

## THE MYSTIC SYMBOL

by

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### Summary



The symbol shown above is written in the script style known as “cuneiform” which is common throughout the Middleast. This symbol has been found in many North American states such as; Michigan, Wisconsin, Ohio, Indiana, Illinois, Missouri and Utah. A Native American of Minnesota identified this symbol as a name for the Creator’s Son “Yod Hey Vau”. This symbol actually has four sounds assigned to its pronunciation but we will only allow three at this time out of respect for the one who has shared this translation. This symbol is and will be our “trademark” for this endeavor. This symbol is commonly referred to as the “Mystic Symbol”.

MOST RECENTLY there have been various articles concerned with possible translations of Old World scripts displayed on copper, slate, and clay tablets. Excavated in archaeological contexts for over a century and known as “The Michigan Mounds Tablets”, they have carried, unjustly, the stigma of “fraud” or “fake”. Readers unfamiliar with their checkered history will find it summarized below. A few words in advance about a parallel find are needed.

In 1887, an Egyptian peasant woman gathering fertilizer in the ruins of Tel-el-

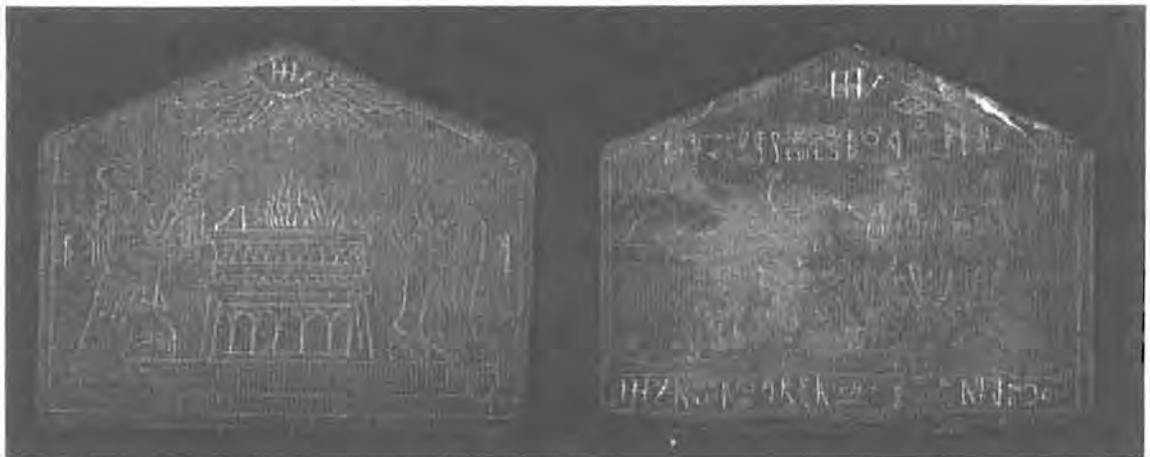
Amarna discovered some small clay tablets covered with cuneiform. This was the site of Akhetaton, the city built by the pharaoh Akhnaton (Amonhotep IV), and probably the birthplace of a more famous king, Tutankhamun. Akhetaton lasted for 17 years but has become, for history, an intensely studied period. Our focus here is on the Egyptian tablets which, after being found by the dung-gathering woman, gradually made their way through a succession of hands to local antique dealers, from whom they were then disseminated in many directions. The first archaeologists and scholars who saw



*Michigan Tablet: One of an estimated 10 to 30,000 artifacts unearthed in the state of Michigan between 1858 and 1919. Photo used with permission of Museum of Church History and Art, Salt Lake City, Utah.*



*A wide assortment of Michigan relics that once resided at Michigan State University, East Lansing, Michigan. This collection, like so many of the artifacts, is now unaccounted for and feared lost. It is possible, according to Museum Curator Val R. Berryman, that some or all of this collection shown here is misplaced in storage somewhere on the campus of Michigan State. We thank Professor Berryman for his help in trying to locate this missing collection. Photo courtesy of Michigan State University Museum, East Lansing, Michigan.*



*Photo courtesy, Museum of Church History, Salt Lake City, Utah.*

these tablets dismissed them as elaborate hoaxes and frauds. It was many years later that the language on the tablets was identified as the Akkadian cuneiform script of Babylonia which was the official diplomatic language of the time, and the tablets, some 360 of which are now extant, proved to be correspondence between the Egyptian royal court and those of western Asia. Originally damned as *hoaxes*, they are now known as the Armana Letters; their value to history is inestimable.

PUBLIC AWARENESS of the Michigan Mounds Artifacts began 1874, in Crystal, Michigan, where a farmer, clearing some land, uncovered the large replica of a shuttle ground of black slate and highly polished. One surface displayed the incised drawing of a man's head wearing a helmet and the obverse showed two lines of writing; a group of cuneiform and a line of an unknown script. Over that 19<sup>th</sup> Century summer, more pieces were found in the surrounding countryside, including a copper dagger, a clay box, and some slate tablets, each item showing an unknown grouping of script but each one bearing on it the grouping of cuneiform, the same as that on the slate shuttle.

Note: this was not the first finding of such artifacts; it was only the first major public notice. From the 1860's onwards, pieces with the same markings had been collected by a professor Edwin Worth and, although it was unknown to the farmers around Crystal, Professor Worth had exhibited some of these in Detroit. The collection, began by Professor Worth in 1858, exhibited for a time in New York, was finally destroyed in a fire at Springport, Indiana, in 1916. Only a few copper pieces survived and these are illustrated by Henriette Mertz in her book, *The Mystic Symbol*.

Local farmers, knowledgeable only about Indians, were surprised by these artifacts, which were unlike anything they had ever seen. No one could read any of the incised writing. Farmers began to display and compare their newly found artifacts and all agreed that there was writing on them, but no one could agree on what that writing purported to be.

Between 1858 and 1920, farmers from 27 Michigan counties had found artifacts, each piece showing the same grouping of cuneiform. From these finds, some major collections developed, as did the earliest indications of controversy. The first professionals to view the artifacts could offer no explanation for them and, not able to recognize the writing as any script with which they were familiar, declared, in each and every case, that the artifacts were fraudulent.

In 1890, James Scotford made his first Michigan Tablet find; it elevated the controversy to a hysterical level which is only now beginning to subside. Scotford, a young hired-hand on the Davis farm near Wyman, while digging post-holes, unearthed a clay jar covered with the unknown script. Scotford was uneducated and could make nothing out of the markings. Again, the curious came, this time to the Davis farm, to see tablets and speculate on their meaning. This latest flurry of interest aroused the attention of archaeologists, even in Europe. By the end of 1890, Scotford had dug up more objects, such items as a sphinx, a vase and tablets; each one displayed the grouping of cuneiform along with the other unknown scripts.

BY NOW, many well-recognized experts were denouncing the artifacts as forgeries,

some already accusing Scotford of counterfeiting them. This is interesting, because in hindsight, their accusation was that he forged artifacts which had, in fact, been found before he was born. Bishop Etzenhouser was on a lecture tour to acclaim the artifacts and various well known to the contrary. At this time, a committee was formed to settle the question by proceeding to Detroit to see a mound opened. Professor Frederick Starr of the University of Chicago and Roswell Field, an editor of the daily *Chicago Examine* and Dr. James Talmage, Director of the Deseret Museum at Salt Lake City.

ALONG WITH the committee, a group of curious spectators watched, as two mounds were opened, yielding five artifacts. Professor Starr then wrote that even though he had himself removed one of the objects from the mound they had been "introduced into the mound by sleight-of-hand even as everyone watched" (sic). His report was published without question. However, it was for Talmage to become the loudest voice among all the denunciations, which have overshadowed the study even until most recently. Thankfully, Talmage kept a diary of field-notes and observations and, again thankfully, Dr. Fell, for reasons which remain obscure, published the significant section of Talmage's journal in ESOP (1988).

On first reading Talmage's notes, it becomes obvious that he went to Detroit with the explicit intention to discredit the artifacts (my personal evaluation). His story, published in the *Deseret Museum Bulletin*, including illustrations of some of the objects, is headed "The Michigan 'Relics' – A Story of Forgery and Deception". He viewed the Soper and Savage collections and it is here that we find the first reference to the group of cuneiform characters appearing on the artifacts as the "Tribal-Mark". Concurrently, Professor Kelsey had labeled this the "sign-manual of

the forger". The Talmage journal is readily available (ESOP), so to avoid lengthy repetition, I summarize the highlights:

The published stories begins with a brief referral to the Soper and Savage collections and then poses a five-part theorem, which Talmage suggests must be completely true for the relics to be considered as authentic:

- 1) That ... the present State of Michigan was inhabited in the long-ago ... by people of the Caucasian race possessing a high degree of civilization.
- 2) That, living at the same time ... same area, was another group of inferior culture, resembling the Indians of today.
- 3) That these two peoples, representing widely different cultures, were at enmity one with the other...
- 4) That the people of higher culture used a written language, both pictographs and characters, some of which had points of resemblance to alphabets of Egyptian, Greek, Assyrian, Phoenician and Hebrew.
- 5) That the people of the higher class had knowledge of books of Jewish scripture, specifically Genesis, and later books of the Old Testament.

FROM TODAY'S prospective I suggest that, in the light of progressive positive study, all of the five points which Talmage considered fanciful are being validated.

In 1925, the *New York Times* published a lead story entitled "Bogus Relics of the Past and Counterfeits Foisted on the Public". It produced a lengthy commentary on the Michigan artifacts. A book published in 1946, *Hoaxes*, had a section on the Michigan relics. In April, 1953, *Michigan's Controversial Finds* was released. It was written by Al Spooner, son of a man who had

been with Soper until 1920. The following November, at a lecture on the "Soper Frauds", Judge Claude Stone of Peoria, Illinois, who believed that all of the relics were genuine, asked Henriette Mertz, a Chicago attorney and author, to examine the writing on some of the tablets and, if she found that they were indeed authentic, to then prove their authenticity.

Dr. Mertz was well-known to Judge Stone as a scholar. She was professionally trained in forgery identification and, because of her many years of pre-Columbian studies, had a working knowledge of the writing habits of the ancients. As a Lt. Commander-USNR, she served in the Office of Scientific Research and Development. She clearly possessed all the professional credentials for such an investigation. Dr. Mertz agreed that she would examine some of the tablets and rule on them impartially. The ensuing 30-years of intense study of these artifacts resulted in her book, *The Mystic Symbol*, a work that does indeed prove to any reasonable scholar that the Michigan artifacts and tablets are not frauds. Although in limited supply, her investigation is still available and my personal feeling is that history will accord it a high place among publications of this century.

ITS TITLE REFLECTS the grouping of cuneiform which appears on each and every tablet or artifact and which Dr. Mertz transliterated as "I-H-S", or the name of God, as rendered by the ancients. It is also generally agreed that the cuneiform is not Babylonian, but rather a related Persian form.

*The Mystic Symbol* contains many fine illustrations of tablets and objects. The most numerous tablets are religious, depicting scenes from both the Old and New Testament and executed so precisely that there is never doubt about the exact biblical reference. Dr. Mertz is the first to suggest a theoretical time-period in which the tablets were inscribed and buried, a conclusion based on

the inscribed tableaux. Because there is absolutely no reference to the Virgin Mary, she suggests that the tablets were made by peoples who came here during the first four centuries AD, because Mary was not elevated until the Third Ecumenical Council of Ephesus, in 431.

One focus of Dr. Mertz's research was on the calendars which appear on some of the tablets. These are circular calendars of 13-months as used by ancient peoples. She illustrates four and remarks that every request that she made to scholars knowledgeable in ancient calendars for insight was ignored or refused. Most experts regard them as "hot potatoes" and will not become involved in the study, a direct result of the whole corpus of negative publicity.

DR. MERTZ estimates that all of the referenced items over the years may total more than 10,000. Of these, sadly, there are records of disposal for over 3,000 artifacts. As a result of the "fake" label, many collectors "purged" their collections. She estimates the Savage Collection at about 2,700 pieces, with several hundred more in the Soper Collection. Not stated in her book but remembered from past conversations, Henriette recounted that she traced several thousand related items to Notre Dame University. There she learned that the tablets were stored away in the school archives. She also suggested two other archives, where some of these pieces might yet be collecting dust. I have passed this information along to one who will follow it up and more tablets may yet come to light. Dr. Mertz noted that Talmage had sent some tablets to the Smithsonian.

In summing up, Dr. Mertz speculated that the persons who had made and buried the artifacts were early Christians. In the first centuries, they were fleeing persecution and sailing from various homelands in the Mediterranean.

Dr. Mertz passed away in 1984, just as she was finishing her book.

THE STRANGE tablets continue to fascinate antiquarians puzzled by the mysteries of pre-Columbian America. These investigators have always been aware of stone ruins and enigmatic artifacts discovered during the 18<sup>th</sup> and 19<sup>th</sup> centuries. As North America's forests were cleared, plows turned over the virgin soil, and pioneers stumbled upon vacant mines and shafts – all testimony to some civilization that rose and fell long before modern Europeans arrived.

As historian John Baldwin wrote, "An ancient and unknown people left remains of settled life, and of a certain degree of civilization, in the valleys of the Mississippi and its tributaries. We have no authentic name for them either as a nation or a race; therefore, they are called 'Mound Builders', this name having been suggested by an important class of their works".

He was seconded by Carter and Cheesman: "The Mound Builders were thought of as white, cultured, and not the ancestors of the Indians ... Whoever these ancient people were, they left behind some very puzzling remains. The number of earthworks, when considered with their size and the area of the country they cover, becomes evidence of a great achievement".

THE PREHISTORIC mounds were so numerous their actual count is unknown. In Ohio alone there were more than 10,000 such sites. Tens of thousands more once existed throughout Michigan, Illinois, Indiana, Wisconsin and Missouri.

18<sup>th</sup> and early 19<sup>th</sup> Century antiquarians were virtually unanimous in their conviction that the remains of an ancient civilization of white people long ago spread across America from the gulf coast to Canada, from New England to the Pacific coast. These "Mound Builders", as they were called, were believed

to have been a highly developed race far superior to the Indians known to the first pilgrims.

Although farmers for years had been finding copper and slate artifacts while clearing and plowing new ground, the activities in Montcalm County exploded into excavations throughout Michigan.

PERHAPS NO man helped to open more mounds in Michigan than Father James Savage, a priest of the Roman Catholic Church of the Most Holy Trinity, in Detroit, Michigan. He described the mounds as follows:

"On these mounds you may find large and aged trees; oaks, pine, and other varieties. The decayed roots of pine and other trees that grew, thrived and died on these mounds. They contain another peculiarity. There is a strata of charcoal and ash in each mound. This strata often show the basin-shaped contour of the interior of the mound when its possessor was laid away to rest. There does not appear, as a rule, sufficient charcoal and ashes for cremation, only enough for purification. In some mounds, however, there is heavy strata".

"These prehistoric mounds of Michigan contain caskets, lamps, bowls, pipes, tablets, etc. of clay: battle-axes, knives, spears, daggers, and arrow-points, domestic utensils, saws, chisels, spades, etc., and a variety of ornamental wearing apparel – all of chilled copper; stone-tablets, medallions, metals, skinning knives, various implements, and of strange design, the object of which we can not imagine. One remarkable feature of these mounds – they contain no flint implements of any kind, nor have I seen any stone or copper beads; other ornamental wearing apparel is frequent".

An associate of Savage stated,



*Michigan Tablet: Scene of peace-making as the Native American hands a wampum belt to the unknown Michigan tribal leader. Photo courtesy of Museum of Church History, Salt Lake City, Utah.*



**Michigan Tablet**



*Noah's Flood Story*



*Michigan stone artifact: Tribal mark, Yod-Hey-Vau, and Son of the Right Hand mark side by side. Photo courtesy of Museum of Church History, Salt Lake City, Utah.*



*Michigan Tablets, all clay.*



*Michigan Tablet showing all script located in the warehouse of the Church Museum & Historical collections, Salt Lake City, Utah.*

“Many curious things were unearthed, such as caskets, tablets, amulets of slate stone, cups, vases, altars, lamps of burnt clay, copper coins hammered out, and rudely engraved with hieroglyphics. The caskets are of sun-dried clay, and are covered with picture writing and hieroglyphics. The caskets seem to be intended as receptacles for the tablet of record. They have close-fitting covers, which are cemented on which Assyrian like cement, and various figures were molded on the top – the ancient Sphinx, beasts, serpents, human faces with head dresses or crowns”.

FOR THE NEXT twenty years, Detroit was the center of interest for people seeking ancient relics. To give some order to such popular archaeology, Father Savage joined Daniel E. Soper, a former US Secretary of State, and respected businessman, to form a discovery team.

Savage reported, “We have opened more than 500 of these mounds in the four counties in which we have worked – a territory exceeding over 260 miles. We have diligently inquired regarding the locality of other finds and have so far located sixteen counties in Michigan in which these specimens have been found. We are confident that we are only in the border land of the great prehistoric people”.

#### Indian Legends:

John Heckewelder had lived among the Delaware Indians, also known as the Lenni-Lenape, in the latter part of the 18<sup>th</sup> century. From them he gathered a tradition of war between the Delawares and the Ohio Mound Builders, but it remained unpublished for many decades, finally appearing in the first volume of the *Transactions of the Historical & Literary Committee of the American Philosophical Society*. He wrote:

“The Lenni Lenape (according to the traditions handed down to them by their

ancestors) resided many hundred years ago in a very distant country in the western part of the American continent. For some reason which I do not find accounted for, they determined on migrating to the eastward, and accordingly set out together in a body. After a very long journey and many nights' encampments by the way, they at length arrived on the Namaesi-Sipu (Namaes = fish, sipu = river; River of Fish, or Mississippi), where they fell in with the Mengwe (perhaps the Iroquois), who had likewise emigrated from a distant country, and struck upon this river somewhat higher up. Their object was the same with that of the Delawares; they were proceeding on to the eastwards, until they should find a country that pleased them. The spies which the Lenape had sent forward for the purpose of reconnoitering, had long before their arrival discovered that the country east of the Mississippi was inhabited by a very powerful nation who had many large towns built on the great rivers flowing through their land. Those people (as I was told) called themselves Talligew or Talligewi. Colonel John Gibson, however, a gentleman who has a thorough knowledge of the Indians, and speaks several of their languages, is of opinion that they were not called Tallewegi, but Alligewi, and it would seem that he is right, from the traces of their name, which still remain in the country, the Allegheny river and mountains having indubitable been named after them.

The Delawares still call the former Alligewi Sipu, the River of Alligewi. Many wonderful things are told of this famous people.

THEY ARE SAID to have been remarkably tall and stout, and there is a tradition that there were giants among them, people of much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or entrenchments, from whence they would sally out, but were generally repulsed. I have seen many of the fortifications said to have



*Beginning in 1858 to 1919, upwards of 30,000 relics like the example shown here, were brought forward by farmers as the state of Michigan was cleared for farming. Over 27 counties produced these finds showing Old Testament themes, images of Christ and battle scenes between two opposing forces. Michigan Tablet. Photo ©, Ancient American magazine.*

been built by them, two of which, in particular, were remarkable.

One of them was near the mouth of the river Huron, which empties itself into the Lake St. Clair, on the north side of the lake, at the distance of about 20 miles northeast of Detroit. This spot of ground was, in the year 1776, owned and occupied by a Mr. Tucker. The other works, properly entrenchments, being walls or banks of earth regularly thrown up, with a deep ditch on the outside, were on the Huron River, east of the Sandusky, about six or eight miles from Lake Erie. Outside of the gateway of each of these two entrenchments, which lay within a mile of each other, were a number of large flat mounds in which the Indian pilot said, were buried hundreds of these slain Alligewi, whom I shall hereafter, with Colonel Gibson, call Alligewi ...”.

“When the Lenape arrived on the banks of the Mississippi they sent a message to the Alligewi to request permission to settle themselves in their neighborhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther eastward.

THEY ACCORDINGLY began to cross the Namaesi-Sipu, when the Alligewi, seeing that their numbers were so very great, and in fact they consisted of many thousands, made a furious attack upon those who had crossed, threatening them all with destruction, if they dared to persist in coming over to their side of the river. Fired at the treachery of these people, and the great loss of men they had sustained, and besides, not being prepared for a conflict, the Lenape consulted on what was to be done; whether to retreat in the best manner they could, or to try their strength, and let the enemy see that they were not cowards, but men, and too high minded to suffer themselves to be driven off before they had made a trial of their strength and were convinced that the enemy was too powerful for them.

The Mengwe, who had hitherto been satisfied with being spectators from a distance, offered to join them, on condition that, after conquering the country, they should be entitled to share it with them; their proposal was accepted, and the resolution was taken by the two nations, to conquer or die.

HAVING THUS united their forces the Lenape and Mengwe declared war against the Alligewi, and great battles were fought in which many warriors fell on both sides. The enemy fortified their large towns and erected fortifications, especially on large rivers and near lakes, where they were successfully attacked and sometimes stormed by the allies. An engagement took place in which hundred fell, who were afterwards buried in holes or laid together in heaps and covered over with earth. No quarter was given, so that the Alligewi at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors and fled down the Mississippi River, from whence they never returned.

The war which was carried on with this nation lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear leaving them to face the enemy. In the end the conquerors divided the country between themselves. The Mengwe made choice of the lands in the vicinity of the great lakes and on their tributary streams, and the Lenape took possession of the country to the south”.

It is interesting that there are several parallels between this account and the Book of Mormon. Here is a list of them:

- 1) The war started out on the main river (the Namaesi or Mississippi).
- 2) The Algonquians and Iroquoians (Lamanites) retreated at first.
- 3) The Alligewi (Nephites) were driven back, and the war lasted many years.

- 4) There was a great battle at the end where many warriors perished.
- 5) After the last battle, the few remaining Alligewi (Nephites) fled south.

This is the same exact theme throughout Mormon Chapters 1-6. When I first read the account of the Delaware Indians' war with the Alligewi, on a hunch, I decided to look in my copy of Strong's Exhaustive Concordance. I looked up the word "Sidon" and it directed me to word number 6721 in the Hebrew Dictionary in the back. It says, Tsidown or Tsydon, meaning, Fishery, to fish, or to catch fish. It says it comes from word number 6679, Tsuwd, meaning to lie alongside in wait; to catch an animal. This word, of course, is related to the name of the Greek god Poseidon, the god of the sea and the elder brother of Zeus. The Algonquian word Namaesi or Namaes is a direct translation of the word Sidon.

THE DELAWARE word alligewi or talligewi, is a form of the Algonquian word welhik, meaning "most beautiful" or "best". The Iroquoian word "io" is a term of commendation meaning "fine", "good", "beautiful", "fair", and in some cases "large" or "great", and is the term Iroquoians use to translate the term welhik in their languages. Other Algonquian translations of the word welhik are peek, denoting the idea of "white", and kit meaning "great". All of these words are associated with this legend of the Alligewi. These words are all used in very familiar place names in the area: Allegheny (Alleghany), Ohio, Ontario, etc. Allegheny is actually a compound word, alleg-heny. Alleg is a form of welhik or alligewi, and heny is a form of the Algonquian word hanna which means "stream" or "river".

Allegheny means, "River of the Alligewi". This was a name that was applied at certain times to the Ohio River by the Algonquians. Of course, Ohio is also an Iroquoian compound word, ohi-io. Ohi means river. So it means "River of the Io", a direct translation

of Allegheny. Ontario is also a compound Iroquoian word, ontara-io. Ontara means "lake", so Ontario means "Lake of the Io". (Cherokee Historical Association; Sultzman; Mercer, 1885; George Stewart, 1970, pp. 9, 284,339; Rydjord, 1968, pp.268-269; Donehoo, 1998, pp.2-4,132).

All of these names show, as the legends say, that these people were white, and that there were large individuals among them. There is one other interesting twist. In the November 1992 issue of *Insights: An Ancient Window*, which is the FARMS newsletter, John Gee, gives examples of Egyptian names similar to the name Nephi. Steve St. Clair mentions that the meaning of the Egyptian word nefer (one of the forms of the name Nephi) is very significant: "beautiful or fair of appearance ... good, fine, or goodly of quality ... pleasing ... good or fair of character or repute ... happy, well, or good of condition".

He mentions that this is closely related to the Hebrew verb yaphah and the related adjective yapheh, which both mean "beautiful, comely, goodly, good". St. Clair makes a very convincing case of how these types of words are consistently applied to Joseph who was sold into Egypt and to the peoples descended from him, especially the Nephites (St. Clair). It is clear from our analysis that the Iroquoian and Algonquian words Alligewi and Io are translations of the Egyptian words Nephi and Nefer, and of the Hebrew forms of yaphah and yapheh. It is significant that the place names of the area still preserve the meaning of the name of the ancient people that lived there.

Brad Lepper, a respected archaeologist, tells us that *Hopewell* and *Adena* are "modern labels given to the cultures by William C. Mills, an early 20<sup>th</sup> century Ohio archaeologist". He says that:

WE WILL NEVER know what these peoples called themselves. However, some groups have preserved oral traditions which may

derive from or relate to the peoples of the mounds ... The Lenni Lenape, or Delaware, ... met and ultimately vanquished a mighty people who were then the inhabitants of the region. These people were called the Alligewi, or Talligewi, and they are said to have been the builders of the great mounds. The Allegheny River takes its name from these people and, at one time, the Delaware applied that name to the entire Ohio River. Whether or not this tradition describes actual events, it does little to resolve the question of the ethnic identity of the Moundbuilders. However, it would establish they were not Delaware for the Allegewi were here before the Lenni Lenape. (Lepper, 1995, p. 4-5).

THE ADENA cultural time line is fairly consistent at 1500 BC to 300 BC with the Hopewell Cultural time line starting at 300 BC and ending abruptly at 400 or 500 AD. These are the two principle groups in North America which correlate very well with the two groups from the *Book of Mormon* namely the Jaredites at 2200 BC to 600 BC (Adena) and the Nephite/Lamanite group (Hopewell) at 600 BC to 400 AD.

The Delaware, whom the Indians of every tribe addressed in reverence of their antiquity as "grandfathers", were accustomed to relate as an authentic tradition that eastern North America was at one time occupied by a white people. The Indian name for these was Allegwi. They were no savages or nomads but a nation of fixed habitation and great culture. Whence they came or when, are points upon which the traditions are silent.

But the traditions of the Delaware, the Sac, the Shawnee and even other tribes attest the fact of their presence, their civilization and their power. In the dim past, continue the traditions, the savage Iroquios emerged from the great western country and began to hew their conquering way to the present abode.

The Delaware at the same time began migration to the east but took a route much to

the south of the Iroquois. Both tribes were confronted and halted on the banks of the Mississippi ... by the strange Allegewi. But the Iroquois forced their way restlessly across , the weaker Delaware soon formed an alliance and began a merciless war against their common enemy.

The Allegewi, in a number of terrific battles, were driven southward and finally stood desperately at the bay of their favorite land, Kentucky. Here they built huge mounds for fortifications, for burial places and for temples. How long their last stand respited the Allegewi no one knows, but finally at the falls of the Ohio they staked their lives and fortunes on the issue of one great battle and lost? Their people were expelled and their civilization forgotten" (Coryell).

It is likely that one of the great last battles of the *Book of Mormon* occurred at the "Falls of the Ohio". Mingo or Mengwe was a name used to refer to the Iroquois (Rydjord, 1968, pp. 255-256). Many things verify the authenticity of the Alligewi tradition. "In the *Walum Olum*, a metrical translation of an ancient hieroglyphic bark record discovered in 1820, the main tradition is given in much the same way as the Delaware tradition". (Farrow).

"*Walum Olum*" or "*Red Score*" is the migration legend of the Lenni Lenape or Delaware Indians, translated by Constantine Rafinesque (1783 - 1840), a professor at Transylvania University in Lexington, Kentucky, and published by the Indiana Historical Society ... There are numerous historical references to the Talligewi (Ancient Ones). This record is the only one of its kind and was translated and interpreted by linguistic, historical, archaeological, ethnological and physical anthropological studies. (Coryell).

THAT SUCH a record actually exists that was written in hieroglyphics by North American Indians goes a long way in backing

up an argument for ancient writing in Eastern North America in ancient times as we will discuss later. The following is a portion of English translation of the *Walum Olum* by Rafinesque.

The Great River (Messussipu) divided the land, and being tired, they carried there. Yagawanend (Hut-maker) was next Sakima, and then the Tallegwi were found possessing the east. Followed Chitanitis (Strong-friend), who longed for the rich east-land. Some went to the east, but the Tallegwi killed a portion. Then all of one mind exclaimed: War, war! The Talamatan (not of themselves) and the Nitilowan all got united (to the war).

Kinehepend (Sharp-looking) was their leader, and they went over the river. And they took all that was there, and despoiled and slew the Tallegwi. Piniokhaszewi (Stirring-about) was next chief, and then the Tallegwi were much too strong. Teuchekensit (Open-path) followed, and many towns were given up to him. Paganchihilla was chief, and the Tallegwi all went southward. Haltanwulaton (the Possessor) was Sakima, and all the people were pleased. South of the lakes they settled their council-fire, and north of the lakes were their friends the Talamatan (Mercer, 1885, line numbers removed).

The *Walum Olum* says that it was the Messussipu, or "great River", that the conquering tribes had arrived at before war started. This is another Delaware form of the word Mississippi. The words "great" (Messu) and "fish" (Namaes) are associated because they are almost homonyms in the Lenape language, and they are both found in the Alligewi traditions. The Mengwe (Iroquois) and Talamatan (Hurons) were originally the same people, since they constitute one language family or linguistic stock (Mercer, 1885).

CHEESMAN writes: "In his history of the *Indian of the Mississippi*, Du Pratz says that an old Indian chief who kept the temple told

him that his race came from the south and west – indicating Mexico and the southern region and that they were driven into this land, and at that time white people filled ... the entire land with cities and villages" (Cheesman, 1991, p. 149).

The Ojibwa (Chippewas) also have a legend of the Alligewi. Except they call them the Mun-dua. We are told by William W. Warren, an Ojibwa Indian, who wrote a history of his people in 1858 that:

ONE TRADITION, however, is deemed full worth of notice, and while offering it as an historical fact, it will at the same time answer as a specimen of the mythological character of their tales ...

During their residence in the East, the Ojibwa have a distinct tradition of having annihilated a tribe whom they denominate Mun-dua. Their old men, whom I have questioned on this subject, do not all agree in the locations nor details. Their disagreements, however, are not very material, and I will proceed to give, verbatim, the version of Kah-non-dum-a-win-so, the old chief of Sandy Lake:

"There was at one time living on the shores of a great lake, a numerous and powerful tribe of people; they lived congregated in one single town, which was so large that a person standing on a hill which stood in its centre, could not see the limits of it.

"This tribe, whose name was Mun-dua, were fierce and warlike; their hand was against every other tribe, and the captives whom they took in war were burned with fire as offerings to their spirits.

All the surrounding tribes lived in a great fear of them, till their Ojibwa brothers called them to council, and sent the wampum and warclub, to collect the warriors of all the tribes with whom they were related. A war party was thus raised, whose line of warriors reached, as they marched in single file, as far as the eye could see. They proceeded against

the great town of their common enemy, to put out their fire forever. They surrounded and attacked them from all quarters where their town was not bounded by the lake shore, and though overwhelming in their numbers, yet the Mun-dua had such confidence in their own force and prowess, that on the first day, they sent only their boys to repel the attack. The boys being defeated and driven back, on the second day the young men turned out to beat back their assailants. Still the Ojibwa and their allies stood their ground and gradually drove them in, till on the eve of the second day, they found themselves in possession of half the great town. The Mundos now became awake to their danger, and on the third day, beginning to consider it a serious business, their old and tired warriors, mighty men of valor, sang their war songs, and putting on their paints and ornaments of battle, they turned out to repel their invaders.

THE FIGHT THIS day was hand to hand. There is nothing in their traditional accounts to equal the fierceness of the struggle described in this battle. The bravest men, probably, in America, had met-one party fighting for vengeance, glory and renown; and the other for everything dear to man, home, family, for very existence itself!

The Mun-dua were obliged at least to give way, and hotly pressed by their foes, women and children threw themselves into, and perished in the lake. At this juncture their aged chief, who had witnessed the unavailing defense of his people, and who saw the ground covered with the bodies of his greatest warriors, called with a loud voice on the Great Spirit for help. Besides being chief of the Mundos, he was also a great medicine man.

Being a wicked people, the Great Spirit did not listen to the prayer of their chief for deliverance ... (I)mmediately a dark and heavy fog arose from the bosom of the lake, and covered in folds of darkness the site of the vanquished town, and the scene of the

bloody battle. The old chieftain, by his voice gathered together the remnants of his slaughtered tribe ... The whole day and ensuing night they traveled to escape from their enemies, until a gale of wind, which the medicine man of the Ojibwa had asked the Great Spirit to raise, drove away the fog; the surprise of the fleeing Mundos was extreme when they found themselves standing on a hill back of their deserted town, and in plain view of their enemies.

It is the will of the Great Spirit that we should perish', exclaimed their old chief; but once more they dragged their wearied limbs in hopeless flight. They ran into an adjacent forest where they buried the women and children in the ground, leaving but a small aperture to enable them to breathe. The men then turned back, and once more they met their pursuing foes in a last mortal combat. They fought stoutly for a while, when again overpowered by numbers, they turned and fled, but in a different direction from the spot where they had secreted their families; but a few men escaped, who afterward returned, and disinterred the women and children. This small remnant of once a powerful tribe were the next year attacked by an Ojibwa war-party, taken captive, and incorporated in this tribe. Individuals are pointed out to this day who are of Mun-dua descent, and who are members of the respected family whose totem is the Marten". (Warren, 1885, pp. 91-94).

In this account, it is clear that there was a hill involved in the story, in the center of this "town" that extended as far as the eye can see. It is clear that they were near a large lake, clearly in the Great Lakes region. It took place near the St. Lawrence, meaning the lake was most likely Lake Ontario. It is clear that their Chief was a great "medicine man", and that the Ojibwa and their allies annihilated them completely, and the Great Spirit allowed it because of their wickedness. This most certainly parallels the account in Mormon Chapters 1-6.

WHILE SERVING as Mission President in Central Florida Brother Murray Rawson had the responsibility to work on the Seminole Indian reservation. While there he had numerous visits with the chief. While attempting to present the *Book of Mormon* the chief interrupted his message by saying: "We had a war long ago with the light skinned people around the Great Lakes. We conquered them but we had so much respect for their warrior chief that we buried him at the mouth of the Oswego River which is in New York State. We don't discuss this very much because it is an embarrassment to us". President Rawson asked why is this an embarrassment? "Our history is written on metal plates and buried in a hill in New York, but we don't know which hill"! Talk given to missionaries in training at the MTC, Provo, Utah 1979, by President Murray J. Rawson, Orem, Utah.

A WELL KNOWN Indian Chief named Cornstalk shared his knowledge with Colonel Bennett H. Young who wrote:

"That long ago in Ohio, Kentucky, and Tennessee that the country had been inhabited by a white people who were familiar with arts of which the Indian knew nothing, that these whites, after a series of bloody contests with the Indians, had been exterminated. He also stated the burial graves were of an unknown people; that the old forts had not been built by the Indians, but had come down from a very long ago people, who were of a white complexion, and skilled in the arts ..." Colonel Bennett H. Young, *The Prehistoric Men of Kentucky*, (Louisville, Kentucky, 1910) p. 4.

Pamita, a Menominee Indian said this in an interview conducted by Dr. James P. Scherz:

"Did you get the little horses from the Vikings?" I asked. "No" was his reply, "from the Chinese". Becoming more excited, he said, "Look, we knew about people across both the western and eastern seas. We were

not isolated savages as they teach in the schools. We were part of a world community and knew it. We knew about other peoples of the world. People from across the seas came to visit and we went there to visit. And we knew about the man you call Jesus long before the coming of the Black Robes (Jesuits). We called him East Star Man. In the old language he was referred to as Wa Pahn, and there are many place names honoring Him. His religion was called Wa Pah Nu. The white authors say there is a Wa Pah Nu tribe. It was not a real tribe but just a religious group of many different tribes. We knew all about your Jesus and how he had been fastened to a tree with nails through his wrists. And we know all about his teachings. But we did not have the white Man's sacred book, the Bible. We knew such things verbally. We kept such things in our hearts". An interview with Pamita, a Native American, June 1999, Fon Du Lac, Wisconsin, recorded by Dr. James P. Scherz, University of Wisconsin, Madison, Wisconsin.

IN THE FALL of 1880, Mr. William Beverly, an old gentleman 84 years of age living near Plano, Collin County, Texas, and who was born in west Tennessee and there lived to manhood, stated to me that near his father's house on a small creek were 21 mounds in consecutive order forming a crescent, each distant from the other about 50 feet and each with a base of 75 or 80 feet in diameter, and rising to an average height of 40 feet; that he, when a boy 12 years of age, was present with his father, when an excavation was made in one of the mounds in which human bones of enormous size were found, the femoral bones being five inches longer than the ordinary length, and the jaw bones were so large as to slip over the face of a man with ease. This statement was confirmed by Rev. Mr. Rudolph of McKinney, Texas, and several others, all men of undoubted veracity, which places the truth of the former existence of the mounds, their excavations and results, as well as the

Choctaw tradition, beyond all doubt and even controversy ...

“THE WORD Nahullo is a corruption of the Choctaw word Nahullo and is now applied to the entire White Race, but anciently it referred to a giant race with whom they came in contact when they first crossed the Mississippi river. These giants, says their tradition, as related to the missionaries, occupied the northern part of the now state of Mississippi and Alabama and the western part of Tennessee. The true signification of the word Nahullo is a super-human or supernatural being, and the true words for white man are Hattaktohbi. The Nahullo were a white complexion, according to Choctaw tradition, and were still an existing people at the time of the advent of the Choctaws to Mississippi; that they were a hunting people and also cannibals, who killed and ate the Indians whenever they could capture them, consequently the Nahullo were held in great dread by the Indians and were killed by them whenever opportunity was presented; by what means they finally became extinct, tradition is silent”. (Joshua Moses Bennet, *The Gospel of the Great Spirit*, 1990, SLC UT, Morning Star Publishing, pp. 420-423, quoting from *History of the Choctaw, Chickasaw and Natchez*, Horatio B. Cushman, pp. 207-211, 1899).

Moses Martin, an eyewitness of the Excavation at Zelph's mound during Zion's camp made the following report in his journal about the skeleton of Zelph which was found in a Hopewellian mound:

Upon excavating at the top of one they discovered “some feet” below the surface, the bones of an “extraordinary” large person, “or human being the thigh bones being two inches longer from one socket to the other than the Prophet who is upwards of 6 feet high which would have constituted some 8 or 9 feet high ...” (Moses Martin Journal).

And there are even more legends: ...

The Delaware, whom the Indians of every tribe addressed in reverence of their antiquity as “grandfathers” were accustomed to relate as an authentic tradition that eastern North America was at one time occupied by a white people. The Indian name for these was Allegwi. They were not savages or nomads but a nation of fixed habitation and great culture. Whence they had come or when, are points upon which the traditions are silent. But the traditions of the Delaware, the Sac, the Shawnee and even other tribes attest the fact of their presence, their civilization and their power. In the dim past, continue the traditions, the savage Iroquois emerged from the great western country and began to hew their conquering way to the present abode. The Delaware at the same time began migration to the east but took a route much to the south of the Iroquois. Both tribes were confronted and halted on the banks of the Mississippi ... by the strange Allegewi. But though the Iroquois forced their way restlessly across, the weaker Delaware soon formed an alliance and began a merciless war against their common enemy. The Allegewi in a number of terrific battles were driven southward and finally stood desperately at the bay of their favorite land, Kentucky. Here they built huge mounds for fortifications, for burial places and for temples. How long their last stand respited the Allegewi no one knows, but finally at the falls of the Ohio they staked their lives and fortunes on the issue of one great battle and lost? Their people were expelled and their civilization forgotten”. (Coryell, Frank and McPhillips, Frank “*Who Were the Talligewi?*”

TRADITIONS of a mysterious, bearded visitor from overseas have been current across our continent since pre-Columbian times. The universal image of this man, depicted as an influential religious leader, has fascinated me for 20 years, during which time I conducted my investigations among every Native American willing to discuss his or her tribal history with me. Through them I learned that the mythic memory of this light-



*Burrows Cave artifact, southern Illinois. Photo ©, AA staff photo.*

**Creation Tablet:** A Michigan plate depicting Old Testament scenes which demonstrate the use of and correct understanding of the marks (Son of the Right Hand and Son of the Left Hand) as they are applied to various scenes throughout the Michigan tablets and the Illinois stones.



**Mystic Symbol**  
 "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."  
**GENESIS 1:26**



**Son of the Right Hand mark**  
 "So God created man in his own image, in the image of God created he him; male and female created he them."  
**GENESIS 1:27**

**Son of the Left Hand mark**  
 "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."  
**GENESIS 3:3-5**



**Son of the Left Hand mark**  
 "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way to keep the way of the tree of life."  
**GENESIS 3:23-24**

**Son of the Left Hand mark**  
 "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."  
**GENESIS 4:8**



**Son of the Right Hand mark**  
 "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him:..."  
**GENESIS 22:10-13**



skinned (often referred to as white-skinned), robed man occurs in ancient myth among numerous Indian People.

BUT HIS STORY is found most frequently in North American legends, which reveal more information about his appearance and the nature of his arrival. In Middle and South America, he was known, respectively, as the "Feathered Serpent" (the Mayas *Kukulcan* and Aztec *Quetzalcoatl*), and "Sea Foam", *Kon-Tiki-Viracocha*, to the Incas. North of the Rio Grande River, he is generally referred to as East Star Man, Peace Maker, Pale One, Dawn Star, etc.

Native accounts tell of his arrival from the direction of the rising sun, after which he set up a priesthood among his followers, known as the "Wau-pa-nu" (the spelling is phonetic). They were said to have healed the sick and instituted new laws. Blood sacrifice was forbidden and replaced by the use of tobacco, today an important element in all traditional Native American ceremonies. Among many eastern tribes, East Star Man is regarded as the son of the Great Spirit, the Creator.

I FIRST LEARNED of this Son of the Great Spirit from Ricardo Baeza, an Ojibwa medicine man in Golden Valley, Minnesota. He approached me after my lecture about the Michigan Plates. Collectively, the plates were associated with Daniel Soper and Father Savage, early preservers of a large group of copper artifacts and stone tablets unearthed from numerous mounds throughout the state of Michigan, beginning in the mid to late 1800s.

The objects, today scattered across the United States and Canada in mostly private collections, feature portrayals of familiar scenes from mostly the Old Testament and three or more, undeciphered, written scripts, together with depictions of what appear to be persons from Europe or the Near East in

hostile inter-action with Native Americans. Although condemned out of hand as fraudulent by the archaeologists, the so-called "Michigan Plates" or "Soper Savage Collections" continue to intrigue independent antiquarians, who believe the artifacts were made by an Old World religious community in the upper Midwest during the 4<sup>th</sup> Century AD or earlier. In the 1950s, Henrietta Mertz was the first researcher to identify the "tribal mark or mystic symbol" which commonly appears throughout the collection.

FOLLOWING the Golden Valley slide presentation of the Michigan Plates, Mr. Baeza told me that he could actually read some of the glyphs that appeared on the Soper-Savage tablets, explaining that their symbolic meaning was part of his tribe's sacred tradition. He added that the so-called "mystic symbol" represented the name of the Creator's son, pronounced in the Ojibwa tongue (reading the cuneiform characters from right to left) as "Yod-hey-vah". This name, he said really has an additional syllable, but the fourth is pronounced only once a year in a sacred ceremony, and then only by a tribal holyman in the great lodge. Mr. Baeza's explanation sparked my memory of an article by *Ancient American* author, David Deal, in *Ancient American's Stone, Clay, Copper, Archives of the Past*, March/April, 1994 issue number 5, entitled, "The Mystic Symbol Demystified".

In his investigation of the Michigan relics, Deal was able to convincingly translate from the quasi-Hebrew script the name of two sons of a deity-figure featured on the tablets as "Son-of-the-Right-Hand" and "Son-of-the-Left-Hand". The tablets' internal evidence unquestionably demonstrate two opposing groups of people represented by two individuals, one good, the other evil. Both of these individuals carry identification marks which appear on many but not all of the

plates' biblical scenes. These well-known moments from the Old Testament clearly identify each sons' proper role.

For example, on the so-called "creation tablet", where Adam is apparently brought to life, the Son-of-the-Right-Hand's mark is included as part of this positive event. But on another plate, where he and Eve seem to be ejected from the Garden of Eden, the Son-of-the-Left-Hand's mark floats above them, suggesting calamity. This simple but lucid marking of "good and bad", or "righteous and evil", is recurring throughout much of the Michigan collection.

DEAL WRITES: "Of course the two sacrifices, one of Yahweh and the other for Azazel (Leviticus 16), are indicative of the two brothers, as well. The stories throughout the Bible of the two brothers from Cain and Abel, Isaac and Ishmael, Jacob and Esau, Manasseh and Ephraim, etc., all points to the same allegory. The fact that the Michigan Christians of the Fourth Century AD were aware of this angelic conflict and modern Christians are not, is the major point to ponder.

The modern doctrines would *not allow such an interpretation*. Of course, not many Christians actually use the name Yahweh in their worship either, but when the New Testament says that the accuser is before the Father daily, making accusations, and that the Messiah is seated at the right hand of the Father, acting as an advocate, they should, perhaps, reconsider this concept. The point isn't about to become embroiled in a theological discussion, but to realize that the doctrine pictured on these tablets, does not conform to any Christian religion of this day and age (including 1874). Therefore, the possibility of fraud is diminished to nearly zero, by this fact alone".

The Michigan relics came to public attention in 1879 when they were reported in a state newspaper. But for 21 years before, Father Soper had been collecting them throughout

the state. From 1858 to 1920, the relics continued to be accidentally uncovered by local people clearing forests and building roads. Over the course of more than 70 years and across 27 counties, thousands of slate, clay and copper tablets continued to emerge. Written testimonies and sworn affidavits accompanying many of the discoveries were officially recorded, mostly by farmers who plowed them up while working their land, and not by trained archaeologists, who were neither available nor open-mindedly disposed enough to even give their authenticity the benefit of a doubt. They claimed then, as they still do, that the Michigan tablets must necessarily fake, because no one from the Old World could have arrived in America before Christopher Columbus.

#### Enter Burrows Cave

In 1982, a discovery apparently unrelated to the Michigan tablets was alleged to have been made by Mr. Russell Borrows of Olney, Illinois. He claims to have found a cave in the southern part of his state loaded with treasures of foreign visitors who crossed the seas from Near East, Europe and Africa about 2,000 years ago.

HE CLAIMS the site is also a rich repository of stone records belonging to some unknown people who possessed a high level of culture. I have known Mr. Burrows since 1993, and compiled a photographic library of some of his items, which number over 2,000 such stones. I personally examined about half of them, and have concluded they are authentic artifacts. Although he refuses to divulge the location of his cave, the sheer number and sometimes fine workmanship of the artifacts he allegedly took from the site tend to support their identification as genuine artifacts.

Even so, many of my fellow diffusionists have condemned the Burrows Cave finds as part of a hoax. Admittedly, the tangle of frustrating obstacles, legal and otherwise,



*Burrows Cave artifact, southern Illinois. Photo ©, AA staff photo.*



*Burrows Cave artifact, southern Illinois. Photo ©, AA staff photo.*



*Burrows Cave artifact, southern Illinois. Photo ©, AA staff photo.*



*Burrows Cave artifact, southern Illinois. Photo ©, AA staff photo.*



*Burrows Cave artifact, southern Illinois.  
Photo ©, AA staff photo.*



*Burrows Cave artifact from southern Illinois. Photo ©, AA staff photo.*



*Michigan Tablet possibly representing the Ten Commandments. God the Father with two principle sons, Son-of-Right-Hand and Son-of-Left-Hand each present before Him. Son-of-Right-Hand is on Father's right side. They share the same symbol (  $\text{TH}$  ) because they are one in purpose. Son-of-Left-Hand's mark (  $\text{||}\square$  ) shows up on unrighteous scenes on the Michigan Plates when depicting good and evil deeds. See the Creation Tablet on page 183 for clarification of symbols. Photo ©, David A. Deal.*

preventing any kind of access to the location's whereabouts have disenchanted many investigators. But the full story of Burrows Cave, while yet to be told, is gradually unfolding with the gradual release of objects never before seen, and someday we may learn everything there is to know about this site. There may be a parallel here with the Dead Sea Scrolls, discovered in 1948. Even now, a complete accounting of this find has still not been disclosed to the public.

MR. BURROWS telephoned me two years ago to say that he had purposely withheld some inscribed stones from sale because of the imagery they featured; namely, identifiably Christian scenes, mostly from Old Testament stories. He was uncomfortable with these items, because he feared critics would use such obvious themes to further debunk his discovery. Mr. Burrows knew some Indians had knowledge of Old World traditions and Old Testament stories. But what concerned him was, as he put it, "the Jesus stones".

At my request, he sent me photographs of them, and I was able to compare their images of evidently Old Testament themes with similar representations found on the Michigan tablets. I was astonished to notice that both sets not only featured scenes of Jesus Christ, but also the same "Mystic Symbol". The same symbol appears in southern Illinois 62 years *after* the last published information concerning the Michigan mound builders using the *identical mark*. Approximately 20,000 to 30,000 Michigan artifacts were excavated from 1848 to the 1920's, compared with the 6,000 to 7,000 Burrows Cave stones of southern Illinois removed between 1982 and 1989. These fundamental facts render any possibility for either collection being a hoax extremely remote, if not impossible.

The predominant glyph found on the Burrows Cave objects is the so-called "Helios Symbol", coined by epigrapher, Paul Shaffranke. Even this important character is found in conjunction with the Michigan symbol to suggest some type of interaction between these two otherwise distinct groups. Maybe these glyphs have the same meaning. There appear to have been vital differences between these two groups of ancient Americans: non-Christian imagery dominates the Burrows Cave stones.

Still, there are legitimate doubts among our own diffusionist supporters concerning these "Christ stones", due largely to some relatively minor variations in the placement of glyphs, together with the anomalous appearance of a particular symbol on the Michigan objects. Clearly, much work still needs to be done in any comparisons of these two diverse collections. But the evidence of the Michigan Tablets and the Burrows Cave stones suggests that some fundamentally important culture-bearer visited our Western Hemisphere in pre-Columbian times. Was it actually the Christ? Or one of his disciples? Whatever his true identity, the arrival of this person left a deep impact on the tribal memories of Native Americans. Their "Yod-heh-vah" is remarkable similar to the biblical *Je-ho-vah*, who seems to be portrayed throughout the Michigan plates.

WAS THE EAST Star Man and Peace-Maker known to so many indigenous North American tribes really Jesus Christ? Perhaps the imminent translation of the Illinois and Michigan artifacts will answer this question.

#### **Native American tell their own story:**

Following is a partial listing of the oral traditions of the Dawn God, Peacemaker, East Star Man, the Pale One, etc., from *He Walked the Americas*, by L. Taylor Hansen, Legend Press, Amherst, Wisconsin, twentieth printing 1994, with permission and *The*

*Gospel of the Great Spirit*, by Joshua Moses Bennett, Morning Star Publishing Company, Inc., first printing 1990:

“Grey Owl made many friends among the various tribes, and they often sat for hours comparing legends and traditions as well as their present-day problems.

HE NOTICED that although nature legends often differed, and historical tradition told of different experiences, all the tribes shared one common memory – that of a wonderful prophet and teacher, a holy man who walked among the people in ages long gone by. Though he was called by various names and the stories differed from tribe to tribe, all agreed upon this point: the Divine Visitor was pale of skin, had sea-green eyes, and a beard and hair of copper color.

Always he taught the lessons of love and peace, of man’s obligation to his fellowman, and of the love of the Father-of-all for his children. It was he who had instituted all our finer impulses of concern for one another”.

“It is said that once very long ago before the coming of the white man, long before the time of our grandfather’s grandfathers, a stranger came to our people.

He appeared suddenly, as they were gathered together about the council fire; and at first the people were much afraid, thinking him to be a spirit. It is said that he was of strange appearance, that his skin was pale as a ghost, and there was hair upon his face.

BUT SOON THEY saw that they had nothing to fear, for he said that he had come from the Great Spirit to teach them to live in love together.

Food was brought to him, and as he ate he told many stories of a land far away across the water where people had become very wicked. He said he had many enemies but the worst of these was the Spirit of Evil who led

men astray and caused them to hate each other. It is said he taught many things about medicine and healing and repeated to them many rituals.

At last one of the people asked by what name he might be called and he answered that wherever he traveled, men gave him a name according to their language. At this, the people told him ‘It is our custom to use the names given to us in our childhood. They would prefer to use the name by which he was known in his own country. And the name he left with them was Ye-sos-Ye-Sos Gah-lis-tos”.

Author Larry Names recounts the illustrative Legend of Eagle Claw:

“THE HEALER went about our village making the blind to see, the lame walk, and the scarred without blemish. He spoke to the people of our village when they gathered around him as he stood at the entrance of the wiggota. He spoke in our tongue, but none thought it strange that this stranger knew our words. People of the Forest, I have come among you to bring you good tidings. These small deeds that have been performed do not come from any power that I possess. I am merely the tool of my father. The strength of these deeds comes from the one you call Manitota, the Greatest of All Spirits. He is our father who lives in heaven. Blessed may his name be. It is his will that his kingdom should be established upon this land. Before his will come his laws. Before he can walk among the people of this land, the people of this land must live by his laws. For that reason have I come to you this day.

I bring you good tidings that his laws shall be brought unto you. They are greater than all living things. They are simple and easy to learn, but they cannot be learned in a day. It is for this reason that I give you only two of his laws now. The remainder shall be delivered by the followers of the one who shall follow me. Our father says to you, his

children, 'Love Manitota above all else, and love each other as you wish to be loved. Obey these two laws, and his kingdom shall reign in your hearts until he walks among you'.

HIS WORDS rang of farewell. The Oshaywaymee prepared to leave. The council fathers begged the Healer to remain with us,

but the Healer said he could not because there were other children of his father he must visit. We asked him how we should speak to our children of him in the days and years to come. He said to name him as we wished. We agreed that from that day to forever our people would call him Wakana Tanka, the Mysterious Healer. And as he came, so he went".

#### AUTHOR'S MAIN PUBLICATION

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