

Roberto Rengifo and the Polar Antarctic Origin of Mankind



Members of the Scientific Society of Chile at the Quinta Normal in Santiago in 1919. The first from right to left is Professor Roberto Rengifo.

The Secret of Aboriginal America

Professor Roberto Rengifo advocated the Polar Antarctic Origin of Mankind. Such an extraordinary conception was based on the archeological vestiges studied by Rengifo throughout Chile as well as in the rich aboriginal symbolism and iconography.

In this regard the studies written by Rengifo are *El Secreto de la América Aborigen* ("The Secret of Aboriginal America"). I: *Noticias y comentarios arqueológicos* ("News and Archaeological Comments", 1919); II: *Estractos de Actas de la Sociedad Científica* ("Extracts of Proceedings of the Scientific Society", 1920); III: *Los chiles* ("The Chiles", 1920); IV: *Extractos de Actas de la Sociedad Científica* ("Excerpts from Proceedings of the Scientific Society", 1921); *Arte gráfico y poético de los primitivos y los chiles* ("Graphic and Poetic Art of the Primitives and Chiles", 1920) and *El papel del territorio de Chile en la evolución de la humanidad prehistórica* ("The Role of the Territory of Chile in the Evolution of Prehistoric Humanity", 1935) which mainly focus on the following fields: **1.** The Polar Antarctic Origin of Mankind (of the "white and fair-skinned humanity"). **2.** The development of civilization from south to north in the Americas and from there to other latitudes of the globe. **3.** The presence of the Anteos, a civilization race that spread from South America and populated Europe from the west.

In spite of the use of evolutionary concepts like the transformism (*transmutation*) of the species, a fact that was framed in the *Zeitgeist* or "Spirit of the Age", Professor Rengifo breaks with the paradigm of the genesis of mankind in Africa and the development of civilization: Its origin is in the Antarctic polar continent and the stage of its development is the Americas.

In advocating these ideas Rengifo –consciously or not– challenged the dogmatic and watchful political-cultural *Establishment* of the African genesis of humanity and therefore, of fields such as the development of civilization and evolution.

For these reasons, Rengifo's brilliant conception and all its fields would be ignored and marginalized from the circles of researchers, academics and readers in general.

Is it understandable that such an idea, at least for its original nature and for being, nevertheless, a *possibility*, is unknown even among historians, anthropologists and archaeologists? Certainly, innumerable arguments would be adduced by the proud academics and their prestigious institutions which will repeat again and again the vain theories of Darwinian nineteenth-century Evolutionism and the Diffusionism of the twentieth century.

It is the Darwinian *faith*.

In general terms, it has been considered that the cradle of mankind was in East Africa –Kenya– and that from there he migrated to the north, arriving in the Middle East where two large branches emerged –one that would populate Europe and the other, Asia– to entering much later into the Americas and whose southern cone is, in this way, the last place on the planet to be populated.

This is the theoretical framework that has fulfilled a function, a program and a political object and at the same time has been transformed into a *dogma* believed and assumed as such: Man comes from a primate that evolved by a set of internal (psychological) factors as external (physical) to his nature. But how is it possible, then, that at the dawn of this transit, of this supposed *evolution*, man has been able to build megalithic-astronomical constructions or pyramidal structures with stellar patterns or complex calendrical systems that date back millions of years? How can this *leap* be explained which has not been observed at least in the last five thousand years?

Significantly, the calendrical systems and records of some Andean and Mesoamerican cultures confirm milestones and events that took place millions of years ago. These same groups recognized in their cosmogony the succession of the great eras or *suns* –the planetary catastrophes as a result of the *assimilation* of the *moons* or celestial bodies–, a conception that finds clear echoes in the multidisciplinary *Glacial Cosmogony* (1913) by Hans Hörbiger and Philipp Fauth.

The Origin of Humanity

In the General Session of the Scientific Society of Chile held on December 29, 1919, Professor Roberto Rengifo when referring to the aboriginal toponymy wrote: *Starting from the concept, which has taken root in my thinking that **the origin of humanity was in the Antarctic polar cap, and that having partially dislocated and sunk this cap, the primitive people arrived at the southern tip of Patagonia and Tierra del Fuego***¹.

It is consequently, in the year of 1919 when this concept about the Polar Antarctic Origin of Mankind initially arose.

This foundation is then developed in *Los chiles* (1921) where Rengifo hints at the origin of humanity in Antarctica determining the *consequent suggestion of the Antarctic origin of civilization*. In addition, in this work Rengifo has denoted that ***civilization was born in America and went from south to north; this is the fundamental principle that I propose, and that I believe is true, and clarifies and evidences all the archaeological facts.***

*It may be possible too that another more comprehensive finding later appears in Australia, explaining us the Polar Antarctic Origin of Humankind, developed in its dislocated land cap*².

¹ *Actas de las Sesiones*. Sesión General de 29 de Diciembre de 1919. Page XXXVII.

² Rengifo, R. *Los chiles*. Pages 31-32.

These paragraphs correspond to the first references of the Antarctic origin and the development of civilization from south to north, a fact that led Rengifo to state the American basis of civilization³.



Iconography of the Viracochas, the Andean Chiles. Left: An 18th century engraving of a Patagonian giant which presents great similarity with the petroglyphic images of the Viracochas. Center: Huirajocha Tauapácac, the “Lord of the Staffs (Saturris)” in a petroglyph in Chusmiza, in the Region of Tarapacá, in northern Chile. Right: Huirajocha Tauapácac at the Puerta del Sol of Tiahuanaco, the Metropolis of the Viracochas.



The civilizing migration of the Viracochas. a. An anthropomorphic gold figure of Viracocha found in Guatacondo, in the Region of Tarapacá, Chile. b. Pictograph of one of the Viracochas represented in the Cachoeira Resplendor, in Pará, Brazil. c. Petroglyph of Viracocha in Ometepe, in the northeast of the Coatlán volcano –or Maderas volcano–, in Nicaragua. d. Viracochas in the Ginkgo Petrified Forest State Park –along the Columbia River– in the State of Washington, in the United States of America.

Fragments of this almost unknown remote history are recognized in enigmatic sources such as that argued by soldier and chronicler Alonso de Ercilla and Zúñiga in the epic song of Chile, *La Araucana* (1574):

Chile, fértil provincia y señalada, “Chile, fertile province and designated,”

³ Rengifo, R. *Los chiles*. Page 32.

When referring to the southern primordial culture, Rengifo declared in 1919 that *this was the center or origin of the first civilizations that spread throughout the continent, marching from south to north to Mexico and progressing in languages and culture with distance and the centuries* (Rengifo, R. *Noticias y comentarios arqueológicos*. Page 31). (The highlights are ours).

*en la región antártica famosa,
de remotas naciones respetada,
por fuerte, principal y poderosa (...).*

**“in the famous Antarctic region,”
“being respected by remote nations,”
“for being strong, primary
“and powerful (...).”**

Is this reference of De Erccilla and Zúñiga of the Antarctic continent a mere whim? Contemporary and later sources also account for the knowledge –at least partial– of the *famous Antarctic region* such as the “impossible maps” of Francesco Rosselli (1508-1521), Piri Reis (1513), Lopo Homem (1519), Orontius Finaeus (1531), Gerard de Jode (1593), Matthias Quad (1600), Phillippe Buache (1739), or and the map *Mundus Alter et Idem* of Mercurio Britannico of 1605.

These maps as a whole show an advanced geographical and toponymical knowledge in large areas of the *White Continent*, even when Antarctica was not officially “known” until 1799 by the English captain James Cook or by Fabian Gottlieb von Bellingshausen and Mikhail Lazarev in 1820 or a year later by John Davis.



“The famous Antarctic region”. Left: The 1531 map of Orontius Finaeus where Antarctica appears, that is, the *Terra Avstralis* of the European cartographic tradition. Right: The map *Typvs Orbis Terrarvm* of Abraham Ortelius which appeared in 1570 where it can be observed a large continental mass at the South Pole.

Furthermore, the south-north route of civilization adduced by Roberto Rengifo is positively found in other historians and researchers who have reached similar conclusions. Thus, the archaeologist Adolf Bandelier pointed out that the Viracochas that built Tiahuanaco-Aztlán originated in Chiloé –*Chilihue*: “Place of the Chiles”– in Patagonia; or, as expert of the Andean world María Rostorowski has stated *the advance of the Viracochas is from south to north*^{4, 5}.

In 1935 Rengifo asserted that the Antarctic Archipelago was tens of thousands of years ago *was the great center of white and fair humanity*⁶.

Subsequently, Rengifo ascertained that *the last important migration started from TalTal on the north coast of Chile, 9000 years ago; it was the Uros that, being already all the other coasts and populated countries, looking for an uninhabited one reached the bottom of the*

⁴ Rostworowski, M. *Estructuras andinas del poder*. Page 39.

⁵ According to Professor Rengifo the mythical Viracochas founded Tiahuanaco 14,000 years ago, a city known as *Aztlán* according to the research of Edmund Kiss. These Viracochas were the Chiles, or Chilis, the original inhabitants of Chile, that will radiate their civilization to the north where they will be known as Quetzalcoatlés and Kukulcanes in Mesoamerica characterized by their white skin.

⁶ Rengifo, R. *El papel del territorio de Chile en la evolución de la humanidad prehistórica*. Page 8.

Persian Gulf and where they founded the city of Uruk, bringing pottery and metals there; city that was the germ of the Aryan or Indo-European civilizations with which Proto-History begins, being all the above, Pre-History and being History only the last 2500 years, since the alphabetical writing was discovered⁷.



Pre-Hispanic representations of the aboriginal blue eyed and white population in South America. Left: A hallucinogen tablet with the representation of the Supreme Viracocha discovered in San Pedro de Atacama, Chile (Museo Arqueológico R. P. Gustavo Le Paige - Pontificia Universidad Católica del Norte). Center: A Mochica mask from the north coast of Peru. Right: The mask of the Lord of Sipán, ruler and pre-Classic warrior of the Mochica culture in Peru.



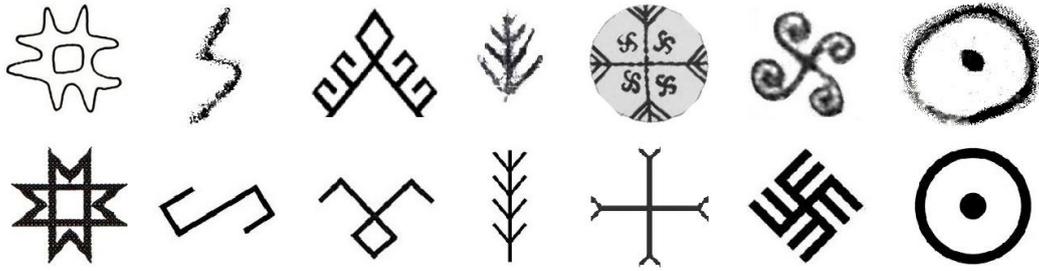
Pre-Hispanic representations of the aboriginal white population in North America. a. An Aztec warrior of the Order of the Eagle (Mexico). b. An Aztec Imperial warrior (Museo Chileno de Arte Precolombino). c. The bearded god Huehuetéotl-Xiuhtecuhtli, Old Lord of Fire (Museo del Templo Mayor, INAH, Mexico). d. A bearded warrior on one of the walls of the Lambityeco Palaces, near Oaxaca, in Mexico.

Rengifo went further still. He determined that from the north of Chile *the Chilis extended to the east, to Chalingasta, and then to the north. They reached Chiria in northern Peru. Then, in full culture and in possession of metals, they occupied all of Chile to the south, to Chiloé and to Magellan, and turned around the Strait, spreading culture in the world, and especially in the Baltic and the Mediterranean⁸.*

This is the Andean race of the Anteos or Antis, the primal dolichocephalic race of the Americas. The *Urmensch*. The mythical men-gods that emerged from the southern polar cap.

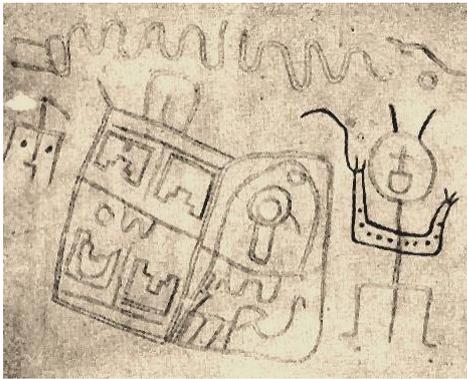
⁷ Rengifo, R. *El papel del territorio de Chile en la evolución de la humanidad prehistórica*. Page 11.

⁸ De la Vega, D. *Petroglifos* (1948).



*The Sacred Symbols of Chile and Latvia. Above, from left to right: A petroglyph in the central zone of Chile, representing the star of Venus, *Yephun-Oiyehuen*; the ideography of Ray/Lightning, a petroglyph in Rocas de Santo Domingo, in the Region of Valparaíso; a variation of the *Odal* rune in an Araucanian *Poncho*; the *Man* tree-rune on a petroglyph of the Paidahuén hill in the Province of Los Andes, in the Region of Valparaíso; the *Kultrín* of the Lituche-Araucanians with the symbol of the four regions or *Meli Wintran Mapu*; a *Tetraskélion* of curved arms in a set of petroglyphs in Ovalle, in the Region of Coquimbo; finally, a circle with a central point, ideography of the Sun. A petroglyph in Altos de Vilches, in the Region of Maule. Below, from left to right: Respectively, the Baltic symbols of *Auseklis* –the star of Venus–, *Zalktis*, *Jānu*, *Jumis*, *Sidraba krustu (Laimē)*, *Ugunskrust* –the *Cross of Fire*, symbol of the god *Pērkons*–; and the symbol of the Sun –*Saules zime*–.*

The anthropological and historical suggestion developed by Rengifo is backed by the presence of similar symbols, myths and traditions in the Americas, Europe and Asia, reaching India, the culmination point of the polar race's expansion. Thus, in all these regions there are the same Sun and Venusian symbols –the cult of the Double Star, *Yephun-Oiyehuen*, the *most beautiful light*, *Ahزاب Kab Ek*, *Quetzalcoatl*, *Ishtar*, *Vena*–; the same knowledge, customs and similar types of megalithic constructions, such as menhirs and dolmens which together constitute an irrefutable proof of the vast expansion of this group in the *time before history*.



Left: The petroglyph set with the “Hero of the Chiles” –the anthropomorphic figure with two horns– identified by Professor Rengifo on a panel in Chalinga, in the Region of Coquimbo, in Chile. Right: Professor and explorer Roberto Rengifo –sitting, in the middle–, near Zapallar, in the Region of Valparaíso, Chile.

The Light on the Origins

Professor Rengifo's postulates are extraordinary: The origin of the Indo-German civilizations is discovered in South America, the continent of the *White Gods*, the Viracochas! It is precisely in Patagonia where ethnologist and explorer Francisco P. Moreno discovered the dolichocephalic skulls that motivated the eminent French anthropologists Pierre Paul Broca to venture if the “*light on the origins*” should be sought in the *New World*, instead of in the *Old*, and Paul Topinard, to express: *It is as if to wonder if the Neanderthal would not be accidental in*

*Europe, in Quaternary time, and if his real homeland would not be southern South America*⁹.

Roberto Rengifo's vision of the origin of mankind, his migration from south to north and the development of civilization is really the echo of the ancient *Mythos-Légein* of the mythical men-gods and their migration on a planetary scale.

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⁹ *Bulletin de la Société d'Anthropologie, 1880, p. 490.* In: Quijada, M. *De cráneos, debates y flujos de información. Los inicios de la Antropología Física en la Argentina y L'École d'Anthropologie de París.* Page 62.