

CHAPTER NINE  
An American Indian Legend  
On Abduction

The Thunder Boy

In *American Indian Mythology* (AIM), by A. Marriott & C. K. Rachlin, Thomas Y. Crowell, NY, 1968, the authors made these remarks:

The Iroquois must have possessed a rich mythology, although only fragments of it have survived. Like their linguistic relatives, the southern Cherokee, the northern Iroquois regarded Thunder and his sky relatives as having great supernatural power . . .

In one tale a young Indian brave was deserted by his friends after he broke a leg and they could no longer carry him. They threw him into a ravine where, when he awoke from the fall, he found an old man sitting next to him. The old man cared for him, and soon the brave was hunting in the woods. One day

*. . . he turned and saw four men, dressed in strange, cloudlike robes, standing behind him, watching him. He asked who they were. They said, "We are the Thunderers. We were put here on earth to help everybody. We are supposed to keep order in the world . . ." In the course of further conversation they said, "We are looking for our enemies. There is one more who does great harm to mankind. When we find and destroy him then everything will be alright."*

That one, of course, is the Devil, otherwise known as Caligastia. We meet him in the abduction accounts. Unfortunately, the godless investigators did not know the significance of those remarks.

I offer this brief example of the kind of material that is available.

Far more intriguing is the story of the Thunder Boy. This was published in *American Indian Legends*(AIL), by A. A. MacFarlan, Heritage Press, NY, 1968.

Here is the text as published. Commentary follows.

This legend happened long ago on an island in the St. Lawrence River. The island is called by the Akwesasne Mohawks, Jo-ka-ta-ren-re, and lies opposite St. Regis Point on the St. Regis reservation.

A man and his wife and daughter lived alone on this island. They had a garden where they raised corn, beans and squash. One day, as the three were working in their garden, the sky became very dark. Glancing up at the dark clouds, the father said that they had better run quickly for their house, or they would be caught in the rain.

The mother shouted to her daughter, who was working at the other end of the field, telling her to cease her work and run for the house. The man and his wife then quickly ran for the house. Before they were half way there, the storm reached them. Heavy bursts of rain fell all about them. Flashes of lightning lit up the sky, and thunder roared above them. Inside the house, the man and his wife waited for their daughter, whom they supposed was following them. 'Probably when the storm overtook her, she sought shelter in the forest,' said the mother. In vain, the parents waited for the daughter.

After the storm the parents returned to the field. They searched the island, but they could find no trace of the daughter. They called to the girl, but they received no answer. Sadly they returned to the house. 'The Thunder People have taken her away,' said the mother, and she wept bitter tears.

The young daughter had been busy working in the garden when the storm was approaching. When she saw the fast-thickening clouds and heard her parents calling her from the cabin, she had dropped her hoe and started to follow them. Suddenly she was entirely surrounded by what seemed to be a heavy mist. Her head felt strangely dizzy, and before she knew what was happening, she felt herself lifted up into the sky. In a dazed condition, she was carried swiftly above the earth.

After a while the girl found herself in a strange land. Never before had she seen anything like it. He who carried her was a little man. He led her through this country until they came to a long council house. Upon entering the house, the girl saw many other strange little men, all of whom stared at her. At one end of the house stood a man who seemed to be the chief of these little people.

This chief seemed very angry when he saw the girl and her escort. 'My son,' he said, 'why did you bring this earth person to our country?' The son answered, 'Father, I saw her working in the field, and I fell in love with her. I wanted her, so I took her away.'

The chief said, 'You should have left her on earth. Her ways are not our ways. She cannot eat snails, bugs and worms, which is the kind of food we live on.' Again he spoke, 'If you insist upon keeping her here, you, yourself, must return to earth and secure earth food for her. The ways of Ra-ti-we-ras, the Thunder People, are different from the ways of the Earth People.'

The son agreed to do this. Every day he would travel to earth to secure food for his earth wife. For one year this earth girl lived in the country of the Thunder People. Her husband granted her every wish, and she became happy. Though she sometimes thought of her parents, she did not become lonesome.

One day the chief of the Thunder People said, 'My daughter, you are soon to give birth to a son. It would not do to have the child born in this land. You must return to your old home on the island, Jo-ka-ta-ren-ra. But there is one thing I want to warn you about. After your boy is born, guard him carefully. You must warn everyone who goes near the boy never to strike him. If anyone ever strikes the boy, you will lose him.

Suddenly, without warning, the girl was again surrounded by the heavy mist. Her mind became dazed. Once again she found herself traveling at a great speed through space. After what seemed a little while, she opened her eyes, and to her surprise, found herself in front of her mother's cabin back at the island. The parents of the girl were happy to see her. They had long given her up for lost. The girl told her strange story and said that soon she was to give birth to a son.

What the Thunder Chief had said came true. In time a little son was born to the girl. This boy was smaller than an earth child, and in many ways his habits differed from the habits of an ordinary boy. Whenever a thunderstorm would approach the island, the boy would become very excited. He would run out into the storm and laugh and play about. At such times the thunder would seem to roar more often. Great flashes of lightning would light the heavens.

The old grandmother did not like to have the boy run into the storm. Whenever a storm approached, she would try to shut the child up in the cabin, but the boy always managed to escape in spite of all she could do.

One day, at the approach of a storm, the old grandmother locked the boy in the cabin. She scolded him and forbade him to go out into the storm. The boy became very angry. He ran about the cabin throwing to the floor everything he could get his hands on. He was in a terrible temper. The grandmother told him to cease his mischief and to sit down, but the boy only stamped around more. When the boy became angry, faint sounds as of distant thunder seemed to come from his body. The more angry he became, the louder the thunder seemed. His grandmother told him to cease his noise. In his rage, he continued to wreck everything he could get his hands on.

The old woman lost her temper. Taking a stick, she gave the boy a sharp blow across his legs. Instantly, there was a blinding flash of lightning, followed by a loud roar of thunder! The room became filled with a heavy mist. Trembling with fear, the old woman huddled in a corner

of the cabin. When the mist cleared, the boy had vanished. Far away she could hear a rumble of thunder that sounded fainter and fainter in the distance.

When the boy's mother returned to the cabin she said, 'You have struck my son. His father has taken him to live with him in the land of the Thunder People. We will never see him again.

Because the Thunder Boy is half Indian, the Thunder People are friends of the Indian and will never strike one of that race. In the early spring, at the coming of the first thunder, it is said to please the Thunder People if you throw real tobacco on the fire.

### Commentary

Separation of the actual events of this account from the Indian myth is difficult. However, comparison against modern reports shows the important elements.

1. A young unmarried woman.
2. She is abducted.
3. She is taken away in a mist or cloud, descriptive of many modern and ancient reports which show a mist or cloud surrounding the seraphic transports.

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and winds in the vision caused me to fly and lifted me upward and bore me into heaven. I Enoch 14:8.

4. She recognizes that she is transported into space. As I shall show, we now know that both the Iroquois and Cherokee Indians believed in such possibilities.

And in those days a whirlwind carried me off from the earth, and set me down at the far end of the heavens." I Enoch 39:3

5. He who carried her was a little man. This is one of more curious parts of the story. The little gray men have been around a long time.

6. She is carried to a "long council house." The Cherokee Indian brave also was taken to a "cave," or long room. Refer also to Betty Andreasson's long cylindrical room and following chapters.

7. There she saw many other "strange little men." Modern witnesses testify to the presence of many "little men" in their experiences. Betty Andreasson was escorted by "little men."

8. These many "little men" stared at her, again described as in modern reports.

9. They had a “chief,” yet again as in modern reports. He stood at the end of the “long house.” The chief in the story of the Cherokee Indian Brave also stood at the end of the “cave.”

10. This “chief” displays anger, as in the story of the Cherokee Indian Brave, except that here the anger is directed at her escort rather than at her. Note the behavior of the androids described by David Jacobs.

11. There now enters an Indian myth interpolation to explain these strange events.

12. She found herself in a strange land. She had never seen anything like it. Refer to Betty Andreasson’s descriptions of the world to which she was taken. It was indescribable.

13. Her length of stay in space is given as one year. At this point we probably are reading further Indian myth contribution to the story.

14. She was told she would give birth to a son. Ah! That truly is a familiar phrase. Joseph was told that his wife would give birth to a son, Matt 1:20-21. The Iroquois Indian girl gave birth to a son conceived by a space man. In our traditions Mary gave birth to a son conceived of the Holy Spirit.

15. He was a holy son. He was never to be struck in discipline.

16. She found herself once again traveling at great speed through space.

17. She told her parents that soon she would give birth to a son. Mary told Joseph that she was to give birth to a Holy Son.

18. She did. The boy was shorter in stature than a normal Indian son.

This element carries in many modern reports, where the mothers are shown their offspring, and they believe they are different from regular human species.

I am sure David Jacobs, Budd Hopkins, and John Mack would welcome such news with glad acclaim. What wonderful support for their hybrid theories!

But, then, perhaps the American Indians went through the same scared and twisted logic as the modern investigators, and colored this story accordingly.

This is one of the most puzzling aspects of abduction reports. In my investigations I never encountered a sensible explanation for this difference. Are these offspring different because of a biological environment different from earth? Are they being bred with sperm from a “short” Adamic line that was preserved in the past? Do the observations become distorted because of the fear felt by the reporters and investigators, whether American Indian or American modern? Or do our space Visitors induce a haziness of observation that is not clearly remembered?

The nature of these reports, so utterly foreign to our realm of understanding, has caused Christian fundamentalists to assign this activity to Satanic forces. We know that cannot be so. These exercise are under the command and control of God.

19. The story then goes off into another lengthy Indian embellishment as to why this son is not permitted to remain on this planet. The important point is that the offspring from these matings are taken to other places in the universe, as the space woman indicated to Villas-Boas.

20. Did the Indian girl actually give birth to a son? If not, she had to know she was pregnant, and that the pregnancy was terminated prior to completion. Or perhaps, the Iroquois Indian social environment was sufficiently secure she actually gave birth to a son who was later taken away.

### Remarks

This report directly verifies the abduction phenomena now taking place around our planet. It is not new, and it is not limited to our western cultural orientation.

Significantly, the many details that lie buried in these seemingly mythological stories are clear evidence that the modern accounts do not derive from the imagination of deluded persons, nor the result of an abduction fever, nor a craze associated with a millennial doom. This evidence long predates the current abduction phenomena. In the United States Government reports on *American Indian Ethnology*, (AIE), published in 1900, the evidence of both celestial Visitors and abductions explicitly predates the modern era. Refer to following chapters.

The evidence also shows that cultural myths have basis in reality, and do not derive merely from the fertile imagination of the mythmakers. Nor do they have psychological roots in either the dream life or personality psyches. Such contemptuous explanations come out of modern godless minds that fear higher spiritual and celestial realities. Sophistication and finesse in modern scientific conceptual models does not make reality. On the contrary, the modern world became trapped by its conceptual modes and hence divorced itself from celestial realities.