

Tenerife's secrets & other related new topics – published via BookofDunBarra UK on the 10/12/2025

Written and published by Linden Alexander Pentecost. This book was published on the 10th of December 2025. This book was published in the UK and the author is also from the UK and a UK-resident. This book is unrelated to and separate from all of my other publications, including from older editions of this current book, the older editions were published under different titles. This edition has a new title, many edits to the original text and much new content. I have also published a great number of other books unrelated to this book and unrelated to and separate from this book's older editions. Apart from the one AI but human-edited image, nothing in this book was created by or aided by the use of AI.

The many photos and pieces of art in this book are also by Linden Alexander Pentecost although one AI art image is also included but this has also been edited a lot by a human (i.e. myself). This book is only published in PDF format. This book is published via one of my websites, this being book being published on my www.bookofdunbarra.co.uk website, via the page of that website, the link to which is: <https://www.bookofdunbarra.co.uk/different-series-of-new-ebooks-autumn-2024-books-are-for-those-over-the-age-of-18>. This and my other books published via that aforementioned website are entirely unrelated to and separate from the online content of that website. I also publish elsewhere including on other websites I run.

This book contains some adult topics and should not be read by those under the age of 18.

Note I have published many other unrelated articles and an unrelated PDF-only book very recently.

This book in front of you contains a total of 63 pages. This page you are on is page 1. The contents is on this page below this paragraph and continues onto the next page. Page number is marked in all four corners of each page. The book properly begins on page 3, i.e. on the page immediately after the contents. The contents begins below and in small font:

.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 Guanche pyramids in the Canary Islands (near bottom of page))
 .Page 4: continuation, comments on the Guanche 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 Guanche languages beginning around ¾ down the page)
 .Page 7: continuation of Notes on the Guanche 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 on this page.
 .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. (contents continues on next page)
 .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
 11
 1 1
 .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 old 'End of book' note at the bottom of the page and comments.

.Page 36: "Horned people" and Guanche polyandry (first of 3 pieces of art is overleaf), beginning of section – first page on the topic which is full of information

.Page 37: first of three art pieces showing first adult goddess with horns (this one is black and white), brief comments above art

.Page 38: continuation of photo description and more text on the topic.

.Page 39: second piece of art showing a different (The second) adult horned goddess (in colour), with brief description below

.Page 40: text in continuation of topic

.Page 41: continuation, references and third piece of art of a third, different adult horned goddess (in colour with glittering aesthetic in parts)

.Page 42: More Guanche vocabulary items (etymologies for more Guanche vocabulary)

.Page 43: 3 Dreams connected to Tenerife's ancestors - Dreaming of pyramids and tunnels in southern Tenerife, possibly Güímar-related - page text describes this first dream; description for the second dream: Dream 1 whilst on Tenerife in 2023 (one about the dragons in tree) starts at lower part of page.

.Page 44: Continued description of Dream 1 whilst on Tenerife in 2023, followed by the beginning of description of the Dream 2 whilst on Tenerife in 2023 (tentacle dragon tree dream) in the lower quarter or so (or just over) of this page.

.Page 45: continuation of description of Dream 2 whilst on Tenerife in 2023.

.Page 46: The "Mummy Cave" in the Dragon Tree park, in Icod de los Vinos – text on this topic.

.Page 47: More pyramids at La Manchica? (photos on page after this), discussion of more pyramids and their GPS coordinates

.Page 48: two photos showing the pyramids discussed on the previous page

.Page 49: photo of Montaña de Ifara region, description, followed by Pyramids as aquifers, dream symbolism and prisms, with text beneath.

.Page 50: Some Arawak vocabulary comparisons - (discussion of etymologies)

.Page 51: continuation of Arawak vocab discussion, followed by Waiwai vocabulary links section beginning near end of page.

.Page 52: continuation of Waiwai vocabulary etymological links discussions.

.Page 53: short continuation with two Waiwai etymologies discussed, but most of page 53 for Wapishana Vocabulary etymological discussion.

.Page 54: continuation, references.

.Page 55: Conclusive comments, "end of book" is written at bottom of page.

.Page 56: Indigenous South African languages and cognate links, and other topics

.Page 57: Place-names of La Gomera

.All of pages 58 and 59: How well might different languages carry sound underground? Finnish as an example with comments on Guanche. Part 1 of "languages and the underground" (other parts will be published in other books), & other topics, (includes more art - this art of a very thin lady in tunnel, with comments) – *the art (partially-AI art, all others are drawn) is on page 59.*

.All of pages 60, 61, 62 and 63: On the Balearic Islands and more on the Canary Islands (and languages and spirituality)

This book is dedicated to all I love. I hope you enjoy. The first page of the book's main content is on page 3, the page after this 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 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, 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. 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). (Not change but rather, balance the environment)

(Some indigenous Canarian languages were likely more Berber-like than others).

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.

(Nor precisely how they might relate to indigenous American language for example).

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 languages in La Palma, and especially in Lanzarote and Fuerteventura seem indeed to have been very different.

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. The site needs more careful investigation in my opinion.

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*.

*Ben in the name here could be connected to the *ben root meaning "son" or "founder" or "one" or "base" and other symbolic meanings mentioned in this book.

.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

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).

The Guanche languages' connection to Indigenous American languages is part of my work, as you will see throughout this book, but I have made no conclusions as such yet.

2) In one of my ebooks published via 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.

(More Guanche vocabulary has been included in the new version of this book, the one you are reading)

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**. If these were aquifer structures perhaps they did not need to be completely level)

More research could be done on underground streams in this area. Many caves are known, e.g. Cueva de la Guanche

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.

It is possible that the pyramid was re-structured.

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 precise type of mathematics incorporated into these structures has to my knowledge (apart from my own brief exploration) not been previously discussed, except with regards to Guimarães.



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:

Especially considering that terraced farms are so common in Tenerife, and also do not have the same steppe-spacing as the pyramids do.

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. - note that it is on a slope.



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°22'18.7"N 16°41'41.2"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 pyramid below is certainly on a slope, interestingly



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. Note that the pyramid in the photo below appears not to be on a slope.

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. Which is not to say that the pyramid does not line up to something, e.g. a ley line or similar geometric part of the landscape, or a star 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.

(In the newer editions I just decided to go over the limit and to find another way to send the books)

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. (In July-August 2023)

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°23'22.7"N 16°40'06.6"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.

It may simply be that pyramids in Tenerife were frequently built into and aligned with hillsides.

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°23'21.9"N 16°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°23'23.3"N 16°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 8th 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. Note that in the new edition of this book there is further information about pyramids of this area mentioned below, La Manchica, which may help the understanding of the section below.

La Manchica pyramids (one and likely more pyramids)

(La Manchica)

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. (Some of this has been included in this new version, Jan 2024)

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 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. (or is residing there for some other reason).

The name Achamán may contain a curious suffix meaning "man" or of a different meaning, perhaps another has researched this.

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. (Regardless of age it is certainly a sacred tree to the islanders)

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. (Essentially not all Gnosticism was so black and white about which deities it saw as being good or evil.

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. Or of something that is beyond time and space, no beginning and no end, like love.

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.

(Some see the serpent in the garden as a messenger of Jesus, according to Gnosticism)

- 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.

This is in a sense implied in some of the mythology surrounding the original serpent Unicorn, a holy being I feel, rather like the Chinese Dragon in many sense. Amen to Jesus.

- 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'. Which is not to say that the root is Germanic in origin.

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.

I think that even enlightenment is simply a state of having empathy and care for others. 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.

According to for example that the Romans used a shell pigment from the Canary Islands: 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). Perhaps related to the Irish God name Manannán?

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.

They likely symbolised something connected to their deities too, but which deities, I cannot identify. Local deities perhaps, deities of water?

- 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). - Also for example Goidelic *bunn* - bottom of something, foundation.

- 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

There is a curious, probably coincidental similarity between this root word and the name of the clock, Big Ben

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 *bnbn* 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 English word "wack" may also originate from the same root word, originally referring to a force or power that mimicks electricity or thunder in a sense.

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 mope '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.

Connected to the word "cell" possibly?

cel – moon (2), possibly connected to the Greek goddess of the moon, Σελήνη *Selēnē* 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 *Selēnē* is also connected to Ancient Greek σέλας - *sélas* - light, shine, a possible pre-Greek word, connected to Σελήνη or *Selēnē*, 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. I once dreamed that the moon communicated with me by dropping "dust", some kind of "dead moon cells" that fell on my skin. In the dream, this is how the moon communicated its "light language" to my body and self.

-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/*sV* 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/*sV* 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. - I think this ultimately all relates to the connection between consciousness, god and water.

- 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 Insuloamaziq». 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 (Z) 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

(Z: the Sillylinguists

Cumbric article series, in four parts, will be republished in the future in an ebook

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.

Names like "Duddon" "Huddon" exist in Ireland through an interconnected story, perhaps the names are ancient spiritual names too.

xaxo – diseased, mummy (2), possibly connected to Proto-Afro-Asiatic **ʒay-* 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. Which in turn links in with Celtic and pre-Celtic cultures.

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

There is an awful amount of content
over tens of more pages in this book

[REDACTED]

"Horned people" and Guanche polyandry (first of 3 pieces of art is overleaf)

Nowadays, the idea of a person with horns tends to become associated with the Christian idea of the Devil. On the contrary however, this "devil" iconography, of the goat-man with horns and hooves, is certainly not anything evil. It is true that "horned figures" throughout European mythology are associated with a "left hand path" kind of spirituality, which I believe is often misunderstood and can indeed be a positive thing if, like all spiritual paths, it is a thing that is positive, good, helps us all to lead long and healthy lives, and is empathic and kind.

The art on the next page is based upon the "horn references" found in relation to some of the indigenous Canary Islanders' symbolic emphasis on horns. This can be found in that for example, on Lanzarote was called *Guadarfia* (our double horn) (1), and the leader may have worn a double-horned hat; although personally I think that the horns are more a symbol connected to women, and could have been worn as headdresses by women.

Although the horn symbolism in the art on the next page is not *directly* associated only with the indigenous Canary Islanders; the theme of horns and/or tentacles as a symbol for left-hand-path connections to higher consciousness, is something that I would argue is also very much present in Guanche and Indigenous Canary Island ancient traditions in general; the Dragon Tree attests to this I think. Owing to that this "left hand path" is clearly a part of the horned-deity symbolism, it is perhaps not surprising that some of the practices and ideas associated with these horned beings/enlightened "horned humans", or humans with horn headdresses symbolically replicating this: have been associated with the "Devil". However I think that importantly, these "horned" figures, whether as horned serpents or horned gods such as Pan, are not "evil", they are rather the manifestation of light and dark, of intelligence and nature, of the strange and of the beautiful.

In a more general sense, horns are associated with wisdom. In Hopi culture for example, two horns are seen by some as a symbol of wisdom, whereas a single horn can be seen as a symbol of aggression. This is quite contrary to western culture, where the "goat man" iconography is now generally interpreted as being connected to the Devil, whilst the unicorn iconography, with their single horn, implies unicorns as beings of innocence and good. But is it this simple? Probably not. Especially considering that unicorns in older mythology were sometimes serpent-like, and described as having scales. Furthermore we can also connect them to many of the "worms" or "sea serpent" type beings, that are often depicted as being horse-like in their facial features, interestingly.

Below, art of a horned adult lady goddess, inspired by Guanche and other symbolism in relation to the topics in this book. Further explanation on page after this:

I feel that something of the spirit of the indigenous Canary Islander spiritual leaders of of long ago is expressed in the art below.

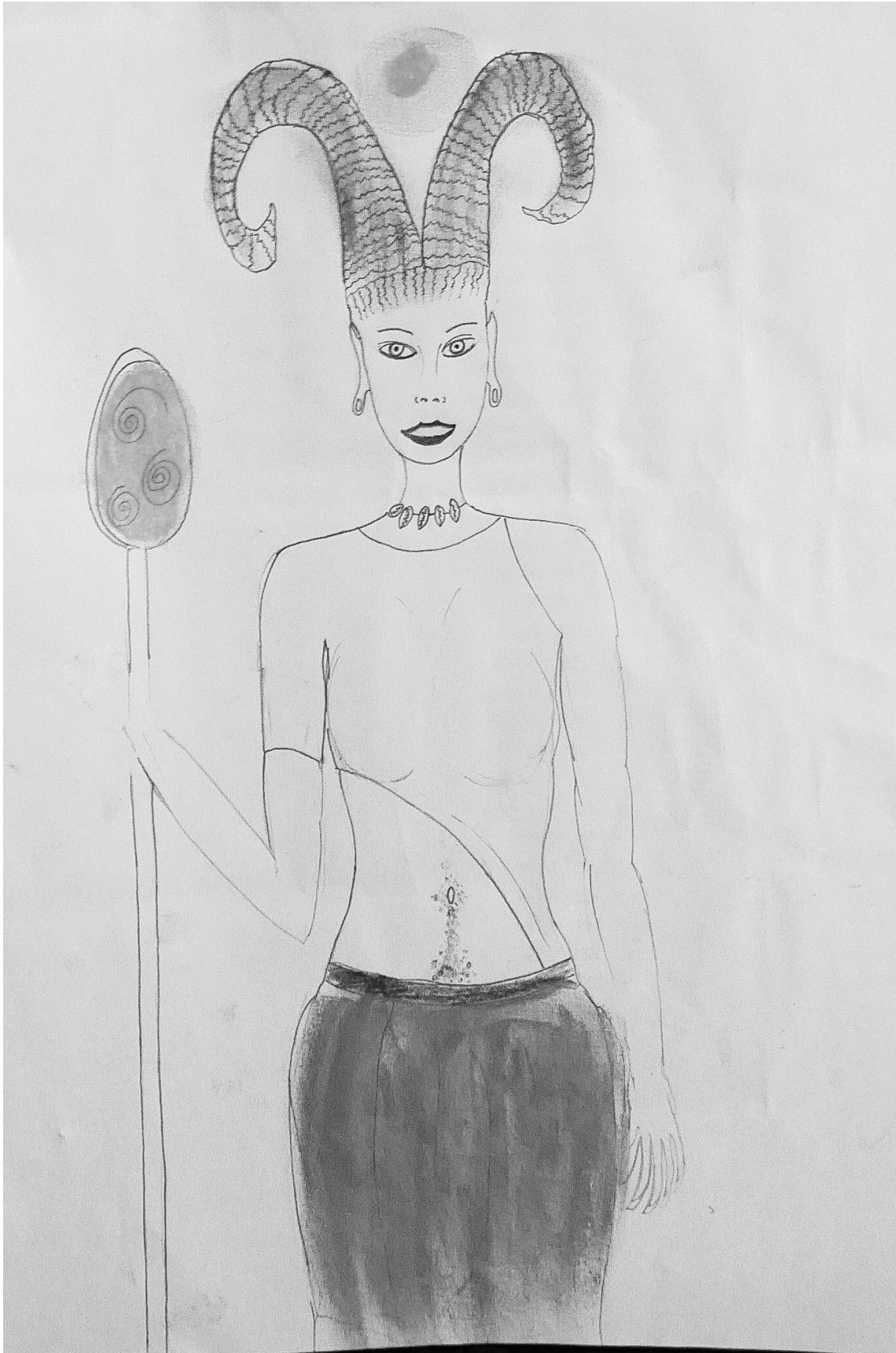


Photo on previous page: some art I made depicting one of the female indigenous "horned" adult spirit women, inspired by images of horned individuals found in ancient art. I hope that this art embodies something of the indigenous peoples' spirit from Lanzarote and the horns as a symbol of natural feminine energy, wisdom and connection to the cosmos. More comments overleaf. The hair on the woman's belly is included as according to some the Guanche and native people of Lanzarote were quite hairy (not a bad thing). Guanche women did not really have horns of course, this art is more of a spiritual representation of the powerful female energy of Lanzarote and the augmentation of that wisdom through the symbolism of horns, in this case represented as a literal woman with horns

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Owing to that this "left hand path" is clearly a part of the horned-deity symbolism, it is perhaps not surprising that some of the practices and ideas associated with these horned beings/enlightened "horned humans", or humans with horn headdresses symbolically replicating this: have been associated with the "Devil". However I think that importantly, these "horned" figures, whether as horned serpents or horned gods such as Pan, are not "evil", they are rather the manifestation of light and dark, of intelligence and nature, of the strange and of the beautiful.

These devil in Christianity only took on these characteristics after the figure merged with local mythology, often through a warped version of Christianity being pushed upon them in the past.

Another piece of art is on the next page/overleaf with brief description below art.



Photo above: another example of artwork showing a female adult goddess figure embodying the human form and the otherworldly “horned” consciousness, with blonde hair from her human “surfaces” and nose. The third and final piece of art in this book is on the lower part of the page after the next page, just after the references. (1 reference)

Of course, in present atmospheric/gravity traditions, it would be impossible for a human or similar entity to grow horns as big as those shown in the art above.

Note the way in which the pearl-like horn matter, with glitter, has merged into part of her face too, and the way in which her hair grows from the top of her head, totally transformed, bar an area where her hair grows and is tied and grown long, like a single river and waterfall of gold.

In a more general sense, horns are associated with wisdom. In Hopi culture for example, two horns are seen by some as a symbol of wisdom, whereas a single horn can be seen as a symbol of aggression. This is quite contrary to western culture, where the "goat man" iconography is now generally interpreted as being connected to the Devil, whilst the unicorn iconography, with their single horn, implies unicorns as beings of innocence and good. But is it this simple?

The information below is not to imply that unicorns are bad.

Probably not. Especially considering that unicorns in older mythology were sometimes serpent-like, and described as having scales. Furthermore we can also connect them to many of the "worms" or "sea serpent" type beings, that are often depicted as being horse-like in their facial features, interestingly. And of course in addition to this we have all the stories from pre-Celtic and pre-Germanic folklore concerning "water horse" spirits, that are kind of horse-like, and kind of serpent-like in appearance.

In Sioux culture, to my knowledge, the Heyoka figure may be connected with this image of horns, and of lightning and of the Thunder Birds, although I do not know how much of a link this really is within Sioux culture, and I do not claim to know anything about it, and am basing what I say here upon certain Heyoka artworks which I have seen.

In Northern Europe, in the land once known as Hålogaland, now situated on the coast of Northern Norway; there are sea caves, the culture and iconography of which I have discussed greatly before, that depict within them ochre paintings of tall, horned beings.

That this iconography of horned beings is also connected to "tentacle-like astral/dream entities", as I describe in *Dream 2 whilst on Tenerife in 2023* a few pages past this one in this book, is I think owing to the fact that the horns are in a sense like tentacles, and act as "unnatural or divine points of connection between the human body and cosmic intelligence", these horns are often associated with the head, because of course, the head is the seat of the brain and of the link between the spiritual knowledge and the knowledge of this reality.

Therefore the symbolism of horns or tentacles on "beings" or on humans is I think representative of a kind of parasitic relationship between a human and a cosmic entity, whereby the cosmic entity "owns" the person in a sense, and has a kind of parasitic "close" relationship with them; but at the same time protecting the human and also helping them to progress spiritually, although this last sentence does not fully convey what is happening I do not think. This kind of parasitic connection is difficult to understand but may be symbolically symbiotic.

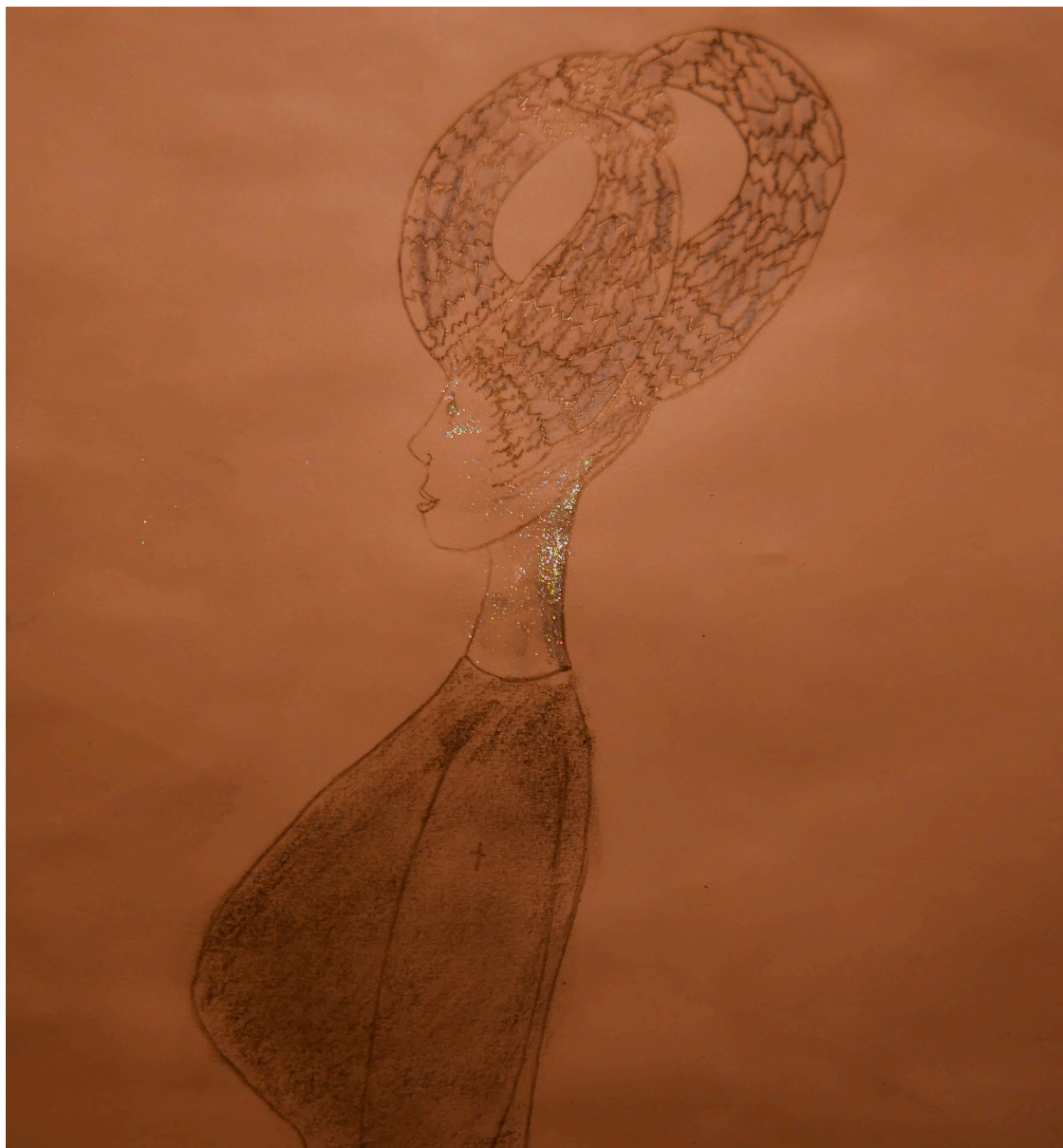
This further fits into the traditions of at least some of the native Canary Islanders who practiced polyandry, where women were both spiritual leaders and could take multiple husbands or boyfriends: because this kind of

relationship in a sense represents an *other connectedness* and other *sense of being* that is in some respects beyond what is socially acceptable and comprehended by society; therefore it fits into this whole concept of “horned people” being representative of a symbiosis between a person and some other kind of life force.

References:

.(1) - *The Ibero-Guanche (Latin) rock inscriptions found at Mt. Tenezara volcano (Lanzarote, Canary Islands, Spain): A Saharan hypothesis for Mediterranean/Atlantic Prehistory* by Antonio Arnaiz-Villena, Marcial Medina, Valentín Ruiz-del-Valle, Adrian Lopez-Nares, Julian Rodriguez-Rodriguez, Fabio Suarez-Trujillo. **(This book is extremely interesting, I have not even started upon studying their thoughts about the languages, as I wanted to see what work I could accomplish through my own research, but I will get round to reading this properly).**

Below: third piece of art showing another horned adult goddess figure, also showing the astral, dream symbiosis between a person and magical horned life. The glitter is representative of the particles of information that are being “downloaded” into the physical through the horns.



More Guanche vocabulary items

Below is a small continuation of Guanche vocabulary etymologies, which I did not include in the original edition of this work. 7 more Guanche words with possibly connected etymologies are listed below:

cisco – volcanic ash (1), perhaps connected Proto-Uralic *kačkV - smoke, smell (4), and to Finnish *katku* – "strong unpleasant and stinging smell", also related to Erzya качамо, *kačamo* – smoke, and to Moksha качам, *kačam* – smoke.

hama – town (1), perhaps related to English 'home', and other Germanic forms, such as Norwegian *heim* and Swedish *hem*, perhaps also connected to Proto-Afro-Asiatic *haʔem-/ *haʔom- tent or room (3).

ife – mountain top (1), found commonly in Tenerife. This word is an example of one of several words in the Tenerife Guanche language that appear not to have cognates in other Afro-Asiatic languages, but a Waiwai cognate may exist (see towards the end of this book for the relevant section).

mayantiga – a piece of heaven (1), perhaps connected to Quechua *munay* – to love, although this is speculative and would involve a repositioning of the semivowel [j].

sieca – irrigation ditch (1), Proto-Afro-Asiatic: *sak- pour, flow (3), not present in Berber. Possibly connected to Arawak/Locono word *háčia* -a ditch (5).

ere – pond (2), perhaps connected to Finnish *järvi* – lake, and also to a wide number of other words in different languages based on a root like *(V)rV 'river, lake'.

tabona – knife (2), if the initial [t] is not a feminine affix, and perhaps even if it is, there could be a distant link to Proto-Afro-Asiatic: *sayp- (?) knife or axe (3), not found in Berber languages, and perhaps to certain words in Salishan languages, such as Halkomelem *shuptun* – knife. Compare also Quechua *tumi* – any kind of knife used by the Incas.

1) *Vocabulario canario guanche*, by José M. Esteban

2) <http://www.faculty.ucr.edu/~legneref/bronze/guanche.htm>

3) *Afro-Asiatic vocabulary* by Alexander Militarev, and Olga Stolbova, sourced from starlingdb.org, database by S. Starostin

4) Proto-Uralic vocabulary by Sergei Starostin, vocabulary available at starlingdb.org, database by S. Starostin.

5) *The Arawak language of Guiana*, by C. H. De Goeje

3 Dreams connected to Tenerife's ancestors

Dreaming of pyramids and tunnels in southern Tenerife, possibly Güímar-related

Some years ago, I do not remember exactly how many, I had a dream, where I distinctly remember being in Tenerife, in a place that felt very much like the dry, southwestern coast of the island. I was beneath palm trees and close to the sea, but found myself inland and beside a pyramid. In my dream, it seemed bigger than the pyramids I saw near *Icod de los Vinos*, but it was not much bigger. There were flaming torches here and there, and the pyramid appeared to be in a smallish valley, with a hill to what was presumably a more westerly direction. There may have been larger pyramids further up the valley, but I cannot remember how large.

I remember going into a tunnel inside the pyramid, which is curious because I believe that caves were found beneath the pyramids at Güímar. Furthermore, I seem to remember vaguely that there was some aquatic feature to the pyramid, there was water around it, or, associated with it in some way, flowing from it perhaps, although I cannot remember the details.

I do believe that the pyramids I dreamed of, are at least perhaps etherically connected to those at Güímar. But when visiting Tenerife in July, when taking a bus through the southern desert region close to the *Montaña de Ifara* area, I felt a special feeling in this landscape, and it did make me think of that dream. They feel connected in some way.

From what I understand there are also some caves in the canyons here (*Barranco de Ifara*), some of which could well be sacred Guanche caves. Could this area be connected with my dream somehow?

Dream 1 whilst on Tenerife in 2023.

I did not mention this in the first edition of this book. When on Tenerife I did have two dreams. The first of which was shortly after I had first visited the Dragon Tree at *Icod de los Vinos* again, after many years. I dreamed of being at a similar dragon tree high in the mountains, and that there were ethereal dragons, transparent but perhaps semi-physical, huddled on the branches of this dragon tree. Upon approaching the dragon tree, most of the cat-sized dragons flew off, flying away from me. I did experience a sense that they did not want me there, or trust me particularly. But one of the translucent, cat-sized, iguana-like dragons, stayed on the tree and looked at me.

My own interpretation of this dream is that it pertains to that I was trying to learn about the ancient language and traditions of the Guanche; and was perhaps encountering aspects of the Guanche's souls that had undergone a dragon-transformation into wise, guardian beings, but I may be completely wrong about this. They guarded the dragon tree and watched over it, as it perhaps represents the collective gateway to the fabric of their ancestral knowledge and aspects of the Guanches' souls.

Most of the dragons flew away, I think because of the abuse and lack of care the Guanches received from colonialism, the dragons were suspicious of outsiders; and also I feel that in a more general way, they were guarding the tree, and perhaps did not like that someone had suddenly taken an interest in their ancient culture and high wisdom, tried to contact them spiritually through the landscape, and found themselves in their sacred sites.

However, the fact that one of the dragons remained, almost gave me the feeling as though this dragon, the one that remained, might have perceived in my own mission something that gave it room for consideration, and even though I am not in any sense from the Guanche culture, I feel that, in my dream, this dragon was considering in a sense, guiding me and taking me on as a person to work with. This dragon, etherically speaking, could not share with me too much or guide me too much, I do not think. The only way I can perhaps describe it is as such: it felt perhaps as though the other dragons were thinking "Let's leave, we are having nothing to do with this". Whereas for the remaining dragon, it felt as though it was saying "No, there *is* something this person is researching and doing here that *does* have a reason and comes from somewhere, I cannot say what this is perhaps, but I feel also that it is meaningful to help him".

Dream 2 whilst on Tenerife in 2023

The second dream I had whilst on Tenerife in 2023, memorable dream anyway, was stranger than the one mentioned before this. The second dream was also somehow connected to the Dragon Tree I think, but in this dream, I did not come across a dragon tree as such, but rather a hydra-like being, that was in a sense like a tree, but which also had blue tentacles, that appeared to make a sound akin to electrical discharge, as pulses of light moved down the tentacles. I was with other people and was sat in what appeared to be the park of the Icod de los Vinos dragon tree.

At some point the "entity" started to physically interact with us, and I remember that one of the tentacles went into my ear, and, as strange as it sounds, connected directly onto my brain.

This was initially quite unnerving, and I remember the other people I was with, also being somewhat confused and unnerved as the entity also attached different tentacles onto them.

I do not remember anything of what happened during this "connection" with the entity, but, I remember that after a while, my fear subsided, and eventually the tentacle detached itself from my brain, and the other tentacles detached from the other people. There was a general sense of relaxation and relief, and I remember it being expressed to me in some way, that everything was fine.

This was also a vivid dream, and perhaps it relates to the Dream 1 mentioned on the previous pages to this. Was the dragon tree, or, the geometric "world" and "web" of the Guanche that it is connected to, connecting to me in some way, to help me establish a link to the land and to the deities? I am not sure.

Furthermore, there was a question in my mind of what it would have been like and what would have happened, had the entity not detached itself from me. It felt almost as though the entity was saying "this is a new kind of existence, and this is what it would be like, but for now the connection is only temporary".

As I have mentioned before, the dragon tree at Icod de los Vinos does appear to contain the shapes of human features, and, this tree being an ancestral god that "collects" (not an ideal word) part of the soul energy of the ancestors, is it perhaps surprising that the tree physically exhibits part of that soul energy?

In a sense, it could be argued that a more permanent link with the entity in my dream, might result in a kind of merging of that entity and myself in the astral and dream worlds, an incorporation of one into another being, and also a greater realisation of individuality through a different being? Who on earth knows? All I know is that, it was a temporary "link", although it is possible that a person could "download" or receive something from that entity during that connection, even if it was simply the knowledge of what it would be *like* to be connected in that way. Quite how this relates to my Dream 1 in relation to dragon trees, I have absolutely no idea. *This kind of hypothetical soul-link or mind-link would only be positive if the true "I am" is in the same form; which even in an astral sense would take a God-like level of pure good.*

A side note: some people say that I have such vivid dreams. And indeed, dreams can be spiritual journeys into other levels of reality, and anyone can experience this. But how? By waking up in our waking reality, we awaken to the reality of dreams. What I mean is that, by being awake to the magic and spirit of this world, we will experience that magic in our dreams too. As above, so below.

The "Mummy Cave" in the Dragon Tree park, in Icod de los Vinos

I have visited many sacred sites, many of which might look mundane to the unaware. Not all sacred sites are temples or shrines. And not all sacred sites want us to visit, particularly without the permission of the *guardian(s)* of that place. Close to the sacred Dragon Tree at Icod de los Vinos, there is a stream, and on the other side of that, a cave. This can be visited by paying the entrance fee for visiting the tree itself in the park/garden.

This might sound strange, but the energy around "mummies" seems to speak to me quite strongly. I remember once being in Truro museum in Cornwall, at a temporary Egyptian exhibit, in which a mummy was laid out in a glass case, from what I remember. This was I think in November 2011. I remember that just by being in the vicinity of the mummy, I wanted to cry. There was something very emotional, and helpless I suppose, about the feeling. And I think it might be due to how the mummy was being displayed, and how it was so far from Egypt. I mean, it's perfectly understandable on a logical level, but when I was near that Egyptian mummy, I felt like I could not stop myself from tearing up, and I had to walk away whilst some other visitors gazed at the exhibition, as if completely unaware of any soul energy (an aspect to the person's being and spirit) that was still clearly present through the mummy.

Returning to the "Mummy Cave" at the dragon tree, this cave was indeed very special. The mummy that was found here is no longer present in the cave, but *My God* is the guardian (possibly partially connected to the mummified individual found there?) very much still present around that cave. I left a small offering of tobacco close to the entrance, and, as I entered the cave, and felt the coolness of the volcanic rock in the small chambers around me, I felt a presence that was absolutely beautiful. The feeling given off by the "guardian" was one of peace, joy and love, that seemed to surround me and embrace me. Don't get me wrong, the cave was "glitchy", as in, reality felt somehow off and not normal, and the presence of the ancestor(s), although not visible, was felt in the space right in front of me and around me, as though filling the space. But it was such a calm and beautiful presence as I have never felt before in a place like this. What's more is that I got chatting to an Italian man with his family, who came into the cave after me. We talked about spirituality, and then afterwards I sat alone in the cave for a while. The entire experience felt beautiful and meaningful, and how exactly it might link to my dreams connected to the Dragon Tree, I am not sure. I'm not sure if everyone visiting this cave did notice the presence or recognise it as an obviously sacred energy site, hence why a mummy was placed here. And perhaps it was partially the fact that I sought out to recognise those sacred places, that the resident spirits greeted me with a mind-blowing recognition and expression of peace, for which I am greatly appreciative.

More pyramids at La Manchica? (photos on page after this)

Earlier in this book I mentioned the pyramids close to La Manchica, an area near to Icod de los Vinos. In this new edition of the original book I have decided to include details about some of the pyramids or pyramid-like structures that I saw from a distance. Please see pages 20-21 of this book for details on the two “La Manchica” pyramids I discussed earlier, with a photo of the lower one. This structure may in fact be a single pyramid or potentially two pyramid structures built into each other.

I allude to the existence of other pyramids in this area, or potential pyramids. These are located lower down towards the sea than La Manchica pyramids 1 and 2. I have decided to include these lower pyramids in this new edition of the old book. One of these structures is not a pyramid but it appears to be a long, raised pyramid-like structure, located at: 28°22'43.5"N 16°41'54.0"W – this structure is likely agricultural in nature. A more likely pyramid is located to the north of the road, at: 28°22'45.3"N 16°41'54.5"W. This may in fact have once been part of a much larger pyramid-structure to the south of the road, before the road cut through. The larger, terraced structure is centered around : 28°22'43.7"N 16°41'55.6"W -. All of these three, likely interrelated sites, I give the name of “The Lower La Manchica pyramid-structure”, rather than referring to them as individual works of construction.

Very closeby is what I name “La Manchica Pyramid 3”, which is attached to a private house and therefore is inaccessible like most. This structure is located at: 28°22'46.3"N 16°41'56.2"W.

Another potential pyramid, which I name “La Manchica pyramid 4”, is located a little further west, and south of a gas station, located at approximately: 28°22'42.8"N 16°42'02.1"W.

La Manchica pyramid 5 is another potential pyramid which I cannot work out the grid reference to, but which is visible in the second photo on the following page.

Clearly this area is very worthy of further archaeological study, and since I do not live in Tenerife, nor have I ever lived outside of the UK for more than a few weeks; it can only be local people who take up the respectful and non-intrusive investigation of these sites and their meaning. This entire “Lower La Manchica” area seems to have a large number of these pyramid structures, and I would not be surprised if several of them had not been already destroyed. There appears also not to be a single pyramid in this area that is not at least damaged, partially destroyed or partially built upon. It is important I think that these structures be preserved and non-intrusively investigated.



Photo above: some of the pyramids below La Manchica (see discussion on previous page). The number 3 on the left of this image and the lines heading away from it point to “La Manchica Pyramid 3”, whilst the other lines point to different parts of the potential “The Lower La Manchica pyramid-structure”. Note that the left-most lines point to a corner of the potential “larger structure” or “large pyramid” that the other parts may have attached to. The “long structure” is to the right, and the pyramid, or bit of the larger pyramid north of the road is pointed out by the central lines.

The photo below uses lines to point out “La Manchica Pyramid 4” and “La Manchica pyramid 5”, with the lines going to those pyramids from the respective numbers drawn onto the image.



I have also had many more dreams about Tenerife. Although most recently I had a dream about Patagonia, that felt so real that I could smell the flowers growing on the mountainside, and how they smelled different to those of the mountains I know.



Photo above: the mysterious and magical *Montaña de Ifara* region of Tenerife, mentioned as potentially important in relation to a dream.

Pyramids as aquifers, dream symbolism and prisms

I have commented elsewhere in detail on the possibility that pyramids serve multiple functions, including acting as prisms through which a cosmic intelligence can interact with our world, something which has to do with water, refraction, and a knowledge of sound, light and geometry. Water is likely very important to this process, and this symbolism can be seen in how the ziggurats of Mesopotamia have been associated with hanging gardens and, flowing water. There is a lot more detailed comments about this in some of my other books. The idea that the Tenerife pyramids also served as aquifers is an idea that has been floating around. This essentially means, I think, that pyramids function as a kind of gateway, and also as the “hardware” or “brain” of a cosmic intelligence, where the pyramid structure provides the hardware of that brain. The aquifer affect, i.e. the possibility that these pyramids acted to draw water up from underground, I think has to do with how this water helped to create the prism-effect of the pyramid, water being the crucial substance through which the cosmic intelligence manifests: this is a notion that can be seen and which has been discussed in one way or another in practically every indigenous culture. In my dream, mentioned some pages previous in this book, I mention dreaming about pyramids in Southern Tenerife, and seeing water associated with them, perhaps flowing from them. Could it indeed be possible, that at the time when these pyramids were used by the Guanches, some of them could have had visible systems of aquification?

Some Arawak vocabulary comparisons

In the more recent (January 2024) Guanche vocabulary section of this book, I found that Arawak was helpful for cognates with one of the Guanche words in the new section; therefore in the latter part of this book I decided to look into Arawak and Cariban languages in a little more detail, with some general remarks on potential cognates to various languages, two of which are comparable to Guanche. The following section begins with Arawak/Locono vocabulary.

1).**káči** – moon (1), linked potentially to many cognates I have previously discussed, including Beothuk *kuus* or *keoose* – moon.

2).**bálu** – axe (1), possibly connected to Proto-Afro-Asiatic: *ṗilaḳ- 'axe, knife' (2).

Perhaps distantly related to English "piddock", which is a mollusk that bores into rock, although the -ock is likely a different suffix to the Afro-Asiatic suffix.

3).**ūni** – rain (1), compare Quechua *unu* – water.

4).**ūri**, **wūri** – snake (1), compare English "worm", Old English *wyrm*.

Although most roots in Indo-European languages have a root beginning with a [k] or similar sound, with a form something like *krm- ;the form *wVr- is I think just as old, and stands alone in its usage as another possible, and simultaneously true origin root of the word "worm" and similar words. Looking at this *wVr- formula alone gives (as I have mentioned elsewhere) potential connections to words such as "warp", implying something that spins or twists; along with a possible ancient place-name root for certain ancient sites, *wVr-, which seems to imply something of a sacred tumulus connected to a "dragon" or "worm energy" hence the association with spinning and being warped; not to mention that in many Neolithic tombs, one of the bodily souls of the people seems to have remained in the mound, and so the "warping" and "serpent" can in a sense be seen as the transmutation of the bodily spirit into the "serpent or worm" form.

This is a roundabout way of trying to explain it from my own perspective; but I may well be incorrect. In addition, I believe that Neolithic people believed in the existence of several "souls" or "spirits" that made us, and so the *true conscious "I"* was not necessarily the same thing, or manifestation of the whole, as was the *bodily soul* or *shadow soul* that inhabited the mounds after death, and to some extent remained to inhabit the bones of the individual, and or, crystals, and magical objects that were imbued with their energy. But again this was not necessarily the "true them" in the sense of their conscious self. Remember that the body has its own processes which the conscious mind is not aware of, like breathing for example or digestion, which are arguably aspects of the *bodily souls* and not of the conscious "I am".

With reference to the Guanches, it seems that they, and some other cultures tried to *maintain* the bodily soul after death, through mummification, in some sense perhaps to allow the *conscious I am* to interact through it after death, although whether this is truly right or not, I am unsure, my Hopi friend for example has told me of very different concepts to the Guanche and Neolithic British concepts for example (even though mummification and collective Neolithic burial are not the same, the ideas are in some ways similar). My Hopi friend essentially told me that mummification might, from what he understands through his culture, slow down the process of the person's self fully transitioning into the next life, as this preservation of the body, as in mummification, is in a sense not allowing the spirit to fully embrace its transformation and journey. However, perhaps from another perspective, the Egyptians and Guanches and others did this process in a way that was able to be unaffected by negative aspects and be a positive thing, if they could indeed have done it correctly.

5) **.hololo** – mountain (1), compare English "hill", Latin COLLIS – hill, Greek kolōnos – tumulus or hill,

6) **.bára, bála** – sea (1), these words with variant liquid forms, meaning "sea" show similarity to Northern Sámi *bárru* – wave, for example, when the -r is considered, and to for example Proto-Afro-Asiatic: *baḥVr- sea, lake (2). When the forms with [l] are considered, one can see connections to Welsh *pwll* – pool, and a vast number of root words extended from this connection, for example Proto-Afro-Asiatic: *bVI(VI)- flow, overflow (2).

7) **.kairi** – island (1), compare Finnish *saari* – island, Quechua *tara* – island, Kallawaya *sari* – to raise (3), also English "shore" and Proto-Afro-Asiatic *ṣaḥVra?- "sand" (2), Arabic *sahara* – desert

8) **.háċia** – ditch (1), already mentioned in this book in relation to the Guanche word *siēca* and with a potential Proto-Afro-Asiatic cognate.

9) **.hadáli** – sun (1), perhaps connected to Proto-Afro-Asiatic: *laday- 'sun' (2) and also to Irish *lá* and Scottish Gaelic *latha* both meaning "day".

Waiwai vocabulary links

Below are a number of words from the Waiwai language, also a language of northeastern South America, with some similarities to Arawak, although Waiwai is a Cariban language. All words in the following wordlist (on the next page) are from the source (also on next page):

Robert E. Hawkins. 2023. Wai Wai dictionary.
 In: Key, Mary Ritchie & Comrie, Bernard (eds.)
 The Intercontinental Dictionary Series.
 Leipzig: Max Planck Institute for Evolutionary Anthropology.
 (Available online at <http://ids.clld.org/contributions/175>, Accessed on 2024-01-18.)

Wordlist is below:

- 1). **krarasi** – swamp, compare Arawak/Locono *kiraha* – swamp or pool (1).
- 2). **ečhi-ri** – shore, shows similarity to English "shore" and thus potentially to Arawak *kairi* (1) in the previous wordlist and thus to Proto-Afro-Asiatic *čaḥVraʔ- "sand" (2) and to many other related root words.
- 3). **woošam** – woman, perhaps connected to Beothuk *woaseesh* – girl, Proto-Afro-Asiatic: *ʔiwas- "woman" (2) and to many other cognates I have published about elsewhere, including in my ebook before this one where I discussed the connection between this word and Quechua *sipas* – girl.
- 4). **čomota** – woods or forest, the m-t or the č-t may be cognate to the m-ts in Finnish *metsä* – forest, and other Finnic forms; distantly perhaps related to Proto-Afro-Asiatic *makay- stick (2), Ojibwe *mistig*, English "match" as in a matchstick and many other words. Also Mongolian mod - tree, for example.
- 5). **tuuna** – water, shows similarity to the proposed Indo-European water goddess name, *don-.
- 6). **tooΦu** - stone or rock, perhaps connected to Arawak *šība* – rock or stone (1), and perhaps to Finnish *kivi* – stone. See the Wapishana word in the next wordlist for an even more obvious cognate to Finnish *kivi* – stone, and to Aramaic: *keefa* – stone.
- 7). **širko** – star: the basic consonant formula in this word, *š(V)rk shows fair similarity to the *ster- root found in many IE languages to mean "star", I have also written about other potential cognates in South American Indigenous Languages.
- 8). **weeyu** – light, perhaps Arawak *wīwa* – star (1).
- 9). **kařwa** – worm, obviously similar to the potential *krm- root formula meaning something like "worm" mentioned in the Arawak wordlist with regards to *ūri*, *wūri* (1) and related words. The Waiwai word **kařwa** shows similarity to the *krm- root found in IE languages (a variation of *wVr-?), and

which also exists in the *krm- formula as Finnish *käärme* – snake, for example.

10). **šukurwa** – lizard, related perhaps to Kallawaya *siksiri* – lizard (3), and to Finnish *sisilisko* – lizard, and to Karelian *čičiliušku* – lizard.

11). **iiΦi** - mountain or hill, perhaps cognate to Tenerife Guanche *ife* – mountain peak (already mentioned in this book).

Wapishana Vocabulary:

Following is a list of Wapishana words, Wapishana being another language from northeastern South America. Wapishana is an Arawak language, like “Arawak proper” but a different language. (Arawak is the name of a language family, as well as the name of the *Arawak language* as in that of Guyana, which was the original language which gave the name “Arawak” to the whole family of languages).

All of the vocabulary in this wordlist is from the source:

Colette Melville and Frances V. Tracy and Olive Williams. 2023. Wapishana dictionary.

In: Key, Mary Ritchie & Comrie, Bernard (eds.)

The Intercontinental Dictionary Series.

Leipzig: Max Planck Institute for Evolutionary Anthropology.

(Available online at <http://ids.clld.org/contributions/266>, Accessed on 2024-01-18.)

Wordlist is below:

1). **zina** – woman, girl, very similar to many IE (and other) root words for woman, compare for example Russian жена, žena – wife, Old Norse *kona* – woman, et cetera.

2). **wini** – rain, perhaps related to Quechua *unu* – water, and to Arawak *ūni* – rain (1).

3). **awari** – air, wind, related to other root words in Indigenous South American languages, perhaps to Welsh *awen*?

4). **kʰanʔda-ʔu** – light, compare Quechua *kʼancha* – light and Proto-Afro-Asiatic: *kVhan- shine, light (2).

5). **ṭhuruwanari** – thunder, similar to many root words for the onomatopoeic sound of thunder in many languages, compare the name “Thor”, and the name of the god “Taranis” in Gaulish history; possibly coming from a root word *tVr- also found in “troll” meaning perhaps something of motion and high vibration which “turns”, hence the similarity to the word “turn”.

6). **kʰaiz** - moon, likely another cognate to Arawak *káči* – moon (1), Beothuk *kuus* or *keeos* meaning “moon” and also meaning “sun” possibly; also to Finnish *kesä* – summer and to many other cognates which I have discussed previously elsewhere.

7). **kʰiʔba** - stone or rock – likely cognate to the Waiwai and Arawak words mentioned in the wordlist previous to this one; the Wapishana example shows even more closeness to Finnish and Estonian *kivi* – stone.

8). **kʰarišii** – lake, likely related to the Arawak/Locono word *kiraha* – swamp or pool.

9). **pʰaran** – sea, likely related to the Arawak/Locono word *bára/bála* – sea.

10). **dunui** – city or town, possibly connected to Celtic *dûn- and to English “town”?

References:

The second two primary word lists have the reference given before each wordlist, the other references are:

(1) – The Arawak language of Guiana, by C. H. De Goeje

(2) - *Afro-Asiatic vocabulary* by Alexander Militarev, and Olga Stolbova, sourced from starlingdb.org, database by S. Starostin

(3) – Kallawaya vocabulary from Katja Hannß, visible here: <https://lac.uni-koeln.de/en/kallawaya/>

Other information is from my own knowledge.

Book continues for a lot more pages
with lots more content.



Conclusive comments: (Conclusive to the previous parts of the book and not to the many parts further into this book)

My aim in writing this book, and in the previous edition under a different title (with less information included), is to try and help encourage more respect for the Guanches, their cultural sites, and spirituality; as well as to give future researchers somewhere to begin in their studies on the potential Guanche pyramids. Tenerife is becoming a highly developed island due to the tourist industry, and vast areas of the coastline are being developed. It begs the question: how much of the archaeology has already been destroyed? And if people were more aware of the island's archaeological significance, would things be different? As I have implied in this book when talking about my dragon dream, with the dragon tree, I do feel that the ancestors of the Guanches, and their gods and spirits, are truly there, and I do feel that they would be willing to help people to better understand and protect their heritage. The loss of any culture or language is a tragedy, but, unlike with say, the indigenous cultures of prehistoric Britain, we do know far more about the Guanches, and therefore it is definitely not too late, or inconceivable that good, preservation and knowledge will come from us researching them and their pyramids.

This is not the end of the book - there are many, many more pages.

Indigenous South African languages and cognate links, and other topics

I know very little about the ancient history of South Africa. I have come across and read a little about the evidence for ancient humans there, including the more controversial ideas about ancient gold mining. Certainly I think it entirely possible that there could have been large-scale civilisation in South Africa in the ancient past, and obviously our ancestors have been in South Africa for an incredibly long period of time. Whilst I do not believe the “Out of Africa” theory, and think it more likely that people came across a kind of celestial sea, or from an underworld, and emerged in our world today in different places simultaneously. The actual ancient languages at the southernmost tip of Africa and around Cape Town do not seem to be adequately understood. The indigenous history of the Drakensberg mountains is also not easy to determine. This enigmatic and magnificent mountain range resembling the back of a dragon takes its name from the Afrikaans language. I am not sure what languages were originally spoken in the mountains, nor do I know anything of the actual mythology connected to the mountains.

The Khoisan languages are in essence the oldest languages in South Africa, but they represent several distinct language families from an ancient landscape, even though, probably due to tens or hundreds of thousands of years of shared contact and world, some of these unrelated languages have similarities. The following four words also give some indication of a relationship between ancient languages in South Africa and those in other parts of the World, as I have only briefly touched upon elsewhere. The words are given in Proto-Khoe (1)

1). Proto-Khoe : *qarV – stone or rock, only found in the Tsua language. This root is similar to a wide number of roots in other languages, meaning something like “rock”, “mountain”, “core”, and a number of other meanings that relate to the shape and dimensions of this root.

2) Proto-Khoe : *gàrà - tree bark, this word shows a similarity to Finnish *kuori* – shell or bark, Quechua *qara* – bark and to other words I have discussed elsewhere.

3). Proto-Khoe : *||yaru wild dog, perhaps related to Hausa *kare* – dog, Finnish *koira* – dog, and many other cognates I have discussed elsewhere.

4). Proto-Khoe : *bara – rainy season, perhaps connected very distantly to Shetlandic *bard* – headland, which has connotations connected to wild weather. In addition the root *bar- is often connected to water across many language families, such a root word exists in Afro-Asiatic languages for instance.

References: Proto-Khoe words were reconstructed by George Starostin, and are available on starlingdb.org; database by S. Starostin

There are in addition some really interesting and unusual archaeological sites in South Africa. I have talked about these a bit elsewhere, but what I have not mentioned before are the drystone wall structures, similar to those in Northern England for example, and sometimes forming similar shapes to the sheep folds in Northern England. Except the ones in South Africa rather than being likely thousands of years old like those in Northern England - could instead be hundreds of thousands of years old. Well, according to some researchers. I was also reading recently about a mysterious large wall across parts of California, associated in some way with legends of giants - of which there are many legends and other evidence of in California, from what I understand, even if taken in a purely mythological sense.

Place-names of La Gomera

I studied Spanish in the past and spoke a fair bit of it when on Tenerife last year; but I do not know Spanish well enough to quickly identify whether or not place-names are from Spanish or from Guanche, and there also isn't a huge amount of information out there on the language on each of the Canary Islands. For example, it is not precisely known what language was spoken on La Gomera in the past. Place-names and other bits of evidence show a closeness, at least in some ways, to the Guanche language on Tenerife, but just as the landscape of La Gomera is very different to that of Tenerife, so I think the same may be true of the language to some degree. As I may have mentioned earlier in this book, I noticed the people on La Gomera were generally darker and with very dark hair, whereas the Guanche on Tenerife seem to have been perhaps more ethnically mixed to some degree. As discussed elsewhere, the Guanche on La Gomera did not build pyramids (to our knowledge), but there is a kind of ceremonial "medicine-wheel"-like site in the Garajonay National Park.

However, there are first of all, a number of place-names on the island which have a clear reference to the indigenous people of the island; generally referred to in Spanish as *Guanches* although this was not I believe the native name used by the people of La Gomera specifically. For example: *Barranco de los Guanches* (north coast area), *Playa de la Guancha* (southeast coast of La Gomera) close to a *Barranco de la Guancha*. There are numerous dragon trees on La Gomera as well, such as the *Drago de Agallán* which is the oldest, and was likely a revered site for the indigenous peoples. In addition there is the place-name *El Drago* to the east of *Playa Santiago*.

Other names on the island I have recently looked at, which I think are likely to be from the island's indigenous language, include:

.*Barranco de Chinguarime*
 .*Barranco de Majona*
 .*Chijeré* (northwest coast)
 .*Barranco de Guariñén*
 .*Arguayoda*
 .*Benchijigua* (likely containing the *ben- root)
 .*Izcagüe*

On a slightly different note, the word *tazo* appears as a place-name element on La Gomera. This is perhaps like related to Spanish *tazo*, a small circular disk used in the game of *tazos*. The place-names on La Gomera could be connected to the Spanish root through an ancient link, or, if the word is Spanish, then as an additional curiosity this word appears to be pre-Indo-European, perhaps the game is also pre-Indo-European. It is also curious to note the similarity of this word meaning a small circular disk, to the Finnish word *tasa* – level or smooth, which is at least symbolically similar to a disk. Could the Finnish and Spanish words be related through an ancient link?

[REDACTED]

This is not the end of the book.

There are many many pages further into this book in front of you.

How well might different languages carry sound underground? Finnish as an example with comments on Guanche. Part 1 of “languages and the underground” (other parts will be published in other books), & other topics (includes more art - this art of a very thin lady in tunnel, with comments)

A rarely discussed language topic is how well the prosody and phonemes of a language, and the meaning of a language, carry in different environments. This chapter is separate from the other parts of this book concerning caves. This chapter in front of you does also relate to the Canary Islands via the question of “was the Guanche language used in underground communication?” (and with the brief comment on Silbo Gomero in this chapter). There has been some research into this. Main article continues beneath the image below:

Photo below: a very thin, slender 40 year old lady with slender hips, walking down a metal-lined underground subway tunnel for a narrow gauge underground railway. This is AI-generated art, unlike the other art in this book and in my other books, but I have also made changes to the art personally and have added quotation marks, which are implied to have been spoken by the woman, to the right of her. She also has a horned skull tattoo and other tattoos, in keeping with some of the other “horned women” themes and art within this book, and she also has tattoos and looks, in my opinion, somewhat “Guanche”. I have permission to have created and included the image below for this book.



< "English does not carry well in this tunnel. Neither does Finnish. I am 40 years old, and on my chest I have the tattoo of an ancient goddess woman...as well as many other tattoos elsewhere; but this tunnel is who knows how old. Our cities are underpinned with such vast tunnel networks."
 "Is it something to do with Tartaria?"

Languages with ejective sounds often occur at high altitude or in areas often dense in fog, so is there a connection here? As I have talked about already and will in a future, unrelated *Silly Linguistics* article, there is also the *Silbo Gomero* language of La Gomera, which is also an example of a language being adapted to a particular mountainous environment. I have discussed more on different whistled languages elsewhere. Languages like Finnish, and also Italian and Latin however, have specific phonetic structures which *might*, arguably mean that they carry particularly well in spaces that resonate, such as cathedrals, temples, and underground chambers and tunnels. It is noteworthy I think that Italian Opera and Latin religious singing often both take place in these environments, and that, like Finnish, but arguably to a lesser degree, these languages rely upon consonant and vowel length to distinguish meaning, which means that even as the sound, e.g. singing, gets louder, it is still possible to differentiate meanings in a resonating space, even if for example certain consonant sounds make become indistinguishable at a louder volume. For example, in Finnish I have noticed then, with fast, loud, or loudly sung speech in resonating spaces, the stop sounds p, t, k, particularly t and k, become less distinguishable. For a language like English for example this is troublesome, but for a language like Finnish, where vowel and consonant length, and “pause-points” across a sentence retain much of the semantic structure, the confusion between k and t is perhaps less important. Does this imply in some way that languages like Finnish are well suited to certain types of underground spaces?

In terms of things like subway tunnels, or longer rather than higher, less grandiose underground spaces, perhaps other languages carry semantic meaning better, given that in these situations the tunnel surrounding the speaker or singer will absorb and warp the sound in a different way, creating longer, more distorted echo sounds, leading to a more profound confusion in timing and syllabic-length. So the question here would be: which languages are well suited to carrying sound in these types of spaces, without being confused by the echo-distortions and sound absorptions present in long tunnels?

I wonder if perhaps the Guanche language could also have been in a sense, especially suited for long underground tunnels and lava tubes. This is purely speculative, but (as well as talking about caves in other places in this book), I think it's relevant to say that the Guanches seem to have, at times, spent a lot of time underground, not only in terms of their caves where they placed their mummies, but also in terms of them living in caves and sheltering in them – in some cases venturing deep. Certainly, as I imply elsewhere, Guanche society even within Tenerife itself is not necessarily a single culture. And some, but not all cultural roots of Guanche society do seem to connect to a specific cave culture, which could have existed alongside other cultures in a sense, even if the cultures interacted and shared perhaps a common language or language elements. This would also help to explain why, for example, the Guanche language seemingly quite variable, even within Tenerife. Perhaps instead of a single Guanche language, even within Tenerife, we could think of this in terms of several languages, connected through certain root words and registers, but ultimately being quite different from each other.

It is equally incorrect I think to state that all the languages of the Canary Islands, and that all the cultures, represent a single larger culture. From a logical expression of what I have learned and encountered for instance, the indigenous cultures of Fuerteventura and Lanzarote for instance seem to have been linguistically and archaeologically very different from the peoples of say, Tenerife. Similarly the people of La Gomera do, to me seem, to have been a separate indigenous people to those on Tenerife, even if they were linguistically linked. The indigenous people of La Gomera for example seem to have been generally darker skinned, with darker hair, whereas some of the indigenous people in Tenerife seem to have light hair and paler skin. Not that this is relevant but it does show differences in ancient populations. Similarly, the indigenous people of La Gomera seem to have held a more animistic and less hierarchy-based spiritual understanding of their natural world, and in many senses I feel that the indigenous spirituality of La Gomera had a form of wisdom, which, I feel the existence of, but which I do not understand and cannot see. In my future article for *Silly Linguistics* which I will be publishing in the perhaps near future about the *El Silbo Gomero* language – I may go onto this more.

On the Balearic Islands and more on the Canary Islands (and languages and spirituality)

When I visited Mallorca, at the time I was not that interested in indigenous sites unfortunately, but I was already interested in languages. But the only photos I have that survive from the trip are of some limestone quarries on the island, which is fitting, as the island is practically made of limestone. And so I will discuss these limestone quarries a little, but first I would like to discuss a little on the languages and history of the island as well.

The present day main language of Mallorca is Catalan, specifically the **mallorquí** dialect of Mallorca, which is itself a dialect of Balearic Catalan. Whilst Balearic Catalan is Catalan, it may be incorrect to call it the same language as the Catalan language on the mainland, upon which standard Catalan is based. For example, the verb **xerrar** – “to speak” in Catalan tends to pronounced without the final -r on the Balearic islands. This word is interesting to me due to its similarity to Welsh *siarad* – “to speak”, and to several other words in different languages I discussed previously. Out of all the Italic languages, to me, Catalan has the most Latin-like feel. This is reflected in the written language and for example the use of Roman numerals, but also to some extent in the phonology.

One of the most famous places in Mallorca is likely the **Coves del Drac**, which is the Catalan name, whilst the Spanish name is *Cuevas del Drago*, to give some comparison. The name means “caves of the dragon”. In one sense, Spanish does reflect Latin more in its suffixes, but Balearic Catalan lacks many of the vowel changes and lenition processes found in Spanish, hence **cove** for “cave” has more similarity to Latin *cava-*, *cova-* for “cave”, and **drac** has more similarity to Latin *drago*, in that the Spanish word has [ɣ] as the second consonant, whilst the Catalan word has [k], like Latin.

The caves on Mallorca are extremely impressive. They must have served an important religious function to the indigenous people on the island in the past. In terms of ancient languages in the island’s past, I think it possible that something connected to the “Paleo-Sardinian” languages might have been spoken there, owing to cultural similarities and connections in prehistory. For example, the nuraghe-like broch-like structures, whilst Nuraghes are found primarily on Sardinia, similar structures are sometimes found in the Balearic islands. And also in Scotland, Lanzarote and elsewhere. Another aspect to this does seem to be a possible link between the Paleo-Sardinian and Paleo-Balearic languages, and the Iberian languages, and, Celtic languages, and whatever language was spoken by the Majores tribe on Lanzarote (it probably wasn’t an Afro-Asiatic-like language or language group as was spoken by the Guanche on Tenerife). Perhaps at some point I will look into Paleo-Balearic more.

What is certain is that the islands have a very long human history. And to recount from personal experience, I found the islands atmospheric, beautiful and vast. And dry, and thirst-inducing. The island has steep, magnificent, but also dangerous mountains, and a wealth of beautiful coastline with a lot of sealife. Whilst the land is dry, some areas are agricultural, and certain areas are wetter and allow for the growing of more things.

Photo below: a typical limestone quarry, like many in Mallorca. In Spanish, a “quarry” is “una cantera”, whereas in Catalan a quarry is **una pedrera**, from the Catalan word **pedra** – “stone”, of which the Spanish equivalent is “piedra”. The photo below was taken by the author in 2007. In the background can be seen some of the Mallorcan landscape, with beautiful sea and mountains, which in parts can be quite wooded. But it is nevertheless very dry and one has to take plenty to drink if one is exploring the island.



As mentioned, Mallorca has a lot of limestone caves. I am unsure about whether or not there are any legends associated with these caves, or any cryptids for example. But going back onto the subject of the Canary Islands – there are also a lot of fascinating caves there, primarily lava tubes. There are many shallow caves in the Canary Islands (some of which is discussed in this book) that the Guanches and neighbouring tribes used to place their mummies. There are also deeper lava tubes/lava caves in the Canary Islands.

One wonders how deep some of these lava tubes might go, and what secrets of archaeology might be found, say, thousands of feet beneath the summit of El Teide or thousands of feet beneath the mountains of Gran Canaria and La Gomera. There are also the *Guacanchas* (from an ancient root meaning “dog” related to Western Indo-European words for “dog”), who are also known as *Tibicenas*. These are “demon dogs” of Guanche mythology, said to have glowing red eyes and to live deep within the caves of Tenerife. The idea of “demon dogs” (not necessarily evil) with red eyes is also a theme found throughout Western Europe, for example in the form of the *Barghest* of Northern England, and the *Black Shuck* of East Anglia (note that before publishing this PDF-only book I published an unrelated article on East Anglia place-names recently). I think that “shuck” is probably a pre-Indo-European word. There are also legends of similar “demon dogs” from northwest England, and from parts of Scandinavia. Despite that the *Guacanchas* are associated with red eyes and with the fiery realm of *Guayota* inside El Teide, it is actually more general for these beings to be associated with red eyes and with fire and smoke in some way.

I visited Öland off Sweden some years ago, and I remember coming to a place not far from the main bridge to Öland. This site could have been *Mysinge Hög*, I am not sure, and need to look through my notes to check, which I currently cannot find. But anyway, one of these burial mounds just north of *Mörbylånga* had a similar legend of "demon dogs" associated with it. It is important to point out though that I do not mean "demon" in the sense of being evil, on the contrary, these black dogs seem most often to be guardians of ancient grave sites and of the underworld. According to accounts they can be absolutely dangerous, for sure, but they do not seem to have ill intent per-se. In another book I published recently concerning Lancashire, I also talk about "Beetham" in northwest England, a place with its own legends of these beings.

In terms of the Canary Islands, it really does make me wonder about what might lie within hidden caves beneath El Teide. These are of course mostly inaccessible to the public, but perhaps, as well as Guacanchas, there could also be impressive survivals of Guanche culture and archaeology, mummy sites, dwelling sites, and who knows what else. Several New Age individuals also talk about Tenerife being connected to Atlantis in some way. How this might connect in with this, I am not sure. From my personal experience the "New Age" spirituality of Tenerife can come across as being very ignorant of the islands' indigenous traditions, and seems sometimes to have entirely ignored the indigenous traditions and to have replaced them with connections to Atlantis, based often upon questionable channeled information. In addition – I would also like to say on a different note about a minority of New Agers – that

I am not in any sense talking about individual people here, just a "occasional trend" among New Age spirituality in the Canary Islands, that it can sometimes seem to be exploitative. Firstly because the actual indigenous Canary Islanders rarely get their voice and traditions heard, nor do they have much money a lot of the time. Meanwhile non-Canary Islanders are sometimes making large amounts of money from sometimes questionable spiritual practices. I am not talking about the majority, nor am I talking about particularly individuals, I am just going from what I myself have heard, been told, and experienced. And again it is only a smaller minority of New Agers and New Age business owners who are questionable. I know three New Agers from Tenerife who are very nice people and the vast majority are very nice people.

On another note: when I left the Canary Islands last time I remember feeling upset, and actually quite angry, at the way in which the ancient sites were being destroyed for new building projects, and I also felt angry that the local, often poorer Spanish speaking indigenous Canary Islanders (descendants of the Guanches) often seemed to have very little power or say in anything. I remember going through *Los Gigantes* on a bus, and seeing English women with their asses out (literally) as they walked down a street, to my knowledge breaking the local laws. Yes, it was nice to see, but given the context, it wasn't. I remember speaking to a couple from Yorkshire on the bus. I voiced to them my sadness at seeing potential archaeological sites all along the coastline being built upon and destroyed for the sake of new hotel and resort projects. And the couple from Yorkshire simply said something like: "well it's progress isn't it, we can't change what brings in the money." Although I remained silent, I felt internally pretty infuriated by this, and spent the rest of the bus journey to the airport, among English people who seemed to only see the island as a party resort, and with a bus driver, who was so clearly pissed off with having to deal with drunk tourists everyday, that he himself was in a bad mood. It was sad. I felt internally angry and utterly powerless. Even when I first published my first edition of this book, I was taken aback by the sheer amount of "laugh reacts" I received on certain Tenerife facebook groups. Of course, most of the "laugh reacts" came from people who

weren't even from the islands. But nevertheless, I have not given up on my research, and, as I discuss in this book pertaining to certain dreams that I had, the indigenous ancestors of the island did "reach out to me" in my dreams.

If you remember, one of the many Canary Island dreams I talked about in this book concerned me being at a Dragon Tree, and seeing several dragons all sat on the branches of the tree. They saw me, and most of them darted away in fear or annoyance. But one of them stayed, and I believe that this dragon was representative of an ancestor spirit giving me a chance, helping me with my research, because this ancestral spirit (I feel) felt that something good might come from it, and that perhaps I could help the ancestors and indigenous people to be more known again.

But this dream also taught me the reality of how the ancestral guardians of these islands might feel. That perhaps they are so used to people not caring, so used to people utterly ignoring them and their sacred landscapes, that when someone (i.e. me) comes along and symbolically (and literally) goes to the Dragon Tree to meet them, most of them abandon me in confusion. This is a symptom of a great sadness, and I pray that this sadness can be rectified, and that the indigenous guardians of the Canary Islands have the opportunity to again peacefully guide their people. We have to also keep in mind that some of the "kings" of the Guanches (which I believe, like the Mayan elite were a different culture from the other Guanches) did some quite horrific things, and that like the Mayan elite does not represent the Mayan peoples, similarly the Guanche elite does not represent the Guanche people. And this "elite" has also I think damaged and hurt the indigenous people of these islands. Now it is the job of the Canary Islanders to separate the *Menceys* or kings from the more ancient, peaceful and wholesome Guanche traditions. We do not know how far back this goes.

In the future I plan to write an unrelated book concerning La Palma or some other Canary Island. Maybe I will go there this winter. The aforementioned future book I plan to publish will likely be in print-only format and be advertised on a different website to the website which this book in front of you is published via.

When I was in Tenerife last time, I remember buying a soft turtle toy with "Tenerife" on it, for my cat. I am unsure what significance the Guanches may have attached to sea turtles, but I imagine that they were sacred and had cultural and spiritual importance in some way. Turtles are, of course, important in the spiritual traditions of Native Americans, where they can be representative of the Earth herself and as a kind of "earth mother", similar in a sense to Sophía. Native American traditions around turtles also carry a strong implication that this spirit animal can protect and provide safety, and they seem to be associated with large measurements of time, permanence, and the original sacred creation of our world and our honour towards it and to each other.

In a few months time, I also plan on publishing an article for *Silly Linguistics* about *El Silbo Gomero*, the whistled language of La Gomera in the Canary Islands. This article will be unrelated and separate from the content in the book currently in front of you, of which you are not at the end of.

This is the end of the last page of the PDF-only book, titled: *Tenerife's secrets & other related new topics – published via BookofDunBarra UK on the 10/12/2025*

Note I have also published many other unrelated things recently for example an article just two days ago and a book recently and other articles at the weekend and last week (today, the day of publishing is the 10th of December 2025. .