

Chasing my Y-DNA part 37

Without a border, no borderers.

Today people feel that people do not take advantage of borders, but in the United States, there are certain advantages like claim one lives in a non-tax state such as Tennessee, Texas, or Wyoming then living is a tax state and not paying taxes. There can be advantages or disadvantages on collecting pensions from two different state. The border reiver doesn't have a particular loyalty on the Scottish Border to either England or Scotland.

What has been left after border cleansing at the time of the Union of the Crown, is a Sir Walter Scott to write the story of the borderers. One has to realize he has written it from the standpoint of someone giving loyalty to the king, in a manner in which the Scott Clan got to stay in England, though a part of the Elliot Clan got to stay with him. It seem like in the drug store (dime store) novel way in which a people in some cases get romanticized, the story does not appear, but in a way to support the family of the writer, if they bordered reived.

Creating a border creates borderers, and by splitting families creates border reivers.

The zeal of the new convert powerfully affected the king, and he professed his readiness to adopt the new faith. But who would dare to profane the idol temples and altars still standing, and still regarded with superstitious awe? The high-priest declared his readiness to undertake this dangerous duty, and thus prove his sincerity in the most

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A history of Christian missions during the Middle Ages
By George Frederick Maclear

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114 *The Missionary History of the Middle Ages.*

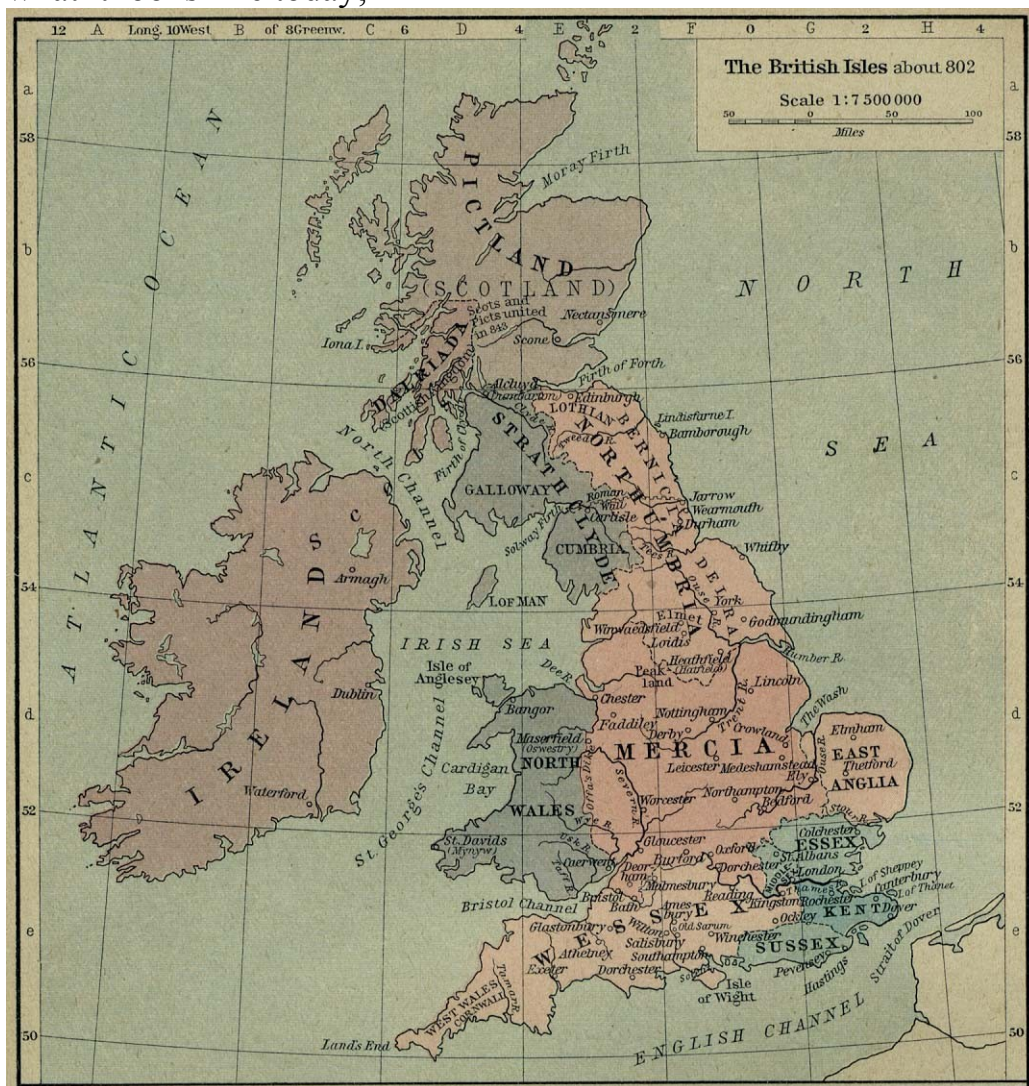
CHAP. V. signal manner. The chief temple of the Northumbrian
A.D. 627. kingdom was in the town of Godmundingham, near Market Weighton, in the East Riding of Yorkshire. Here, if any where, Odin and Thor ought to vindicate their insulted majesty, and prove their power and might. Hither then the high-priest declared he was ready to proceed, remarking that it became none more than himself to destroy what, now, through the wisdom given him by the true God, he knew he had worshipped foolishly. He there-

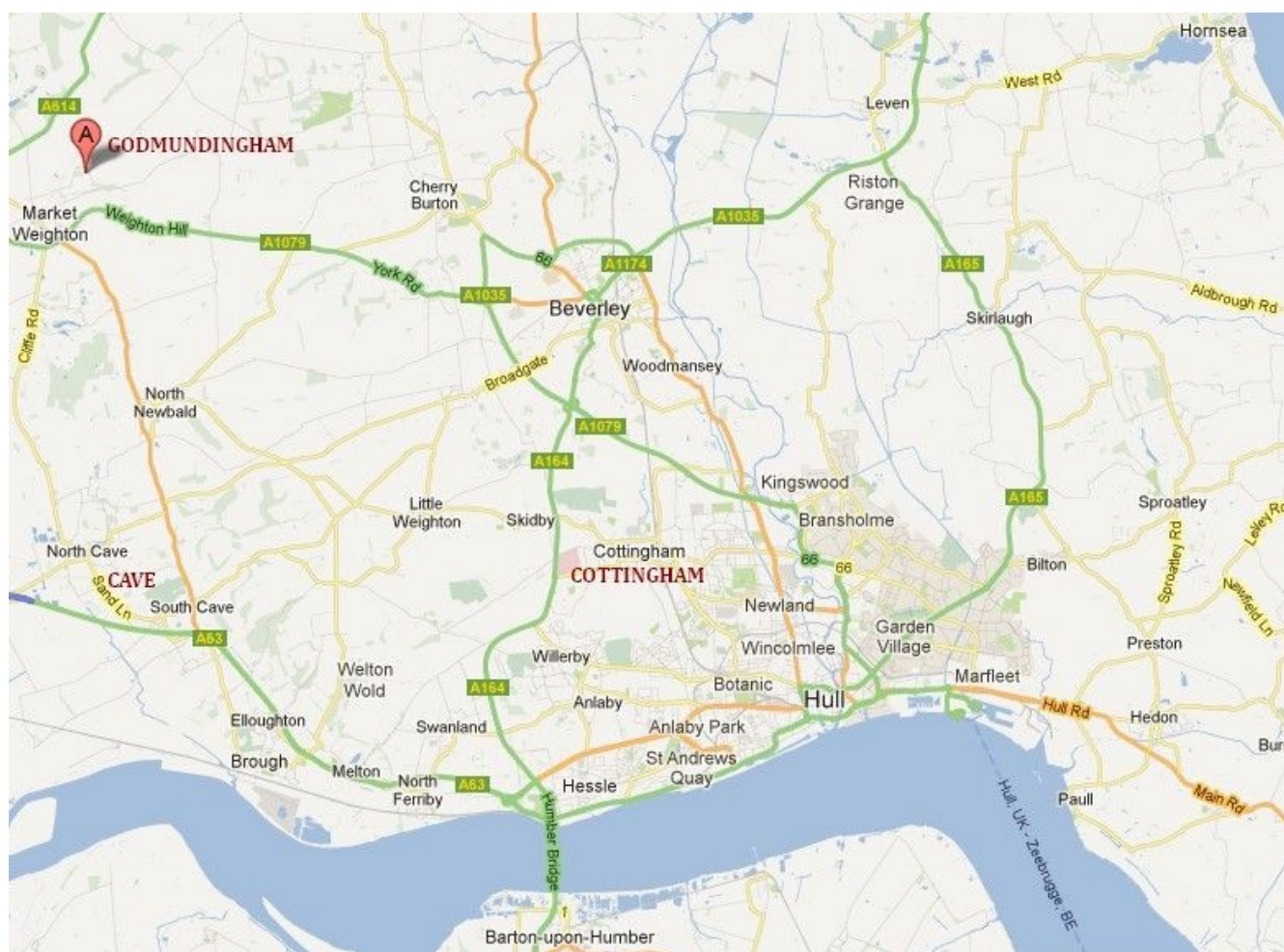
*The chief temple of Northumbrian kingdom was in the town of **Godmundingham**, near Market Weighton, in East Riding Yorkshire. Here if any where, Odin, and Thor ought to vindicate their insulted majesty, and prove their power and might.*

Christianity, when introduced like above in some cases quite foreign to a culture. Rock art is still maintained today, here's to give an example;

In 1540 the first European Americans, came into this region speaking Spanish. They attacked the Zuñi at Hawiku.

Basically what it looks like today;





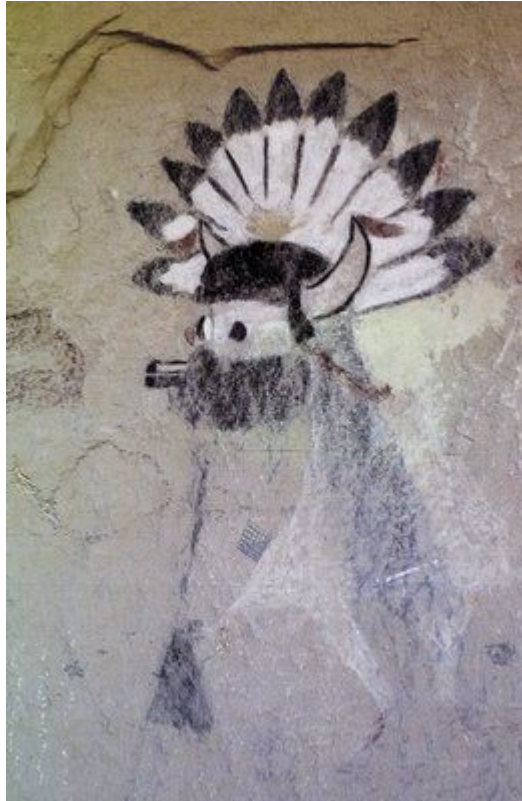
On can see that Godmundingham is near Cave and Cottingham in the region the Early Elwald the home of the emergence of the Elwald surname.



The Spanish in 1540, had horses and steel. Coronado had a steel helmet (bonnet), and the Zuñi at Hawiku, put an arrow in his foot, but the helmet protect him from any blows to the head. This was not what the Zuñi at Hawiku, could expect.

Consistency to believes are found among the people of Zuñi, which rock art is still in used, and felt to have a meaning to the community, and meaning to the border Elwald.

It is basically the Zuñi which still live in the region. Two forms of Christianity, one Catholicism brought at first by the Spanish, and the other of a Protestant form The Church of Christ, has brought somewhat of a split to the community. They basically have a government which has to establish boundaries with the American government which has a concept of land ownership, and owns the land, but reserves for Zuñi people. The Zuñi basically have there own government previous to that to the Spanish and English speaking people, indigenous to their Zuñi speaking population, which combines with there spirituality, and communicates not necessarily in the written form of communication but in verbal and spacial forms, like picture-glyphs. What some may call rock art;



Rock art as understood is still maintained with pigment to this day, referred to as a Shalako.

Next, Spaniards with their awesome horses and firearms had appeared before Hawikuh and defeated the Zuñis, less than two hundred miles away. The headmen of Cicuye must have met in council. Should they stand against the invader or ally themselves with him for purposes of trade or war? It was a basic question that would later turn clan against clan and rend the social fabric of the pueblo. Initially, Cicuye sent a mission of peace.

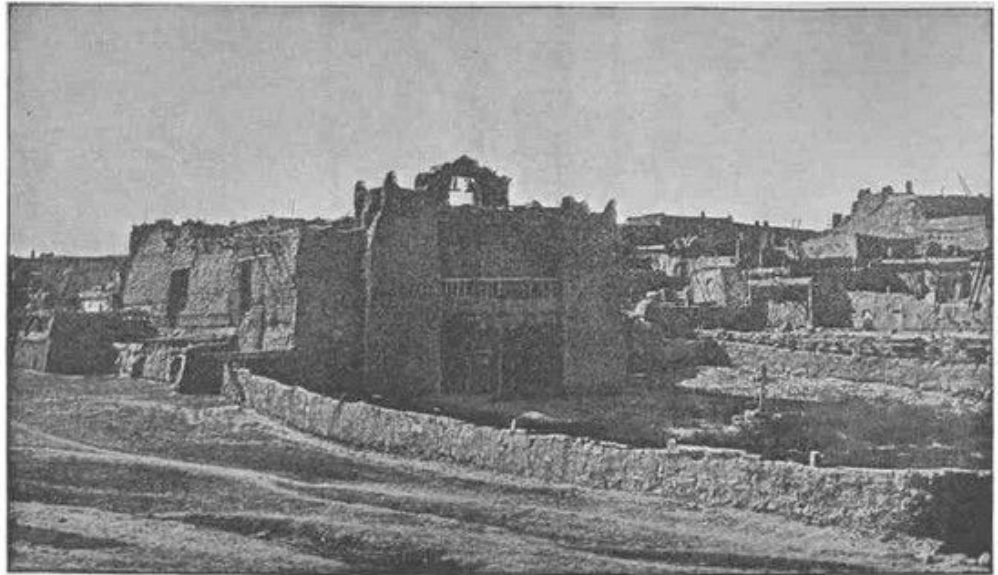
Alvar Nuñez Cabeza de Vaca

Álvar Núñez Cabeza de Vaca.



Zuñi pueblo, successor to Halona, one of the six Zuñi "cities" of Coronado's time.
Photographed during the Shalako ceremonial November 20, 1896, by Ben Wittick.

Though the Spanish, and the English came to this region in the 1896 photo you can see, six Shalako in the above photo.



ADOBE CHURCH--ZUÑI.

Early photography from John Wesley Powell, late nineteenth century shows a dilapidated Catholic Mission.



Today in the interior art work by Alex Seowtewa, and son assisting, of the the dances adorn the upper part of the walls inside the mission.



Here is a painting of a Shalako and another dancer, on the Zuni wall.

If one is visually oriented by looking at the moccasins one can see;



That one dancer alternates since they dance from sun down to sun up for the other. Though highly educated in written languages, people by interpersonal agreement on verbalization will overlook something as obvious as moccasins to bring out truth.

To me it is like knowing of red legs (sun burned in southern climate because kilts were worn), Anglican Church dominated (because they fought for Charles I, in support of the Anglican Church), Scotch Bonnet Pepper (because it is a chile shaped and has colorization of what the Scotch Bonnet worn in the region looked like), also noted had a Y-DNA from the region. The people who were sent to Barbados as plantation workers and their descendants still there were likely from Ulster.

Information of the Shalako is by word of mouth, and the wife and I last December were able to look in to the house of two of the six Shalakos.



The Shalako is shorten (stands shorter) to be brought into the Shalako House.

It is felt before recorded history the Shalakos came to Zuñi, and as long as they keep coming to Zuñi things will go all right in the region in which I live.

It is known that sometimes people look at old ruins of the region and ask where the people are today. It is felt that Zuñi people are still in the region, and that ancestors which carried my Y-DNA left ruins abroad.

Also with the Zuñi, and my ancestors we built building with rectangular foundations. Such as Hawiku, and the Hermitage. It should be noted though the Zuñi, speak a language brought into the region after the Navajo language ((Diné bizaad) is an Athabaskan language), foreign Spanish, then the more foreign English was brought to the region, which the, Zuñi, now also speak.



The above Comanche Dancer shows that there was Comanches in the region at one time.



Like hunters will sometimes shoot at a sign with a deer on it, this deer dancer, was felt to be shot at by a hunter.

It is felt;



The above is a sceat/coin minted by King Elwald, and it is felt that the stag head, near the border is a symbol of the Elwald (Scottish; Elliott) Clan.

Chronicles of the Armstrongs; (1902)

Author: Armstrong, James Lewis

Subject: Armstrong family

Publisher: Jamaica, Queensborough, N.Y., The Marion press

Possible copyright status: NOT_IN_COPYRIGHT

Language: English

Call number: 1111729

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Ralstons of Renfrewshire bore the three acorns upon their shields as did the house of Whithaugh; they stand for the battle of Birnam Wood. The **Elliot**s were called Aelwolds, Elewalds, Elwods, Alwods, Elyards, Helwals, and by many other forms of the name which meant Elk-wood (Anglo-Danish Elgwalt, the name is expressed upon many of their shields). They were ancient neighbors of Mangerton, and sprung, as did the Armstrongs, from Northumbria; they were mentioned as early as 1165. When we consider the

James Lewis Armstrong, seems to be in agreement that the Elwald (all other variants included) sprang up from Anglo-Danish, and like the Armstrongs, from Northumbria.

Elk-wood (wood like in Birnam Wood being referred to as woods).

in his effort to carry that heart to Jerusalem; the heart in a casket had a similar meaning.

The closed hand with two fingers pointing upward meant mercy.

The elk-head and antlers stood for the names Elkford or Alford, and Elwald, Elkyard, or **Elliot**; the latter name originally meant Elk of the Forest.

The hunting-horn stood for the Hunters and Foresters.

Elk (likely meant a stag, because elk could mean a variant of antlered heads).

Note; The hunting-horn stood for Hunters and Foresters.

and Malcolm on his return finding them arrived made good all his engagements and took to wife Margaret the sister of Edgar. It is not only probable but there is considerable evidence that many of these people settled (Boece) about Liddesdale, where the Hendersons of Cockburn, the Elwalds of Schaw, and the Armstrongs had lands, given to them by Malcolm after the battle of Birnam Wood.

The Danes had boasted that they would keep their Yule at York. William kept his Yule there instead,

Do not think at the time that Elwald of Schaw (southeast of Hermitage), had a surname at the time, though they may have been referred to as Elwalds.



Today's belt buckle used for a belt for today's Scottish kilts, is a Celtic symbolization of the Clan Elwald which became Clan Elliott.