

# The Ol' Pioneer

The Magazine of the Grand Canyon Historical Society

Volume 24 : Number 4

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Fall 2013



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# President's Letter

What exactly is "history"? Is it merely the recitation of facts, or a dry, recollection of dates and past events? Does it involve only the recording (or recovery) of information about things that happened a long time ago? Is history even important in such a modern, well-connected world? I think about these things every time I mention to someone that I am a member of the Grand Canyon Historical Society. Now and then, someone will look at me sideways as if maybe I am "off my rocker" and not yet "old enough" to concern myself with such things.

I recall my own misconceptions about history when I remember applying for membership in *The Mayflower Society*, a group of Mayflower descendants dedicated to cultivating an appreciation and understanding of that seminal event in American history. My reaction upon meeting my fellow members in the Arizona Chapter was shock at their extreme age – I wondered if I might be "too young" to be a member of the group. I soon stopped paying dues, not wanting to associate myself with such "old folks."

That seems to be the general consensus about history in our youth oriented culture. I suppose the descent of history's reputation begins in elementary school, with teachers who are unenthusiastic about the subject themselves. In my case, these teachers were sports coaches in high school who got their coaching positions by agreeing to teach something easy – history. We don't seem to value an appreciation of history in our culture and I believe do so at our own peril.

I would like to suggest that history, especially as it relates to the Grand Canyon, is not only a topic to be reserved for people in their later years. Rather, history can be a vibrant and exciting subject – if only we can somehow shed the memories we hold of our initial exposure to it. I think it would be great if members of this organization made an attempt to attract more members, especially more of the younger crowd, who might be interested in the Grand Canyon stories that our journals and symposia generate. I think there are a lot of 'canyonphiles' out there who would be interested in our Society but just don't know about us. In the future, attracting new members may not be a hard sell.

As the Board continues to discuss the implementation of a Strategic Plan that will carry the organization toward the 2017 Symposium, we will consider ideas related to a remake of this, our signature journal, *The Ol' Pioneer*. Many Board members believe that our relatively strong financial position allows us to expand the page count and we might even be able to add color to the pages. Some think that a name change is in order (I agree) to better reflect the vibrancy and a more modern appreciation of Grand Canyon's history. We welcome input from our membership along these lines.

All members of GCHS are a living, breathing part of Grand Canyon's history. Most of us have experienced or even been responsible for some aspect of the historic fabric here. This is what our history classes in school were missing – a connection to real world experiences. If you are a member of this Society, you are a witness to some part of Grand Canyon's history, which is alive, right now, here. Watch this column for other news about how your Society is moving forward in developing an appreciation for Grand Canyon's history in the 21st century.

Wayne Ranney  
GCHS President

Cover: Grand Canyon National Park, a free government service  
Department of the Interior, National Park Service, [ca. 1938]

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The Historical Society was established in July 1984 as a non-profit corporation to develop and promote appreciation, understanding and education of the earlier history of the inhabitants and important events of the Grand Canyon.

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Submissions to *The Bulletin* should be sent to Karen Greig, kgreig@yahoo.com

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# Letter to the Editor

I recently received my Ol' Pioneer magazine and was truly impressed with its contents. Keith Green's article about the Havasupai at Indian Gardens was of great interest as well as Robert Lauzon's article about the old school house.

I worked at Babbitt Bros Trading Co. at the Grand Canyon and was well acquainted with many of the Indians mentioned in [Keith's] article—the Hannas, the Sinyellas as well as "Big Jim." While living at Rowe Well my sis and I used to play with the Indian girls who stayed at that camp as our house was just across

the road. We were quite small then as we moved to Rowe Well in 1928 and remained there until 1932 when we moved into the Canyon.

We were well acquainted with the Bert Lauzon family and spent one winter at their house where Rosa Lauzon taught school to us at the "White House." Tiny (Lauren) Lauzon and his sister Muriel (Daily) were classmates of ours as well as very good friends.

We also were well acquainted with Louis Schellbach and his wife Ethel since we grew up at the Grand Canyon and remained there until 1944

when my sis and I joined the Navy WAVES, never to return to live, but spent time there visiting our folks, Sherman and Grace Moore and younger sister Sherma.

I am now 89 and my sis 91 and we live here in the Verde Valley, but our hearts hold a special place for the Grand Canyon. [We] visit up there as often as we can.

Thanks for the great articles. They brought back many happy memories. Keep up the good work.

Sincerely,  
Ethel Moore Cole

## Louis Schellbach's Log Books: Part VII

by Traci Wyrick

**O**verview: 1945 (May–August)  
The Canyon's residents were busy tending to their Victory Gardens. The war is finally over and all the rationing ends. A new plant species is named for Dr. Bryant. Wood ticks collected from the North Rim are identified. Dr. Elzada Clover and Rose Collum are at work collecting specimens. A late season cold front affects a Boy Scout trip to the Hopi Country. Schellbach catalogs a new archeological site for the Park. (Reminder—I have made no spelling corrections from the diary, which Schellbach wrote for his personal use only. He oftentimes spells Dr. Clover's last name with a "G" and uses a "U" in Rose Collom's last name.)

### Wednesday May 2, 1945

On duty at Shop in a.m. and attended the Staff Meeting. Yavapai in the p.m. Four rolls of Kodachrome film sent us from Jefferson National Expansion Memorial. Supt. Julian C.



Rose. E. Collom

Spotts, St. Louis, Mo. for us to make exposures of G.C. views, flowers, etc. Started first roll this p.m. because of clouds in the sky. In evening visited the victory garden plot assigned us during my absence to see what had to be done.

### Sunday May 6, 1945

To shop in a.m. to attend a few

minor items such as entomological specimens. Received a partial list of determinations on the lot of insects sent to C.F.W. Muesebeck, in charge of Division of Insect Identification, Bureau of Entomology U.S. Dept. Agriculture. Note that they have retained quite a number of specimens and that there were a number of specimens which they could not give a definite species name. Yavapai in the p.m. Took Asst. Supt. Davis turn, he being down in the Canyon at Clear Creek. He will take my turn at Yavapai on the 20<sup>th</sup> of the month.

### Monday May 7, 1945

Word received over the radio that Germany has signed the unconditional surrender terms of the Allies. This then is V-E day and concludes the war in Europe. The press had "spilled the beans." The Allies were going to hold out on the news, as that it could be announced by U.S., England & Russia at the same time. This will be done officially tomorrow. Yavapai duty in p.m. Good attendance, 82. To work in evening on our Victory Garden

with Don Lou and Preston. Attended weekly rain gage chart this a.m.

#### **Tuesday May 8, 1945**

Received reprint, Calif. Academy of Science, 4<sup>th</sup> Series, Vol. XXV, No. 3, pp 147-170, pl 17, June 1, 1944 describing a new species of "Astragalus" collected by Supt. H.C. Bryant, at the head of Phantom Canyon in the Grand Canyon on December 15, 1939. Type specimen Herb. Calif. Acad. Sci. No. 293940, named after Dr. Bryant "Astragalus Bryantii" Barneby spec.nov. Co-type specimen in G.C. Herbarium. Received Vol. 12, No. 1-2 of the Utah Historical Quarterly, Jan-April 1944. Sent in roll of Kodachromes for Jefferson M.N.P.

#### **Wednesday May 9, 1945**

Staff meeting in the a.m. discussing the Park boundary and proposed changes. Quiet day in p.m. at Yavapai. In evening at Victory Garden. Planted two rows of peas.

#### **Tuesday May 15, 1945**

Shop this day. Relieved at Yavapai by Davis. Took express shipment for Dr. Kearney to express office and got specimens off today. Prepared notice to open Yavapai all day starting May 21<sup>st</sup>. However, cannot see the reason for opening before June 1<sup>st</sup>. We did last year. Asked H.C.B. about this. Constructed plywood box to ship study skins of squirrels to A.C. Hawbecker, 228 So. H St. Madera, Calif. Sent Express collect to him and prepared letter to him. Turned water on at the Workshop. Five women in shop this a.m. They were just curious and I showed them where the specimens and collections were. However, they just wanted to talk and kill time. Three left before I was thru because the shop was cold. Kept me from my work, thought they would wander in and look around. Nuts! To garden in the evening preparing same for planting. Cicadas continue to emerge since the 12<sup>th</sup>. This may be a heavy brood.

#### **Wednesday May 16, 1945**

Shop in a.m. Packed and sent Mrs.

I. Haring the herbarium labels for mosses, she had me have printed. To Staff meeting. (Miss) Dr. Clover rang up in a.m. had collected some dragon flies at Supai for me. Weather warm and quiet. We need rain the country is dry and flowers are delayed considerably. In evening at work on garden.

#### **Thursday May 17, 1945**

In Shop in a.m. Got out notices of the opening of Yavapai for entire day, daily starting June 1<sup>st</sup>. Informed by Supt. H.C. Bryant that I am to go into the Hopi Country, Saturday and return Monday for photographing Indian subjects and information for Park Service. Also to take care of five Boy Scouts who are going with Porter Tinichise. Dr. Clover left for Boulder Dam and Lake Mead. She collected 8 vials of algae, a number of odds and ends of entomological specimens. Letter from Dr. Kearney re my letter. High winds today. Evening call the Boy Scouts together and gave final instructions on the equipment they should bring for trip into Hopi Country.

#### **Friday May 18<sup>th</sup> 1945**

Shop in a.m. making April financial sales report of Grand Canyon Natural History Assn. to the Treasurer. Preparing ration lists and equipment need for the Boy Scout's trip into the Hopi County with Porter tomorrow. Met in the evening and collected all gear as well as provisions.

#### **Saturday May 19, 1945**

Left Grand Canyon with five Grand Canyon Boy Scouts in Porter's light truck at 10:15 a.m. High wind and cold. Stopped and took some pictures at Coal Canyon. Gathered wood for camp enroute and stopped for the night at Porter's house. Encountered sand storms.

#### **Sunday May 20, 1945**

Left in the a.m. for Keams Canyon and the ruins of Awotabi, returned to one of the Hopi villages in time for a Kachina dance. Very cold and storms all about us, but we encountered no

rain. Too cold to sleep out as we again spent the night at Porter's house.

#### **Monday May 28<sup>th</sup> 1945**

Attended weekly rain gage graph change. Wood ticks collected on the North Rim of Grand Canyon by me in 1940 and by Ranger Kennedy in 1944 were determined by F.C. Bishopp of the Bureau of Entomology and Plant Quarantine Agricultural Research Bureau, Dept. of Agriculture as "Dermacentor andersani" stiles. This tick is the carrier of the Rocky Mountain spotted fever. Out of three specimens collected, one was returned for the study collection and two retained by the Bureau. Worked on entomological specimens. Miss Isabelle Story arrived this day and will spend several days here. She attended 3:30 p.m. lecture. At 5:30 p.m. we had a picnic dinner for Miss Story at Shoshone Point. A letter from Hawbecker saying he was returning the squirrel specimens and asking for others. In evening arranging data for report on visit to Carlsbad Caverns.



Isabelle Story, GCNP photo

#### **Tuesday May 29, 1945**

The day spent in shop. Received the squirrel specimens from Hawbecker and checked them in. Worked on the entomological specimens and placed many in the study collections. Made application for leave next week, June 5-6-7 to keep dental appointments in Prescott. Changed Yavapai notices posted at El Tovar to read open entire day for the season. Mrs. Rose Collom arrived on the afternoon bus. At workshop in evening with Mrs. Collom on botanical and entomological work until 10:30 p.m.



Louis, Ethyl & Don Lou Schellbach, circa 1939.  
Northern Arizona University, Cline Library, item # 2139

### Wednesday May 30, 1945

Yavapai Observation Station open from 9:00 a.m. to 5:00 p.m. daily for the season, starting today. Flurry of hail at 10:00 a.m. (War time) Had a pleasant shock, was greeted at Yavapai with an old chum of mine George O. Bonawit, whom I had not seen since 1932 in New York. We went to Art School together. Brought him home to the house and visited with Mrs. S. Rain and snow off and on in flurries until 4:15 p.m. (Wartime). Not a big group of visitors today. Held the talk inside at Yavapai. At Workshop until 10:30 p.m.

### Friday June 1<sup>st</sup> 1945

Attended monthly rain gage close. Found dead poor-will on seat of car, returned by Cook and found by Bryant on hwy on way to North Rim. Have no time to prepare it, also have sufficient specimens in collection. Changed record sheets. Yavapai duty. Louis Caywood, from the Region III Office around this evening to check and report in the Tusayan Ruin stabilization ruin. Had him to dinner in evening and took him through the Workshop.

### Sunday June 3, 1945

Day Off. But had to substitute for Bryant who is on the North Rim. So no day off and on duty at Yavapai. Attended some specimens collected at Supai by Dr. Glover. At Yavapai

encountered Ranger Kennedy who said he was scheduled for duty today. So returned to Shop and worked on entomological specimens.

### Monday June 4, 1945

Yavapai duty. Did a few odd jobs at Shop before going out. Made notes for Carlsbad Report. Mrs. Collom on plants collected on North Rim. She brought back excellent specimens. Evening preparing for Prescott trip tomorrow to keep dental appointments there for next three days.

### Wednesday August 1, 1945

Yavapai duty. Les Arnberger afternoon off. In p.m. had to give special talk to a group of Indian School Teachers meeting. A.M. Staff meeting. At 4:00 p.m. had to meet Governor Osborne of Arizona, his wife and niece, to show them about village and workshop. In evening to dinner party at El Tovar to celebrate 31<sup>st</sup> Wedding Anniversary of the Bryants.

### Friday August 3, 1945

At Workshop on correspondence and reports. Completed telescope report to War Dept. Completed prints from Francis P. Farquhar's negatives. Accessioned three books received for the Ref. Library, Weed Control, applied Entomology and the Speaker's Notebook. Dinner at Rowe Well. At Workshop in evening and then to dark room with Les Arnberger and Don MacLean.



Francis Farquhar

### Sunday August 5, 1945

Day Off. To Victory Garden for tilling and harvesting peas and beans. To Workshop in evening searching for Havasupai negatives asked for by the Arizona Highways magazine. Found none. Heavy rain around noon almost an inch of rain fell.

### Friday August 10, 1945

Shop duty. Weather Bureau inspector attended rain gage and adjusted same for season. Having Les. A. spray the Russian thistle about Yavapai with "Altacide" weed killer this a.m. Some Kodachromes bound. Attending corresp. Ordered from Edwards Bros. Inc. Ann Arbor, Michigan, 500 each of Bulletin No. 2 and 7.

### Monday August 13, 1945

Duty at Yavapai. Notified that I am to drive two Uraquians, students of Parks Service policy and methods to Petrified Forest National Monument tomorrow. They attended Yavapai lecture at 3:30 p.m. (Mtn. War Time). In evening had the Supt. Bob Rose of Boulder Dam Recreational Area and family to dinner. Then to Workshop to show them Kodachromes of the Canyon. The two Uruquyans also attended.

### Tuesday August 14, 1945

Left Grand Canyon for Pet. Forest N.M. at 7:45 a.m. in govt. car with above two gentlemen. Lunch at Winslow. Arrived Pet. Forest N.M. at 3:00 p.m. and had Supt. Branch conduct them around. They to leave on evening bus for Albuquerque from the Painted Desert Station. Dinner with the Branches and left about 8 p.m. Outside of Holbrook, Park Naturalist Keller contacted me. Over the radio news was received that Japan had surrendered and the towns went wild. Could not get accommodations in Holbrook, Winslow or Flagstaff so continued on to Williams, arriving there at 1:15 a.m. Wed. Aug. 15<sup>th</sup>, stopped at Harvey Hotel. Met out Chief clerk, L.G. there.

**Wednesday August 15, 1945**

To day holiday declared by the President for Gov't employees. All stores in Williams closed. Gas rationing off and filling stations sold out by 9:30 a.m. Left Williams about 10:20 a.m. for Grand Canyon arriving there 12:15 p.m. Yavapai Station closed for today and tomorrow because of V-J Day.

**Saturday August 18, 1945**

Attended bank deposit on July book sales of the Naturalist Dept. and some correspondence. Many restrictions on food, commodities etc. have been lifted. In p.m. afternoon off, but took four scenic views to test the repaired lens on 5X7 camera. Jap envoys enroute to Manila. Evening to "movie" with family.

**Wednesday August 22, 1945**

A.M. to staff meeting. P.M. Yavapai duty. Dr. Ernie Haurly, Prof. of Anthropology, Univ. of Arizona, Tucson, and family arrived. Attended Yavapai lecture. Evening as guests of the Naturalists and entertained in seeing Park Kodachromes. Archaeological site found by Brown & Gaustead near Powder Magazine. Two food bowls on typical of Verdi Valley culture and one of the Flagstaff region. (Turned in by H.C.B. 8/23/45)

**Thursday August 23, 1945**

Yavapai duty. Back to Workshop to pack and send via Haurly, to McKee, lithologic specimens from Hermit Shale. H.C.B. wants me to visit archaeological site this p.m. and take some photographs if possible. William Carr of Bear Mountain fame in New York and the Amer. Museum of Natural History in, and interviewed H.C.B and myself.

**Friday August 24, 1945**

With Carr in a.m. and then out to make surface collecting and to catalog the new archaeological site. Gave it the number of G.C.-480. Took four 5X7 and one Kodachrome of same. Collected pottery and brought it in. Raining at 3 p.m. (2 p.m. M.S.T.) shower. Issued a permit

to collect plant specimens to Kenneth Lundie, student of Pomona College Claremont, Calif. As recommended by Dr. Lyman Benson.

**Sunday August 26, 1945**

Day Off. At work on preparing the 1947 F.Y. budget justifications. At shop on cleaning pottery specimens. To Victory Garden in p.m. digging a mess of potatoes and picking some peas and beans. Carrots small and ground hard.

**Monday August 27, 1945**

Attended weekly rain gage and handed in Budget estimates. Starting tomorrow Aug. 28, two lectures will be presented at Yavapai, one at 10:30 a.m. and the other 3:30 p.m. Received my official Efficiency Rating for the period April 1, 1944 to March 31, 1945 and rated "Excellent". In p.m. Yavapai duty. Evening at Shop on removing alkali from pot sherds before restoring pottery.

**Tuesday Aug. 28, 1945**

Les Arnberger and Don Lou go down into the Canyon until Thursday. They will camp at the Rock House and perhaps take one or two meals at Phantom Ranch. Les to secure some specimens of the Holland swallowtail butterfly. Yavapai duty for me.

NAMES NOT PREVIOUSLY PUBLISHED: (I have excluded names where Schellbach identifies them in the above entries.) Names with "?" marks I could not identify. If any readers can identify, please contact the Editor or myself at (tntwyrick@gmail.com).

Mrs. Rose Collom — (1870-1956)  
Collom was Grand Canyon National Park's first paid botanist from 1939 until 1954. During her tenure at the Grand Canyon, she collected more than 800 plant specimens. She also collected and contributed hundreds of plant specimens to the U.S. National Herbarium and other institutions to further the study of Arizona's flora.

Miss Isabelle Story—(1888-1970)

Story was an accomplished writer and a strong voice for the National Park Service. She began working for the NPS in 1916, becoming Horace Albright's secretary in 1917 (when Stephen Mather took ill). She collaborated with Albright on the NPS annual reports from 1917-1919. She is credited as one of the first advocates for National Park magazines.

Don MacLean--?

Porter Tinichise--?

Cook--?

Francis P. Farquhar — (1887-1974)  
American mountaineer and environmentalist. He was the author of several books, probably best known for his book "History of the Sierra Nevada" 1946.

Supt. Branch--? Superintendent of Petrified Forest?

Keller-- Park Naturalist (which Park?)  
Gaustead—? possible correct spelling "Gaustad"?

William Carr—he also co-founded and was first director of the Arizona Sonora Desert Museum. In 1949 he and fellow naturalist Arthur Pack, founded the Ghost Ranch Museum at Abiquiu N.M.

Dr. Lyman Benson—author of "The Cacti of Arizona"

ADDITIONS / CORRECTIONS:  
None at this time

Look for more of 1945 in a future issue of *The Ol' Pioneer*.

# Panda Tracks in the Grand Canyon: Tales of the Ancient Chinese

by Don Lago

The ancient Egyptians aren't the only ancient peoples who have generated a modern myth involving the Grand Canyon (see the *Ol' Pioneer*, Summer 2009 and Winter 2012). There is a similar body of lore about the ancient Chinese and the canyon.

In 1913, four years after the *Phoenix Gazette* published the hoax article proclaiming that the ancient Egyptians left tombs and mummies in the Grand Canyon, a book was published that declared that ancient Chinese texts contained elaborate knowledge of the Grand Canyon. Alexander McAllan's *Ancient Chinese Account of the Grand Canyon* was an eccentric book, even by the relaxed standards of the literature of the esoteric. It's not likely that McAllan, who lived in Brooklyn, was inspired by the *Phoenix Gazette*, which had little readership outside of Arizona. McAllan was already immersed in his research: in 1910 he had published another book, *America's Place in Mythology*, claiming that ancient Asian texts held accounts of the American West, mainly the Yellowstone region, though McAllan included some mentions of the upper Colorado River.

Alexander McAllan's Grand Canyon book was the first of three books that claimed that the ancient Chinese knew about the Grand Canyon. These three books were inspired by a long intellectual tradition of claims that the Chinese had discovered America long before Columbus. This tradition had been going strong for 150 years when McAllan finally applied it to the Grand Canyon.

This tradition began in France in 1761, at a time when Europeans were still discovering, translating, and

trying to figure out the millennia-deep trove of Chinese literature. One of the first European scholars of Chinese literature and history was Joseph de Guignes, who did translations for the French Royal Library and whose accomplishments got him admitted to the British Royal Society in 1752. In 1761 de Guignes published a book that revealed an official Chinese government record, from the year 499 AD, describing how a Buddhist monk named Hui Shen (also spelled Hwui Shan) had traveled to a land far east of China. Hui Shen called this land Fusang for a tree that grew there. De Guignes claimed that Fusang could only be America. De Guignes's book caused a sensation in Europe and launched a vigorous debate among leading scholars, a debate that went on for more than a century.

The debate over Fusang derived a lot of its initial energy because it took place in a vacuum of geographical and anthropological knowledge about America. De Guignes's book was published seven years before Captain Cook's first Pacific Ocean voyage, and forty years before the Lewis and Clark expedition. The French had a great deal of curiosity about America, and not just because they had claimed the center of the North American continent as their territory. French intellectuals were eagerly trying to make sense of the flood of new knowledge about world geography, nature, humans, and human societies. Big misconceptions were easy to make: under the influence of the naturalist Buffon, the French had decided that America was an under-evolved continent where the animals, humans, and civilizations were far inferior to those of Europe. Only the Spanish had made significant contact with the Pacific coast and the societies of Central America, but their reports were full of vagueness. When Joseph

de Guignes took some vague tales in Chinese literature and tried to match them with some vague descriptions of America, there weren't too many facts to stand in his way. Among those impressed by the Fusang idea was Alexander von Humboldt, who listed the similarities between the astrological lore of Asia and Central America.

In spite of his scholarly accomplishments, de Guignes was prone to making over-enthusiastic connections. He theorized that the Chinese people were a colony and a racial offshoot of the ancient Egyptians, and that there was a strong resemblance between Egyptian hieroglyphics and ancient Chinese characters. He asserted that the hordes of barbarians who had sacked the Roman Empire were the same hordes that had bedeviled China. In his book on Fusang, de Guignes published elaborate maps showing where Hui Shen and four fellow Buddhist monks had reached Alaska, California, and especially Mexico. De Guignes asserted that the Buddhist monks had impressed the spirit of Buddhism upon the residents of Mexico, which accounts for why the Aztecs were so much more polite, gentle, and civilized than other American societies. Joseph Needham, the twentieth-century China scholar, summarized the situation in his encyclopedic *Science and Civilisation [sic] in China*: "The alleged discovery of the American continent by Buddhist monks from China in the 5<sup>th</sup> century is one of those youthful indiscretions at which modern sinology is accustomed to blush. As usual, Joseph de Guignes was the *enfant terrible*..."<sup>1</sup>

In 1761 very few Europeans had heard about the Grand Canyon, but de Guignes planted the Fusang debate into the canyon's

neighborhood. De Guignes decided that the most civilized North American Indians were the tribes on the northern California coast and the Puebloan tribes of the Southwest. The California tribes were civilized because they lived in the area closest to China, and that's where the Chinese first landed and had their greatest influence. De Guignes doesn't offer any explanation of how the Chinese could have influenced the Puebloans, but perhaps he thought the Puebloans lived near the coast:

...of all the American tribes, the most civilized are situated near the coast which faces China. In the region of New Mexico there are found tribes that have houses of several stories, with halls, chambers, and bath-rooms. They are clothed in robes of cotton and of skin; but what is most unusual among savages is, that they have leather shoes and boots. Each village has its public criers, who announce the orders of the king, and idols and temples are seen everywhere.<sup>2</sup>

When de Guignes says "New Mexico," he isn't of course meaning the far-future U. S. state, but the whole southwestern region north of Mexico. De Guignes cites some sources who believe that the Puebloans were a remnant of Mexican civilization who fled north after the arrival of the Spanish conquistadors, but de Guignes prefers the idea that the Puebloans were the progenitors of Mexican civilization. The Puebloan tribes would play a large role in future claims that the Chinese knew about the Grand Canyon.

Hui Shen's account of Fusang, which was fairly short, offered lots of specific details, but lots of vagueness.

Hui Shen reported that Fusang was about 20,000 Chinese miles to the east of China, or about 7,000 English miles. The land was thick with Fusang trees, a mulberry tree that had pear-like fruit; wood that made good houses; and bark that the native people turned into clothing and paper for writing. Fusang had lots of

copper but no iron, and while it held gold and silver, the native people had no interest in them. The native people had horses and oxen and raised deer for meat and milk. The native people were very civilized: they had no armies, no war, no walled cities or fortifications. Fusang had so little crime that they needed only two jails in the entire land. Fusang had no taxes. It was ruled by an emperor, who wore different colored clothes in different years. When a young man wanted to marry he had to build a cabin beside the house of his beloved and live there for one year, waiting to see if she would accept or refuse him. When people died, they were cremated. Fusang had no religion until the Buddhist monks arrived and converted Fusang to Buddhism. About 1,000 Chinese miles (about 350 English miles) east of Fusang was a Kingdom of Women, with no men. The women were entirely covered with hair. When the women wished to become pregnant they immersed themselves in a special river. The women had no breasts, but used tufts of hair on the back of the neck to suckle a baby.

In addition to Hui Shen's account, another old Chinese text would play a central role in theories about the Chinese and the Grand Canyon. *The Classic of Mountains and Seas* is a compilation of Chinese fables, compiled through 500 years starting in the third century BC. It describes hundreds of mountains and the rivers flowing from them, and the gods and stories associated with them. The *Classic* contains a solid foundation of natural history, with geology and plants and wildlife that are true to China. But its mountains and rivers have mythopoetic names, and this has tempted Chinese scholars into a long, sprawling, dispute-ridden effort to identify these places with real places in China. Now European and American scholars joined this old game, but trying to match the descriptions in the *Classic* with sites in America. The *Classic* invited such an effort, for—unknown to de Guignes—it contained some

mentions of Fusang, indicating that the idea existed well before the Hui Shen account, and the *Classic* contained several chapters devoted to lands beyond the seas. One entry in particular would be claimed to be about the Grand Canyon:

Beyond the East Sea is the Big Chasm. It is the country of the great god Young Brightsky. Young Brightsky nurtured the great god Fond Care when he was a child. Here it was that Fond Care threw away his five-stringed lute and his twenty-five-stringed lute. Mount Sweet is here. The River Sweet rises on it and flows on to create Sweet Deeps.<sup>3</sup>

Both the *Classic* and the Hui Shen account of Fusang inspired many subsequent Chinese poets and writers, who spun many more details and versions, including many fantastic tales about mulberry trees a thousand feet tall and silk worms six feet long.

Along with the *Classic* and the Hui Shen account, one other major Chinese legend got mixed into claims about the Grand Canyon. The story of the god Yi the Archer told of how when ten suns rose into the sky one morning, Yi shot down nine of them, saving the world from burning up.

When de Guignes wrote in 1761, who could say that ancient America didn't have horses, utopian societies, and Buddhists? Europeans long had been tempted to project utopian wishes onto Native Americans, and now the Chinese were encouraging this impulse.

As more knowledge of China and the Americas emerged, more scholars criticized de Guignes for his dubious claims. Maybe Fusang wasn't America at all. How could the ancient Chinese have counted the miles to America, or navigated so far? Maybe Fusang was Japan, or somewhere nearby, and maybe those natives were really the Japanese or the Ainu tribe. Maybe the whole thing was just a fable, like the silk worms six feet long.

In 1831 the distinguished scholar Julius Heinrich von Klaproth of



Prussia weighted in with a major attack on de Guignes, refuting him point by point, at length. It was Klaproth who introduced *The Classic of Mountains and Seas* into the debate, but he did so to point out the abundant fantasies in Chinese literature. Many scholars felt that Klaproth had ended the debate, but a few scholars remained true believers, and Joseph Needham would choose a much later date at which the debate was over: "...by the time of the First World War...the Fu-Sang thesis was stone dead."<sup>4</sup>

But the idea had already taken on a new life among Americans, who would apply it in new ways, including to the Grand Canyon.

Initially, it seemed that only Europeans were interested in hearing about the Chinese discovery of America. Americans might be willing to hear that Columbus had been beaten by the Vikings or the Welsh or the Irish, but not the Chinese. The Chinese were a problem. With the start of the California gold rush, the Chinese were invading the western United States, where they had no right to be. America had been set aside for the manifest destiny of the white race, not inferior Asians. Americans enacted numerous laws to restrict Chinese rights and activities and immigration. There wasn't much of an audience for claims that the Chinese were a brilliant people who, more than a thousand years before Plymouth Rock, were building mighty ships and navigating the Pacific and exploring and civilizing America.

It's not surprising, then, that the Fusang idea was introduced to America by an American intellectual who encountered the idea in Europe. Charles Godfrey Leland was born in Philadelphia in 1824 and studied languages, literature, and philosophy at Princeton, then at the Sorbonne in Paris and at Heidelberg and the University of Munich in Germany. At Munich Leland studied with Carl Friedrich Neumann, Professor of Oriental Languages and History. Neumann had spent two years in

China and collected 10,000 Chinese books. In 1841, only a few years before Leland's arrival in Munich, Neumann had published a German translation of Hui Shen's story of his trip to Fusang. Neumann added his own commentary, which was not only sympathetic to de Guignes's interpretation, but pushed it further. Professor Neumann drafted Leland to make an English translation of this work.

When Leland finished college he returned to America and began a journalism career that lasted twenty years. In 1850, soon after returning home, Leland placed Neumann's Hui Shen account in the *New York Knickerbocker Magazine*. A dozen years later Leland placed a longer version, with his own commentary, in a magazine he edited, *Continental Magazine*. These articles helped stir up further newspaper stories. In 1869 two American ministers, who had done missionary work in Asia, each published an article agreeing with the Fusang idea. That same year Leland returned to Europe, settled in London, and began a career as a writer. Leland was fascinated by European folklore and paganism and he wrote twenty books about them, most notably *Aradia, or the Gospel of the Witches*, a study of Italian witchcraft, which became a major resource for students of paganism. One of Leland's first books, published in 1875, was a fuller treatment of Neumann's ideas: *Fusang: The Discovery of America by Chinese Buddhist Monks in the Fifth Century*. Leland incorporated much of Neumann's commentary into his book, and then he added more of his own. Leland brought to the subject a wider and more up-to-date knowledge of American geography and history than had European scholars. Leland suggested many matches between the account of Hui Shen and American realities, including southwestern places and tribes, though he didn't mention the Grand Canyon.

Following de Guignes and Neumann, Leland said that Hui Shen's account referred mainly to

ancient Mexico, but that Hui Shen showed knowledge of other parts of the Americas, including the American Southwest. Mexico had "images resembling the ordinary Buddha,"<sup>5</sup> and "The pyramidal-symbolic form of many of the Mexican monuments appears, indeed, to have a resemblance with the religious edifices of the Buddhists for places of interment."<sup>6</sup> "But if Buddhism ever flourished in Central America, it certainly was not the pure religion... but a new religion, built upon its foundations."<sup>7</sup> Leland agreed with de Guignes that "...at one time certainly, the most civilized tribes in North America were those nearest China."<sup>8</sup> The Sioux language had Asian roots. Leland almost quoted Neumann in trying to evade one difficulty: "We may assume that the Fusang-tree was formerly found in America, and afterwards, through neglect, became extinct...It is, however, much more probable that the traveler described a plant hitherto unknown to him, which supplies as many wants in Mexico as the original Fusang is said to do in Eastern Asia—I mean the great American aloe."<sup>9</sup>

Leland asserted that American explorations of the Southwest offered "not only indubitable proof of the former highly-advanced civilization of New Mexico, but remarkable indications of apparent affinity with Chinese culture."<sup>10</sup> And their differences also proved Hui Shen's account: "The manner in which marriage was contracted in Fusang, according to his description, is not at all Chinese—I doubt if it be Asiatic—but it exists in more than one North American tribe, and something very like it was observed by a recent traveler in New Mexico."<sup>11</sup> Leland introduced another Chinese text that described how in the year 607 AD a ship was blown off course and landed on an unknown island, where the natives ate small beans and built circular-shaped earthen houses. The women wore dresses made of cloth, and the men were said to have faces and voices like dogs. This "description applies with

marvelous exactness to those New Mexican Indians... The enormous consumption of beans (frijoles), the cloth (which was very beautifully made by the Pueblo-Aztecs, from early ages), and especially the circular walls of earth, all identify these Indians with those of New Mexico. These people...had a curious habit of howling and roaring terribly to express respect and admiration, and this may account for the voices like dogs spoken of by the Chinese."<sup>12</sup> The Puebloan tribes probably used bison as draft animals, which Hui Shen mistook for oxen. Even Hui Shen's report of a Kingdom of Women, which must have been located in Utah, had plausible explanations in southwestern realities.

Leland tried to maintain a tone of caution and scholarship, but his enthusiasm for the idea often took control. Joseph Needham reported that when he took Leland's book off the shelf at the Cambridge University Library around 1960, many of the pages were still uncut, meaning that no one there had read the book for about eighty-five years.

Yet if the Fusang idea was dropping out of the scholarly world, Leland's book stirred up a lot of interest in the idea in America.

A few years after its publication, Leland's book drew a response from Samuel Wells Williams, who had served as interpreter for Admiral Perry when Perry landed in Japan in 1853, and who in 1877 became Yale's first professor of Chinese Language and Literature. In his *Notices of Fusang* Williams offered a fresh translation of the text that included Hui Shen's account. Williams was not impressed by the Fusang idea: "Some have combined many scattered facts so as to uphold their crude fancies; while others have formed a theory, and then hunted over the continent for facts to prove it."<sup>13</sup> Williams said that Hui Shen's account didn't have the ring of the epochal announcement of the discovery of a new continent: "...this account reads more like the description of a land having many things in common with countries

well known to the speaker and his hearers, but whose few peculiarities were otherwise worth recording."<sup>14</sup> Or worse: "*Fu-sang* and *Päng-lai* are still used among the Chinese for fairy land, and are referred to by the common people very much as the Garden of the Hesperides and Atlantis were among the ancient Greeks."<sup>15</sup>

Leland's book inspired far more enthusiasm in Edward Payson Vining, who worked far outside of academia. In the 1870s Vining was living in Omaha, Nebraska, where he was the general freight manager for the Union Pacific Railroad. Like other Gilded Age railroads, the Union Pacific was despised for its predatory shipping rates, and Vining himself seems to have been a well-loathed villain. But somewhere, perhaps from his teacher-father, Vining had also picked up a bookish personality.

In 1881 Vining got a major publisher to publish his *The Mystery of Hamlet*, in which Vining proposed that Hamlet was really a woman, pretending to be a man so as to preserve his family's claim to the Danish crown. Hamlet's weak and indecisive actions were obviously not those of a man; his evasions and stratagems were just like a woman. Vining's theory impressed America's leading Shakespearean actor, Edwin Booth, the brother of John Wilkes Booth. In 1921 Vining's book was the basis for the German silent movie *Hamlet*, starring the Danish actress Asta Nielsen. It may have been this movie that brought Vining's book to the attention of James Joyce, for when Joyce published *Ulysses* the next year, it included a discussion of Vining's book.

During the same years Vining was turning Hamlet into a woman, Vining was laboring on an 800-page book that proved that Fusang was America: *An Inglorious Columbus*, published in 1885. Vining's book included a detailed comparison between eight different translations of the Hui Shen story, including Vining's own translation. Vining also translated portions of *The Classic of Mountains*

*and Seas*. He also translated various works by other Chinese authors, which he wove into his texts of the Hui Shen story and the *Classic*.

It was Vining who first introduced the Grand Canyon into the Fusang debate. It's not surprising that the canyon didn't appear earlier. In the same year—1869—that Charles Godfrey Leland had left America for his writing career in Europe, John Wesley Powell was launching his Colorado River expedition, and the Grand Canyon was still *terra incognita*.

Vining was going through the Hui Shen account line by line and came to a line that said that north of the Kingdom of Women was a "black gorge." Vining commented: "North of Mexico is found the Cañon of the Colorado River, the most wonderful chasm in the world, with walls so steep, high, and close together, that, as I once heard General Crook express it, 'it is necessary to lie down upon one's back in order to see the sky.' Into much of this deep gorge no ray of sunshine ever falls, and it well deserves the name of the 'Dark Cañon.'"<sup>16</sup>

Vining had a good chance to hear General Crook's accounts of his western adventures, for Crook's home, like Vining's, was in Omaha. It's even possible that Vining heard about the Grand Canyon from John Wesley Powell himself, for Powell used the Union Pacific Railroad to ship west his boats and himself.

Yet when Vining came to the mention in *The Classic of Mountains and Seas* of the "Great Cañon beyond the Eastern Sea," he wasn't determined to declare this to be the Grand Canyon. He suggested that the geographical descriptions in the *Classic* referred to places in Asia.

Vining did make plenty of other claims about Chinese imprints on America, especially Mexico. He claimed that Buddha was honored in many Mexican place-names, and that the name Guatemala meant "the place of Gautama." He found similarities between Buddhist temples and Mexican pyramids, pyramids that

even included images of elephants and a meditating Buddha. Mexican legends of Quetzalcoatl and Kukulcan were really garbled versions of the coming of Hui Shen, who did indeed bring civilization to Mexico, though the Aztecs had lapsed. The report of rounded, earthen homes referred to Puebloan kivas. An odoriferous salt-plant eaten in Fusang is the sage-brush: "...in the uplands of the valley of the Colorado River, in Arizona, most of the plants...are smeared with a resinous varnish, which gives out a pleasant, stimulating aroma, noticed by nearly all desert travelers."<sup>17</sup> All of the fantastic-sounding elements of the Hui Shen story resulted from the faulty copying of scribes, or had logical explanations. The six-foot silk worms were really agave plants, which produced threads as strong as silk. The rabbits "as large as horses" were jackrabbits. The Kingdom of Women was just an insult against the manliness of some enemy tribe; or it recalled a raid when all the men were away from a village and the women were the only defenders; or it referred to Mexican monkeys, which were hairy and dog-faced and carried their young on their backs.

Vining's book would be the primary source for the three later authors who made larger claims about the Grand Canyon.

Alexander McAllan is a mystery man who has left little trace in biographical sources. We know only that he was sixty-three years old and living in Brooklyn when in 1910 he published his first book, *America's Place in Mythology: Disclosing the Nature of Hindoo and Buddhist Beliefs*. McAllan's books are sloppily written, and the connections he makes between Chinese texts and American realities are also sloppy.

McAllan begins *America's Place in Mythology* by announcing that previous books on Fusang have gotten it all backwards:

The present writer...does not for a moment imagine that Asiatic priests visited America and then returned to China or India—with descriptions of our

continent. On the contrary he holds that a superior, intelligent tribe (about 20,000 in all, men, women, and children) of mound-builders succeeded in escaping from the Valleys of the Ohio and the Mississippi, and even from America itself, across into Asia—where an extraordinary destiny awaited them. The fugitive host was led by a princess, born in Mexico, and also by her son, born in Arizona.<sup>18</sup>

McAllan offers no further explanation of this theory, but in his Grand Canyon book he goes into it in more detail. The prince who led this tribe to China had, as a baby, lived within the Grand Canyon. McAllan states that this tribe took with them to Asia strong memories of America's great landscapes, which showed up in Asian literature, and even helped to inspire Asia's religions. McAllan concludes *America's Place in Mythology*: "To an extraordinary degree the religious systems of the Orient are based upon our continent..."<sup>19</sup>

McAllan devotes most of *America's Place in Mythology* to matching landscape descriptions in Asian texts with American landscapes. Sometimes he berates scholars for misidentifying these landscapes as being in Asia, and he even berates the original texts for garbling their descriptions of American landscapes.

At the center of McAllan's case is a lake called Anavatapta, which he insists is Lake Yellowstone. He claims many matches between then, and between other Asian and American landscapes. Asian texts report stone trees—Arizona's Petrified Forest. Asian texts report a mountaintop Garden of the Gods—the one at Colorado Springs. Asian texts mentioned a land called Mokie—a reference to the Moki, or Hopi, Indians. And so on.

McAllan brings in the Colorado River in connection with Lake Anavatapta having four major rivers flowing from it. McAllan has to do some conjuring to get away with

claiming that the Colorado River has the same source as the Yellowstone and the Missouri rivers: "...there are subterranean currents of boiling water which doubtless connect the Colorado with steaming founts of the Yellowstone."<sup>20</sup> And at South Pass, Wyoming, on the continental divide, some headwaters of the Colorado and the Platte-Missouri are pretty close together.

McAllan says that the mouth of the Colorado River is described in an Indian text that refers to the Sindhu River flowing to a southwestern sea. The word sindhu:

...is also applied to a sea-river.

Undoubtedly the Colorado, widening out gradually until it becomes a wedge-shaped gulf, is a sea-river and deserving of the title "sindhu." It is impossible to tell where the river ends and the sea begins. The Gulf of California—the continuation of the Colorado—is shaped like an enormous river, a "sea-river." The entire arrangement is quite unlike the condition presented at, say, the mouth of the Mississippi. Truly the Colorado is a sindhu or sea-river.<sup>21</sup>

Toward the end of the 113-page-long *America's Place in Mythology* McAllan says that this subject required much more exploration but that he "is, however, so advanced in years that it is improbable anything further will appear from his pen."<sup>22</sup> Yet it seems that McAllan then became enthralled by the Grand Canyon connection. Three years later he self-published a smaller book about it, really a pamphlet, forty-four pages long.

McAllan drew upon Vining's book and compared Chinese texts with descriptions of the Grand Canyon that he found in the works of authors like John Wesley Powell, Frederick Dellenbaugh, and George Wharton James.

McAllan insists that the "Great Canyon" in the *Classic of Mountains and Seas* is the Grand Canyon: "It is the greatest and grandest on the planet."<sup>23</sup> In Vining's blending of the original

*Classic* with subsequent Chinese texts, the stream in the canyon flows to “a charming gulf,” which McAllan says must be the Colorado River flowing to the Gulf of California. The “River Sweet” in the *Classic* must be Wyoming’s Sweetwater River, which arises at South Pass, near one source of the Green-Colorado River. The *Classic*’s claim that the Colorado River is bottomless must refer to Grand Lake, the official source of the Colorado River; Grand Lake was said to be bottomless. Then again, maybe the bottomless place is Middle Park in Colorado, where the Colorado River is surrounded by mountains.

McAllan often tries to summon comparisons between ancient and modern reactions: “So impressed were the ancients with the beauty and grandeur of this region that they... declared that here was the Canyon of Almighty God. And those who enter it today, come reeling back from its portals,—declaring that...it is the Grand Canyon of Almighty God.”<sup>24</sup>

McAllan devotes a lot of time to the story of the baby suckled in the Grand Canyon, who leaves his lute and lyre there. This was no god but a great king. McAllan admits it is silly to imagine a baby playing a lute or lyre, so he says this was just a metaphor for the musical sounds of the canyon’s springs and streams. He quotes John Wesley Powell about the canyon’s musical sounds, which inspired Powell to name one place Music Temple. In the type of couplet-summary McAllan uses dozens of times in the book, he concludes: “Lutes and lyres are there, say the Ancients. A Temple of Music is there, say the Moderns.”<sup>25</sup>

McAllan ties the canyon’s baby king to the mystery of the mound builders. As Euro-Americans had pioneered the Ohio and Mississippi river valleys they encountered elaborate earthworks. There was a genuine mystery about them, but also a racist reluctance to admit that Midwestern Indians had once built an elaborate civilization. Euro-Americans came up with the theory that the mound builders were a superior race that

was conquered by the savages who lived there now. Another theory said that the mound builders had migrated to the Southwest, where they became the Puebloan tribes. McAllan’s version is that the Grand Canyon residents were remnants of the Toltecs, who had built a superior civilization in Mexico but who had been driven out. In Arizona the Toltecs built impressive structures like Montezuma’s Castle, but once again they were besieged by more savage tribes, which is why they were hiding in the Grand Canyon. From Arizona the Toltecs migrated to the Midwest, where they became the mound builders. Then they were forced to migrate to Asia, where they helped create Chinese civilization, and where their undying memories of the Grand Canyon showed up in Chinese literature. Arizona tribes preserved memories of the Grand Canyon’s great baby king, who became a god in their legends.

The ancient residents of the Grand Canyon would have needed houses, and McAllan cites archaeology reports that the canyon does indeed contain ruins. Those governing on behalf of the baby king might have written proclamations on the canyon walls, and sure enough, McAllan reports hieroglyphics on canyon walls: “Not painted on the cliffs, but cut into the stone! Beyond the reach or malice of savage tribes, they doubtless furnished directions to friendly clans, telling where certain companies had moved, and so forth.”<sup>26</sup> Chinese texts mentioned cave dwellings in the canyon, and the Grand Canyon had those too.

McAllan runs through a list of Chinese descriptions and finds in the Grand Canyon the matching colorful cliffs, storms, deserts, beauty, and the sindhu of the Gulf of California. He concludes the book—seemingly forgetting that he had explained the baby’s lute as a poetic metaphor—by saying: “Have we not found everything except perhaps the abandoned imperial lute? And even it may yet be recovered. Let it be dug for at the Cliff of the Harp.”<sup>27</sup>

McAllan took out an ad for his Grand Canyon book in the leading American archaeology journal of the time, *American Antiquarian and Oriental Journal*. The book sold for twenty-five cents. The next year, the *American Antiquarian and Oriental Journal* published a review of both of McAllan’s books—a favorable review. There was no byline on the review, but very likely it was written by the journal’s editor, J. O. Kinnaman, who five years later published similar comments about McAllan’s books in *The Theosophical Path*. Kinnaman had solid scholarly credentials, having studied archaeology at the University of Chicago and the University of Rome, but he also entertained some unorthodox theories. Yet even Kinnaman had to admit:

This little book is one of the most peculiar that has come from any press to date. We usually consider that the American continents were discovered by Columbus, but Mr. McAllan turns to Asiatic literature to establish the America’s place in the ancient world...Following this pamphlet is its sequel entitled “Ancient Chinese Account of the Grand Canyon, or Course of the Colorado,” the greater portion of which is devoted to the account of the cave dwellings in the Grand Canyon and the development of the theory of the flight of the mother of Mu or Mo or Mok... Mr. McAllan substantially makes other interesting and unique discoveries, which to thoroughly understand necessitates not a reading but a careful study of his works. No library of American Archaeology is complete without the works of Mr. McAllan.<sup>28</sup>

In his *Theosophical Path* article, discussing the mound builders of Ohio, Kinnaman endorsed McAllan’s theories:

The writer, in full accord with Mr. Alexander McAllan of New York City, is not going to contend that any Chinese or Hindu priest or traveler ever visited



America in the dim past ages, and then returning home wrote an account of his journeys; but rather that a tribe, who afterwards became what we know as Mound Builders of the Mississippi valley, being driven from their homes in Mexico, found their way to Arizona, the Grand Canyon... The Chinese account describes the Grand Canyon with such degree of accuracy that a modern traveler, using the account as a guide book, could easily find his way about and identify the different spots of beauty and interest.<sup>29</sup>

Yet by this time the myths about the mound builders were nearly dead. McAllan's books soon fell into obscurity.

Forty years later the Chinese returned to the Grand Canyon, but in the safer guise of the traveling Buddhist priest Hui Shen. Yet over the 200 years since Hui Shen was first debated by Europe's leading scholars, Hui Shen continued falling into less skilled and careful hands.

Henriette Mertz was a Chicago attorney, specializing in international patent law, with a passion for exploring Latin America; she once descended the Amazon River by balsa raft and dugout canoe. She also had a passion for the idea that ancient tales of exploration had actually occurred in America. She wrote three books about her ideas. *The Wine Dark Sea* discussed classic Greek tales. Odysseus had actually sailed past Gibraltar and across the Atlantic, and his encounter with Scylla and Charybdis was an account of the tidal bores in the Bay of Fundy in Nova Scotia. Jason and the Argonauts had also crossed the Atlantic, followed the Atlantic coast of South America southward, and journeyed into the Andes, where they found the Golden Fleece. In her book *Atlantis: Dwelling Place of the Gods*, Mertz argued that Atlantis was actually the eastern United States.

Mertz's book *Pale Ink* took its title from a saying of Confucius that "pale

ink is better than the most retentive memory." Mertz couldn't find a publisher for her book, so she self-published it, in 1953. In 1972 *Pale Ink* was resurrected by Swallow Press, a respected literary and American-history press that was trying to fend off bankruptcy by publishing some potboilers. The huge success of Erich von Danikan's *Chariots of the Gods?*, which offered archaeological proof that extraterrestrials had visited Earth, had created a huge audience for alternative archaeology, so Swallow Press was soon able to sell *Pale Ink* to Ballantine Books for a mass-market paperback. Ballantine retitled it *Gods from the Far East* and gave it a cover with the same bold typeface as *Chariots of the Gods?*

There aren't any aliens in *Pale Ink*, but there are plenty of bold claims, including the claim that Hui Shen had transformed the Americas:

He introduced there a new culture and raised it, single-handed, to such a high degree that the world today still stands in amazement of it—even the calendar that he taught was more perfect than is our own. Perhaps no other in the world's history has ever done so much for so many people in such varied fields of activity and yet remains unknown...

Converting an entire country as he did, should rank him with the world's great religious teachers. In addition to a better life, he brought advanced methods of agriculture; of weaving and ceramics; he taught astronomy and the calendar; he taught metallurgy and the art of fine feather-work. His dynamic personality was so strong he was revered as a god, even in his own time—Quetzalcoatl, Kukulcan... That he was well-beloved by all those with whom he had contact, is evident by the number of towns and villages from one end of Mexico to the other, named in his honor. It is my belief that his journey can be traced by those places.<sup>30</sup>

Mertz repeats many of Vining's identifications of Chinese texts with American realities, and she adds more of her own. The dog-faced men were just katchina masks. The Kingdom of Women was just a Native American matriarchal tribe. The baby suckled from the hair on the back of a woman's neck was just a garbled account of a papoose, where the baby was sucking on a ribbon. The "black gorge" to the north of the Kingdom of Women wasn't the Grand Canyon, but the Black Canyon of the Gunnison.

Mertz first mentions the Grand Canyon when trying to explain the Kingdom of Women. One Chinese text said that in the Kingdom of Women the women took snakes for husbands. Mertz cited the Hopi legend of Tiyo, who rode down the Colorado River through the Grand Canyon and met the Snake people; the Snake People became a central part of Hopi life and gave rise to the Snake Clan and the Snake Dance. The Hopis were matriarchal, and their women could be said to marry snakes.

Mertz quotes Vining's translation of the *Classic of Mountains and Seas*, which often mentions a place where the sun is born. Mertz is especially impressed by the legend of Yi the archer, who shot nine of ten suns out of the sky; Mertz takes this as a poetic metaphor of how the Grand Canyon got its brilliant colors. She summarizes the Grand Canyon's role:

Nature's most magnificent display of her handiwork—the Great Luminous Canyon with the little stream flowing in a bottomless ravine—outspectacles every other natural extravaganza on this earth with its brilliant yellows, vibrant oranges, deep subtle reds and in its shadows pale lavenders toning into rich, velvet blues—like a glorious sunrise or sunset. Nothing but the sun itself could have imparted such rich color—and nowhere else does it exist. To an ancient Chinese, traveling east, this great fissure must be the place where the sun was born.

Hundreds of Chinese apparently saw the Canyon—it was a “must” on their travel-adventure schedule. “I saw the place where the sun was born”—Chinese poetry and literature fairly bulges with cantos of glowing reminiscence. They called it the “Great Canyon,” 4000 years ago; we call it the “Grand Canyon,” today. No one could stand on the rim of the canyon and be unmoved by it. The Indians could not; the Chinese could not, and we can not...

The “archer story” in the Ninth Book, locates, without a shadow of a doubt, the place where the Chinese legend originated. It is my belief that someday it will be found that the story of the archer came from one of the Indian tribes and was told to the Chinese. They took it home as a legend of the Canyon—the Indian legend of how the Canyon was formed—a legend like that of the origin of the Snake Clan...In this instance, we have the Indian trying to explain to himself how the Canyon came about and why it was so rich in the colors of the sun. It sounded plausible to the poetic soul of the Chinese and they “borrowed” it and took it home. The legend, in China, has never been understood—it has just been there always as a part of their folklore with no known beginning. This, it is submitted, is its foundation—here at our Grand Canyon.<sup>31</sup>

Mertz also claims that the *Classic* held descriptions of landscapes near the Grand Canyon, such as a “quaking mountain,” which means the quaking aspen forests on the North Rim.

Even when *Pale Ink* was an obscure book, Mertz won an important supporter. Southwestern author Frank Waters was an enthusiast for the mystic East. Waters was working on his *Book of the Hopi*, and he was determined to turn the Hopis into Eastern sages, whether they liked it or not—which they did not. Waters

cited Mertz as his authority in saying that the Chinese had reached the Southwest: “Long regarded as a book of myth it [the *Classic of Mountains and Seas*] is now asserted to be an accurate geographic description of various landmarks in America, including the ‘Great Luminous Canyon’ now known as the Grand Canyon.”<sup>32</sup>

Two years before Mertz’s book came out as a paperback, a book was published in Taiwan that made even greater claims about the Grand Canyon. *The Asiatic Fathers of America* was, like Vining’s book, about 800 pages long. Its author was Hendon Harris, Jr., who was born in China in 1916, the son of Baptist missionaries, and who became a missionary in Taiwan and Hong Kong. Harris devoted an entire chapter to the Grand Canyon, and the canyon shows up frequently throughout the book. He claimed that the Grand Canyon was well-known to the ancient Chinese and that every Chinese heart longed to see it, though the canyon’s distance made it seem like a legend.

Hendon Harris’s enthusiasm for the Grand Canyon was fueled by a hike he did there on the Bright Angel Trail in 1961, at age forty-five. It was mid-summer and he decided to hike to the river and back in one day. A mule wrangler continued warning Harris he would have trouble getting back out, but Harris ignored him. At the river Harris gathered cactus, breaking the law against removing anything from a national park. Harris did indeed struggle getting out. It appears he wasn’t carrying enough water. For three days afterward he could barely walk.

Harris’s theories were just as reckless as his hiking. While he gave the Grand Canyon a larger role than other authors, he also dragged it and the once-reputable idea of Fusang further into the realm of crackpots.

Harris was a believer in the theories of Immanuel Velikovsky, whose 1956 bestseller *Worlds in Collision* held that unusual astronomical events had triggered worldwide cataclysms that are recorded in human texts and legends, including the Noah’s flood

story. Harris proposed that after Noah’s flood had caused Earth’s axis to be thrown out of line and caused Earth’s orbit around the sun to be changed, the Chinese Emperor Yao sent Prince Yi (Or “Y” as Harris spells it) to the Grand Canyon to reestablish the world’s four directions. Unlike Henriette Mertz, who took the story of Yi the archer to be a poetic metaphor of how the canyon became so colorful, Harris makes it a real event. Yi’s bow was some sort of crossbow-shaped astronomical instrument, made of jade, with which he shoots—takes the measurements—of the sun. To take these measurements Yi had to sail across the Pacific Ocean and go to the Grand Canyon.

Yet in trying to make this story real, Harris has trouble explaining those nine extra suns. Maybe they were just reflections on the waters of the flood, causing confusion and panic. As Harris considers it further, he becomes dissatisfied with his naturalistic explanation. He thinks of Joshua, and God making the sun stand still. Harris decides that maybe the Yi story was miraculous after all: God really did intervene and melt nine extra suns out of the sky.

Yi needed to go to the Grand Canyon because it was a natural observatory, the best in the world, whose darkness allowed a better view of the heavens. Harris said it was like the Cheops Pyramid, which held a tunnel from which ancient Egyptian priests observed the pole star.

Near Havasupai Point Harris came upon a large, round ruin, with many pottery fragments scattered about. Harris imagined that this was an ancient observatory built by the Chinese.

Harris also brought Hui Shen into the story. About 2,500 years after Prince Yi, Hui Shen came to the canyon to make astronomical measurements to revise the Chinese calendar. For centuries teams of Chinese astronomers continued coming to the canyon to observe the movements of the sun and stars. These visits were recorded in Chinese texts and in Native American legends.

Paiute shamans still kept watch at the canyon's Angels Gate for their gods to return and lead them to a more abundant land—a garbled memory of the Chinese astronomers coming there. The Hopis too eagerly awaited the return of the Chinese. Indeed, the Hopis are Chinese. Their name derives from the Chinese word “Hoping-kuo”, which in Chinese means “country of peace.” Hopi hairstyles are obviously Chinese. Hopi culture is very Buddhist. Harris agreed with Mertz, whom he cited as a high authority, that Chinese texts contained the Hopi tale of Hopis marrying snakes, but Harris goes further and suggests that the Hopis meant to say dragons, Chinese dragons. The Kingdom of Women, which was near the Hopis, didn't refer to monkeys but to another Indian tribe descended from the Chinese. The Hopis shared the Chinese recognition that the Grand Canyon was the center of the spiritual cosmos.

Like Egyptian-cave true believers, Harris pointed to the names of canyon landmarks—Buddha Temple, Confucius Temple—as proof that Asians were there. The Asians who built the Mexican pyramids were copying Grand Canyon structures. It was Asians who founded the great civilizations of Mexico. Hui Shen continued visiting America for forty years and built a force of 100,000 missionaries working for the Buddhist cause. The pyramid of Teotihuacan was built to honor Hui Shen. The four Buddhist priests who accompanied Hui Shen became priests at other great Mexican temples.

For Hendon Harris the Grand Canyon offered great spiritual revelation; it was ordained by heaven to show humans their secret connections with the cosmos.

Harris's book was barely noticed, but in 2006 his daughter Charlotte Harris Rees brought out a shortened version, in the wake of renewed interest in the possible Chinese discovery of America. This interest was stirred up by the 2002 bestseller *1421: The Year China Discovered America*, by Gavin Menzies. Menzies

made little acknowledgment that he was playing a 240-year-old game, perhaps because he was determined to make the Chinese discover America in 1421 and not a thousand years previously. But Menzies played the game with the same recklessness as his predecessors. Menzies didn't bring in the Grand Canyon, but among other things he did claim that Navajo elders can understand the Chinese language. Among the many expressions of renewed interest in the subject, Thomas Steinbeck, the son of John Steinbeck, wrote a novel about the Chinese discovering America, *In the Shadow of the Cypress*.

Of course, it was really the Grand Canyon that discovered the Chinese and the Europeans and even the Native Americans staring into it quite late in its long history. It was the Colorado River that served as a mirror of continually changing animal faces and continually changing rock faces, until there appeared an animal whose head swarmed with obsessive questions and ideas about the origins of itself.

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Prince Abdullah al Faisal (left), Saudi Arabia; Sheikh Mohammad Massoud, the prince's adviser and interpreter; park naturalist Louis Schellbach at Moran Point, July 28, 1952. Photographer Steve Leding. Grand Canyon N.P. photo # 2286

**In This Issue**

.....  
**Letter to the Editor**  
**Louis Schellbach's log books VII**  
**Panda Tracks in the Grand Canyon**



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