

## The supposed Guenoa catechism

by  
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Recently a gentleman corresponded via email, telling me that he had been very interested in reading my book (Worldpicture Shuttering) and articles since one of his acquaintances who works as a missionary amongst the native Guarani people in the jungle of Paraguay noticed that their native tongue contained many German words so that he began communicating with the natives in German. He manages, to successfully, negotiate his way through most everyday conversations in this fashion. Prompted by this my respondent began to research the Internet where he came across my book and articles. This, of course, does not come as news to me. However, the pseudo-scientific linguists among the Americanists, which have for more than 200 Years now compiled many a ridiculous translation from Guarani and an assortment of other native tongues, compiling all sorts of diverse exotic languages, do not pay any attention to this basic fact.

Nonetheless, there are lone voices to be found amongst them who at least in part are able to verify that the majority of South American languages are related to the Guarani. This minority is treated as outsiders by their peers, and thus, not taken seriously by their unsuspecting colleagues.

There is a very interesting witness attesting to this fact who comes down to us through the mists of time, in the form of a mercenary of the Spanish conquistadors. He was an adventurer from Straubing, Bavaria, by the name of Ulrich Schmidl, who came ashore the Rio de la Plata in 1534. For 10 years he helped the marauding Spaniards to slash and burn their way through the jungles in a greedy search for riches by exterminating the indigenous population in one village after another into the bargain. Reports had it that the well armed Spaniards with their superior weaponry, for whom the indigenous population was no match with their hunting bows and arrows, were left to wonder how the local populace came to speak so many different languages from one place to the next. Virtually every village, every settlement was perceived as a new nation with a different language. And these uneducated, illiterate hunter and gatherers, simple native folk, as is generally known today did not even engage with agriculture, but they, lo and behold, were able to happily chat with the "neighbouring peoples" albeit with their "totally different languages". Of course, we are being confronted by a profound problem of an asymmetry of cultural dimensions here. The locations in question stretch across to today's areas of Uruguay, northern Argentina and southern Paraguay.

Did our Spaniards encounter a world of linguistic geniuses at stone age level? To shed light on this, it becomes abundantly clear what magnitude of thoughtlessness and lack of logical reasoning led to such unscientific results amongst the majority of the Americanists and comparative linguistics, archaeologists and historians who

reason such a situation as a serious possibility. (The account of Schmidl by the way, can be found in Spanish on the web or bought here in English

[http://www.jstor.org/stable/981353?seq=1#page\\_scan\\_tab\\_contents](http://www.jstor.org/stable/981353?seq=1#page_scan_tab_contents))

We are told that on the present territory of the small country of Uruguay a whole range of diverse peoples lived which are supposed to have spoken many different languages. They are said to have fought each other but seem to have had a wonderful knack of understanding each other linguistically. To mention just a few examples here a list of names of some of the languages spoken in these areas: Yaro, Minuane, Guen(h)oa, Mbohane, Charruas. But if we leave out the comas, one is left to rub ones' eyes in amazement. The alleged list of peoples and their languages actually offers a beautiful sentence in Theodic language. (Theodic spraha/ speech /language)

This is an Old German language, if you will, and reads thus:

"Ya ros minu An E guen (h) oa (u) mbo Han, E charru as"=

translation: "Now rose my (An-(cestor) E (up) high to Han, (a star in Ophiuchus) the Charr(u) -Ash of E. "

This nonsense sheds a light on the ineptitude of our experts and scientists in comparative linguistic studies, to grasp this nettle. We will see some more blunders of tremendous proportion in this manner and whoever may believe that perhaps these are just a few particularly egregious exceptions could not be any further from the sad truth.

One comes to realize the whole output is made up of some such nonsensical interpretations. The entire nation of the 'Charruas', the supposed aborigines of Uruguay, named after the space craft Ash, were completely exterminated next to a river named Salsipuedes. The name of this river again provides us with yet another beautiful phrase in Theodic language: the "blissful (Sal-seelige) family (sipu-sippe) of E". Of the other supposed indigenous peoples, the Yaro, Minuane, Guen (h) oa and Mbohane, that no longer exists today, nothing is reported. They seem to have vanished into thin air. The problem is they never existed. Today the historians and politicians of Uruguay are busy with deep academic disputations as to the Guaranis being the original natives of Uruguay and their language being the native tongue of their region, whilst the Charruas are said to have lived a little further west in Northern Argentina. It is an unnecessary disputation about unlaidd eggs, since both these names of respective tribes are irrelevant. There is much evidence to prove that these peoples spoke Theodic, just as the Guaranis of Paraguay and southern Brasil still do up to this day. However, it has to be taken into account that their rendering of this language today is rather different to that of the 16th century.

Of the so called Charrua language about 62 words survived that had been written down by a Spanish fellow known as Mr. Vilardebo, now known as the eponymous Codex Vilardebo. It contains such wonderful old German words such as as "gualiche, walixe" = "which" (welche, ger.) however this has been wrongly translated as "sorcerer or "evil spirit"; another example is "ibar" = " over- above"

("über", ger.) and also "quillapi" = "rushing away, hurrying away", which also ended up translated erroneously.

NUMEROS		Finalizamos extractando los números	
		<u>VOZ</u>	<u>SIGNIFICADO</u>
- YU x I-Ú	Uno	Yú o I-u	Uno
- SAM x SAÜ	Dos	Sam	Dos
- DETI x DATIT	Tres	Detí o datit	Tres
- BETUM x BETUM	Cuatro	Betum	Cuatro
- BETUM Yú x BETUM Iú	Cinco	Betum yú	Cinco (4 + 1)
- BETUM SAM	Seis	Betum sam	Seis (4 + 2)
- BETUM DETI	Siete	Betum detí	Siete (4 + 3)
- BETUM ARRASAM	Ocho	Betum arrasam	Ocho (4 veces 2)
- BAQUIú	Nueve	Baquiú	Nueve
- GUAROJ	Diez	Guaroj	Diez

Figure 1

Amongst this collection of words was found a list supposedly representing the numbers 1 – 10. (see Table 1) It clearly reveals to someone with an eye for the Theodic language that we are dealing with yet another example of erroneous translations:

Charrua	Spanish number	Teodic dialect	German	English
Yu x I- U	Uno	Yu o I-u	Ihr	you
Sam x Sau	Dos	Sam	Zusammen	together
Deti x Datit	Tres	Deti o Datit	Taten - tatet	Did – have done
Betum x Betum	Cuatro	Betum	Beten	praying
Sentence in Charrua		Sentence in German		Sentence in English
'Iu sam datit betum'		Ihr tatet zusammen beten		You were praying together
Charrua	Spanish number	Teodic dialect	German	English
Betum Yu x Betum Iu	Cinco, 4+1 =5	Betum Iu	Ihr betet	You are praying
Betum Sam	Seis , 4+2 =6	Betum Sam	Betet zusammen	Pray together
Betum Deti	Siete, 4+3 =7	Betum Deti	Beten taten	Prayed
Betum Arrasam	Ocho , 4+4 =8	Betum Alla sam	Betet alle zusammen	Pray all together now

Table 1

Table 1 clearly shows that we are far from dealing with numbers but makes it abundantly plain that the first set of numbers up to four is actually a sentence denoting the act of prayer in worship when seen together.

And because it fitted the Roman based numerical system easily one started to add previous 'numbers to the basic 'four' and thus beautifully got all numbers up to 'ten' arranged in a neat system, never mind that this is another act of totally nonsensical speculation committed to the records of history and still in use today.

For the supposed number 'eight' we have arrasam as a suffix which is none other than a peculiar change of an 'L' for an 'R' which is quite common amongst the tribes and peoples across the Pacific right up to Japan and into China. Many students from those parts of the world struggle even today with this problem of pronunciation when they study European languages. Voila, a beautiful example of an own goal, that speaks volumes! It may be easily lost on the uninitiated but is this how work is being done in our present day linguistics Departments on may ask ? (i.e. missing out on very basic linguistic tools?)

(1)	<i>amít</i>	<i>ntsalá</i>	<i>ug</i>	<i>oblí</i>	
	1.POS°	hermano	DUR	bueno	
	'mi hermano es bueno'				
El otro auxiliar predicativo registrado es el estativo <i>fa</i> ~ <i>tfa</i> , que el consultante glosa siempre mediante el verbo 'estar' del español, cf. (2) y (3):					
(2)	<i>amít</i>	<i>agó</i>	<i>tfa</i>	<i>noéme</i>	(3)
	1.POS	perro	EST	enfermo	<i>fa</i>
	'mi perro está enfermo'				<i>oblí-a</i>
					EST
					lindo-FEM
					'estás linda'
(4)	<i>mi-sia jalaná</i>				
	2-EST quieto				
(1)	<i>amít</i>	<i>ntsalá</i>	<i>ug</i>	<i>oblí</i>	
(2)	<i>amít</i>	<i>agó</i>	<i>tfa</i>	<i>noéme</i>	
(3)	<i>fa</i>	<i>oblí-a</i>			
(4)	<i>mi-sia jalaná</i>				

Figure 2

Figure 2 provides us with yet another great example to show how these people go about their work. Figure 2 shows a supposed record from the Charrua language. Since nothing is known of this mysterious language except these 62 words of the Codex Vilardebo (which sadly, have undergone a less than poor treatment in translation), it is now tried to "relate" these words with the help of another so called related language. This is brought in, to translate this sentence. This related language is supposed to be the language of Chanae. ((We saw above that the 'Charruas' were named after the Chariot (Karren- ger.) (Charru-) Ash, the spacecraft. Now, the 'Chanae' were named after the 'Kahn of È', the very same spacecraft.)) We were also able to demonstrate that these nations and languages whether it be the Yaro, Guenoa, Mbohanes and, indeed, the Chanae never existed. So, when comparing a phrase that you think is a sentence from the 'Charrua'-language, with phrases and words, which are regarded as derived from a supposed 'Chanae' language, which never existed in first place, but only in the brains of those pseudo scientist, then the whole mask comes down on this business. This works because 'results' of their own earlier work are being referenced and, of course, that of their esteemed colleagues. Despite perceiving the sentence in one coherent unit, one then sets about to create four subdivisions rendering four different sentences and meanings.

This happens for no apparent reason. (For ease of comprehension I have highlighted this in Figure 2 above, where I've enlarged the font size) Subsequently this enquiry is followed by endless/mindless (pseudo) grammatical studies, not only on entire words and phrases, but also on fragments thereof, such as prefixes and suffixes. A grammatical structure that is not admittedly known (how does one suddenly know the many silly details on languages that did not exist in the first place?) and finally one generated from this one sentence a "translation" of four sentences with content that is most banal. These supposed translations can be seen in Spanish underneath the original words in Figure 2 above. For those who do not speak Spanish, I offer the translation:

Set 1 "My brother is good,"

Set 2 "My dog is sick,"

Set 3 "You're pretty,"

set 4 "quiet" or "silent".

That one has to read across some of the gaps to obtain proper words has not been spotted by these specialists. I for one and hopefully you too, dear readers will now see the words "alá" = the "All" (space) , "ug" = the constellation Ophiuchus, "got" = God, "sano" = "sogleich" (at once) and "misi aj al ana", Send "where" misi "whereby can can have two meanings," to send ", but also" to miss, missing. In any case "Ai, Ei of the Al-Ana", "the egg of the ancestress from space" is definitely unique. These are all, without exception, words from the Theodic language.

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<p>Mana hum Tupa amat atei .. <i>Dims- mi: c'è Dio?</i></p> <p>An: Tupa amat on at .. <i>sì: Dio c'è.</i></p>	<p>Tupa retant atei? .. <i>Dii quanti sono!</i></p> <p>Yut isa .. <i>uno solamente.</i></p> <p>Guar-cte Tupa .. <i>chi-è Dio?</i></p>
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On, dik Ineu, dik Espiritu-santo,  
detit persona .. *Padre, Fi-  
gliuolo, Spirito-Santo, tre per-  
sone,*

Tupa yut tem amat .. *Dio uno  
solo.*

Guarcte ècavuit edam dik eutemar,  
esek evvau etsi ueda atei? ..  
*chi-è stato, che si è fatto uo-  
mo per noi altri?*

Tupa-ineu .. *di-Dio il-figlio*

Hapatan retant .. *come si chiama?*

Hesu-Kisto .. *Gesu-Cristo*

Hallen atei Hesu-Kisto .. *morto  
fu Gesu-Cristo?*

Hallen .. *morì.*

Retante dik hallen? .. *per-qual-  
fine morì?*

Ramudì mar natios taamaban asa-  
ti .. *noi-a-liberare da nostri  
peccati,*

Dik inambi atei? .. *e vivo ritor-  
no?*

An: onat inambi atei .. *sì: che  
vivo ritornò?*

Dik rambui hallen madram atei? ..  
*e noi morire abbiamo?*

An: onat rambui hallen madram  
atei .. *sì, che abbiamo morire.*

Figure 3

Let us now turn to the supposed Catechism guenoa, which is shown in Figure 3. do not be distracted by the translation into Italian, which is shown in italics and is said to have been produced by an Italian Jesuit named Hervas. Since we have seen above that there are neither a people and a language Guenoa, the assumption for a 'Guenoa catechism' vanishes into thin air in front of our very eyes. Next question: Does it at least stand up to being called a catechism? The correct answer may be provided to us via a correct translation. We have seen above that the old German word "pray" morphed via the mistranslation into the number four. For rendering a correct translation of the supposed Catechism we need to factor in another, the fact that the old German or Theodic language also used another word for "pray, pleading" that comes in various forms as "dikkan, dicken, dickan, thichan, thiggen, digen" and forms the noun in conjunction with " diki, digi, thigi "=" Bitte, Gebet" (please/plea, prayer). And again the text must be read across the gaps, and thus be rendered afresh, so as to be prepared to recognize it is none other than the Theodic language.

"Mana hum T (a) upaa mat at ei ... To: T (A) upaa mat on at ....

T (a) upa retant at ei ... yu ti Sagua retet upaon ....

dik in eu, dik e spiri tu santo Detit persona ... t (a) up ay ut tema mat ...

Guarete É euv ui tedam dik eu tema res ek evv au et siu E da at ei ...

T (a) upa in eu ... Hapatan retant ... He suk isto hall en at ei, He suk isto hall en ...

Retan ledik hall en ... Ramu di mar na tio sta ama bana sa ti ....

Dik inam bi at ei .... Anon at inam bi at ei ...

Dik ramb ui hall en, mad ram at ei ... .. Anon at ramb ui hall en, mad ram at ei .... "

One can see that what we are looking at is a number of unfinished sentences and that it does in no way amount to a coherent text. It's appearance reminds one of a random page torn from a phrase book, as is in use today. Quite specific terms tend to be elaborated in succession here. Under no circumstances can this, however, be called a contiguous Catechism. Sadly, it was the mistranslations of the Jesuit Hervas that has led to this document being regarded as a 'catechism' ever since.

First, the German version:

" Um den Mond da oben beim Mächtigen am Ei..... (der) Ahn: da oben der Mächtige bei.....

Da oben redet am Ei....Schon redet der Sachse oben...

der Ewige bat ihn, bat der E die Sphäre zu senden tun ( "persona " = weiß ich hier im Moment nicht zu übersetzen, das Wort muß zerlegt werden, aber sicher handelt es

sich nicht um das Wort "Person")

....da oben aus dem Ei dem mächtigen....Geretet der ewige, heilige E, tat der Ewige den bitten, auf stieg das Eck in die ev Au doch sieht der E da am Ei....

Da oben ihn der Ewige.... Habe dann redend.....

Er saugend ist ins All zum Ei, er saugend ist ins All....Redet frei im All.....

Zielen (streben) tut nach dem Meer, steht an der Bahn so die....

Bittet ihn beim (am) Ei.... Beim Ahnon ihm beim Ei....

Bittet, ins heilige All strebend, der mächtige strebt zum Ei....Beim Ahnon strebt ins heilige All, der mächtige strebt zum Ei."

English version:

"To the moon up there the mighty by (the) egg (shape of space craft) ... .. (the) Ahn:

(ancestor) up there the Mighty at ... ..Up there (them) talking by the egg ... .

Already the Saxon is talking above ... the eternal asked him, asked the E asked the to send the sphere....( "persona" = This does not translate at the time of wrijng, the word has to be disassembled, but surely it is not the word "person" as we know it)

... up at the top of the egg to the mighty ... ..Saved the eternal , holy E, did the eternal

ask/beg him..., upwards surged the Eck (triangular craft) into the ev (eternal) Au

(plains) and then he sees the (lord) E by the egg ... . above him the eternal ....

whilst talking ... .. he is sucking/imploding/vacuating into space to the egg, he

sucking/imploding/vacuating happens into space ... .Talking freely in space ...

..aiming (striving) toward the sea, is on the track/trajectory so that .... Asks/begs him

(by the ) egg .... With Ahnon (ancestor) him by the egg .... Ask/pleads, surging into

the sacred space, the mighty strives toward the egg.... .... Near/At Ahnon strives into

sacred space, the powerful strives toward the egg. "

One cannot help noticing that we are dealing with a collection of disjointed, and fragmentary sentences which do not generate a great deal of sense. It is abundantly clear this is nowhere near and can not be compared to a Christian catechism. But one fact deserves to be pointed out.. If you are familiar with You tube clips of real UFOs or those of alien abductions or cattle mutilations, you may well be aware that experiencers and abductees often mention that some sort of beam extended beneath the craft hovering above them and then they found themselves transported upward inside this beam. Even in science fiction movies we have the wonderful phrase 'beam me up Scotty'. (cattle mutilations, especially in North and South America) The phrases "He suk isto hall en at ei ..." and "He suk isto hall en ..." describe this process as in 'suk' denoting an upward 'sucking' and in effect the process of translocation of the person in question. The Jesuit Hervas, however, renders this sentence as "Hesu KISTO" and translates this as so often in the wrong way and arrives at "Jesus Christ". Any further comment is superfluous. If you type into your search engine "Johann Christopher Adelung", it will come up, amongst other things, with a book entitled "Mithriades". In this book, it is claimed, are shown 500 variations of the "Lord's Prayer" in all sorts of languages stretching from Africa across Asia to Australia as well as North and South America. There are just two problems with this: In all of these 500 cases listed we are always beholding the same Theodic language, sometimes less variegated and changed, and at other times more variegated and



changed. (In any case these have to be read across the spaces to comprehend them as such.)

None of the cases listed actually show us the Christian "Lords prayer", since they talk about the Saxony God E Li, the lame messenger from space, of spacecraft in egg shape (Ei) , and triangular shapes (Eck) etc. This is another one of the glaring examples of possibly a deliberate incomprehension by Jesuit input in their centuries-long attempt to spread Catholicism or they simply do not know any better, or whatever else had driven these operators to spread their ideology on the destructive and cutting edge of colonialism. A topical question that arises in this context as of today is "Who could bring this fact to the most recent Pope, the holy See, who is an acting Jesuit himself?"