THE COMING OF THE GREAT WHITE CHIEF

Nakoni NezBah, Ph. D., graduate of Carlyle and Haskell Indian Universities, is a full blooded Navajo and is a fully authorized member of his tribe's chief high council of sixteen, holding the position of tribal historian. Mr. NezBah majored in archaeology throughout North, South, and Central America with the Smithsonian and Carnegie Institutions. He is also a linguist of considerable ability, speaking some three or four languages and twenty-seven Indian dialects.

During an archaeological expedition to Monte Alban, near Oaxaca in Southern Mexico, in 1935, Mr. NezBah first heard of and came in contact with the Great White Chief and his legendary White Indians, who have since come into exceptional news prominence to the Latter-day Saint people. Subsequently, Mr. NezBah was commissioned as tribal delegate to represent the Navajos (largest tribe of U.S. Indians) at the great Indian conventions which have been held in Michoacan, Mexico, and which have resulted in the complete amalgamation of all Indian tribes and nations of the Western Hemisphere as a united people under the Great White Chief.

So impressive was this Great White Chief, Eachta Eachna (Mighty and Wise One), that he was unanimously elected as Chief of all Chiefs and their lawgiver and teacher. Under him they have determined to be and remain a united people by casting aside all enmity, hatred, malice, and bickering, and recognizing the blood-brotherhood of their people under one God and one leadership.

Mr. NezBah has had several extended visits with this Great White Chief and his people, and has found unusual favor with him in that the Mighty and Wise One has adopted Nakoni NezBah as his own son in a sacred Indian Ritual. Therefore, Nakoni NezBah speaks with authority in telling us the following thrilling story of this Indian movement which we pass on to you for all it is worth, knowing that many will find therein a Pearl of Great Price.

WHITE INDIANS

The Chiguarau Indians are a nation of White or very light-skinned Indians living in the southern part of Old Mexico. Their walled city lies in an almost inaccessible region deep in the South of Mexico almost to Guatemala.

To reach this Shangri-la of the New World where the white man's civilization has not penetrated, due to this complete exclusion, one must go first to the capital city of Oaxaco, State of Oaxaco, then to the ancient ruined city of Mitla.
Mitla one must resume the journey on horseback and on foot as there are no traveled roads or highways that lead to this fantastic city. After five days of almost continuous climbing, one comes upon some high table land that opens up into a magnificent valley of transcending beauty. It lies at an elevation of about 12,800 feet. Within this valley is secluded the beautifully walled city of the White Chigaraus Indians, where it has remained untouched and unspoiled by the evils of civilization since it was built long before the time of Christ.

Their habitation covers an area about nine and one-half miles long and about eleven miles wide, or about one hundred square miles. At the northern end of the valley, steep rock, some two or three hundred feet high, form an effective barrier; while on east, west, and south sides a well built wall of stone that varies from about twenty-five feet high, completes their protective encirclement with guarded gates being the only means of entrance and exit.

The law of the Chigaraus has been that only those who speak the Indian language and in whose veins flow Indian blood shall enter into their dominion, and the White Man has thus far effectively barred as well as war-like tribes of Indians.

All the buildings, homes and temples are very light or white in color on the insides as well as on the outsides, presenting a very attractive appearance and forming a city which approaches perfection in its layout and architectural design.

The people are tall and stately in stature, being from five feet eight inches to six feet three inches in height. Their skin is very light, their hair is light brown to very black, and their eyes vary from hazel to a deep blue and black. Their clothes are all woven by hand and differ considerably from all other Indian tribes. Instead of wearing the customary shirts and trousers, they wear long, white robes that reach almost to the ground and fasten down the front with three sets of tie strings. A girdle is wrapped about the waist, and the long sleeves are sometimes tied above the elbows with a drawstring. A cowlike hood is worn over the head and white tanned moccasins cover the feet. Certain symbolic marks are placed over the breast, naval, and knee, and on the hood over the forehead. These people regard these symbols as very sacred.

Men, women, and children dress alike in these hand-woven white woolen robes, and all of them live a life of simplicity that is very near to perfection in its order and arrangement. One of their laws is that they share everything equally with each other. All food as well as livestock and fowls are shared equally by everyone. One does not say "this is mine" and "that is yours," but all possess everything
together and use it according to their needs. The farmer, for instance, puts whatever he raises into the great storehouse, the woolweaver, the potter-maker, and the leather-worker do likewise with their products, and they all are made available for common use by all the people as needed.

They have no money and need none for themselves. All commerce with other Indians is carried on by the barter exchange system. Among themselves, there are no rich and no poor, and everyone shares of the abundance they have. Once when I was presented with a beautiful pair of moccasins, I offered a handful of pesos in return for them, only to be rebuked by the Great White Chief with the soft-spoken words, "My son, our hills are full of the metal and we find it useful only for tools and ornaments."

They are a very clean people, and have no vices or bad habits such as the use of tobacco or liquor. They live principally upon a vegetarian diet of fruits and melons and raw vegetables; and all are very healthy and beautiful in their appearance, walking erect with excellent posture that gives an impression of almost effortless motion or of a gliding movement.

They are very devout, and pray several times during the day and night, each prayer being very sincere. They follow the belief that "I am my brother's keeper." Should any sickness or injury or sorrow fall upon one of them, everyone else is ready to do all possible for the unfortunate one, as each person feels that he or she should be responsible for each other's welfare and happiness. No ill feeling is evident for such conditions exist among them all. They are very happy and know not greed or hatred or malice or scorn because their substance, their welfare and their happiness are shared. Theirs is the perfect life.

THE LEGEND

This mode of living has been with them for many generations just as the firm tradition and beliefs have been handed down from generation to generation that they should live this way. Many, many years ago according to their belief, as many as there are stars in the sky, a great event happened to their ancestors living in this valley. The legend reveals that there was a great storm with fearful earthquakes and thick darkness for several days. Then after the darkness was lifted, a Great White God descended to them from heaven. He was draped in a beautiful white robe made from feathers of the Quetzal Bird. Their legend indicates that this Great Being stayed with the people for a short time and taught them. Then, before
he departed he promised them if they would live faithfully by these laws and abide by his other teachings, some day he would return and live among them again.

During rain storms or heavy wind and hail storms that are attended by darkness which might remind them of the legendary time when their Great White God came to them, the Chigarau people prostrate themselves in prayer upon the earth. They firmly believe that this Great White God will return. Each sincerely voices his feelings as to how he would welcome His return among them again; and to keep their faith alive, the Quetzal Bird is a sacred symbol of Him, for they believe that these birds provided the feathers from which the beautiful white robe was made which the Great White God wore when he came to them. Consequently, severe punishment and torture are meted out to anyone killing or harming the Quetzal Bird.

ANCIENT RECORDS

They have a set of records written in books made of buckskin which they have handed down from generation to generation. The records are regarded by them as highly sacred for they contain the history of their people for many generations prior to the coming of the Great White God. They are the one Indian tribe, as far as I know, who possess a set of records originating in B.C. times. They are written in a language no longer spoken by them except by the Mighty and Wise One, who learned it from his father as a responsibility handed down from the beginning of their family.

They have also followed an unusual custom which has become a fixed law with them for generations, and which has resulted in their population remaining limited to its present number of about 8,000. This custom or law requires that a woman may bear only one child every seven years. Hence, the birth and death rate remained about on an even balance and they have not spread from the limits of their walled city with their own culture and customs.

EACHTA EACHNA, THE MIGHTY AND WISE ONE

The Chigarau Indians are presided over by a Great White Chief called Eachta Eachna, meaning the Mighty and Wise One. This title has been held by this Chieftain and his fathers before him for many generations. Eachta Eachna is now a man of about ninety years of age, however, in his bearing and the vigor of his appearance he looks to be like a man of about forty-five. He is six feet three inches tall and weighs about 250 pounds. He walks very erect and with
such case that he seems to float along rather than plod along as most men of his age do. He has a very commanding figure and one immediately senses in him deep spiritual qualities that make him a man of mighty majesty amidst thousands, yes millions, of his worshipful followers who look to him for guidance and leadership. When he speaks, the people know that it is not from his mind that he speaks, but it is what the Great Spirit whispers into the mind that he speaks, and one instinctively desires to obey his words.

THE GREAT AMALGAMATION OF INDIANS

In May, 1938, Eachta Eachna, Chief of the White Chigarau Indians, called his runners to the great council house and told them to deliver a special message to the Indian tribes near by, and to have them in turn deliver it and relay it as far as a bird flies, to the north and south until all tribes had received it.

His runners then took his message to the chiefs of the nearby tribes, and told them that at the beginning of 1939, they, the chiefs, were to send representatives to a great Indian Conference to be held at Lake Michoacan. Each chief in turn was to send runners to the tribes beyond them until the message had reached all the tribes throughout the hemisphere.

The response to his message was tremendous when the conference was held in April, 1939. Government officials of Old Mexico estimated that more than 130,000 Indians, representing every tribe on the continent, had gathered at Lake Michoacan to attend this mighty conference at the request of the Great White Chief.

After one week of meeting together during which good will was firmly established among them, the Great White Chief invited them to return in 1940, during the same season. Accordingly, in 1940, a similar large number of Indian delegates from all the tribes on the continent responded, and this time by unanimous vote, they determined to merge into one great nation with Eachta Eachna, the Mighty and Wise One, in great esteem and all of them would look to him for guidance and leadership. Once each year since then, he has called the great annual conference where he has presided over them and has taught them of his ways and his laws for more righteous living. The Indian delegates take his teachings back to their tribes where they endeavor to live up to them and teach them to their brothers.

A GREAT WELFARE PROGRAM

During this time a great welfare plan has been put into effect involving the storing of foods, grain, vegetables, fish, meats, etc. There has been great activity
among all the tribes in the land with the dehydration of food supplies and storing them away in concealed places, until now they have sufficient, durable food supplies to last them from five to seven years. Tribes with a surplus of any commodities have exchanged or shared them with other tribes who have a shortage or surplus, until all their supplies have become well balanced and well distributed among them all.

This has been done under well organized leadership which has involved authority to predominate tribes in all geographical centers. Leadership in South America, for instance, has been given to Quito and tribes under Chief Each-ka Nab, while all of Central America goes to the responsibility of the Quiches under Chief Chi Chi Suma, who, incidentally, is second in power to Eachna himself. Mexico is presided over by the Great White Chief, and all the U.S. Indians are under the Navajos with the Chief Lone Tree as their head. While all Canadian and Northwestern Indians come under the leadership of the Sioux, they have Chief Black Pony at the head.

A MIGHTY MIGRATION TO BUILD A TEMPLE

During the great conference in 1940 at Lake Michaocan, the Mighty and Wise One advised all the Indian delegates that the time had come, according to the Voice of the Great Spirit, for them to build a magnificent temple to His name in fulfillment of the promise and tradition that had been handed down by them that the Indians should do this thing. He showed them the plans for this great and beautiful structure, which when completed would cover as much ground as a Salt Lake City block. Five great quarries were selected in Mexico, Central America and the Northern part of South America and some 20,000 Indians went to work cutting and polishing beautiful stone for this purpose. One quarry is in the northern part of Columbia near Solada, another at Estaciona Maria in Honduras, another at Chiantla, Guatemala, a fourth at Autlan Hidalgo, Mexico, and the fifth at Tabisco, Jalpa Mexico. All the stone is of white marble, but each quarry cuts a separate and distinct size to the finest specifications. Special key stones are also cut and shaped somewhat like dumbbells which interlock each stone above and below and to the sides with neighboring stones like a chain so that even a strong earthquake would not dislodge them.

At several places in Old Mexico at the present time, Indian people of various
nations are hard polishing woodwork for the interior trim of this great temple, while in other parts of Mexico and Central America other Indians are polishing precious stones such as jasper, malachite, turquoise, and forming therewith beautiful inlaid work of beautiful and intricate geometric designs to be used for the interior adornment of the temple. All preliminary work that can be done is rapidly nearing completion, and the finished materials are sent off to the seashore for the shipment by water to the temple site.

THE GREAT MIGRATION

Plans for the migration are now being revealed and will involve the movement of tens of thousands of Indians from Mexico, Central and South America to their promised temple site. To take care of this migration, great preparations have been made which involve the careful selection of special camp sites where the great stores of food have been secreted. Indian tribes along the route have made extensive preparations to assist their brethren in this great migration and are ready to offer them whatever aid they need. It is planned that all Indians involved in the migration will first gather at their great meeting place at Lake Michaocan. They will leave in two large groups about five days apart. The first group numbering as many as the stars in the heaven, will journey many days to the north until they come to the east-west flowing river (The Rio Grande) which they will cross, and then will journey many days toward the rising sun until they come to the mighty river that flows from the north to the south. They are to go up this river until they come to a special stone which will indicate to them where they are to build the temple, and there they will stop and commence the shipping of their supplies and materials to this location.

Upon the arrival of the second group at the Rio Grande of the Pan American Highway at Lorado, Texas, they are to go to the west not many days until they will find a range of mountains where only the morning sun shall strike. They shall follow this to the north many, many days until they meet with another white people who do not speak their language, but whom they will recognize by certain marks, signs, and symbols, and the two shall amalgamate together and become one people under one leadership. After they shall travel together many, many days toward the rising sun where they shall find their brethren and there they shall assist them in building the great temple and the beautiful city within all. Later as time goes on,
other bodies of Indians will arrive at this spot and addition after addition will be erected in the city. The entire city, homes and public buildings, will be built of stone, polished wood, etc. Furnishings will be transported by barges and ships from the quarries before mentioned.

At the last Great Indian Conference at Lake Michoacan, the Great White Chief repeated his strong predication again--What the water has taken from the land, and the land has taken from the water; what man has taken from man, each by the command of the Great Spirit shall come back to its own. By this he meant that all things shall revert and be restored to their original status as God first designed in a grand reproduction of all things. He repeated this statement on several occasions and at the last Conference he spoke of the years that go by fast by saying, "another milestone has passed." "There is so much to do with so little time in which to accomplish it."

(The subject of sacred markings in scrip, referred to by Carl Wood, says--"Nakoni NezBah said he knows that what these symbols mean--that is the same symbols as our church." The White Indians live their religion; we don't. Mr. NezBah is a member of our Church and also a member of the White Indian Church, and has been through their temples and also our temple.

-- Obtained from Sister Louise Brinton
Monument Park 10th Ward
(Salt Lake City, Utah)