , leads to a corollary hypothesis. This hypothesis stated simply is that an examination of the Mayan language will probably indicate a number of Olmec-Manding loans in Mayan.

Lyle Campbell and Terrence Kaufman have proposed that the Olmec spoke a Mixe-Zoquean speech, while Manrique Casteneda

believes that they spoke a Mayan language. Most researchers believe that the Olmec spoke one of the Otomanguean languages which include Zapotec, Mixtec and Otomi, to name a few.

Marcus is a strong advocate of the Otomangue hypothesis. Marcus believes that the Olmec spoke an Otomanguean language and also practiced the Proto-Otomangue religion.

The hypothesis that the Olmec spoke an Otomanguean language is not supported by the contemporary spatial distribution of languages spoken in the Tabasco/Veracruz area. Thomas A. Lee noted that "...closely Mixe, Zoque and Popoluca languages are spoken in numerous village in a mixed manner having little or no apparent semblance of linguistic or spatial unity. The general assumption, made by the few investigators who have considered the situation, is that the modern linguistic pattern is a result of the disruption of an old homogeneous language group by more powerful neighbors or invaders..."

Coe, Tate and Pye mention 1200 BC as a terminal date in the rise of Olmec civilization. This is interesting. For example, the linguistic evidence of Morris Swadesh in The language of the archaeological Huastecs (Notes on Middle American Archaeology and Ethnography, no.114 ,1953) indicates that the Huastec and Mayan speakers were separated around 1200 BC by a new linguistic group. This implies that



if my hypothesis for African settlers of Mexico wedged in between this group 3000 years ago, we can predict that linguistic evidence would exist in these languages to support this phenomena among contemporary Meso-American languages.

To test this hypothesis I compared lexical items from the Malinke-Bambara languages, and Mayan, Otomi and Taino languages (see : <http://www.geocities.com/Athens/Academy/8919/yquiche.htm>)

Some people claim that the Olmec probably spoke a Mixe language, given the relationship between the following words and the Mayan words. But as you can see below these words also find cognate forms in Malinke –Bambara.

#### Linguistic Evidence

Mixe	English	Mayan	Malinke-Bambara
*koya	tomato	ko:ya	koya
*cumah	gourd	kuum	kula
*ciwa	squash	c'iwan	si
to:h	rain	to	tyo, dyo
*ma	deer	me	m'na 'antelope'
kok	maize	co	ka

Mixe **ta:k kam** 'land of cultivation'

Malinke-Bambara **ta ka ga** 'place for plant cultivation'

The Mayan and Malinke-Bambara languages share many other terms as listed below.

English	Chol	Yucatec	Malinke
Earth	caban	cab	ka
Sky	chan	caan	Sa, kan
Serpent	chan	caan	Sa, kan
Sun	kin, cin	kin, cin	kle
Holy	ch'uk	k'uk	ko
Holy	ba	ba	ba
Write	c'ib'	c'i:b'	sebe
Chief		kuk	ku

In a recent article in article by S.D. Houston and M.D. Coe, "Has Isthmian writing been deciphered?", *Mexicon* 25 (December 2003), these researchers attempted to read Epi-Olmec inscriptions using the decipherment of Justeson/Kaufman and found the reading of the text was impossible. This supports my earlier articles showing that the Olmec did not speak Mixe.

This comparison of words used by "indigenous" people in the Olmec heartland confirmed cognition between these languages, and suggests a former period of bilingualism among speakers of these languages in ancient times.

In other words, in the case of the linguistic variable alone, the proposition of my African origin theory, matches the observed natural phenomena. The predicting power of this theory, confirmed by cognate lexical items in Malinke-Bambara, the Mayan, Otomi and Taino languages, indicates that the theory is confirmed. The ability to reliably predict a linguistic relationship between Malinke-Bambara and Mesoamerican languages, is confirmation of the theory, because the linguistic connections were deducible from prediction.

In conclusion, there is abundant evidence for the African origin of the Olmec civilization. We controlled this theory by comparing Malinke-Bambara and Meso-American terms, skeletal evidence, and iconographic representation of the indigenous Mayan people and the Olmec people, and the technology of writing. Each variable proved to be supported of an African origin for the Olmec. This theory was first identified by Leo Wiener who noted the presence of many Malinke-Bambara terms in the cultural, especially religious lexicon of the Aztec and Maya speakers. Since we have predicted reliably this variable of my African origin of the Olmec theory, this variable must be disconfirmed, to "defeat" my hypothesis. Failure to disconfirm this theorem, implies validity of my prediction.

In this paper I have attempted to demonstrate the difference between science and conjecture. My ability to predict successfully, a

linguistic relationship between Malinke-Bambara and Mesoamerican languages, makes it unnecessary to search for a different underlying explanation for the Olmec heads, which look like Africans. They look like Africans, because they were Africans who modeled for the heads.

My confirmation of variables in the African origin of Olmec theory indicates the systematic controlled , critical and empirical investigation of the question of African origins of the Olmec. This is validation of the Malinke-Bambara theory first proposed by Leo Wiener, in **Africa and the Discovery of America**, which presumed relations among the Olmec and Black Africans.

This research evidence, illustrates that the Olmec proposition lacks firm evidence is clearly without foundation. Any rejection of the Olmec hypothesis appears to be based on the method of knowing called tenacity, you believe Africans could not have migrated in America in ancient times and that's that. You need to read more below are some of my sites that can inform you about the African origin of the Olmecs.

<http://www.geocities.com/Athens/Academy/8919/>

The migration of Olmec speaking people from Saharan Africa to Meso-America would explain the sudden appearance of the Olmec civilization . The Olmec culture appears suddenly in Meso-America , and archaeologist have failed to find any evidence of incipient Olmec religion and culture in this area. Commenting on this archaeological

state of affairs Coe (1989) noted that "... the Olmec mental system , the Olmec art style, and Olmec engineering ability suddenly appeared in full-fledged form about 1200 B.C." (p.82).

Many researchers have not read my work, because they constantly maintain that I believe that the ancestors of the Olmec came from West Africa-I believe they came from the Saharan region before it dried up.

I hope this discussion of the scientific method and Africans in ancient America can help you gain more insight into my theories of African origins of Olmec culture, and see the firm scientific basis for this reality.

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- [Mkubwa's Afrocentric Homepage](#)

