

## TURNTABLE OJIBWAY-INDIANS

by

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### Summary

The target of this paper is to show migrations from Europe to America cross the North-Atlantic at different ages. The Ojibway live in the area of the Canadian-Sea-Plate and show many characteristics of the Old World. We therefore can deduce that contacts with Europe must have taken place starting in earliest times. This article points out these contacts in the sectors of epics, myths, seafaring, sea-maps, astronomy, cave-paintings, linguistics, trading, hunting-magic rites, religious signs and genetics. With many of this topics articles in "Migration & Diffusion" have already dealt.

THIS PAPER is ought to show conclusions that can be deduced from articles published in "Migration & Diffusion" in regard to the Ojibway-Indians. The platform of this journal combined so many different papers on this topic that we can come to new conclusions.

I want to start with my own article with the topic of seafaring cross the Atlantic. Here I interpreted the voyage of Ulysses as following (M & D; Vol.1/1/2000; pp.52-54):

„The fundamental error in the interpretation of the „Odyssey“ by Homer and "The Argonauts" by Apollonios of Rhodos was the assumption that the knowledge of the journeys came to us from the old Greeks. In fact the Greeks only recorded the journeys but did not know where they took place. As far as the Odyssey is concerned, the Phoenicians were the actual sailors, who were following the instructions of the old Egyptians. The highest priests and the Pharaoh

were the only ones apt to write these down, to analyse them exactly and to comprehend the basic points. To the rest of the population, only a coded message was made known – the wanderings of Ulysses.

The voyage of Ulysses was given a Greek background, the search of Telemachos for his father Ulysses. Absolutely independent of this framework is the journey of Ulysses. It starts and ends in Egypt. Thus, the view of the world changed: The earth was not seen as a disk anymore, as most of the Greek did, but as a globe as was the Egyptian understanding. The Phoenicians, therefore, were able to sail around the world in a westerly direction. They were the best mariners of their time, and their ships were more withstanding than the caravels of Columbus and Magellan. Magellan sailed the same route as Ulysses, and both needed two years actual sailing time, not counting the stops. The conditions for both were alike –

they had to sail with the wind and the ocean currents.

THE CODE of my paper on the *Odyssey* is the Phoenician concept of "og" – the concept of a circle of water surrounding the earth. In the voyage of Ulysses, this circle of water can be divided into four successive parts of the ocean:

- 1) The Grey Sea – the Mediterranean;
- 2) The Okeanos – the Atlantic;
- 3) The Violet-Sea of the Prophet Teiresias – the Pacific and half of the Indian Ocean as far as India;
- 4) The Red Sea (here you will find the wine- or redwine-coloured sea of the *Odyssey*) – the Erithraean Sea, the Red Sea of the old cultures, the ocean between India and Africa – the Arabian Sea.

Nowhere in the whole journey of Ulysses this principle is contradicted.

After this introduction, I wish to mention shortly the different stations of the wanderings of Ulysses.

On the first station of his journey, Ulysses meets the Lotophages on the Libyan coast – North Africa. Some of his companions eat from the lotos-fruit – a narcotic. He brings his friends back to the ship by force and ties them up. In the old cultures, narcotics were known and taken.

On the next station, Ulysses encounters the Cyclopes. I place them in the south of Tunisia. The Cyclopes are the tallest and most beautiful people – Herodotus describes them as 2 to 2,30 meters tall.

On the third station, he meets the Lastrygones in Norway. I came to this conclusion on the basis of the exact description of the fjords and the specific position of the sun – long days and short

nights. Moreover, the Lastrygones are giants like the Cyclopes.

Ulysses next destination is the Island Aiaia where Kirke is living. Judging from the proportion of light – polar days and polar nights – it can only be an island of the Lofotes off the shore of Norway.

Kirke sends Ulysses to the realm of death or the underworld – the geographic underworld, the world below of the world in which they are living, the other side of the globe – America. In the realm of death, Hades, the prophet Teiresias will give Ulysses directions on how to come home, he informs him about the decision of the Gods. America is also the empire of the death of the sun, here it dies and rises up again every day. It is logical, therefore, that Japan is the land of the rising sun.

AT THAT TIME, the mariners of the old cultures were unable to sail against the Gulf Stream. The crossing of the Atlantic had, therefore, to take place in the high north, as described in the *Odyssey*. Ulysses arrives in the land of Kummeres – Labrador or Newfoundland – during the polar night. From there, he travels to the valley of the St. Lawrence River, which is described very exactly both in the *Odyssey* and in the *Argonauts*. Among other things, worldwide the plane tree appears at winterly conditions in this region only.

At the confluence of the Pyriphlegeton and the Kokytos, two streams, a rock marks the entrance to the realm of death. I found out that at the point where the two rivers, the Ottawa and the St. Lawrence, an arm of the Styx – the Niagara Falls, join, there is a rock, the Scout Royal in Montreal. Here is the entrance to the realm of death.

Of which way home does the prophet tell Ulysses? As seen from America, he has to cross the Violet-Sea to the island of Threnakria – India -, and from there to travel

back home – but not across the Okeanos – the Atlantic! Ulysses returns to Kirke across the Atlantic, making use of the Gulf Stream. Kirke helps him to master the dangerous sea-route.”

FIRST WE HAVE to consider this first part of the journey to the St. Lawrence River and back to Kirke. When Ulysses leaves the Mediterranean and sails cross the Atlantic, he stops first at the Lastrygones in Norway. From this station he sails in northern direction to Kirke, who is living on an island of the Lofotes off the shore of Norway. From there Ulysses crosses the Atlantic in western direction to North-America. Going along the coast he reaches the St. Lawrence River. Here he goes up the river till today's Montreal. And this journey was carried out by the Phoenicians in the 12<sup>th</sup> century BC.

It seems interesting to take a look at Barry Fells comments in “Bronze Age America”(1), who dealt with King Woden-lithi . King Woden-lithi takes the same way to North America as Ulysses and his observatory near Peterborough was located in the area of the Ojibway-Indians:

“To the discerning eye the solar observatory that King Woden-lithi established at his trading center near Peterborough is one of the wonders of American archaeology. So surprising do his knowledge of the constellations and his understanding of the motions of the sun through the signs of the zodiac appear that at first it seems impossible that the site could be ancient. It is more like what one might expect to have been constructed during the early Middle Ages. However, consideration of what has been discovered about the growth of astronomy shows that it is not at all impossible for Woden-lithi to have known what he did know and yet have lived in an epoch 3.500 years before our own.”

“ What this means for us is that when the Nordic farmers first learned the arts of

sowing seed by the calendar, and could thereby be sure of seeing the seed sprout instead of rotting in the ground, as would happen if it were not sown at the correct time, this phase of social history in the northern lands matched the rise of astronomy, around 2.000 BC. Evidently the astronomical skills passed along the same trade routes as did the trade goods themselves: from the Danube and the Rhine there spread outward and northward into Germany, and then Scandinavia, a knowledge of the constellations and the motion of the sun through them. Observatories would be established to watch for the equinoctial rising of the sun and for other significant astronomical events that could be used to keep the calendar correct and functional.

Hence it was one of the concerns of Woden-lithi in America to ensure that his colonists were provided with a practical means of observing the sky and the heavenly bodies, so that they could have always a reliable farmers' calendar. Certain religious festivals were also regulated by the calendar, such as the spring (New Year) festival in March, and the midwinter or Yule festival held in December.

TO ESTABLISH his observatory, Woden-lithi had first to determine the position of the north-south meridian of his site. He probably used the following method. First, he selected a central observing point, and engraved two concentric circles into the rock (thus forming a head and central “eye” of what later became the main sun-god image). An assistant then held a vertical rod, centered in the marker circles, on a clear day as the sun approached its noon altitude. The shadow cast by the vertical rod would grow shorter as the sun rose higher, and then would begin to lengthen again as the sun passed the highest elevation at noon, and commenced to decline. The direction of the shadow at its shortest length was marked on the rock. Checks on subsequent days would establish this shadow line more precisely. The marked line, except

for minor errors due to variations in the velocity of the earth's motion (for which no correction could be made in those early days), would be the meridian, running north and south. Woden-lithi could now lay out the cardinal directions, north, south, east, and west, by making a right-angle intersection with the meridian line, to give the east-west axis."

"ANCIENT PEOPLES also celebrated another festival on the shortest day of the year, called by the Nordic nations Yule; this pagan festival is nowadays linked with the Christian festival of Christmas, still called Yule (spelled Jul) in the Scandinavian countries. Woden-lithi therefore wished to provide his colonists with a means of determining the day on which the Yule feast should be held, for to the ancient peoples it was a great day of celebration, marking the end of the sun's winter decline and the promise of a new and warmer season ahead.

Woden-lithi's inscriptions tell us that he remained in Canada only for five month and that he returned to his home in Scandinavia in October. Hence he could not observe the direction in which the sunrise would be observed on the actual day of midwinter, for he was not longer in Canada. So apparently he estimated the direction, drawing on his experience in Scandinavia. In southern Norway the precise direction of sunrise on Midwinter Day varies quite considerably, for at the latitudes spanned by the interval between the southern end of the Skagerrak (at about 56 degrees N) and the head of Oslo Fjord (at 60 degrees N), the astronomical equation that determines the sunrise direction gives solutions that range over a span of some seven degrees between the extreme values. Consequently, since Woden-lithi probably did not have any clear conception of latitude, and would have to judge the situation in terms of his notions of the variations seen in Norway itself and neighboring Sweden, he would probably conclude that the Peterborough site seemed

to be comparable with southernmost Scandinavia. For example, he would have noticed that the midday sun stood higher in the sky at midsummer at Peterborough (when he was present to observe) than it did in his homeland, and he would also know that the noonday sun stands higher in the southern Sweden than it does near Oslo in any given day. From such knowledge he perhaps estimated the likely sunrise direction for Midwinter Day, and cut his estimated axis into the rock at the site...Woden-lithi himself had a label carved into the rock... It spells W-L H-K. *Hoki* was the ancient Norse name of the midwinter festival: the word still survives today in the Scotch word *Hogmanay*, the traditional name of the Scottish midwinter holiday, now applied to the New Year holiday. The letters W-L evidently represent the *hvil* of Old Norse, meaning a time of rest, a holiday from work. The importance of this *Hoki* holiday can be judged from the large scale in which the letters have been engraved at the site. It was, no doubt, the time of the major national festival for all Nordic peoples, and Woden-lithi undoubtedly intended that the old traditions be kept alive in his trading colony in the New World."

LET US NOW take a look on the rock paintings of the 'Cueva del Castillo' in NW-Spain, the old country of the Basques. (M & D. Vol.1/1/2000; pp.54-55) "But what is the connection between my interpretation of the Odyssey and the Cueva del Castillo? The Cueva del Castillo is located close to the famous cave of Altamira in the NW of Spain, close to the Atlantic coast. This site is known for its rock paintings which mainly consist in representations of animals as well as of certain geometrical forms. According to me the points on which ships seem to sail can be considered as the correspondent ocean currents of the Atlantic! These currents led me to the same conclusion as my interpretation of the 'Odyssey'.

First we have to consider the point of time when these drawings were realized and that's

around 15.000 – 10.000 BC. On Figure 1 – 16.000 BC.- we can see an enormous sheet of ice covering England and Ireland, as well as the entire Iceland and Greenland - except a small part in the SE- Greenland, Iceland and Ireland lay on the sea.. This will be an important factor while interpreting the “Cueva del Castillo”. In the following the sheet of ice extended from the south of Greenland in western direction to the south of the Canadian Sea plate. From this point of time down – 16.000 BC. –the final stadium of the Wurm ice time became significant. I would like to point out that in that period of time men had the opportunity to change continent in following the coast in the high north. These people had a particular connection to the sea due to the fact that it was their only source of food. Fishing permitted them to survive in these conditions and through this way humans were able to cross the Atlantic in early times!

NOW LET US have a look at the paintings of the “Cueva del Castillo” (Fig. 2 compared to Fig. 3). We can discern ships, three of them with sails. As we can see, there is no connection between the sails and the rest of the ship. The sail’s function is to indicate the direction in which the ship has to sail. It is important to emphasize that the two biggest ships are sailing upon pointed lines. The nine parallel pointed lines represent the Gulf-Stream, the most powerful ocean current of the Atlantic, going from west to east. As well the five pointed lines in the south of the Gulf-stream have to be, as a logical consequence, the Canaren -Street and the North-Passat-Drift, which lead us to the Carribbean-Sea. There the ship sails in western direction. In the area, where I locate the Carribbean-Sea, the pointed lines are combined in form of an oval half circle to the Gulf-Stream. Under the sail of the ship above which is sailing along the Gulf-stream, we can detect two short pointed lines. The one in the north upwards the Gulf-Stream has to be discerned as the East-Greenland-Ocean-Current in the direction of east – west. We have to

remember that 16.000 BC. the frontier of ice in the South of Greenland was exactly at that position. On the north-western part of the Atlantic we can detect two reversed boats. These boats have sunk. They express the danger of seafaring in the high north caused by fog, the enormous storms and icebergs in this region and are an advice and warning for mariners”.

In *Migration & Diffusion*, Vol.1/2/2000 (pp.15-19,23) Michael Rappenglück dealt with an astronomical counterpart to this sea-map. In fact Michael Rappenglück found the star constellation of the Nordic Crown in the Cueva del Castillo.

“A rock picture found in the Cueva di El Castillo (Spain) show a particular pattern of points. Examined from an astronomical viewpoint , it may be a pictorial representation of the lower culmination of the constellation of the Northern Crown (CrB) at about 12.000-11.000 BC. A comprehensive astronomical computation is made to determine its shape, position and time of visibility during the millennia at the geographical latitude of the cave. The analysis considers the precession of the equinox, the proper motions of the stars, the refraction and the extinction of starlight, the visual horizon and the star phases. At last was the function of the Northern Crown for orientating and navigating at land and sea.

For the picture in the Cueva di El Castillo several archaeological dates are available, mostly based on radiocarbon-dating, but also on other techniques. The resulting ages of the rock picture, as computed by astronomical method, are compared with archaeological determined ones. Considering the examples in the cave of El Castillo the dates establish by archaeological and astronomical methodology fit together.

DEEP IN THE cave is located the so-called ‘Great Chamber’. The rock surfaces in the cave facing north are covered with a striking

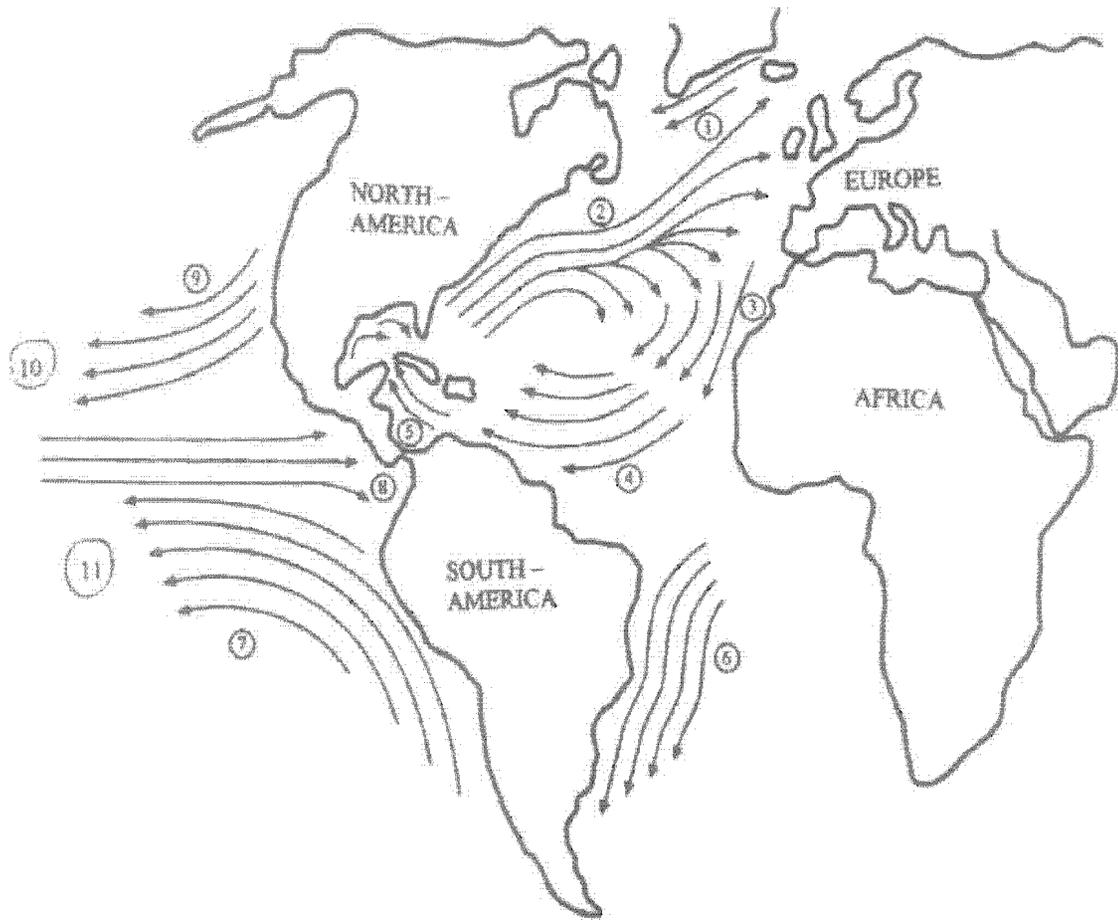


**MAP: 16.000 B.C.**

Dotted Line = Icedrift

Grey Zone = Icesheet

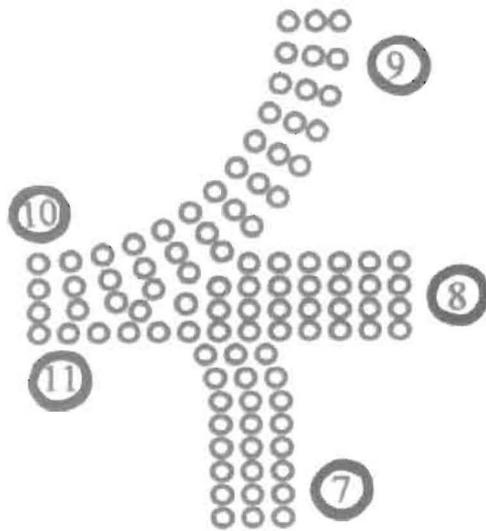
**Fig.1: Icesheet**



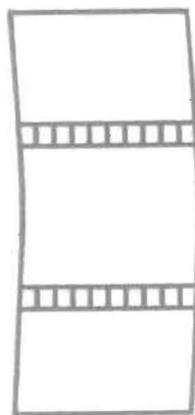
**TODAY'S OCEAN CURRENTS**

- 1) East Greenland Current
- 2) Gulf Stream
- 3) Canary Current
- 4) North Equatorial Current
- 5) Currents of the Caribbean
- 6) Brazil Current
- 7) Peru Current
- 8) Equatorial Counter Current
- 9) Californian Current
- 10) North Passat Drift
- 11) South Passat Drift

**Figure 3**

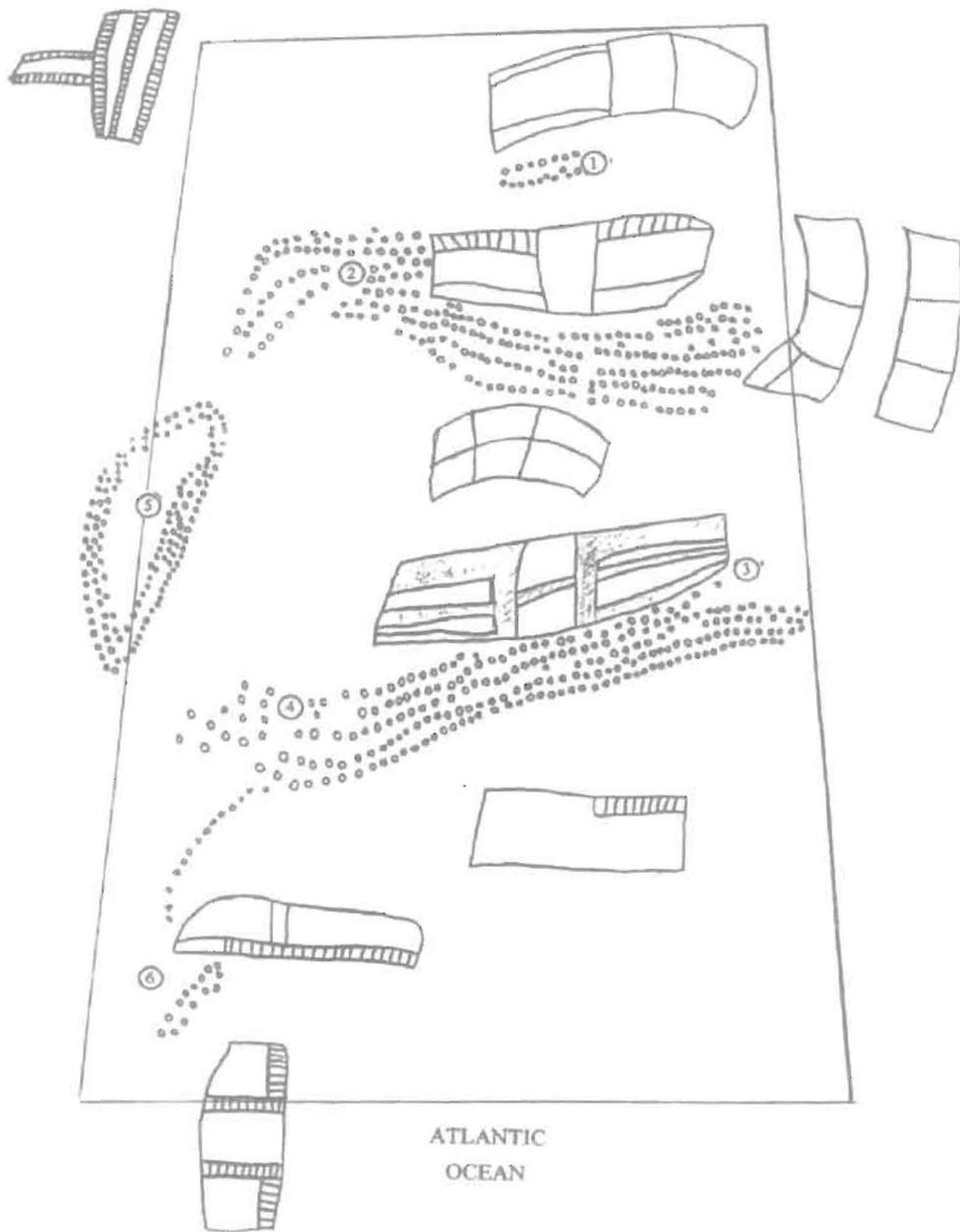


PACIFIC  
OCEAN



- 1) East Greenland Current
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**Figure 2**



The inside of the square represents one photographic picture, the outside is connected from a total view filming material.

**Figure 2**

5 m long painting: the 'Frieze of Hands' (Fig.4).

On the limits of the eastern part of the 'Frieze of Hands' there is a small and unusual shape: seven dots form a semicircle which is open at the top. No one has as yet paid much attention to the painting or tried to interpret it. An astronomer however recognises something very familiar in this rock painting a small, but prominent constellation of stars: the Northern Crown (CrB) in its position 11.000 BC as seen from the location of the cave. Is this astronomers guess correct?(Fig.5)

TO COME CLOSE to the proper answer, the picture has to be described as exactly as possible. What can we see? Seven ochre coloured dots with an average diameter of 2 cm form a regular curve whose deepest part is directed downwards to the floor of the cave. Between 6.000 BC and 12.000 BC the seven stars formed a perfect semicircle. Before and after this time the bow is more angular. The astronomical arguments suggest that the rock picture should not be classified to the Aurignacian (31.000-26.000 BC), Gravettian (26.000-20.000 BC) or the Solutrean (20.000-17.000 BC) period, as some researchers have claimed. So, seen from an astronomical viewpoint, the picture must be at least 8.000 and at most 14.000 years old.

Now new research work shows, that the hypothesis about Ice Age people finding their ways by the stars at land and sea could be right: It seems that there had been interactions between Paleolithic cultures in Eruope (Cantabrian coast) and in North America, in Solutrean and Magdalenien time (19.000-10.000 BC)".

Gutorm Gjessing described in his book "Circumpolar Stone Age"(2) the distribution of skin boats in 'Umiac' form (pp.13,14).

"The Arctic whaling and travelling boat of the umiaq type is very like the Stone Age boats figuring in the hunting scenes carved everywhere in the Norwegian slate-culture region – from Trondheim fjord to Finmark. In particular the boats in the carving from Forselv at Skjomen, Ofoten, Nordland, are strongly reminiscent of the umiaq form. The Forselv carving is the most naturalistic of these hunting scenes with boats, and therefore also the one in which one should think the boats are nearest reality in form. With this the Stone Age hunting boat of skin is brought into the most intimate relationship with the Arctic skin boat of recent times".

(pp.57,58) "In addition, however, there are features in Norwegian and North Swedish rock art that point much farther than to the Russian comb-pottery region. One of them is a line often drawn from the mouth down through the neck on the animal figures, ending in a circular figure. This line with its circular figure occurs on animal figures throughout a large part of the Norwegian and Swedish rock-art region and has been explained on the background of the hunting-magic rites of the Ojibway Indians. Here the feature is interpreted as the 'life line' and the heart which symbolizes the live game that is to be killed with the aid of magic. Similar representations are common in large parts of America. They are common among the Indian tribes around Lake Superior in the north, are met with e.g. on rock carvings from Pipe Quarry in Minnesota, from Virginia, and we meet with them among the Pueblo Indians of Arizona and New Mexico. Franz Boas points out that when a Pueblo Indian paints an animal, which he does with great perspective accuracy, he draws a line from the mouth to the heart – 'as an essential symbol of life' ".

THESE CONNECTIONS are confirmed by the results of the genetics. (M & D. Vol.1/1/2000, pp.58,59)



**Fig.4: 'Frieze of Hands'**



**Fig.5: The semi-circle of seven dots at the rock panel**

“But we have also another possibility to trace the wandering of people in early times: the DNA-analysis. In the American Journal of Human Genetics 1998 we can read the following: “On the basis of comprehensive RFLP analysis, it has been inferred that ~ 97% of Native American mtDNAs belong to one of four major founding mtDNA lineages, designated haplogroups “A” – “D”. It has been proposed that a fifth mtDNA haplogroup (haplogroup X) represents a minor founding lineage in Native Americans. Unlike haplogroups A-D, haplogroup X is also found at low frequencies in modern European population”.

“OUR ANALYSIS confirmed that haplogroup X is present in both modern Native American and European populations. For the Native Americans, this haplogroup encompasses ~ 25% of the Ojibwa, 15% of the Sioux, 11% - 13% of the Nuu-Chah-Nulth, 7% of the Navajo and 5% of the Yakima. Thus, with the exception of the Na-Dene-speaking Navajo, the distribution of this haplogroup among the Native Americans appears to be restricted to northern Amerindian populations. In studies of Native American mtDNA diversity, the co-occurrence of the same haplogroup at significant frequencies in both the modern Native American and European populations is unique. Recent European genetic admixture cannot explain the presence of haplogroup X in the Amerindians. First, if the occurrence of haplogroup X were the result of female gene flow from Europeans, then other, more common European mtDNA haplogroups should also be present in the northern Native Americans, and they are not. Second, the Native American and European mtDNAs are very different and are connected only through an ancient common ancestor. Hence, Native American and European haplogroup XmtDNAs diverged long ago. Finally, Native American haplogroup XmtDNAs encompass substantial continent-specific diversity, implying an ancient arrival in America”.

“A coalescence time of 23.000 – 36.000 years ago would suggest that haplogroup X arrived in the Americas during the initial major Amerindian migration 20.000 – 30.000 ago. A coalescence time of 12.000 – 17.000 years ago could be interpreted as a rapid reexpansion of haplogroup XmtDNAs near the time of the Na-Dene expansion, or, alternatively, as an independent and late arrival of haplogroup XmtDNAs into the Americas”.

“In conclusion, we had described the occurrence, variation within, and population distribution of haplogroup XmtDNAs in Native Americans. This haplogroup appears, on the basis of archaeological data, to be pre-Columbian and may have arrived in the Americas either 12.000 – 17.000 years ago. Haplogroup X is remarkable in that it has not been found in Asians, including Siberians, suggesting that it may have come to the Americas via a Eurasian migration”.

Connections between Europe and the Ojibway Indians can be also found in the area of the myths as well as in a European epic (Odyssey). Basil Johnston, himself Ojibway Indian, tells following (3):

“Daebaudjimod (narrator or better historian of the tribe) told from a sea, which was so enormous that no people could cross it and that it was salty. And he told further from people of white skin and beards”. Out of this description we can deduce some rests of memories of old North-Atlantic crossings still persisting in this short myth. Moreover it is excluded that the white men with beards came from the Canadian Sea Plate, due to the fact that this water is not salty.

The other myth of the Ojibway is entitled “The Red Swan” (4).

OJIBWA, the eldest of three royal brothers, fought for his wife, who was transformed in a red swan, through many tests of courage. Thereby he used the three magic arrows his

father had given to him right before his death in order to keep them safe. As his two brothers 'desired' his wife, they blamed Ojibwa because the three magic arrows. And Ojibwa agreed to look for the magic arrows. After a long journey he came to a hole in the earth, climbed down and reached the houses of the deceased souls. There he was asked by the chieftain of buffalo (who consisted only of bones), why he was so bold to visit the land of death. Ojibwa told him of the magic arrows and the 'chieftain' of buffalo answered him as follows: 'You came to a locality, where never came before a living human being. Instantly you have to return to your tribe, because your brothers attempt to dishonor your wife. You will be very old and die happy'. After he had found out during his wandering how to make his people happy, he returned to his village in the evening and heard that his brothers had a dispute in regard to his wife. But his wife had been firm and had mourned for her husband, whom she believed to be death. Ojibwa heard all this and entered his hut with the dignity of a brave and honorable man. He did not speak a word, lay his magic arrows on his bow and shot his brothers. Thereby the dispute ended. But Ojibwa lived happy again with his wife, the Red Swan.

WE CAN COMPARE this myth to the description of Homer's realm of death in the *Odyssey*. In the *Odyssey* the seer Teiresias says:

11/92: "Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, unlucky man? Why have you left the light of the sun and come here to behold the dead and the place where there is no joy?"

11/112: "But if you harm them, then I foresee ruin for your ship and your comrades, and even if you shall yourself escape, late shall you come home and in distress, after losing all your comrades, in a ship that is another's, and you shall find troubles in your house – contemptuous men that devour your

livelihood, wooing your godlike wife, and offering wooers' gifts."

11/132: "Depart for your home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to you yourself away from the sea, the gentlest imaginable, that shall lay you low when you are overcome with sleek old age, and your people shall be dwelling in prosperity around you. This is the truth that I tell you."

H. KUNIKE has already pointed out the similarity of these two tales in his explanations (5). The parallelism between the myth of the Ojibway Indians of the Canadian Sea Plate and the description of the realm of death in the *Odyssey* by Homer is obvious. Both narrations show a voyage in the land of souls. The end of the tale, in which Ojibwa kills his both brothers with the magic arrows, because they wanted to dishonor his wife, remembers the return of Ulysses and the killing of the suitors. The fidelity of his wife, the Red Swan, is identical to the fidelity of Penelope, the weaver. The latter can also be interpreted as a creature of the moon from the mystical point of view. The moon is the forerunner of the sun in worshipping by the people and is associated with waterbirds in North America as well as in the Old World.

In regard to connections between the Ojibway in North America and Old World another relevant argument is emphasized by Wayne May in his paper 'The Mystic Symbol' (*M &D*, Vol.4/13/2003 pp.97-101).



"The symbol shown above is written in the script style known as "cuneiform" which is common throughout the Middle East. This symbol has been found in many North American states such as; Michigan,

Wisconsin, Ohio, Indiana, Illinois, Missouri and Utah.

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-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 (Fig.6,7).

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



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

**Fig.6: Burrows Cave artifact with Mystic Symbol**

**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**  
"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**  
"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 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**

**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**

Fig.7: Michigan plate with marks of the Son of the Right Hand and Son of the Left Hand

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, 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".

In another tale Wayne May shows us the fact that the Alligewi were melt into the Ojibway in the 4<sup>th</sup> century AD. (M & D, Vol.4/13/2003, pp.89,91,92,94-95).

"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.

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.

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 Munds 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 ages 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 Munds, 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 Mun-duas 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".

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."

More James Grimes demonstrated a trade connection between the Canadian Sea Plate

and St. Lawrence River, the area of the Ojibway Indians, and Old Europe and the Mediterranean in his paper "1,500 BC Copper Trading between Michigan, USA and Minoa" (M & D, Vol.1/7/2000; pp.19-25).

"One of the most intriguing mysteries of pre-historic North America is the 10,000 ancient copper mines found in Northern Michigan, U.S.A. They were worked by unknown peoples between 3000 and 800 BC, with the most productive times being from 2000 to 1200 BC. Over 500,000 tons of copper were extracted from the mines during this period. It is not known for certain who worked the mines or where this copper output went. Archaeology to date has demonstrated that the Indians in North America used only a small portion of that output for their own use. The author believes that some of the excess copper was traded down the Mississippi as far as Meso-America, but that a large amount was shipped to the Mediterranean Basin between 1800 BC and 1200 BC, where there was a large shortage of the valuable metal.

It may be hard to envision an organized 9,000 mile copper trading route stretching from the Upper Peninsula of Michigan, U.S.A. to the Eastern Mediterranean, active between 1800 and 1200 BC, but there is sufficient rationale to believe that one actually did exist.

Five thousand very ancient copper mines have been found on Upper Michigan's Keweenaw Peninsula and at least as many more on Isle Royale in the middle of Lake Superior, fifty miles north of Keweenaw. Carbon-14 dating (University of Michigan) of the ash from the mines shows they were worked regularly from 3000 until after 800 BC by unknown miners, presumably Indians. An estimated 500,000 tons of copper were taken from these mines over the more than two thousand years they were in operation.

MOST OF THIS copper was not used by the North American Indians. Excavations to date have found that the total North American

Indians' use of copper was nowhere near the 500,000 tons mined in Michigan. Much of this output must have been shipped outside North America. It appears that though some of the copper ore was traded down the Mississippi as far as Meso-America (i.e. via Poverty Point) much of it was sent overseas as far as northwestern Europe, the eastern Mediterranean and the Near East.

THE BRONZE AGE people of the Eastern Mediterranean used prodigious amounts of copper and its alloy bronze (90% copper and 10% tin) for household use, ornaments, tools and armaments during this era even though many historians claim their local copper sources such as Cyprus had been exhausted by this time. The Egyptians and others used huge quantities of bronze saws, chisels and other tools for building their statues, structures, temples and tombs. Contemporary Egyptians, Mycenaean Greeks, Hittites, Mitanni, Canaanites, Phoenicians, Minoans, Babylonians (Kassites) and other empire armies required large supplies of copper for their bronze weapons and armor. This use and the extensive change in agriculture due in part to bronze plowshares and other copper-based tools added to the demand for copper and caused a worldwide search for smeltable copper supplies.

The Near East's available copper ore was at best a low grade 3 to 6% ore that needed deep mining and specialized iterative smelting to get a marketable copper product. The raw ore had to be smelted to more than 1300C and skimmed to remove impurities. Often, low grade ore needed to be re-smelted three or more times to remove all impurities. The largest copper mines in the world today in Chile are getting an ore yield of only 6 to 8%. The ancient Michigan mines were unique in that their copper was largely "surface" ore chunks, called "float copper," with an unheard yield of 90%, the purest copper in the world. This meant that one smelting pass of the Michigan ore, which could be done locally by the miners, would

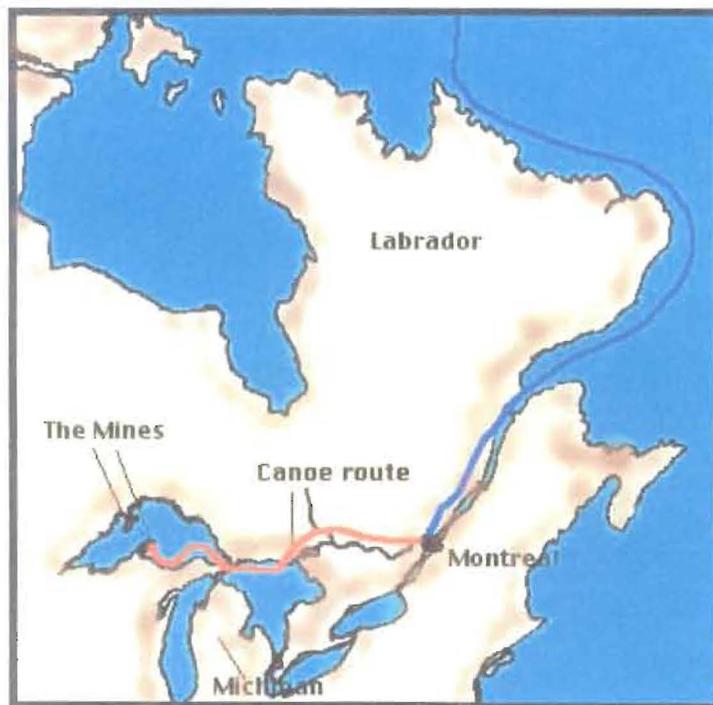
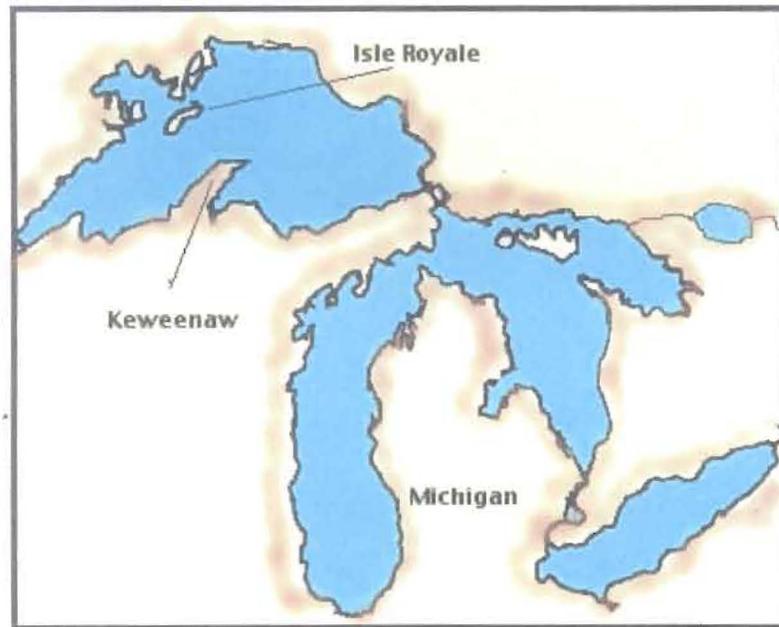
produce a pure copper product that demanded premium prices in the fuel-poor Old World.

The art of smelting copper was known in the Near East by 4000 BC. Copper smelters of that age have been found in the Sinai. An ancient frozen human body dubbed "The Iceman," recently found in the Alps and dated to 3200 BC, carried a beautifully made copper axe and knife. Further processing of copper that created the harder and more useful alloy bronze was perfected before the beginning of the second millennium, BC. Once the advantages of bronze were understood and its use was widespread, there was a rush to find more copper sources and smelters to feed the new demand.

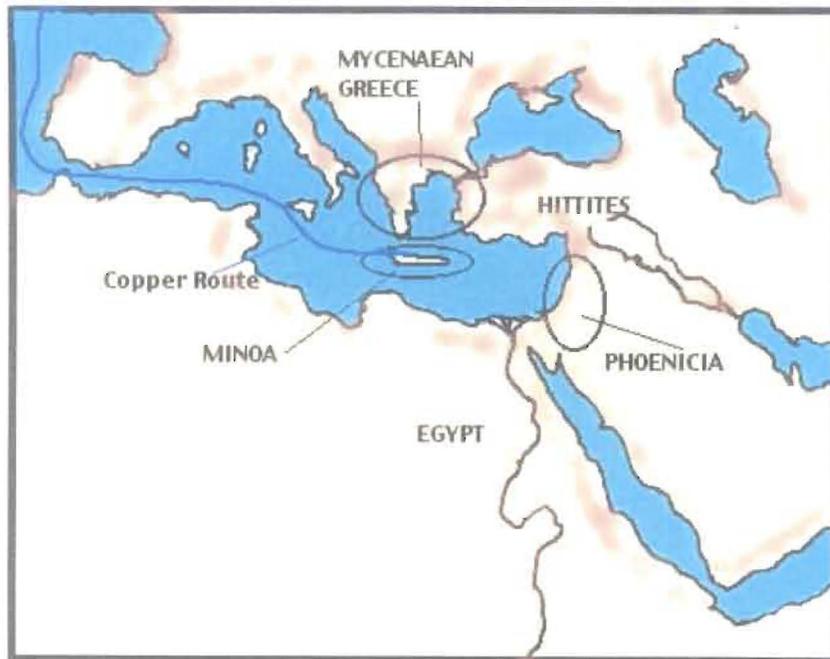
Assuming the need, how was this Michigan source located by the Old World, how was the copper transported to the Mediterranean and how was the pipeline managed?(Fig.8)

I am hypothesizing a three-leg pipeline: (1) From the mines to the current-day Montreal area by Indian canoe, (2) from there to a North European warm water neutral port (perhaps Dublin?) by the Bronze Age Northmen sailors, ancestors of today's Scandinavians, and (3) carried from there to the eastern Mediterranean by Minoan, Mycenaean Greek and early Phoenician ships.

WE MUST understand that, contrary to popular belief, the twin arts of shipbuilding and sailing were very advanced in the second millennium BC, both in Northern Europe and in the Mediterranean. The southern maritime countries had ocean capable ships and merchants were traveling extensively in organized trade routes by then. The December, 1987 "National Geographic" magazine has an excellent article about a well-preserved sunken shipwreck dated to 1350 BC found in 160 feet of water off Turkey. It was the same length (50 feet) as Columbus' Nina and appears to be as seaworthy. Its extensive cargo included six



**Fig.8: The route of copper from the Isle Royale to the Mediterranean**



**Fig.8: The route of copper from the Isle Royale to the Mediterranean**

tons of oxhide shaped copper ingots and a half-ton of tin, enough to fully equip three thousand soldiers with bronze armor and weapons. Its cargo also included amber, which has been identified as coming from the Baltic, African ivory and other exotic items such as ostrich egg shells and ebony. Another sunken wreck of similar size and cargo was found nearby in 1950 and excavated. It is dated to 1200 BC.

THE AUTHOR believes the Minoans were the predominate New World copper traders during most of this time. They had the ships, the know-how and the administrative capability to manage such a far-flung enterprise. Minoa retained its independence and unity for many centuries until it fell, probably due to the eruption of Santorini (Thera). The many clay business tablets written in Minoan A and B found in their Capitol Knossis demonstrate they had ability to administer and account for their commerce. The Phoenicians were beginning their maritime activities during this era and both they and the Mycenaean Greeks were apparently many separate small states with no central "government" needed for credit, fleet protection, etc.

We know the Minoans from the island of Crete were the foremost sailors of their time, traveling at least as far as England to trade for tin. Minoan artifacts and graffiti has been found at Stonehenge near the English tin mines. Minoans had the known world's finest fleets plus the political capability to manage such bi-continental ventures as this. They had ships over 100 feet in length and well capable of ocean voyaging. Minoan wealth came primarily from manufacturing and trade and their merchant fleets were protected by the greatest navy known in ancient times (Minoan cities were the only cities of the era without walls because they believed their island was protected from outside attack by their stellar navy). Unfortunately, Minoa was conquered in 1400 BC by the Mycenaean

Greeks and faded from history. The Greeks and Phoenicians would then have taken over the Minoan copper route.

Plutarch, the Greek writer/historian of the first century CE, wrote a detailed description on how to travel to the New World using the northern route. His writing identifies the route, direction and distances from Britain, via the three island groups (the Orkneys, the Shetlands and the Faeroes) to Ogygia (Iceland) and to the New World. It is known that Plutarch never traveled beyond the Mediterranean, so he must have heard this from sailors or merchants:

"An island called Ogygia [Iceland] lies in Ocean's arms distant about five days sail westward from Britain"

"Before it are three other island groups of an equal distance from each other and also from Ogygia bearing northwest where the sun sets in summer."

"In those islands the sun is scarce hidden one full hour during the day for a space of about one hour in summer.

"A continent by which the great sea [Atlantic] is encircled is distant from Ogygia about 5,000 stadia [circa 500 miles]"

"The sea at this point of the route is difficult to be crossed by great vessels, and the opinion arose in ancient times that it was frozen."

"THE GREEKS who came hither in ancient times with Hercules settled and intermarried with the native barbarians on this continent around the shores of a bay not much smaller than the Maeotic [the present day sea of Azov] which lies in a direct line [latitude] with the Caspian Sea."

Plutarch. (Morals, vol 5). By Alban Wall, The Ancient American, Issue Nr.37.

The Northmen also had ocean capable ships. They had migrated north from Europe proper to the Scandinavian Peninsula before the beginning of the second millennium by ship and were trading across the Baltic and throughout the north by sea. We know they went to Britain and France and probably as far south as Spain during this time. They likely discovered the western Atlantic islands and the western hemisphere either by being blown off course or while deep-sea fishing, as the Vikings did much later. They must have colonized Iceland and western Greenland several times over the early centuries as did their descendants. It is claimed the world temperature was 4 to 6 warmer than now during much of these times which allowed successful agriculture and animal husbandry across the north.

Interestingly, it is possible to cross the North Atlantic by the bridge of Ireland/Britain-Faeroes-Iceland-Greenland-Labrador without being out of sight of land for more than six days at a time for the entire voyage, even in slow ancient ships. The Roman traveller and writer Pytheas visited Iceland in the 3rd Century BC. and found settlers there then. How long had they been there and how much further west did these settlers travel?

If these sailors did explore west they would have inevitably discovered Greenland and Labrador and eventually sailed up the St. Lawrence as far as today's Montreal. It was impossible to navigate by ship beyond present Montreal because of impassable rapids. Montreal would have been their final western terminus. While there they would have quizzed the Indians about the copper the Indians had and started trading for it. This exchange would expand over time and then explode when the Minoans wanted in.

IT SHOULD BE no surprise that people sailed the Atlantic this far back in our prehistory. Graves excavated on both sides of the North Atlantic in Canada and Europe have shown that the Red Ochre (Red Paint)

people crossed the Northern Atlantic by 5000 BC, probably following the ice packs.

We can assume that an early visiting Minoan merchant sea captain saw copper on a Northman ship while at England on business and asked if he would trade for it, starting the pipeline.

AS MENTIONED above, the Michigan mines themselves are unique. Few of the mines were more than eight feet deep and the copper, of the purest ever found which meant a single simple smelt would suffice to create ready-to-sell ingots that could be safely transported by canoe. These would provide great profits back home in a copper-short world in spite of the long and dangerous journey.

Weather at the Keweenaw is so severe the mining would have had to be done during the warm three months of its short summer. The mines would need a thousand or more Indian miners who came each summer from many miles and tribes, returning to their tribes with their output before fall. Mining is hard work so the rewards of returning home with copper and other trading goods would have had to be sufficient to tempt the Indians to spend the best part of their year at the mines. The desirable Minoan fabrics, tools, ornaments and other goods would add emphasis to their work.

Copper from the mines destined for the Old World would be carried by canoe across Lake Superior, down Lake Huron, across the French River in Ontario and then down the Ottawa River to the waiting Northmen at Montreal. This is not unreasonable. This is the route used by the French-Canadian Voyageurs in the beaver trade of the 17th, 18th and 19<sup>th</sup> century AD. The voyageurs trapped millions of beaver north and west of Michigan and carried them by canoe to Montreal by this same route. The skins were then transported to Europe in ships, many not any bigger than those we are discussing. In

spite of the labor intensity and distances, the fur trade was a very profitable enterprise for nearly two centuries until fashions changed in Europe.

OVER THE YEARS the Indians would specialize. For example, the Montreal based Indians might become primarily canoeists and traders, not miners, moving the ingots from the mines to Montreal and taking Minoan trade goods back to the mines for another load of copper. Mining Indians could take the Minoan goods they received plus the remainder of their newly mined copper home in the fall, re-trading these to tribes south and west that could not make the long trip to the mines but had excess food, buffalo hides and other local goods to trade.

This 9000 mile trade route was disrupted around the 12th Century BC due to two causes: (1) The old world conversion to the more efficient iron as people learned to smelt and use it, and (2) The political chaos that occurred in the eastern Mediterranean in the 12th Century. Empire after empire crashed at this time though our historians cannot pinpoint the causes. Neatly, this 12th Century old world disruption corresponds in time to when the mines also slowed down, based on carbon-14 datings.

Unfortunately, little physical proof exists for the above. All perishable artifacts are long gone and neither the midwest Indians nor the merchants of the era tended to write on long-lasting stone. Indian oral legends do not go back nearly this far. The true identity of the miners is still unknown. No burials from that era have been found in the Copper Country but we must assume they were indigenous Indians because of the vast amount of labor required to work the many mines over the centuries.

One remanent from those times still available is a large incised standing rock found outside Peterborough, Ontario on one of the alternate canoe routes from Montreal to the mines. It has very ancient carved petroglyphs

including many of Northmen writings and figures of Scandinavian gods and ships very similar to old glyphs found in Sweden. Barry Fell translated these as old Norse of the 17th Century BC in America, B.C. but there are many who disagree with his reading. Professor David Kelley of the University of Calgary, a renowned epigrapher and archeologist believes the writings at Peterborough are in the ancient Tifflinagh script used by the Scandinavians of the time. He estimates the writings at about 800 BC and believes they were written by Scandinavian seamen (TAA, Volume 5, Issue 31). Nobody knows for certain their authors or age, other than very old.

In 1892 a slab of prepared brownstone measuring 18x25x4 inches was found under the roots of a very old hemlock tree in the heart of the copper country. It has 140 carved Minoan script characters in blocked form that have defied translation. Three life sized statues of sandstone were also found under the tree, a man, a woman and a child. There is no clear indication of the what, who, when or why for these artifacts. They have deteriorated over the last century but can be seen in the museum in Marquette, Michigan.

Other miscellaneous Old World stone and copper artifacts have been found in the Upper Peninsula but their authenticity, as might be expected, has been questioned by most establishment scholars.

THE MYSTERY of the old Michigan mines may never be fully solved. This paper attempts to provide a largely circumstantial but logical case for the actual conveyance of much of the mines' highly desirable copper from Michigan to the Old World. All that mine output had to go somewhere and the biggest copper customers were across the Atlantic. Traders of the time would have found the Michigan source and had the motive and means to carry it back for a profit to their homelands."

In many cases evidence could be given that connections between North America and the Old World have existed.

NOW WE CAN focus our attention on a specific issue in the scientific research. The problem has been shown by Uwe Topper in his paper entitled “The beginning of the Metal-Age” as follows. Uwe Topper writes following (M & D, Vol.4/14/2003, pp.6,7):

“A classic example of the beginning of the Metal Age is the copper age settlement of Zambujal, Portugal, which has been excellently excavated and published by Portuguese and German archaeologists. This commercial post of the first metal traders looks like all the others of that era in the entire Mediterranean region. The basic commodities found there are evidence of far-reaching marine connections with similar trade centres. The raw materials originate from all over Europe, North Africa, and West Asia. It seems that the orientation towards navigation is a characteristic feature of the entire copper civilization. One may well conclude that the early smiths were good sailors and also exercised the political rule over the sea; they must have felt safe against enemy fleets or individual pirates.(Fig.9)

The location of the fortresses on steep rocks in sea bays shows that the builders did not fear attacks from the sea side but certainly from the land side because the strongest walls were constructed on the saddle towards the land and often had a staggered shape. Likewise, the ingenious structure of the ‘ward’ of Zambujal is clearly directed against the mountains. Only in later stages, this manner of fortress construction became unnecessary as trade also brought peace in the surrounding land.

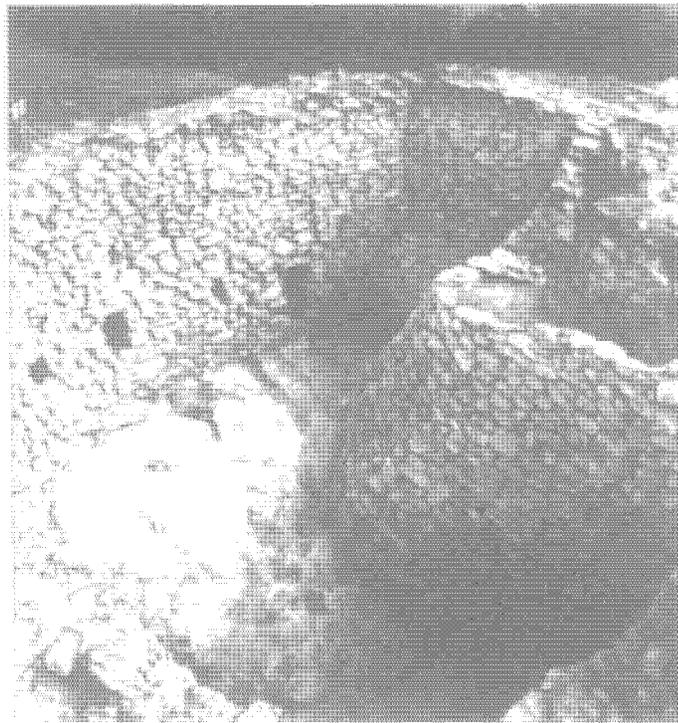
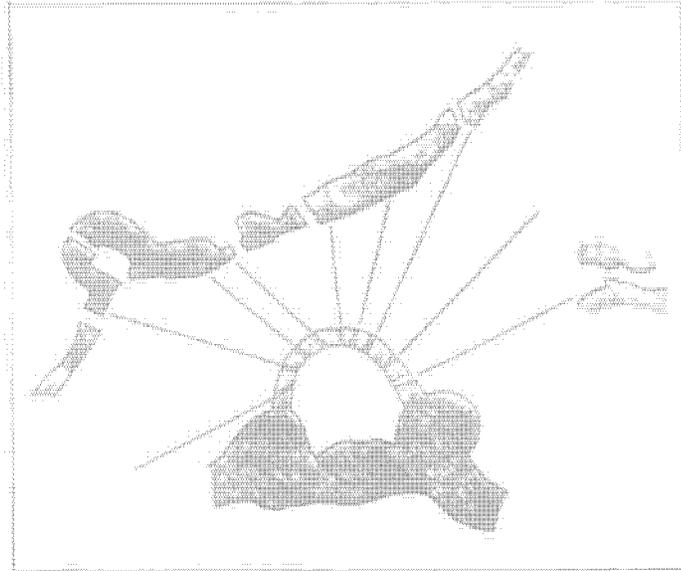
Archaeologists compare Zambujal with very similar fortresses in the Northwest of Africa, on Mediterranean islands such as Sardinia (where they are called ‘Nuraghes’), Sicily,

and most of all in the Greek Aegean region. From this situation, an East-West spreading direction was derived. Following a well-known pattern and rejecting Kossinna, it is still assumed that the emergence of culture had its centre in Palestine or Asia Minor. A simple consideration makes this questionable: As the copper people had erected such sophisticated fortresses – often even presenting the same construction stages – in Greece and Palestine as well, they must have been forced to protect themselves from the indigenous population there, too, and are thereby recognisable as foreigners in the land. So where did they come from?

In searching for the homeland of the smith, we should proceed methodically in reverse to searching for the ‘homeland’ of a ceramic or arrowhead type. The origin of fortresses is not where many of them are found, instead the outermost border of that civilization is where the fortresses are built strongest. In Portugal as well as in Greece, we find an outer ring of those navigating merchants who spread the use of copper. The nearer we approach the homeland of the smiths, the weaker the fortresses have to be, and we will not find any fortresses at all in their own country. Defence-oriented architecture developed only in enemy countries and grew stronger in proportion to its distance from the place of origin. It seems that Zambujal with its four subsequent improvements is located at the outermost border of the copper civilization in a highly developed, initially peaceful region.”

Uwe Topper writes in his book “Horra – Die ersten Europäer” (6) of a time-range from 2.400 to 1.600 BC in Zambujal. We can only find foundries, but no ore smelting. Splashes imply that smelting furnaces existed. Were the raw material copper came from during the 800 years stays aforementioned unclear till present.

IN ANY CASE it seems existed that the people of Zambujal had trade connections



**Plan and view of the ward of the Early Bronze Age fortress  
Zambujal, Portugal; (from Sangmeister et al., 1981)**

**Figure 9**

about enormous distances. They had utensils of ivory and decorations of the eggshells of ostriches from North Africa, needles and stone-jars from the Orient, vitreous pottery with delicate site (perhaps from China) and jewels from the Hindukush. On that the archaeologists E. Sangmeister and H. Schubart (7) gave exact details in their report 'Zambujal, die Grabungen von 1964 – 1974':

IN THE YEARS 1964, 1971 and 1974 there have been more than a dozen checks of C-14 analyses in the laboratories of Colonia and Groningen. The results of these examinations are as follows: 1.960 ( $\pm 100$ ) BC; 1.360 ( $\pm 65$ ) BC and 1.580 ( $\pm 65$ ) BC. Another examination brought the result of 1.280( $\pm 65$ ) BC. As Sangmeister had made evaluations of the copper-founds of Zambujal he wondered about the fact, that same quality of production had been maintained through the time. This is only possible, if raw material of high quality exists.

Now let us make a short look to the paper of James Grimes. What did he write? (M & D, Vo.1/7/2001, p.19): "One of the most intriguing mysteries of pre-historic North America is the 10.000 ancient copper mines found in Northern Michigan, USA. They were worked by unknown peoples between 3.000 and 800 BC, with the most productive times being from 2.000 to 1.200 BC. Over 500.000 tons of copper were extracted from the mines during this period."

And now we come to a very interesting comparison between the point of time of copper-mining on the Isle Royale in Northern Michigan, USA and Zambujal in Portugal. Copper-mining on the Isle Royale is dated with 3.000 – 800 BC., the copper production in Zambujal with 2.400 – 1.200 BC. Where the 500.000 tons of copper remained, seems unclear. In America only small quantities have been found. The majority of this copper, as James Grimes supposed, seems to have been shipped cross the Atlantic to the

Mediterranean. In this Mediterranean area we can find cultures, needing such large quantities of copper in this time of space. Round the Mediterranean there were not as many copper mines as needed. The copper therefore had to be imported from oversea, - from America.

At this point of scientific research it has to be pointed out that the period of C-14 analyses comes to a time frame from approximately 2.400 BC to 1.200 BC. 1.750 BC, which is exactly the time, when king Woden-lithi (Fell, Bronze Age America) reached Peterborough near the Lake Ontario.

The first part of the voyage of Ulysses can be interpreted as a sea-voyage from the Mediterranean to the St. Lawrence River. Point of time: approximately 1.200 BC. The attention must be drawn to the fact that the journey of king Woden-lithi is identical to the first part of the journey of Ulysses.

Finally the 1<sup>st</sup> article of this journal has to be pointed out. Horst Friedrich wrote the following about the Ogham script (M & D, Vol.5/17/2004; p.12):

" In view of Vennemann's thesis of the original 'motherland' of the Hamito-Semitic peoples in the Greater Iberian West, the traditional view that our letter alphabet had been invented by the Phoenicians in the Near East will of course become untenable. It would then also have to be invented in that Greater Iberian West. The Phoenician, Aramaic-Hebrew, Greek, Etruscan, Iberian etc. alphabets as well the Germanic runic alphabet would then have to be later, simplified versions of the original "Atlantic" alphabet. We must also not forget in this connection that already the great Flinders Petri has shown that a variant of that alphabet has been the very first script in ancient Egypt, and that the hieroglyphs have been a later invention.

LASTLY WE have to suspect that also the Ogham script has been invented by that ancient Hamito-Semitic, seafaring civilization, respectively megalithic culture. The distribution in Europe/Maghreb of Ogham inscriptions is more or less the same as that of the megalithic culture, and of the distribution of linguistic traces of those Hamito-Semitic "Atlanteans" in Vennemann's view. But Ogham inscriptions have also been found in distant countries, e.g. on the shores of Japan. This could be taken as a hint that those "Atlanteans" with there

penchant for maritime exploration were involved in worldwide activities. Vennemann regards them as proto-Phoenicians. Did the later Phoenicians inherit from them knowledge of distant lands, perhaps even reliable world maps and nautical maps?"

The arguments in regard to connections between the area of the Ojibway Indians (Canadian Sea Plate) and the Old World make probable that these connections have taken place.

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**Zusammenfassung**

**In diesem Artikel möchte die Autorin die Wanderungen und Kulturkontakte zwischen Europa und den Ojibway Indianern herausstreichen. Die Ojibway, die im Gebiet der Kanadischen Seenplatte anzusiedeln sind, weisen viele charakteristische Merkmale auf, die sie mit der alten Welt in Verbindung bringen. Diese Arbeit soll die Kontakte im Bereich der Epen, Mythen, Seefahrt, Astronomie, Felszeichnungen, Handel, religiöser Symbole und Genetik herausstreichen. Dieser Artikel wurde der Autorin erst durch die Herausgabe ihres Journals möglich, da die vielen einzelnen Hinweise auf diesen Gesamtkomplex in den verschiedenen Artikeln, die in "Migration & Diffusion" veröffentlicht wurden, erstmals aufgezeigt sind.**

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