

## Guanche pyramids in northwest Tenerife parts 1 and 2, the symbolism of the dragon tree, and Guanache etymologies, the fourth to last book published via bookofdunbarra

Written and published from the UK by Linden Alexander Pentecost ( I am also a UK resident ) , published on the 16<sup>th</sup> of August 2023, via my website [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk) then again on the 17<sup>th</sup> of August 2023 with edits, then on the 19<sup>th</sup> of August with final edits. This is the final version published on the 19<sup>th</sup> of August 2023. As indicated by the title this will be my fourth to last book to be published through/via this website and online there as a file download; this is one reason why I had to re-edit this ebook and re-upload it, because in this text I initially, accidentally referred to this book as the third to last publication via bookofdunbarra, when it is the fourth to last ; note that the website only contains material/webpages not found in any of the ebooks or print books I have published through different websites and means.

I am also the person who took all of the many photographs in this book. The earlier sections of this book, from pages 1 to the end of page 14, include photos of a higher quality than those in the latter parts of this book. This book contains a total of 35 pages, including this page, which is page 1. The contents begin on this page and continue onto page 2. Page numbers are indicated in all four corners of a page. This book uses a mixture of font sizes, with smaller fonts being used often where pictures are on a page for example, whilst much of the text is Arial size 14 (but not on this page for example, the title page). This page (the one you are looking at) is page 1, the title page, with some of the *contents* section also on this page. This book will probably not be re-published in any form other than in this edition and the only edition through the bookofdunbarra website, [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk). Parts of this book may be edited and published in the future however. Although some of the material in my ebooks, whether published through [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk) or elsewhere online, does contain re-worked material from previous books; this particular book, *Guanche pyramids in northwest Tenerife parts 1 and 2, the symbolism of the dragon tree, and Guanache etymologies, the fourth to last book published via bookofdunbarra*, like several others, only contains material and content that has never been published before in any way.

Earlier this year I published a separate, print book (one of those not published via [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk)) which mentions pyramids. This book is titled *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on pyramids, elongated skulls, giants and other philosophical points*. The aforementioned print book has some crossovers in topics with this new ebook, *Guanche pyramids in northwest Tenerife parts 1 and 2, the symbolism of the dragon tree, and Guanache etymologies, the fourth to last book published via bookofdunbarra*; but the two books contain entirely different material, and are of course focused on different topics, with this new ebook being focused on the Guanache. The print book contains only a few references to Guanache words, and is mainly focused on other topics (as indicated by the title). The new ebook (the one you are currently reading), does contain some cognates to Quechua as well, and note also that in another recent ebook I published, titled *An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article*, which also contains some information on Quechua cognates (the missing omniglot article), those which I did not include in the aforementioned print book. This new ebook (the one you are currently looking at) also discusses some philosophy related to the sun and changes in the sun, which is also discussed, in a different way and with different information, in several of my other books published this year, including the aforementioned print book. **Not that this book contains some references to sexual symbolism. Note also that the pyramid sites given in this book are on private land and cannot be visited by the public, I have photographed and described them as best I can and I did not trespass to take photos.**

**Contents** (Note that all pyramids are near to Icod de Los Vinos but there is also a special Icod de los Vinos pyramids section specifically for those pyramids close to the town centre of Icod de los Vinos, as opposed to all the pyramids e.g. Santa Bárbara that area near to Icod de los Vinos. Pages are full of text unless photos are also present. Each contents section e.g. **Page 1:** indicates that the writing begins at the top of Page 1. Note that the list below only references certain bits of the information on each page. The writing below in *Italics* indicates the titles of specific sections of the book. Note also that fractional measurements with regards to when sections begin are only approximate and not literally measured.

**Page 1:** title page and important information about publishing, beginning of the *Contents* (page numbers and brief outlines of each page's content) (this page)

**Page 2:** *Contents* (page numbers and brief outlines of each page's content) continuation

**Page 3:** *Guanche pyramids in Northwest Tenerife, part 1* (first page of section, Santa Bárbara pyramid 1 photo, *Introduction to Guanache pyramids in the Canary Islands* (near bottom of page))

**Page 4:** continuation, comments on the Guanache and on pyramids

**Page 5:** continuation, pyramids in Tenerife, followed by *Two Pyramids on La Palma (brief descriptions, no photos)* (begins near bottom of this page)

**Page 6:** continuation (on the La Palma pyramid section), followed by *Notes on the Guanache languages* beginning around ¾ down the page)

**Page 7:** continuation of *Notes on the Guanache languages*, followed by paragraph introducing the following pages

**Page 8:** *Pirámides de San Marcos – the San Marcos pyramids (One or possibly two pyramids), San Marcos pyramids 1 and 2 (potentially)* – includes two photos, many details and the GPS locations.

**Page 9:** *Los pirámides de Santa Bárbara – the pyramids of Santa Bárbara (two different pyramids)* (beginning of section, photo of Santa Bárbara Pyramid 1, GPS coordinates and other information)

**Page 10:** continuation, more comments, other photo of Santa Bárbara Pyramid 1

**Page 11:** continuation, questions about the pyramid's construction

**Page 12:** two photos of Santa Bárbara pyramid 2, GPS coordinates and descriptive comments about the pyramid

**Page 13:** *The possible pyramids between Hoya Pablos, Las Crucitas and Las Montañetas (two pyramids),*

named for short *Hoya Pablos Pyramids 1 and 2* (introduction to section, includes two photos of Hoya Pablos pyramid 1, GPS coordinates and descriptive notes)

**.Page 14:** continuation, photo of Hoya Pablos Pyramid 2, with GPS coordinates and descriptions

**.Page 15:** *Guanche pyramids in northwest Tenerife, Part 2* (introduction to section, followed by *The Santo Domingo pyramids 1, 2, 3 and 4* (beginning towards bottom of page, but not at end of page))

**.Page 16:** photo of the four Santo Domingo pyramid structures, marked with lines and numbered, followed by *Santo Domingo Pyramid 1*: comments, GPS coordinates and descriptions.

**.Page 17:** *Santo Domingo Pyramid 2*: description and GPS coordinates, followed by *Santo Domingo Pyramid 3*: description and GPS coordinates, closeup photo of Santo Domingo pyramids 3 and 1, with pyramid 2 just visible in top right of image.

**.Page 18:** *Santo Domingo pyramid 4*: GPS coordinates, description, followed by a photo of Santo Domingo pyramid 4, and more descriptive notes, followed by the beginning of the section *The Icod de los Vinos pyramids (at least one pyramid and other structures?)* for the bottom third-or-so of the page

**.Page 19:** photo of three Icod de los Vinos pyramid structures, written section, followed by a photo showing a fourth pyramid structure

**.Page 20:** continuation, with GPS coordinates for one of the Icod de los Vinos pyramid structures, followed by the section *La Manchica pyramids (one and likely more pyramids)* around 1/5 down the page, includes writing and a photo of La Manchita Pyramid 1 and further description

**.Page 21:** continuation, followed by the short section *Extra details about the pyramids, not already included*, followed by the short *Conclusive Remarks on Guanche pyramids* section to the bottom of page.

**.Page 22:** *Notes on Guanche mythology, dragon tree and Eden symbolism, and Guanche language etymologies* – beginning of section, with writing and photo of part of El Teide at sunset and looking pink, followed by more writing about the Guayota story

**.Page 23:** continuation of Guayota story about El Teide, analysis and comparison with Hopi oral history, followed by the section *Dragon trees, Eden symbolism, mummies and serpents* for the lower third or so of the page

**.Page 24:** continuation, followed by photo of the author next to the Icod de los Vinos dragon tree, with comments on the female cephalopod goddess-shape on the right side of the tree, followed by information on the tree's age, and the connection to Bosch's painting the Garden of Earthly delights

**.Page 25:** continuation about the Garden of Earthly delights, going onto to talk about Gnosticism and the serpent

**.Page 26:** continuation, followed by comments on the Popul Wuj and the possible relationship between the dragon tree, dracaena draco, and the "blood tree" mentioned in the Popul Wuj, followed by an important note related to fungi and vampirism, and a form of eternal life, followed by another important note connecting this to serpents and to mummies

**.Page 27:** continuation of the previous note regarding serpents and mummies, followed by another note about the word wuj, followed by other relevant points connected to Gnosticism, followed by the beginning of the section *Did the Guanche on Tenerife have an unequal class system?* Just over half way down the page, talking about the mencey kings.

**.Page 28:** continuation, also with regards to mencey kings, notes on patriarchy and also polyamorous (women with many husbands) in Guanche culture, followed by notes on Atlantis, with the *Guanche vocabulary* section beginning with a title and little more writing near to the bottom of the page.

**.Page 29:** Guanche etymologies, with 6 etymologies discussed including 'ben' (beginning of discussion), with long discussion on the word 'ben' and its associated rootword, and its occurrence and meanings

**.Page 30:** continuation on 'ben', its root word and similar words, symbolic meaning related to pyramids and the vulva shape, polyamory, sacred mounds, further etymology notes

**.Page 31:** continuation of symbolic discussion of this root word, and comments about pyramids and water, followed by the beginning of discussion of the Guanche word 'cel'- moon

**.Page 32:** continuation in the discussion of 'cel' – moon, its relation to words for light or sun or a different, phosphorescent or ethereal kind of light, its symbolic relationship to the word "swallow (verb)", water and other words

**.Page 33:** continuation on the discussion of 'cel' – moon, but with reference to the similarities to Arianrhod and to weaving and spiders, followed by a discussion of three further etymologies from around a quarter of the way down the page.

**.Page 34:** continuation of etymology of 'guan' – man from previous page, followed by two other etymologies and their discussions, followed by section *Further remarks on pyramids and the Guanche* beginning around halfway down the page.

**.Page 35:** continuation, followed by References (for the Guanche Vocabulary section) in bottom third of the page, followed by 'End of book' note at the bottom of the page.

## Guanche pyramids in northwest Tenerife, Part 1

This page (page 3), and the 4 pages after this page (pages 4, 5, 6, 7), include a brief introduction to the pyramids in the Canary Islands, followed by (beginning of page 8 to end of page 21, which is in *Guanche pyramids in northwest Tenerife, part 2*) more detailed descriptions (with photos) of many of the pyramids in northwest Tenerife, close to *Icod de los Vinos*, as noted these descriptions continue into the *Guanche pyramids in northwest Tenerife, part 2* section. In writing this book I have been unable to include all of the pyramids or potential pyramids that I have visited in northwest Tenerife, and there are also some mentioned in this book and photographed but do not have GPS coordinates for all. But I have included nearly all of them in this ebook, and with regards to the *Icod de los Vinos* pyramids, discussed on page 19 and partially on pages 18 and 20 of this book, I have included a photo and what information I can, despite not knowing the exact coordinates to those pyramids in the photos. For all other pyramids in photos the coordinates are given



Photo above: the Santa Bárbara Pyramid 1 located at 28°22'17.6"N 16°41'44.7"W close to Santa Bárbara, near to *Icod de los Vinos*. More information about this pyramid is on pages 9, 10 and 11 of this book (the book you are reading), with photos of the pyramid from different angles on pages 9 and 10. This pyramid is titled Pyramid 1 in the relevant section or Santa Bárbara Pyramid 1. The reason for this is to easily distinguish between the two pyramids, and additionally, this and the other Santa Bárbara pyramid are the only pyramids in North Tenerife to have pages on [www.megalithic.co.uk](http://www.megalithic.co.uk), where the pyramid shown above on this page is known as Santa Barbara Pyramid 1, to differentiate it from the other pyramid at Santa Bárbara, also included in this ebook and known here as Santa Bárbara Pyramid 2, in practice with the titling of these sites on [www.megalithic.co.uk](http://www.megalithic.co.uk). On the megalithic website, the member *Klingon* has added pictures (the same user who has also published other photos of pyramids, some in La Palma, see pages 5 (end of page) to much of page 6 of this book for a little info (without photos) on two La Palma pyramids. Note also that the other pyramids described in more detail in this book are also numbered where necessary.

### Introduction to Guanche pyramids in the Canary Islands

Before the Spanish came to the Canary Islands, these islands were home to indigenous people, who are nowadays generally referred to collectively as the Guanches. Originally the word *Guanche* referred to someone specifically from Tenerife, but nowadays the word tends to be used for describing all of the

indigenous cultures of these islands. Some of the Guanche peoples, including some of those on Tenerife, sometimes mummified their ancestors, like the ancient Egyptians, and appear to have built pyramids, like the ancient Egyptians, although these Guanche or Canary Island pyramids do not exhibit the same kind of megalithic architecture as many of the pyramids do in Egypt, and, the Guanche or Indigenous Canary Island pyramids may have had a different purpose (not that anyone actually conclusively knows what the Egyptian pyramids were for either, although my own thoughts are that they were a kind of physical 'brain' through which a deity or ancestor was able to effect change to the environment and to consciousness, but this is just my thoughts at the moment).

The Guanche *may* have spoken a Berber language, and records of the Guanche languages do indicate a common connection with Berber on some grounds. However, from my own studies, I do not feel that the Guanche or Indigenous Canary islanders were Berber as such, as the Guanche/Indigenous Canary Islander religious beliefs show clear differences to the prehistoric spiritual beliefs of Berber peoples, to my knowledge. The Guanche languages, whilst showing connections to Berber, cannot in my opinion be classed as 'Berber languages' on these grounds, as a fair amount of the Guanche/Indigenous Canary Islander vocabulary shows connections to other Afro-Asiatic languages, such as Chadic and Semitic, rather than Berber. So even though there is a very clear connection between Guanche languages and Afro-Asiatic languages, and Berber languages especially, this does not mean, in my opinion, that the Guanche languages were Berber nor Afro-Asiatic necessarily, in their entirety, notwithstanding that *some* Afro-Asiatic languages may have been spoken on the islands at some point, such as forms of Berber or Phoenician.

Furthermore, we cannot be sure how related or unrelated the Guanche languages are to each other, or whether or not there were actually several groups of languages spoken on these islands at one time, giving us some confusion about the indigenous languages more generally in the Canary Islands.

The island of Tenerife is not a place that often comes up when it comes to the subject of pyramids. But nevertheless, pyramids or at least pyramid-like structures are known from the island of Tenerife, and from several of the other Canary Islands, the most famous of which are located in Güímar, a settlement in a valley in the northeastern part of Tenerife, the valley facing towards the southern coast of the island. The pyramids of Güímar came to the attention of

Thor Heyerdal in the 1980s, who, from what I understand, believed that the pyramids in Güímar were indeed real pyramids, and from what I understand, with the help of financial funding by Fred Olsen, the pyramids of Güímar became purchased and were able to be preserved, under the care of the Ethnographic Park, *Pirámides de Güímar*.

There is ongoing debate about what exactly the "pyramids" of Güímar are. A report of a pottery find is said by many to indicate that the Güímar pyramids are nineteenth century in origin. However, from what I understand, after seeing audio talkshows where Steve Andrews is being interviewed, the actual version of this story does seem to vary from person to person; with some saying that the pottery was found at a higher level of one of the Güímar pyramids, and therefore does not help to date the pyramid in any way, other than by showing that at some point, some nineteenth century pottery was dropped there.

I am by no means an expert on pyramids, I have only written a little about some of their symbolism, mainly in a print book I wrote (which I mention on pages 6 and 7 of this book). I have never visited any pyramids, apart from those in Tenerife, and even there, I hardly had much chance to really spend time at the monuments, or to get a feeling for their energy; but I am grateful for having been able to find some of them.

Although I have not visited pyramids before those in Tenerife, I have learned something of the ancient places in Ireland, Britain, parts of Scandinavia, Finland and elsewhere, and I feel confident that I can sometimes 'pick up' on these ancient sacred places, partially due to visual cues, and partially due to the general feeling I get about a particular place. This writing in this book is in a sense academic, but not really in an intensive way, but I believe that academia and spirituality *can* coexist in the present time, just as they did for thousands of years in the past.

### Two Pyramids on La Palma (brief descriptions, no photos)

There are some pyramids in La Palma, and, from what I understand, also on Lanzarote and Gran Canaria, but I do not know anything about the pyramids on these latter two islands. On the following page are two brief descriptions of pyramids on La Palma.

### .Los Canjacos pyramid, eastern La Palma:

Because I have never been to La Palma I do not know what this island and its pyramids are like, but I have seen photos. The pyramids at Los Canjacos is arguably one of the best preserved in the Canary Islands (from what I have seen). It stands with a beautiful view over the sea, and like some of the Güímar pyramids, it still possesses a kind of stone stairway leading up to the top of the pyramid. Whilst there appears a frequent doubt that the Tenerife pyramids are even pre-hispanic or not, it seems much more widely accepted that the Los Canjacos pyramid, and others on La Palma, are authentically pre-hispanic and connected to the indigenous peoples of La Palma; which makes it strange that in Tenerife these pyramid structures are often barely considered to have any importance, sadly.

Note that the indigenous people of La Palma were not called *Guanches* but *Benahoaritas*, *Awaras* or *Auaritas*.

### .El Paso pyramid, La Palma:

This is another pyramid on La Palma which seems to be in the centre of El Paso town. Like some of the pyramids around Icod de Los Vinos, the El Paso pyramid shows a stepped-contruction which is not entirely level; perhaps the pyramid's stepped structure was designed not to be level, or perhaps subsidence has caused its shape to change. I became aware of this pyramid thanks to photos posted by site members *Klingon* and *tombraider* on the UK megalithic portal site: [www.megalithic.co.uk](http://www.megalithic.co.uk)

### Notes on the Guanche languages

I will not go into much about the Guanche language and culture just here, please see the *Guanche vocabulary section* in this book for further information, and in the future I will be discussing this in more detail. I have also previously discussed a little about the Guanche language and its vocabulary.

1) In my printed book, titled: *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on pyramids, elongated skulls, giants and other philosophical points*; I give brief reference to Guanche vocabulary in terms of the Guanche word **manse** – ‘shore, beach’, and its possible connection to Kichwa (A Quechuan language) *manya* – ‘beach, border’, and I elaborate further on this in reference to the Quechuan suffix -

*manta* and a potential Tocharian cognate (on page 15 of the aforementioned print book). In this aforementioned book I also reference a Guanche word for 'dog' and its similarity to Proto-Chimakuan and other words in other languages (page 19 of the aforementioned print book).

2) In one of my ebooks published via [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk), the ebook being titled: *A study of ancient languages, history and consciousness*, I mention the Guanche language a few times, including in the article: *Words for 'mountain' on the Atlantic Coast*, available on pages 135 and half of page 136 of this book. In this section I talk about some Guanche place-names.

I *have* included examples of Guanche vocabulary in my writings before, and commented on them a little, but currently am unable to remember precisely where these are located; except for the above two examples. I have also sometimes mentioned the Canary Islands in my other writings.

Note also that my book *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on pyramids, elongated skulls, giants and other philosophical points* also includes some information about the potential philosophy and meaning behind pyramids, but that this information is entirely independent of the specific field studies in this book (the one I am currently writing in/that you are currently reading) of *Guanche pyramids* that I have been doing in Tenerife.

If you are interested in seeing more research by me with regards to the Guanche language, beyond what is mentioned here, referred to here, and what is included in the *Guanche vocabulary* section of this book, please watch this space, or rather, my websites and other publishing means, because Guanche language is something I will be covering in more detail soon, in addition to what I have written in this book (the one you are looking at) and elsewhere.

The 14 pages after this page show the pyramids with photos, and describe some information about the pyramids, or rather potential pyramids of northwest Tenerife, specifically those around the town of Icod de Los Vinos, a town which also has another culturally famous Guanche site, namely *El Drago Milenario*, a potentially ancient Canarian dragon tree, or *Dracaena Draco* (talked about in detail later in this book). The example of this tree at Icod de los Vinos is the oldest known and largest of this species known today. In addition, there is a sacred Guanche cave close to the dragon tree in Icod de los Vinos, where a Guanche mummy was also found. I did not know that many of these pyramids existed before accidentally coming across them whilst walking around the Icod de los Vinos area, and when on busses and seeing the landscape from the road.

*Pirámides de San Marcos* – the San Marcos pyramids (One or possibly two pyramids), San Marcos pyramids 1 and 2 (potentially)

Photo below: San Marcos Pyramid 1, one of the San Marcos pyramids within a banana plantation and on private land, this photo shows the pyramid from a higher angle, with two sides to the pyramid clearly visible. To the right is what may have been another part of the same pyramid.



It is possible to see El Teide, or in Guanche: **Echeyde**, from many of these pyramid sites, including this one. The second photo on this page (the photo below this writing), shows the San Marcos most visible pyramid, called here San Marcos Pyramid 1, with second possible pyramid to the left (San Marcos Pyramid 2). The name given to this area is *pirámides de San Marcos* with the plural for pyramid being employed, so I presume that perhaps this other, similarly walled structure of the same height as the pyramid and to the left of it, may also be a pyramid or a part of the most visible pyramid's structure. Whilst on the road close to the site, I spoke to a local man in Spanish who did believe the pyramids were Guanche and who considered himself to be a Guanche too. The coordinates of the main pyramid are: 28°22'27.6"N 16°43'20.6"W. The coordinates of the second possible pyramid, San Marcos Pyramid 2 to the left on the image below are 28°22'27.4"N 16°43'19.9"W.





*Los pirámides de Santa Bárbara – the pyramids of Santa Bárbara (two different pyramids)*

The pyramids at Santa Bárbara are two pyramids located not far from the town of Icod de los Vinos, which is a town of steep streets with a lot of vertical distance between different parts of the town. The pyramids at Santa Bárbara are approximately the same height as some of the upper parts of Icod de los Vinos, and it is possible to walk to Santa Bárbara quite easily from the upper parts of Icod de los Vinos, but be very careful of the roads! Below is a photo of one of the pyramids (Pyramid 1), with a description below the photo:



Photo above: the impressive construction of the pyramid located at  $28^{\circ}22'17.6''\text{N}$   $16^{\circ}41'44.7''\text{W}$  close to Santa Bárbara, called here Pyramid 1 or Santa Bárbara Pyramid 1. This pyramid is also on private land, and appears to have collapsed on the side visible on the right side of the pyramid in this photo. To me this site looks old, the rubble on the uppermost level of the pyramid gives an impression that perhaps the pyramid was once higher in the past. The pyramid has a good view towards El Teide, known in Guanche as **Echeyde**.

Looking at the pyramid (like several of the others nearby) it would appear that the steppes of the pyramid's stepped construction are not totally level, which may have been a deliberate part of the pyramid's design, or it may result from gradual subsidence of the pyramid on the slope. Although the side of the pyramid shown in the right side of this picture is collapsed, this pyramid is perhaps one of the best preserved I have seen in northern Tenerife. Looking

at this pyramid from different angles and from satellite images would seem to imply that this pyramid is four sides, as I can see 'four' sides to what appear to be the base of the pyramid, one of which appears not to be completely straight; although these four sides are not equal in dimensions, and, when not looking at the base of the pyramid, and instead looking at the stepped constructions easily visible today, the pyramid almost gives the impression of being five-sided, although I do not think that this is the case.

The photo below shows another view of the same pyramid (Santa Bárbara Pyramid 1) from further up the hill, this photo more clearly shows the angular shape to the construction.



The photo above makes me imagine, judging by the rubble on top of the pyramid, that it was indeed higher, perhaps at least two 'steps' higher than it appears today. Looking at this particular pyramid, I find it extremely difficult, if not impossible to believe, that this structure (Santa Bárbara Pyramid 1) was created as some kind of clearance cairn, or as some kind of stepped farming construction. If this pyramid was constructed entirely for the purpose of growing crops in alignment to the sun, why are the levels/steppes on the pyramid so narrow? If this was a stepped-farming construction then the space on each steppe to grow crops is considerably small and not ideal for this purpose. If the intention was that the crops were able to gain more vertical growth from this kind of construction, then why not use a wooden frame or a

smaller drystone wall for this purpose, why construct an entire pyramid? And one can also see from these images that the whole mass of the pyramid is significant, so again, my question would be, why go to such effort to create terraced farming, when:

1) It is already on a hillside, steep in places, already ideal for terraced farming. And:

2) The structure contains a significant amount of mass that is entirely unnecessary to create for the purposes of terraced farming; and:

3) this pyramid has been skillfully constructed and clearly took a lot of effort to create. I find it impossible to believe as well that this was a clearance cairn. I have seen a lot of examples of clearance cairns, and they look nothing like this.

Furthermore, constructing drystone walls into a stepped structure in this way, takes a lot of balance, skill and time; in my opinion it hardly seems realistic that such a structure would be created simply as a clearance cairn or as a way of getting a little extra light onto one's crops, and increasing the crop yield slightly. For my aforementioned reasons, this theory just does not hold out, in my opinion, and I feel that this is obvious given the narrowness of the pyramid's steps, the balanced and sophisticated dry-stone walling of the pyramid, and its general mass and size; these factors combined do in my opinion point more to the suggestion that this structure was specifically created for another reason.

As I have mentioned, this pyramid (Santa Bárbara Pyramid 1) has collapsed partially on one side, and I do think that the uppermost levels have also collapsed, as I have mentioned. It is difficult to imagine when this damage could have been caused, but I think it unlikely that a farmer would have done this, as there is no evidence (at least in the present time) that the pyramid is being used in any way for farming, therefore making it unlikely there was any necessity to alter or damage the pyramid.

I would say, as a side note, that this level of degrade and collapse is quite consistent with the degradation visible in prehistoric sites elsewhere. Although this does not prove or demonstrate anything, I can say from personal experience that this 'level' of damage is quite consistent with the level of damage seen to some Bronze Age cairns. I would personally guess that this pyramid in Santa Bárbara is at least a few thousand years old, if I were to judge it by other prehistoric sites I have seen. But of course the evidence for the pyramids' age needs to be researched through direct archaeological studies coordinated by professional archaeologists and with permission of the landowners.

The first photo on this page shows the second pyramid at Santa Bárbara (Santa Bárbara Pyramid 2), which is not in such a good condition. The second photo is the same pyramid from another angle.



The pyramid shown in the photo above (Santa Bárbara Pyramid 2) has collapsed on one side (the side on the left of this image), but to the right some of the original stepped construction can be seen. This pyramid is also on private land, and appears to have a house built partially upon it. The GPS coordinates for this second pyramid at Santa Bárbara are:  $28^{\circ}22'18.7''\text{N}$   $16^{\circ}41'41.2''\text{W}$ . As this picture demonstrates, this pyramid also has a stepped construction, and the photo also shows some possible subsidence of this stepped construction. The photo below shows this pyramid from the angle where it has clearly collapsed in the past (Santa Bárbara Pyramid 2).



The possible pyramids between Hoya Pablos, Las Crucitas and Las Montañetas (two pyramids), named for short *Hoya Pablos Pyramids 1 and 2*



Photo above: Hoya Pablos Pyramid 1, the lower of the two possible pyramids located between Hoya Pablos, Las Crucitas and Las Montañetas, three settlements close to Santo Domingo. The photo below demonstrates that this lower possible pyramid is already on quite a steep slope, but appears nevertheless to form a mound, with clear indications of a stepped structure visible in this photo. The photo above is showing the possible pyramid located at  $28^{\circ}23'05.9''\text{N } 16^{\circ}40'02.3''\text{W}$ . From visiting I saw no obvious way of finding out how many sides this structure might have, and satellite maps have not helped much either. The photo below shows this same possible pyramid as the photo above (Hoya Pablos Pyramid 1), that is located at  $28^{\circ}23'05.9''\text{N } 16^{\circ}40'02.3''\text{W}$ . The photo below shows some of the stepped construction as seen from the north-facing side. The other sides of this possible pyramid are not so obvious due to it being located upon a slope, but other sides are nevertheless there from what I have seen when visiting, which I feel the photo above on this page better demonstrates than that below.



The previous page talks about the other pyramid in this area, Hoya Pablos Pyramid 1, with photos. This page is about the Hoya Pablos Pyramid 2 or rather potential pyramid.

The photo below shows the upper possible pyramid (Hoya Pablos Pyramid 2), located between Hoya Pablos, Las Crucitas and Las Montañetas close to Santo Domingo. The pyramid is located exactly at: 28°22'59.2"N 16°40'02.7"W.



I think that the uppermost wall of this possible pyramid (Hoya Pablos Pyramid 2), visible in this photo above on the right of the structure, and facing towards El Teide, may have been rebuilt in recent years as a form of wall, judging by how clean some of the stonework looks. But, the walls by and large look extremely old to me, and satellite pictures of this structure do show a clear stepped pyramidal shape of perhaps four sides, with that facing the north being perhaps two sides, as this side is not straight. A large part of the structure on the eastern side seems to have been taken away or is not present. The wall at the southeastern side of the structure is what shows the stepped pyramid shape on satellite images, as here one can see an almost right-angled change in direction on what appears to be four or five different steppes. The steppes are also to some degree visible in the photo above on this page, however the photo also demonstrates that much of this possible pyramid is barely recognisable as being a pyramid, if indeed it could be one. I think it is possible though.

Note: interestingly, these two pyramids shown on this page and the previous page, do seem to line up with the Cardinal directions, at least somewhat. The same does not appear to be true about the angular pyramid (Santa Bárbara Pyramid 1) at Santa Bárbara for example.

## Guanche pyramids in northwest Tenerife, Part 2

This second section/part two on Guanche pyramids in northwest Tenerife, includes some other potential pyramids in the Icod de Los Vinos and Santo Domingo areas. I originally intended to discuss and include photos of these pyramids in a more geographic order, however, I have found it easier to discuss them in the order which I visited them, and, the potential pyramids in part two were those which I visited after those which I talk about and include pictures of in Guanche pyramids in northwest Tenerife, part 1.

Due to the limitation I nowadays have of 25mg for attachments when sending emails to the British Library of my books, so all my ebooks need to be under that size now, and thus, the photos in Guanche pyramids in northwest Tenerife, part 2, are of a less high quality, and in any case I feel that the photos in part 1 are better anyway. Nevertheless these photos in part 2 will help give a helpful representation of scope of what these potential pyramids look like.

These pyramids are in areas which are clearly visible to a lot of local people and visitors, when I asked about whether or not they were pyramids like those at Santa Bárbara for example, people seemed generally curious and open to the idea, but I did not know that any of these pyramids in part 2 existed until I came across them whilst on buses and when walking. This is also the case with the Hoya Pablos pyramids I mention in part one, on pages 13 and 14, although Steve Andrews, mentioned also in part one, does mention a pyramid in the Hoya Pablos/Santo Domingo area, which could be one of the Hoya Pablos potential pyramids, or one of those lower down the mountain, near Santo Domingo. I only found this information out regarding the pyramid that Steve Andrews mentions after visiting Tenerife.

### The Santo Domingo pyramids 1, 2, 3 and 4

The photo at the top of the following page shows the four potential pyramids at Santo Domingo. These are also numbered accordingly in the picture from right to left, 1, 2, 3, 4. These numbers may not be that easily visible considering the lower photo quality in this part 2, but, there are four lines in this image, pointing from the top of the image to a pyramid, from right to left they are 1, 2, 3, 4.



These four pyramids, visible and marked in the photo above, are situated in a relatively large, but quite shallow valley, to the east of the village of Santo Domingo. Below I will list each pyramid followed by a brief description of its appearance, status and cardinal orientation. The pyramids are numbered in the order of which I found them, from what I can remember anyhow. In the section below I also give the coordinates of each pyramid or possible pyramid.

### Santo Domingo pyramid 1:

This pyramid is at least partially built into the hillside it would seem, making it perhaps doubtful that this is a pyramid. But I do think that this monument is a potential pyramid, owing to the clear stepped structure, not perhaps evidence in itself, but alongside the angles/sides visible in the structure I do think it quite possible that it is a pyramid, although the angles where the sides of this pyramid meet are not very sharp. The coordinates for this pyramid are:  $28^{\circ}23'22.7''\text{N}$   $16^{\circ}40'06.6''\text{W}$ . This pyramid may, judging by satellite images, have northern and eastern sides at least. Although as the photo on the next page demonstrates, the northern side (that visible in the photo on the next page) appears to be two smaller sides, with a relative non-stark angle which differentiates them. This pyramid appears to have at least four steppes.

Santo Domingo pyramids 2 and 3 are described on the following page, with a closeup of Santo Domingo pyramids 1 and 3. Pyramid 4 is described briefly with a photo included on the following page after that, namely page 18.



### Santo Domingo pyramid 2:

Santo Domingo pyramid 2 is slightly to the southeast of Santo Domingo pyramid 1, and also shows very few stark angles that would seem to differentiate the sides of this pyramid. It does however appear to be a partially terraced or mound-like structure, with at least four intact steppes. The top of the structure appears to contain a lot of rubble, which may have been other steppes. Even though Santo Domingo pyramids 1 and 2 do not contain stark angles, I think that they may indeed both be mounds and a form of pyramid with less stark angles than some of the others clearly have. The coordinates for Santo Domingo pyramid 2 are:  $28^{\circ}23'21.9''N$   $16^{\circ}40'05.1''W$ . The two primary discernible sides to this pyramid appear to face north-slightly east, and west-slightly north, with a possible smaller, third side facing north-very slightly west.

### Santo Domingo pyramid 3:

Santo Domingo pyramid 3 is located at  $28^{\circ}23'23.3''N$   $16^{\circ}40'05.9''W$ . It is slightly to the north of Santo Domingo pyramids 1 and 2, although it lies very close to Santo Domingo pyramid 1. Santo Domingo pyramid 3 is different from Santo Domingo pyramids 1 and 2, in that it has more starkly differentiated sides and angles. At least 7 steppes are visible in places, with a 8<sup>th</sup> steppe being possible at ground level. Perhaps unlike Santo Domingo pyramids 1 and 2, Santo Domingo pyramid 3 still has its upper steppes, although Santo Domingo pyramid 3 would then be on a smaller scale than pyramids 1 and 2. I think it unlikely that any more steppes were above these steppes, owing to the narrowness of the pyramid at the top, as visible in the photo below, Santo Domingo pyramid 3 being the one near and on the left. (And Santo Domingo pyramid 1 on the right, pyramid 2 just slightly visible on top right)



### Santo Domingo pyramid 4:

I only noticed Santo Domingo pyramid 4 when taking a look at the site from a different angle. This potentially ancient pyramid appears to be more or less destroyed, its coordinates are 28°23'23.6"N 16°40'04.9"W, and it appears to have at least a small north-and slightly west-facing side, and a longer west-and slightly south-facing side, visible in the photo below. It is possible to see two visible steppes on the visible side of this structure in the photo below and also from satellite images. The photo below showing Santo Domingo pyramid 4 also shows how the site is covered in small trees, helping to obscure it.



There are other examples of what could be other potential pyramids in this valley, but these are so obscured or in a bad condition that it is hard to say anything about them, and so I have not included them in this book. Note that the Santo Domingo are in a lower and slightly deeper section or large hollow of the same valley where the Hoya Pablos pyramids are located, but the Hoya Pablos pyramids are located further up the mountain and where the valley is on steeper ground and less of a hollow valley surrounded by a small, steep slope, as it is where the Santo Domingo pyramids are located.

### The Icod de los Vinos pyramids (at least one pyramid and other structures?)

Whilst the pyramids I visited were all in the region of Icod de los Vinos, I did come across what appear to be pyramids close to the actual centre of the town itself. Whilst the San Marcos and Santa Bárbara pyramids are also close to the town centre, the Icod de los Vinos pyramids are closer to the urban areas of Icod de los Vinos and being unsure how to name them, I have simply called them the Icod de los Vinos pyramids here. These potential pyramids are located in a small natural area slightly uphill from and behind the *Disa* petrol station.

The photo at the top of the following page, shows three structures above the *Disa* petrol station, with the middle structure, although small, being clearly pyramid-like. The mountain of El Teide, **Echeyde**, is visible in the hazy sky behind the pyramids.



At least one of the structures shown in this picture is likely a pyramid, or, at least, there is a pyramid in this small area, because I have looked using google streetview and have seen a pyramid in this area from the road going uphill and to the left of where this image was taken. However I am unsure which of these three structures that I took a picture of is the pyramid in question that I saw on google streetview. On google streetview there is also what appears to be a smaller or less obvious pyramid visible on the road to the left of where this image was taken, but again I am unsure which structure in the photo that I took this corresponds to. Unfortunately at the time of visiting this part of Icod de los Vinos I did not have time to investigate further, and so only had time to take a picture from the main road near the petrol station. The large terraced wall with a right angle at the upper right of this image is in all likelihood not a pyramid but a more modern wall. The photo below shows a possible fourth structure to the left of where this photo is looking. In the photo below, the possible ruined pyramid is just left of the centre of the image.



Although I am unsure which of the pyramids in the photos on the previous page these coordinates correspond to, the most obvious pyramid in this area above the petrol station visible on satellite maps is located at  $28^{\circ}22'16.5''\text{N}$   $16^{\circ}42'35.0''\text{W}$ . This pyramid has a long side facing southeast, and a not so angular curve to another side, facing northeast (despite the gentleness of the angle at the point where the sides meet, this does appear to be a general right angle on the whole structure. A third, more curved side, or sides, faces west and slightly northwest. This pyramid appears to have at least four steppes, and may, or may not be, the central of the three structures visible in the first photo on the previous page.

## La Manchica pyramids (one and likely more pyramids)

Close to La Manchita, near to Icod de los Vinos, is a more rural valley, not from from the Icod de los Vinos pyramids. Within this valley are several pyramid-like structures, not all of which I was able to photograph due to a lack of time on my visit. The photo below shows the lower of what may be two pyramids, the upper one has a house built partially upon it, if indeed it is a pyramid. The lower pyramid is shown in the image below. I have decided to name this as La Manchita pyramid 1, at least in the context of this book. I did not give names to or provide grid references for the Icod de los Vinos pyramids mentioned on the previous page, and somewhat on the page before that, because I couldn't find them using satellite maps. The coordinates of the La Manchita pyramid 1 I was able to find however. These coordinates are:  $28^{\circ}22'37.3''\text{N}$   $16^{\circ}42'05.9''\text{W}$ . Like some of the other pyramids in northwest Tenerife, La Manchita pyramid 1 looks in some ways like two pyramids joined together. In addition to the La Manchita pyramid 1, which may be two pyramids, there is also the potential pyramid further up the hill, the upper pyramids, which looks to have a house partially built upon it. This potential pyramid has the coordinates of:  $28^{\circ}22'36.3''\text{N}$   $16^{\circ}42'05.7''\text{W}$ . This is not visible in the photo below, which only shows La Manchita pyramid 1.



La Manchita pyramid 1, shown in the image above, is quite large, and has an undiscernible number of sides from this photo and from satellite images, partially due to the landscape around it also having some terraces related to farming. This pyramid has three clear sides, the base seems to face mainly west and slightly south, this is also visible on the steppes of the whole pyramid as

shown in this picture (on previous page), where we can see the west and slightly south facing side facing towards the left of this image. Then there is what appears to be a right angle in the steppes to a north and slightly west facing side, followed by another west and slightly south facing side.

There is obviously more work I can do on the, Icod de los Vinos and La Manchita pyramids, but I will save this for a future publication, when I have researched more and have more information. The rest of this page, contains some extra information about the pyramids I visited in other parts of northwest Tenerife, and mentioned earlier in this book, with information I could not fit into the earlier areas of this book.

## Extra details about the pyramids, not already included

.San Marcos pyramids: the main pyramid here, San Marcos pyramid 1, appears to contain at least nine steppes, but it is difficult to tell due to the banana plantation around the pyramid obscuring the base. I am not sure how many steppes the possible second pyramid has, as again it is hard to see. Satellite images make it impossible to see (due to shadows) the cardinal directions of these pyramids, but the main pyramid, San Marcos pyramid 1, has a side facing east and slightly south, with another at a more or less right angle to it, facing north and slightly east, and with a more or less right angle to another side, facing west and slightly north, which is in worse condition, followed by another side, possibly belonging to the second pyramid, also facing north and slightly east.

.Santa Bárbara pyramid 1: this pyramid's sides are facing south-slightly east, northwest (possibly two separate sides), northeast, followed by an approximate right angle with a side facing southeast. There is only one approximate right angle in the structure, which is more or less a right angle, and occurs at where the northeast and southeast facing sides meet. This structure has at least 8 steppes.

.Santa Bárbara pyramid 2: this pyramid has one main side facing almost, but not quite exactly west, with two other ruined sides facing more or less north and more or less east at right angles from each other. The whole structure is orientated very slightly out of line with the cardinal directions, with the first side facing west being orientated slightly southwest, and the north facing side being orientated slightly northwest and so forth; this is at least what it seems from satellite images. This structure has at least two steppes and likely several more, but it is difficult to tell due to plant life growing near the base, and to the general bad state of all but the west facing side of this pyramid.

## Conclusive remarks on Guanche pyramids

The photos and information I have included here about pyramids will hopefully be of interest. My aim is not to state what these structures are or not, but to ask questions about them, in the hope that these potentially ancient sites can be properly studied and protected, and that the people of the Canary Islands can learn about this history. It is difficult to say why the Guanche may have built pyramids, but I hope that what I have written in this book so far, and the photos, help to encourage further interest, and research, as well as with the GPS coordinates being mentioned in this book. I myself hope to do further research on this subject, including on those pyramids which I have not been able to include in this book, due to lack of information, and I further wish to look at the more famous pyramids in Güímar one day. Note that further in this book (the one you are currently reading), there are more comments about pyramids and their connection to the topics at hand, but not comments about the Guanche pyramids specifically so much.

## Notes on Guanche mythology, dragon tree and Eden symbolism, and Guanche language etymologies

This section includes some information about the mythology of **Guayota** and **Achamán**, followed by some information on a possible Guanche class system (with some comments on Atlantis connections), followed by detailed descriptions of a some Guanche etymologies, followed by some comments on the possible symbolism of the dragon tree.

The photo below shows part of the mountain of El Teide, in Guanche: **Echeyde** at sunset. This enormous mountain and volcano dominates the entire landscape of Tenerife, in Guanche **Tener-lfe**, and the mountain also had mythological and spiritual importance for the indigenous Guanche peoples of Tenerife.



Although I have not been able to find any original sources for this mythology, the mythology of El Teide in Guanche spirituality is quite well known. Essentially, Teide, **Echeyde**, is the home to a Guanche deity known as **Guayota**, also pronounced “Wayota” or something like “Hwayota”. This deity is described by some as the Guanche ‘devil’ or a Guanche demon, or the Guanche equivalent to the Christian devil; but naturally there is a high possibility that this story of **Guayota** has been influenced by a Christian narrative, and perhaps originally **Guayota** was more a deity of chaos and fire

than being in any sense 'evil'. Essentially, in the story, **Guayota** kidnaps **Magec**, a sun deity, a principal sun deity on Tenerife, and locks **Magec** inside Mount Teide, causing the world to become dark. The principal Tenerife Guanche god of the heavens, sky and universal shape/firmament, to my knowledge, is **Achamán**. The god **Achamán** released **Magec** from El Teide, from what I understand, tricking **Guayota** into the place of **Magec**, so that now **Guayota** is trapped in El Teide.

Whilst this legend can be interpreted on many levels, this idea of the sun being trapped inside the earth is a little like some of the Indigenous American, particularly Uto-Aztecán histories about the sun, not necessarily in that the sun was 'trapped' inside the earth exactly, but rather that according to some histories, the sun did used to exist in the underworld. In Hopi history, humanity existed in several worlds before emerging into this one we are in now. In the Hopi history, the surface of this world we now inhabit, was originally darker, before the sun was put into position. This not only has something to do with the creation of time in Hopi history, but this raising of the sun also caused the once, much wetter and softer earth, to harden in the sunlight, and so forming the solid rocky landscapes we see today.

I have gone into this aspect of Hopi history in several of my books this year, in different senses; but I return to it here in order to give a comparison to the story of **Guayota** and **Achamán**. I will soon ask my Hopi friend if he could help me to see any more comparisons between his mythology and Guanche mythology, not to suggest a specific connection between these two cultures, but because even unconnected cultures can I believe inherit connected information, words and history that reflect an earlier 'stage' of our spiritual existence, before time and the universe as we know them today.

### Dragon trees, Eden symbolism, mummies and serpents

Dragon trees, specifically of the Canary Island variety, *Draecana Draco* are I think very important to the study of Guanche traditions and beliefs; and it is possible that they may help us to understand some of the other symbolism involving certain trees throughout history, for example, the tree in the garden of Eden, which the serpent tempts Eve into taking the fruit of.

When in Tenerife I have visited the *Drago de Icod de los Vinos*. This tree is shown overleaf (on the following page) underneath the brief description which also talks about the goddess shape in the side of the tree, which resembles a woman merging with a cephalopod (in my opinion), also mentioned briefly in the description on the following page above the photo.

Photo below: the *Drago de Icod de los Vinos*, an ancient dragon tree of the Canary Islands, a *Dracaena Draco*, with the author (30 years old) stood to the left of the tree, July 2023. Notice the giant female goddess shape on the right side of the tree's trunk, almost like her form is physically at one, and conjoined with the tentacle-like shapes of the tree. The white line from the right side of the photo, points to the cephalopod goddess shape in the tree. Photo taken by Ania for the author (myself) who is in the picture.



The tree is thought by some to be over a thousand years old, although different studies have suggested different ages for this tree. According to this web page: <http://lacantimploraverde.es/drago-icod-los-vinos-tenerife-parte-2-2/>, the age of the dragon tree may be in the hundreds of years, but, according to this webpage, authors such as Lázaro Sánchez-Pinto Pérez-Andreu base the calculation of the tree's age upon the growth of the trunk roots, and according to this method the *Drago de Icod de los Vinos* is over a thousand years old.

This web page also mentions and includes a painting of the Garden of Eden by Hieronymus Bosch included in the *Garden of Earthly Delights*, or *Jardín de las Delicias* in Spanish. The painting shows a young looking Adam and Eve, being greeted by what is presumably God, in the Garden of Eden, and with a dragon tree included to the left of Eve, God and Adam. The webpage I mention and give on the previous page, goes on to mention a possible relationship between the dragon tree and the philosopher's stone. I have my own comments about this which are a little further along in this book, so please, read on :)



The “Garden of Earthly Delights” is indeed an interesting painting. There is a lot of stuff going on in this painting, and personally I feel that, the general meaning has to do with the spheres of realms of creation, with some clear alchemical symbolism related to sacred marriage/love-making, with the general implication, in my opinion, being that the lovemaking shown in the painting is a microcosmic version of the divine universal ‘love’ symbolised by the painting as a whole. There are many images of people eating, almost lustfully, from grapes and other plants, some of which appear like fungi, whilst other images within the painting show people emerging from eggs.

This is where the story gets a little bit stranger, and I have a feeling that hopefully others who read this, might be able to fill in some of the gaps in this subject, although this will likely take decades. But here goes. In the general given versions of the Bible, the serpent in the Garden of Eden represents evil, and temptation. In the Gnostic version, the Garden of Eden is more like a hellish prison created by the Demiurge, and the reason that Adam and Eve cannot eat from the forbidden tree, is that, if they did, they would become like “gods”, and realise that they were essentially created for the purpose of providing energy and worship to the Demiurge and other beings.

So the serpent in the Garden of Eden was not evil, according to the Gnostics, and the serpent tempts Eve with the fruit, in order to help her liberate herself from the Garden of Eden. Some even suggest that the serpent is symbolic of Jesus, and, of course, in the Gnostic versions of Christianity, Jesus is not telling his disciples to continue worshiping Yahweh, the god of the Old Testament, but is instead telling his disciples to free themselves from Yahweh because he/it is not the *real God*; as elaborated in the Gnostic Eden story, the “god” of the Bible is actually the Demiurge, pretending to be the original “god”, wanting to be powerful and “god”, and so creates humanity to worship him as the original creator, even though he is not. And in the Gnostic version of Christianity, Jesus appears to be implying that the *real God* is not a being that would ever try to control or enslave us, but that this being is not able to interfere with the doings of our world, and so the only way to find the *real God* or *real creator* is through Gnosis, knowledge, for this God or original creative force exists inside each of us and we need to become aware of it and act his creation through ourselves.

The Gnostic version of history is obviously quite dualistic, and it does not necessarily correspond to the truths and traditions of most indigenous peoples. There was also disagreement in Gnosticism about whether or not the Demiurge was truly *evil* or if it was simply ignorant and incapable of Gnosis itself.

Even though the obvious monotheistic themes of Gnosticism may be seen to contradict most other cultures, which have many gods, in a sense Gnosticism

is more “polytheistic” as it does acknowledge many deities and entities; the monotheistic aspect is merely that idea of an original divine force or being that underpins all of existence.

I recently read some of the *Popul Wuj*, the K'iche' creation story (translated into English), or at least, part of their creation story which they shared. The K'iche' are a Mayan-speaking people from Central America, and, although the Mayans traditionally practiced polytheism, I did see a correspondence between Gnosticism and the histories in the *Popul Wuj*. In the *Popul Wuj* there are also a group of deities who create the physical world and humanity, but who are not necessarily doing this in line with the original divine force or creative power, whether it be seen, as in Gnosticism, as a single divine being, or as a plethora of divine beings, which seems to be the implication from the *Popul Wuj*. Just as Christ seems to be implying in Gnosticism, that the gods we worship may not be the original creators, and that instead it is our responsibility as individuals to be “like the original God” and to continue the original divine creation through our own Gnosis; similarly in the *Popul Wuj* it seems implied that some of the original gods who created our world, did not act according to the original divine will and creation, and so again, I feel that the *Popul Wuj* implies that our human actions, intellect, and of course kindness, are required to rectify this creation.

- note 1 (important symbolism): the *Popul Wuj* speaks of a tree which has blood-coloured sap, and I do feel that, on some deep level, the symbolism of this tree in the *Popul Wuj* may be somehow connected to the Dragon Trees and the Guanche, and to the tree in the Garden of Eden from which Eve ate the forbidden fruit, the forbidden fruit perhaps being a symbolic ethereal substance, like a fungus, which bridges death and life into a sort of dead-and-alive fungal state. Due to that people are essentially returning to the ‘fungal’ or ‘serpentine’ tree of life, one can assume that an element of their essence is alive in that tree or serpent, so the forbidden fruit is “also” representative of blood, which leads to the topic of mythological vampirism and why these vampire beings required “blood” to live forever. The blood I believe is symbolic not of blood literally, but of the waters of life, which may, mythologically speaking, behave as serpents and as fungi. See note 2 (important symbolism) (the paragraph below) for further elaboration.

- note 2 (important symbolism): the serpent in the Garden of Eden may then have been essentially giving to Eve, the tree with a substance that implies a sort of transformation. The serpent can represent something to do with the afterlife, and in some mythologies the serpents “consume” people as they enter the afterlife. In this sense the serpent in the Garden of Eden is the creator of death by old age, or creator of death (non-literally but in a stage in one’s life for example), but also the creator of knowledge and of, in a sense, eternal life and the ability to become one with God(s). This symbolism can be

seen perhaps in the Guanche's habit of embalming their mummies with the sap of the dragon trees, in this case it could be said that the wrapping of the mummies was like being wrapped within the serpents of the afterlife, and returning to the tree of life through the mythological serpent.

- note 3 (language note): the word *wuj* is the K'iche' word for 'book'. In the related Kaqchikel Mayan language, *wuj* means paper, pronounced approximately as [wux] in both languages. Note the similarity to the word 'book' in English, compare Swedish *bok*, German *Buch* et cetera, which may also have originated in a word meaning 'paper'.

For me, the central theme in Gnosticism is this: that we are *God(s)*. This does not mean that we are all powerful, or that we have any right to play God or to play king. What it does mean to me, is that we have the ability to see the world, and to act in the world, in accordance to that divine creation and love that exists within us. And in Gnosticism it is the serpent in the Garden of Eden that tempts Eve into finding this knowledge, that we are *God(s)*, and that despite us humans being small and not powerful in many senses, that we have a divinity within us, an ability to care and to be kind, which is in fact the greatest power of the whole universe; hence why humanity is special.

### Did the Guanche on Tenerife have an unequal class system?

There is evidence that the Guanche people in Tenerife had a form of class system, although to what extent this can be compared with the class systems of today is uncertain. I personally do not like class systems, I don't think there is anything at all wrong with, for example, indigenous societies having groups and societies for specific things; the thing that I dislike is when a wealthy group sees themselves as being more "holy" or "god-like" and subsequently takes most of the resources, without doing much of the work. This is of course the kind of class system that results in inequality and poverty, and which sadly the much of the world continues to face today, although nowadays of course it has more to do with who holds money rather than who considers themselves to be more "divine", which is another untruth because no human has more divine potential than any other.

The Guanche in Tenerife gave their kings the title of **Mencey**, and at the time of the Spanish conquistadors, there were many **menceys** in Tenerife; and it would appear that they and their families had some kind of higher status than many of the other people on Tenerife. One can imagine that perhaps, at least in later times, these **mencey** kings may have had a large influence over how the sacred sites and religious ceremonies were organised, although there is

arguably some evidence, for example, evidence of animal sacrifice, which to me, makes me think that these **mencey** kings were not good spiritual leaders.

The Canary Islands have had contact with Ancient Rome and likely with Ancient Greece too, and with other parts of the ancient classical world, and it is possible that the **mencey** king system was a system not originally indigenous to the islands. Considering that for example, the indigenous women of Lanzarote had a lot of power, and were able to have many husbands, it seems kind of contradictory to find what appears to be a patriarchal centralised religion based on kingship in Tenerife. Was this because the indigenous people of Tenerife were always culturally different to those on Lanzarote, or is it because this system of kingship only appeared later on, and through external influence? I think it possible that both of these possibilities are true to some extent.

This again helps me to ask the question of whether or not there was just one indigenous culture or language in Tenerife, or, whether, like in the case of many other places, there were two or more indigenous cultures, with one of these cultures somehow being elevated to the status of being kings. It may also be that these **mencey** kings were part of a very ancient cultural and religious system, that simply changed and became more patriarchal and centralised over time, meaning that the 'other' indigenous culture unfairly became the ones that did most of the work.

I have a friend who believes in Atlantis, and has talked about there being a connection between Atlantis and the Canary Islands. Whilst I have called some of the ancient language connections by the name Atlantecan, and talked about the possible evidence of Atlantis in West Africa, I do not claim to know what Atlantis was. A culture, or a sunken land? Or a part of our own earth we are no longer able to see, or interact with? In any case, people have been connecting the Canary Islands with Atlantis for a long time, and considering for example the pyramids in Mexico, The Canary Islands, and Egypt, and the possible links between cultures and languages in these places, it does arguably seem to point to the possibility of an ancient culture (or group of gods?) active across the central Atlantic and prehistoric times; and it is a nice thought that perhaps the Guanche people and their wisdom do in part connect with this idea of Atlantis, whatever Atlantis may be.

## Guanche vocabulary

On the following pages are some extensive notes on certain Guanche etymologies, some of the explanations and etymological notes are very short, about certain words, comments on other etymologies are longer or very long.

Unfortunately I am unable to tell to what extent the vocab listed was spoken on Tenerife.

**acof** – river (1), in Central Chadic and Semitic as \*kuf- river

**hara** – sheep (1), Proto-Afro-Asiatic \*hVr-'sheep, goat' (3), in Berber, Central Chadic and Dahalo, also connected to more ancient roots I think.

**aemon** – water (1), Proto-Afro-Asiatic: \*ham- flow, water (3), Proto-Berber: \*Ham-an (pl.) (3).

**adara** – lake (2), perhaps connected to Proto-Afro-Asiatic \*dVr- flow (3) and \*tVwVr- ~ \*tarVʔ/y/r- flow (3), and more distantly to Celtic \*dubr/\*duwr, Armenian ջուր (jur) – water.

**banot** – spear (2), perhaps connected to Old Irish manaís – spear (4),

**ben** – son (2) also meaning ‘one of’ and connected to the Guanche word for ‘one’, and to Ancient Iberian *ban* – one. I think it also likely that **ben** as a root word also has a meaning of ‘mountain’ in some of the Guanche languages, for example in the name *Roque Bentayga*, the rock of *Bentayga* on Gran Canaria, where the root **ben** likely means ‘mountain’ here in my opinion. This also connects to the Egyptian word *Benben*, from Egyptian *bnbn*, the first stage of ‘matter’ emerging from the primordial, wet ancient world, and so by its very nature symbolically connected to a mountain. The *Benben* stone or *bnbn* was also symbolised, or connected to the *Benben* or *bnbn* stone from the top of the Great Pyramid, this was a gold-coated pyramid stone which would have once reflected light in a dazzling way. We can also see the connection between this meaning of “mountain” and the Irish word *beann*, Manx *beinn* and Scottish Gaelic *beinn*, meaning ‘mountain’, and to the “*Ben*” stones in Cumbria in Northern England, of a slightly different meaning. On the island of South Uist, the word *beinn* in the local Gaelic dialect, actually means something more like “marsh, peatland, low wetland”, and this I think gives a clue to a perhaps older symbolic meaning of *beinn* that connects it to the primordial mound, the ‘rising’ up of something like peat, or organic matter, or mud, and not necessarily to the rising of a mountain as such. We can also clearly make a comparison between why this concept of the first mound ‘rising’ from the cosmic sea might also be connected to the word for ‘one’, because in many ways, across many mythologies, this mound is the ‘one’, the ‘first stage’ and ‘first full number’ in the formation of our physical universe, perhaps.

- We can of course further talk about pyramids being in Tenerife and in Egypt, and the clear occurrence of this *\*ben/\*bn* root meaning similar things in both places. The pyramids in Tenerife may not have been called *\*ben*, but I think it entirely possible that on Tenerife, this root *\*ben* may well have been connected to pyramid structures in some way, especially if for example, the pyramids on Tenerife also symbolise the primordial mound in some way. If it was possible to learn something about the Guanche creation story, and if a similar concept to a sacred mountain or mound exists there too, then this would perhaps enable us to look a little more closely about what these Canarian pyramids symbolise.

- In certain senses, the island of Tenerife is a primordial mound in and of itself, being a giant volcano that has slowly pushed itself upwards into an enormous mound-like mountain, El Teide. The primordial mound, pyramids, and even the shape of the pyramid are I think connected to a feminine aspect of energy and consciousness in particular. This is not something I have previously discussed, but, the shape of a pyramid is quite similar to the shape of the vulva, upside down, and, as well as pyramids being connected to cones and prisms, I think that the vulva and the connection between the pyramid and the female mother goddess, known in Gnosticism as Sophia, is also possible. A friend of mine has also told me that Tenerife has a particularly powerful energy connected to the more feminine dimensions of spirituality. Some of the Guanche/Indigenous Canarian peoples, although not those on Tenerife to my understanding, practiced a form of polyamory, where the women could be the wife of many husbands if they chose to be. This is clearly important and very interesting from an anthropological and sexuality-studies perspective, because it demonstrates that some of the Indigenous Canarian peoples were more liberal about this than most other cultures on the planet; although it is possible of course that a long time ago, women taking many husbands was more common and normal.

- In the Tashelhit Berber language there is also the word *bnu* – to build, we may also see a clear correspondence between this and the aforementioned root word(s).

- The Egyptian word for 'pyramid' seems to have been *mr*, this connects to a Proto-Afro-Asiatic word meaning 'house' or 'roof', in presume in the sense of "housing" a deity or power in this sense. Nevertheless, this root *mr* does not I think conceptualise the entirety of what the pyramids are, perhaps implying that the dynastic Egyptians developed their spirituality and science *long after* the creation of the pyramids, by which time the concept of the *Benben* was

generally applied to the stone upon the pyramid, and to the concept of the mound, but perhaps not to the pyramid itself as a structure. This is not to say that the word *mr* does not connect to pyramids, just that perhaps *bmbn* and *mr* were not the most ancient words referring to pyramids as a whole. The pyramids in Peru are generally called *wak'a* or *waka* in the Quechuan languages, a word possibly connected to the Finnish word *väki* and to other words, as I have discussed in other books. In Quechua *wak'a* does not just mean 'pyramid' though, it seems to more specifically be connected to the deity, ancestor or power connected to a particular natural place or shrine, which is more or less the same meaning as Finnish *väki*, a spiritual power or force connected to a particular natural place, nowadays meaning a 'force' as in a 'force of people' or 'crowd'.

The fact that none of these words seem to entirely specifically refer to pyramids might imply that the words fully describing what pyramids are for, are not yet known or identified, and it would seem that these words in the previous paragraph are more connected to the sacred concepts connected to pyramids, rather than specifically referring to a pyramid or prism itself. I would like to mention though that another Ancient Egyptian word, perhaps pronounced something like [mir] and meaning 'river', sounds similar to *mr* – pyramid. This [mir] can also be connected to for example English 'mere', a lake, or, specifically a lake with inflows and outflows, like a flooded river or marshy, long valley lake, with inflows and outflows, to Welsh *môr* – sea, Gaelic *muir* – sea, Spanish *mar*, and Russian море 'marja' – sea, for example. If there is also a meaning connected to 'water' implied by the root word *mr*, for pyramid, then perhaps it is in the sense that *mr* – house, roof, is connected to 'covering' something, just as the sea or a lake 'covers' something. There is also perhaps a connection between pyramids and prisms and light or sound refraction which I have mentioned elsewhere, which links into all of this and several of the topics mentioned in this book.

**cel** – moon (2), possibly connected to the Greek goddess of the moon, Σελήνη *Selénē* or Selena in English, and by extension to other words for 'moon' in several Indo-European languages based on the roots \*sel-un- or \*lun. Σελήνη or *Selénē* is also connected to Ancient Greek σέλας - *sélas* - light, shine, a possible pre-Greek word, connected to Σελήνη or *Selénē*, or Selena – the Goddess, and perhaps to Scottish Gaelic and Irish *solas* – light, and Manx *sollys* – light. Interestingly this root in its spiritual/symbolic sense may also be linked to the words 'soul' and 'sun' through Indo-European

languages, and to a large number of words for light, water, cotton or 'flow' or 'weave' in many languages around the world.

-This information may be indicative that, in our ancient knowledge, moonlight, sunlight, soul, water, flow, and this idea of 'weaving' our connections with light, sound and frequency, possibly in circular or toroidal patterns specifically, may be connected. In the Bible it talks about God moving over the waters and creating light, and there is I think a clear connection between certain kinds of phosphorescent, ethereal light and water, and for example, to the way cephalopods communicate with certain types of light.

-I have gone into this subject before but never in this exact sense, and never in connection to the 'moon' either.

-As I have heard mentioned in a few places among philosophical writers, the 'moon' may have existed before the sun, or, connecting this to the history of Guayota and Magec, and to some of the indigenous American histories about the sun being raised from the underworld; is it perhaps possible that the original 'light' in this dimension or world, was originally a softer light, phosphorescence-like and like moonlight in nature? This would also potentially connect to some of the other things I discussed regarding giants and other ancestors and their apparent aversion to sunlight, implying, as I have mentioned elsewhere, that the sun in our sky now is not the original 'sun', or in the same form, and, now I have realised that the original light may have been more like that of moonlight. This would explain something more on my recent work on Finnish *kesä* – summer, and potential cognates meaning "sun" and sometimes "moon" in various Indigenous American languages. If the root *\*se/\*sVI* means both 'sunlight' and 'moonlight' in some languages, among many other things; and if the root *\*kVs* means 'sun' or 'moon' in various languages, then to me it seems to imply that the form of 'light' implied in these words did not originally mean 'sun' or 'moon' specifically, but instead may have referred to another form of 'light' that has a specific meaning related to water, sound, light waves, luminescence, the 'soul' and consciousness. Other examples of *\*se/\*sVI* in English include "swell", "swallow", "swill" and "seal", another example in Gaelic is *sàl* – saltwater. The connection between the moon, Selena, the "swell" of the sea and saltwater is also clear here, just as is the idea that light is "swallowed" by the sea as the moon is "swallowed" by the sky when not visible; this aspect involving the moon is again not something I have noticed until now.



- The goddess Selena bares some similar traits to the Welsh goddess *Arianrhod*, which means ‘silver-wheel’, although as I have mentioned elsewhere, I am not sure if *Arianrhod* is the deity’s name, or if *Arianrhod* is a poetic Indo-European name given to describe this deity. Arianrhod is said to inhabit a spinning castle, connected to the seas and to the spinning of stars in the sky; and she is also a moon goddess or a goddess associated with the moon. She is also connected to spiders and so again to this aspect of “weaving” creation, with the spider webs like the silver threads of light and giant-consciousness that connect us to the flow and portals of the stars and seas.

**e-c, e-g** – first person singular pronoun (2), compare Latin EGO, Old Icelandic *ek*, Old English *ic*, Proto-Afro-Asiatic: \*-aku – first person singular pronoun (3), found in many other languages around the world.

**nek** – another first person singular pronoun found in Guanche, sourced from «Diccionario ínsuloamaziq». DICCIONARIO ÍNSULOAMAZIQ. This pronoun is very similar to many pronouns in other languages which I have connected elsewhere independently of the Guanche word, for example Ancient Egyptian *jnk* – I, me, and Quechua *ñuqa* – I.

**guan** – son (one of) (1), pronounced more like \*wan and perhaps related to Itza’ Mayan *winik* – man, this Guanche word **guan** is yet another example of a word for ‘one’ being connected to a word related to ‘son’ or ‘male person’. What is fascinating here to me, is that as well as **ben** meaning both ‘son’ and ‘one of’, the word **guan**, with a slightly semantically different meaning, means “man”, “son” or “one of”. - when we take into account that the Itza’ Mayan word for ‘man’ is *winik* and that the Yucatec Mayan word for ‘one’ is *hun*, we see, a not identical, but similarly sounding root \*wan/\*hun meaning both ‘one’ and ‘man’ (if these words are indeed related). This would then be similar to how this **guan** in Guanche has the meaning of “man”, “son”, “one of”. As I also mentioned in a recent article for Silly Linguistics about the Cumbric language, titled..., the word for ‘one’ in English does also have a [w] sound, which is interesting, despite other “Indo-European” numbers generally not having any kind of semivowel before their numeral for ‘one’. The phoneme [w] is exchangeable with or similar to [b] in some languages; therefore I think it is slightly possible that the Guanche words **ben** and **guan** are related, with the word **ben** having clear correspondences to Berber \*ben as in Tashelhit ..., and Ancient Iberian *ban* – one, and **guan** having a clearer similarity to Yucatec Mayan *hun*, English ‘one’ and likely due to [j] being a semivowel

alongside [w], we also have the form *yan* in Northern England, and *jen* or *jæn* in the Jutlandic languages in Denmark.

**tedote** – mountain (1), consisting of a possible feminine affix **te-** plus **dote**, I think likely connected to Hausa *tudu* – hill, and to English "dod" – ,hill' and the name 'Duddon' in Cumbria perhaps. This is another interesting example of a word occurring in Afro-Asiatic and potentially in English, or rather in one of the indigenous substrate languages of the land which English dialects were created out of.

**xaxo** – diseased, mummy (2), possibly connected to Proto-Afro-Asiatic \*zay-body (3), not present in Berber languages, but present in Western Chadic, Central Chadic, Eastern Chadic and Central Cushitic. Possibly also connected to Proto-Afro-Asiatic: \*ʕVĉā/īĉ- bone (3), in Semitic and South Cushitic, but this seems unlikely. I think it perhaps more likely that this Guanche word **xaxo** may be connected to Ancient Egyptian *sheṭ-t* – mummy (this word was suggested to me by a person who knows about Ancient Egyptian far more than I, but I do not know the reference. I will try and find this and include it in a later publication).

#### Further remarks on pyramids and the Guanche:

Implies that whilst the Guanche are clearly connected to Berber and other Afro-Asiatic speaking peoples through certain major aspects of the Guanche language; the Guanche language also shows possible connections to the Greek and Celtic, or rather pre-Greek and pre-Celtic peoples to the north, and possibly with several indigenous American peoples, across the sea and to the west.

The Guanche spirituality and religion is also distinctly different to those of the Berber peoples, from my understanding, the Guanche spirituality does seem to show specific similarities with that of Ancient Egypt, ancient Greece and possibly to that of Neolithic Britain and the Indigenous American peoples to some degree. The importance of dragon trees may show a possible connection to the way that the Tree of Life is expressed through ancient Semitic cultures, and may even have parallels in the Christianity of mainland Europe, Britain and Ireland.

The Berber connections are of course present, but for example, the ancient Berber-speaking peoples seem to have built round tombs for their kings and ancestors, there are here structural similarities to megalithic monuments around the world, and specifically to some of the mounds, chambered cairns and passage tombs of Scandinavia, Ireland, Britain, France, Iberia and many

of the Mediterranean Islands such as Corsica, Sardinia, and Mallorca for example.

The Guanche however appear to have not built these round mounds, or round pyramid structures, and also made a greater use of caves rather than mounds for sacred practices; this is no doubt partially to do with that the Canary Islands have a large number of caves of course, but may also be a cultural difference. The Berber sacred mounds can be considered pyramids in themselves, but many of them are round in shape, whereas the Egyptian and Canarian/Guanche pyramids are specifically angular and do not appear to be centred around burial, to our knowledge, although ancient burials within the Canarian/Guanche pyramids are certainly a possibility, although in respect of those ancestors I hope that this could be done through scientific probing methods rather than through damaging the sites in any sense. The pyramids in Egypt are of course generally angular, as are those Central and South America. The Guanche pyramids, those that have stairways, show some similarity to some of those in Southern and Central America, although Guanche pyramids rarely appear to have a series of equal angles from the centre, and in a sense seem to fit into the landscape in a way that is arguably more complex and specified. I do nevertheless think that the Guanche pyramids are indeed real pyramids, and that the unequalness in their angles and in where their sides are longer or shorter is I think instead indicative of a more complex and different geometry being involved in their construction.

### References (for the *Guanche Vocabulary* section)

- .(1): *Vocabulario canario guanche* - by José M. Esteban
- .(2): Guanche vocabulary items from a 16th-century list by Alonso de Espinosa, as edited and translated by Clements Robert Markham (1907)
- .(3): *Afro-Asiatic vocabulary* by Alexander Militarev and Olga Stolbova, vocabulary items were sourced from starlingdb.org, database by S. Starostin.
- .(4): *In Dúil Béirai* - English to Old Irish dictionary, by Dennis King

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