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Manufactured
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Compared to the
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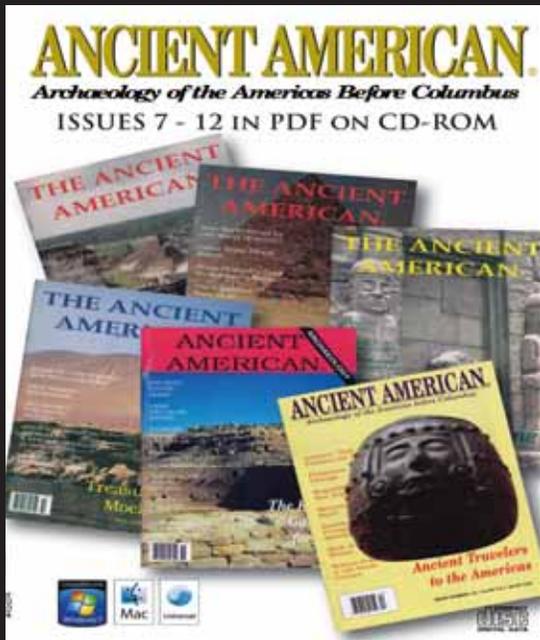
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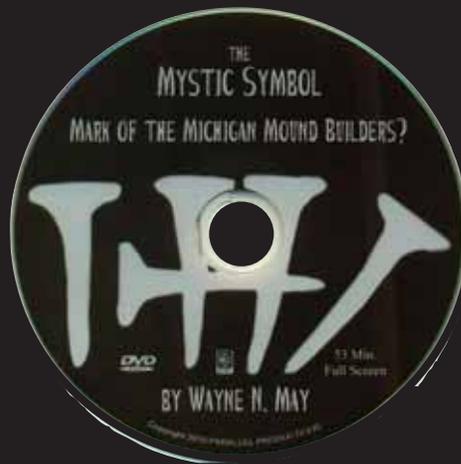
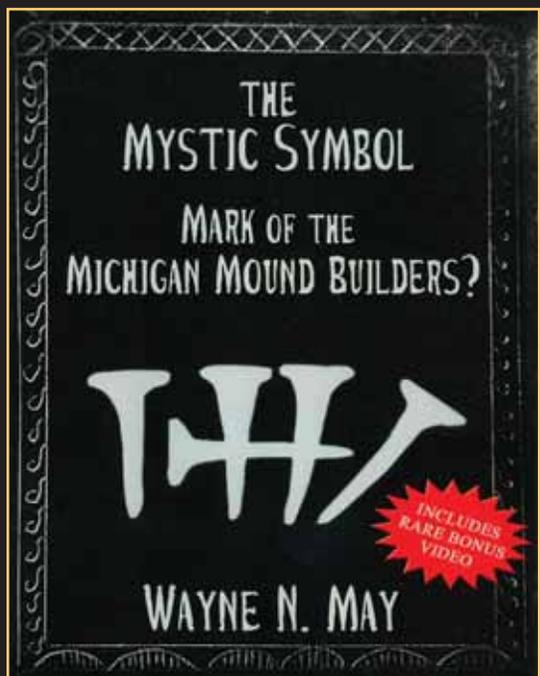
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A Mysterious Discovery Beneath the Serpent's Head

by Ross Hamilton

Nestled in a cozy margin between the western cliffs and a special path fit for those with strong legs and good balance is one of the most interesting landmarks in the entire Serpent Mound Park acreage. What appears to be a megalithic-type standing stone has laid on its side, partially buried beneath the Stone Serpent Head, for an untold number of years, perhaps many centuries. It is nine feet four inches (2.84 meters) long and about 24 inches wide and deep with some consistency, and it tapers to a narrow, thin end with what appears to be cut marks in the lower part. The opposite end is a square formed by a large notch out of the right side.

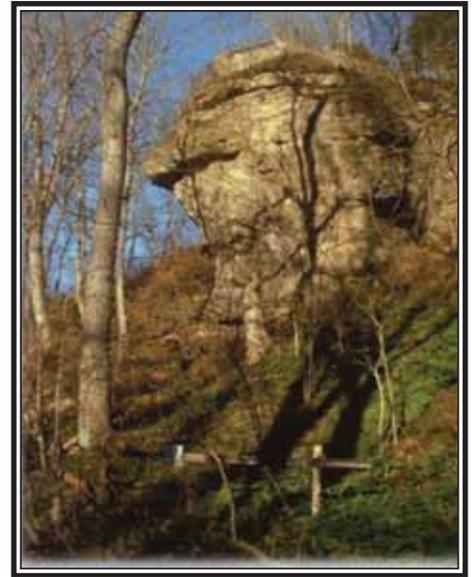
A core of what is identified as calcite crystal runs through the center of the stone. On a hunch, we tapped softly on one end with a dime while someone touching his ear listened on the other. The result was that the outwardly imperceptible tapping was quite audible through the length of the stone.

The long rock is tentatively recognized by local geologist and fossil expert Tom Johnson of nearby Locust Grove as a very hard form of Greenfield dolomite (limestone in combination with conductive magnesium), apparently differing from the brittle surface rock called Peebles dolomite found atop the isthmus on which the serpent effigy rests. The Peebles dolomite has been subject to millennia of rains percolating through it and has become brittle. This corruption of the surface layer is due to the creation of sulfuric acid through water interaction with minute amounts of iron found in the dolomite's chemical composition, explaining the presence of large sinkholes and caves right in the park area. Because this long stone may be identified with the harder Greenfield variety of dolomite, the stone would possibly have been brought from a distance away.

The main problem with any effort to identify this stone as being of the same function or purpose as the British menhir, or standing stone, is a dearth of supporting evidence throughout the Ohio Valley or, for that matter, the entire North American continent. The Megalithic Period featuring menhirs in the Insular Celtic region



In Adams County, Ohio, Serpent Mound is a 1370 foot long effigy composed of three mound structures overlooking the Brush Creek. Alongside the coiled tail to the head end of the earthwork is a sheer cliff, the center part of which diminishes to a sharp declivity defined by a walking path. It is by this way that both the famous Stone Serpent Head and the long stone are to be seen, as shown on the next page. (Picture courtesy of the Cincinnati Enquirer)



The stone Serpent Head serves as the base for a lookout accessible from the west-most end of the Serpent Mound. It has often been regarded as a sculpting depicting a guardian reptilian bust facing nearly due west.



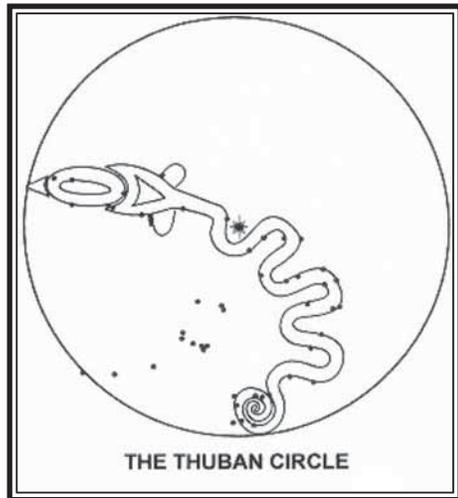
Megalithic standing stone lies partially buried beneath the Serpent Head outcropping as it was about eight years ago prior to the removal of the moss on its lower half and the removal of the earth about its margins.

(3500-1500 B.C.E.) precedes by at least 300 years the commonly accepted dates (1200-1000 B.C.E. C-14) for the earliest mound-building society in Ohio, the Adena People, i.e., the Lenni Lenape (later Delaware). However, the famous Serpent Mound's design may now be reasonably fixed to about 3000 B.C.E. by a method of star dating, among other proofs, lending us the tantalizing prospect of this stone having been used as either a celestial marker of some type, a special sort of earth current capacitor, or both.

In 1995, the science team of John Burke and Kaj Halberg discovered a high degree of telluric (silica-based) current activity at the Serpent Mound. The park is well known to have both gravitational and magnetic anomalies, as hand compasses at the site give unusually incorrect readings. The magnetically charged positive energies are believed piezoelectric in origin due mainly to the highly faulted rock extending an estimated 3-4 kilometers beneath the surface. Almost needless to say, the Serpent Mound Park is on the western margins of a 240 million year old meteor impact crater about five kilometers across. It is to

the margins having cliff faces that much of the generated current finds its way by any evidence. Burke and Halberg authored *Seed of Knowledge, Stone of Plenty*, wherein they describe a controlled growth experiment using seeds exposed upon the coils of the Serpent Mound during the overhead passage of a thunderstorm. The results were rather dramatic as the ionized atmosphere produced an internal change in the seeds that showed a nearly three-fold improvement in growth and disease resistance over identical seeds left in their car.

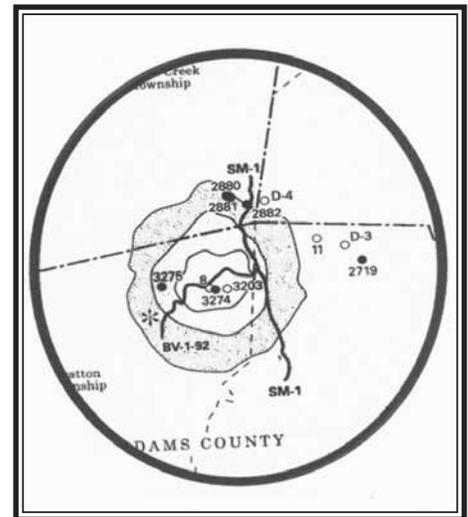
The Serpent Mound peninsula also attracts an extraordinary number of lightning strikes, and many trees on the hillsides surrounding the mound are dead or in a stage of dying from the perceived overload of thunderbolt receptions. So the idea of a strategically placed long stone to be used as a gathering point of positive electrical forces from the body of the effigy and the outcropping in general has re-



The star dating of the Serpent Mound to about 4,850 years ago was discovered when the effigy was matched with a very large asterism of the constellation Draco. The Serpent is seen as rotating around the last Pole Star—Draconis- \square (Thuban), the location of which can be seen as the geophysical or geometric center of the earthwork, i.e., beneath the first coil from the head. The current Pole Star, Polaris, touches neatly on the outside of the circle, suggesting the designer of the Serpent geoglyph possessed the insight to understand the position of the next Pole Star, implying advanced precessionary knowledge. The diameter of the circle is very approximately 680 feet: 250 times the Megalithic Yard and 100 times the Megalithic Rod (6.8 feet).



(Above) The Serpent Mound impact zone stretches about 5 kilometers with the effigy on the western edge denoted by the star. (Top right) At least 15 similar structures exist in seven other states as well as Ontario. Speculation is that a monstrous comet broke up before it pelted the ancient Earth about 240,000,000 years ago. Fault lines (right) believed to be associated with the generation of powerful earth energies and the attraction of lightning are found prominently within the structure. As can be seen, one of the larger fault lines runs in the immediate area of the Serpent Mound Park with many smaller ones believed extending from it. (Subsurface Geology of the Serpent Mound Disturbance, State of Ohio, 2003)



ceived much present attention.

The gentlemen explorers Squire and Davis wrote in 1847 of the oval feature at the head end of Serpent Mound: "A small circular elevation of large stones much burned once existed in its center; but they have been thrown down and scattered by some ignorant visitor...The point of the hill within which this egg-shaped figure rests seems to have been artificially cut to conform to its outline, leaving a smooth platform, ten feet wide..." This ten-foot wide "platform" becomes a sharp cliff from where such large stones could have been thrown. (Right) The lower end of the long stone shows what appears to be cut marks, the action of which may explain the narrowing of the stone to a relatively thin blade-like end about 4 inches or less thick from a 24-inch thick center. Note the notch-like feature on the upper right of the stone.



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The upper part of the stone is clearly square-like, giving an indication of possibly being shaped by a cutting tool. Note this position of viewing the notch from the top down.



The north side of the stone shows off its exceptionally straight line which nicely parallels the south side.

Star arrangement in accord with Cambridge University Astronomy Department. Illustrations by Patricia Mason; photography by Patricia Mason and Jeffrey Wilson, M.S. Professor of Astronomy. ■

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The Voice of Alternative Viewpoints

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Were Prehistoric Copper Oxhide Ingots Manufactured on the Mississippi Coast Near the Mouth of the Mississippi River?

by Jay S. Wakefield

Copper: According to American Indian oral tradition, Michigan copper was mined in antiquity by “red haired white-skinned ‘marine men’ who came from across the sea.” Tens of thousands of pits up to 30’ deep were mined using fire setting and stone hammers, with an estimated half a billion tons of pure crystallized copper removed from the glacier-exposed lava beds. From wood timbers anaerobically preserved under water in the ancient mine pits, this mining has been radiocarbon dated to between 2400 BC and 1200 BC, a period of more than a thousand years. During this same period, Europe experienced the Bronze Age, though historians and archaeologists now say they have no idea where the copper came from. One of the more interesting finds in digging out one of these old mine holes (Drier and Du Temple, *Prehistoric Copper Mining in the Lake Superior Region*) was a walrus skin bag, indicating the miners had traveled overseas in the north. If people came from overseas to mine copper in Michigan during the Bronze Age, there can be little doubt they transported it back overseas for use in the manufacture of bronze.

Ancient routes for the transport of Michigan’s copper have been traced downstream from the mines on Isle Royale and the Keweenaw Peninsula, past storage pits with corroded copper in them, and beyond Beaver Island with its ancient raised garden beds and huge 39-stone circle. In the Great Lakes, water levels fluctuated widely, as ice dams retreated and the land rebounded from the glacial weight. Around 2300 BC, there was a high water stage called the “Nipissing Stage.” Dr. Jim Schertz, Professor Emeritus with the Ancient Earthworks Society (*Old Water Levels and Waterways during the Ancient Copper Mining Era*) says that when the water rose 40-50 feet above present levels, an outlet opened into the Illinois River through the present Chicago Ship Canal. On the south bank, where the river started, stood a 3,000 pound stone block, overlooking Lake Michigan. Known as the Waubensee Stone, it was carved with the face of a man with a beard and holes connecting the bowl at the top to the mouth of the face. Another stone is said to have been on the north bank. At these stones, sac-



Archaeologist Marco Giardino PhD, on the Claiborne site, pointing to areas saved under concrete slabs for future excavation. Behind him are the waterways of the Bayou, which have served both the ancient ports and the modern port. Hurricane Katrina blew 23 feet of water over the site where Marco is standing.

rifices may have been made prior to the perilous voyages loaded with copper down the rivers to Poverty Point, Louisiana.

Poverty Point: Six huge earth mounds and six enormous concentric earth rings characterize the enigmatic Archaic period town of Poverty Point, formerly accessible only by boat from the Mississippi. The site is carbon dated to 2400 BC, with the big mounds made around 1500 BC. It is one of the largest and oldest centers of civilization on Earth.

Jean Hunt, then President of the Louisiana Mounds Society, wrote in 1993 in *Ancient American Magazine* that “the Poverty Point archaeologist or curator talked about traces of large ‘spots’ of copper on the surface, which he thought might have represented places where raw copper from the Michigan mines was placed while awaiting trans-shipment.” Dexter and Martin (*America’s Ancient Stone Relics*) report that Mitchell Hillman, Assistant Curator for the Louisiana Office



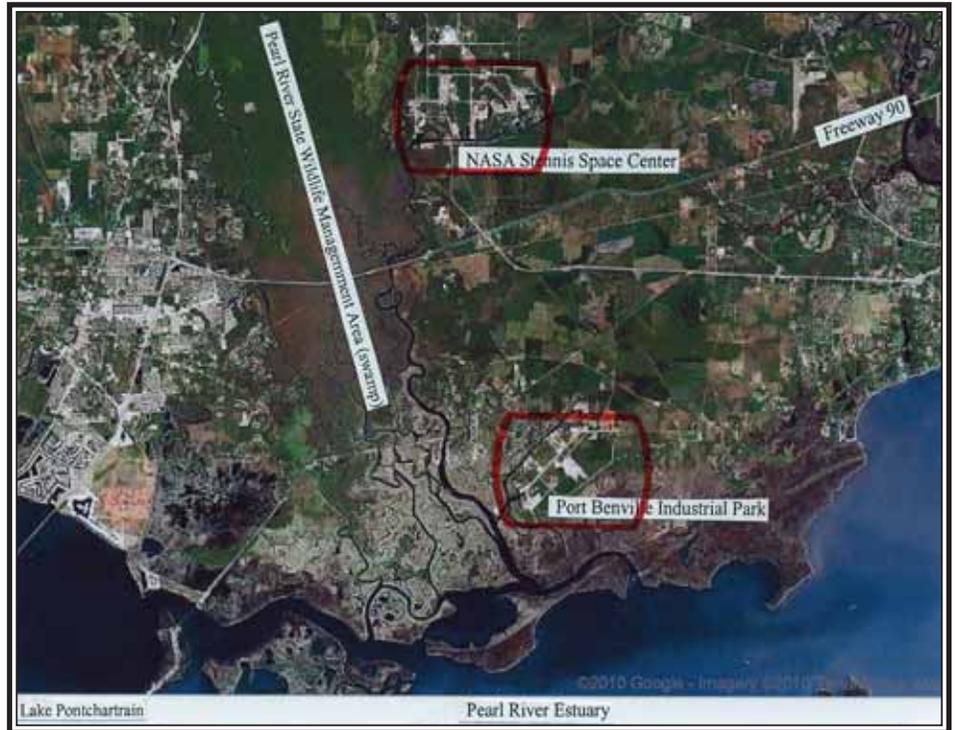
On the left is the west edge of the site of Claiborne, seen adjacent to barges docked in the newly dredged Port. (Port Benville Industrial Park, Mississippi, May 2010)

of State Parks, has found spots of copper on the surface both north and south of Poverty Point for a distance of five to fifteen miles on both sides of the river. Researcher Daniel Wood, in another *Ancient American Magazine* article, "Bronze Age Michigan," describes a 20'x 50' Torch Lake (Keweenaw) pit found to contain 20 tons of carbonate of copper, dated c.1800 BC. Other pits were discovered as far east as Sault Ste Marie and others in southern Wisconsin. Early in 2006, a magnetic gradiometry study done at Poverty Point by Mike Hargrave and Burley Clay shows large dark spots that were described as metal "hits." (See *Rocks & Rows*.)

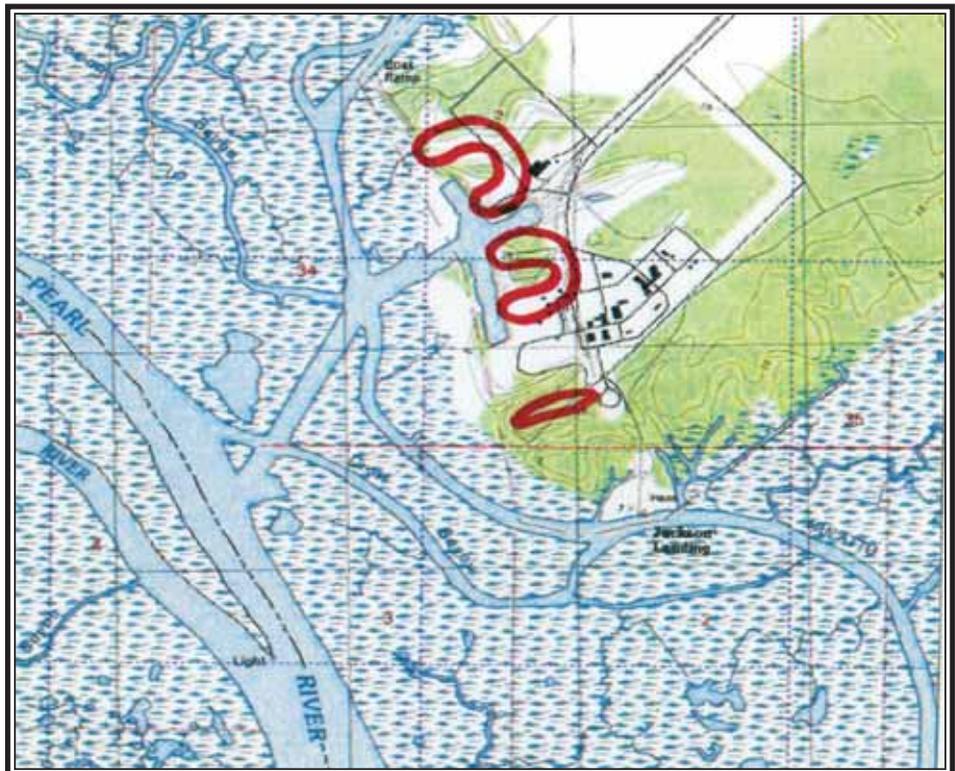
Oxhides: Bronze Age raw copper was exchanged in 60-lb (one Talent) oxhide ingots shaped like a flat square, with the four corners extended like the legs of a hide taken from a real ox. These extensions made the ingots easier to carry, as illustrated by paintings upon Egyptian tomb walls. Copper oxhide ingot cargo found on ancient shipwrecks is "extraordinarily pure" but full of slag bits, "spratzen" voids, and copper oxide inclusions, which made the oxhides brittle. This brittle copper is called "blister copper." Researchers have reported their conclusions that the oxhides must have been manufactured by multiple pourings of melted copper into clay molds in open air over wood fires. The big unanswered question at this point is where this was done. No site has been identified. Only one mould, in Syria, has ever been found, but that one, when tested, was found to have tiny bits of copper in it.

Gulf Sites: While it is likely that copper exchange and the manufacture of copper oxhide ingots occurred at Poverty Point, other sites have come to my attention while studying the matter. Archaeologist James E. Bruseth, with the Texas Historical Commission, in his chapter in the book *The Poverty Point Culture* reports on two Late Archaic sites located on high ground fifteen feet above the marshes at the mouth of the Pearl River of Mississippi. In Archaic times, the Mississippi River had a fast-flowing flood season, alternating with periods when a canoe could be paddled upstream. It emptied into the Gulf of Mexico to the east of where it does now, close to the Pearl River mouth. This first high ground rising above the marshes, now called "Cedarland" and "Claiborne," would have been attractive to ancient mariners who needed moorage, rest, and fresh water.

The site originally consisted of two large (500' diameter) semicircular middens of ash up to six feet deep, overlooking a bayou of the Pearl River mouth. Cedarland is known to have been occupied around 2200 BC, more than four thousand years ago, and was "participating in the Poverty Point trade network"



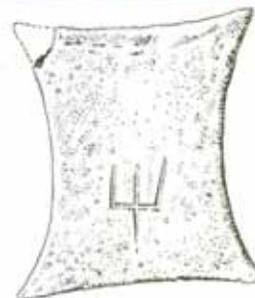
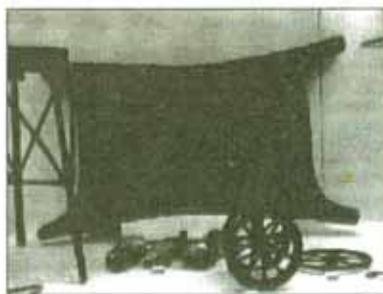
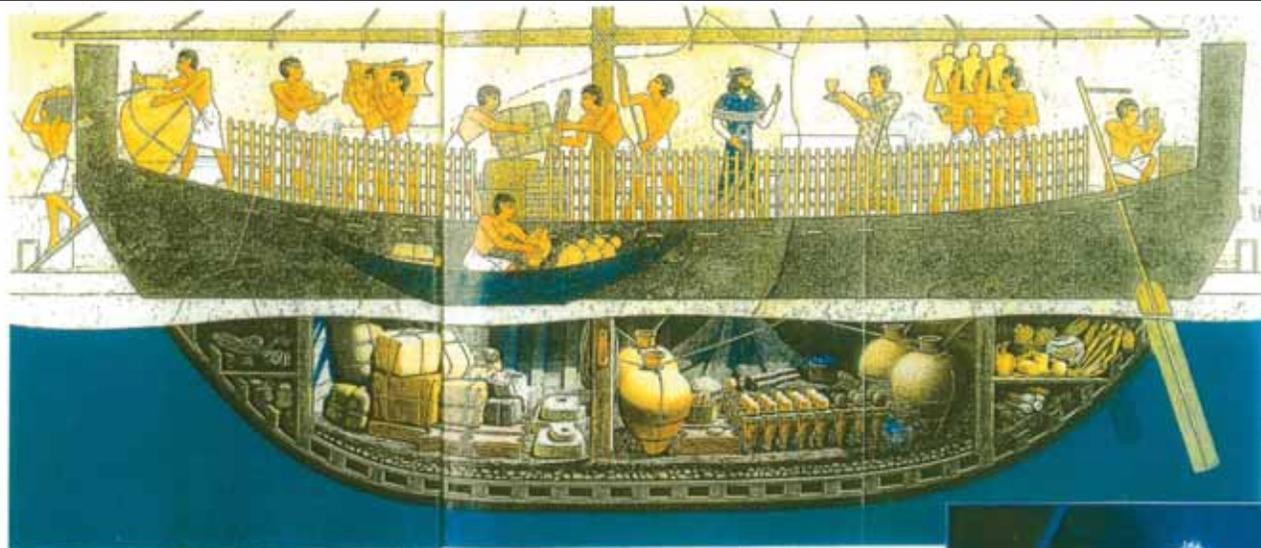
Google Map, satellite photo, showing overall location of sites (printed from Google Earth). The Space Center and the Industrial Park are boxed in red.



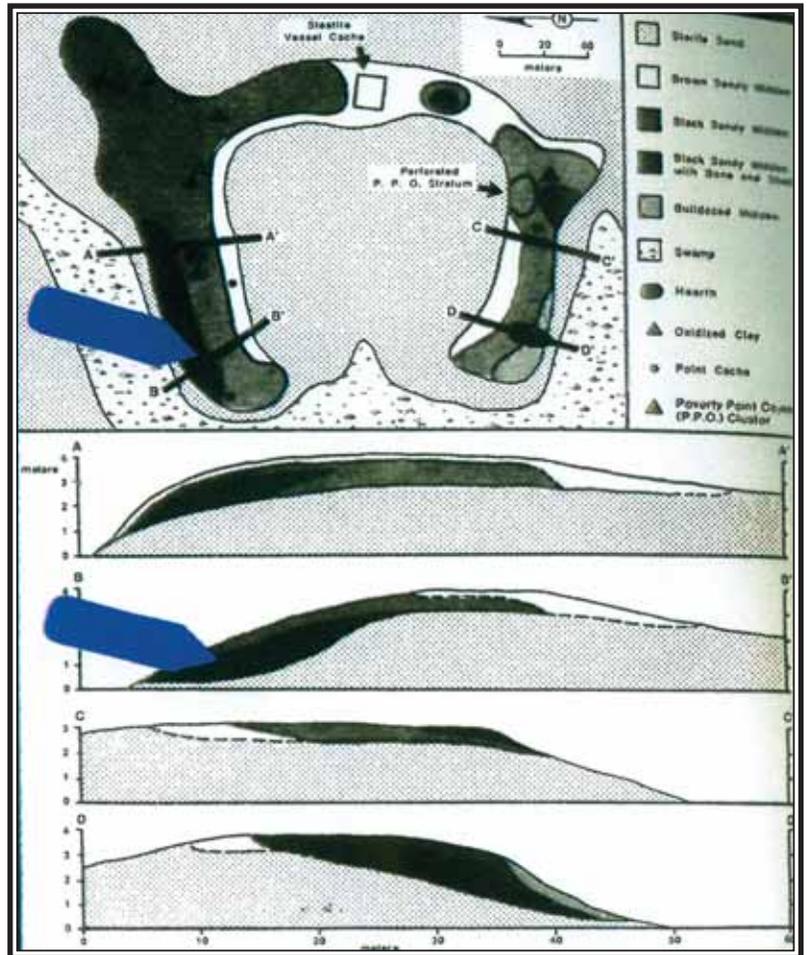
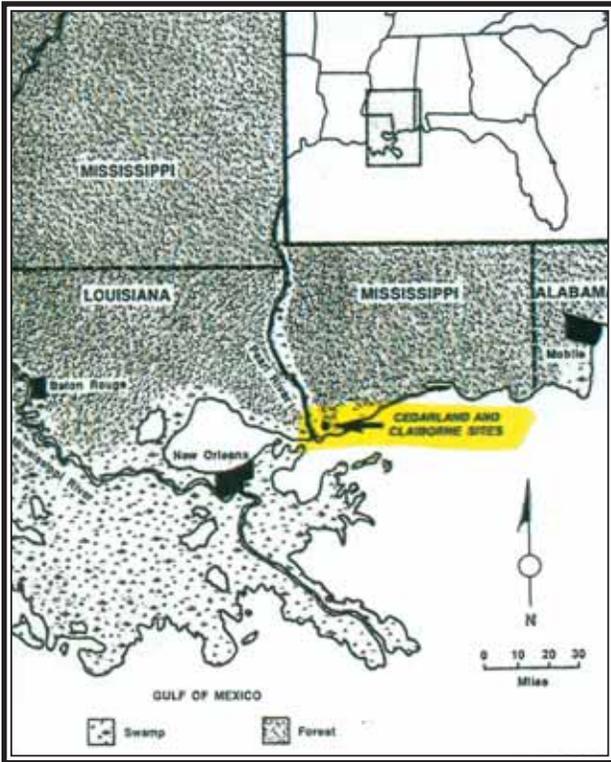
USGS map printed at REI from National Geographic TOPO on CD-ROM, scale 1:30,750. Approximate locations of Claiborne and Cedarland Archaeological sites, now within Port Benville Industrial Park. Mulatto Bayou Earthwork (12-18' x 1200') also indicated.

(Bruseth). Bruseth states that "radiocarbon dates have shown these two rings were occupied at the same time, but the artifacts in them were so distinctly different, it was concluded that they were inhabited by two independent, ethnically

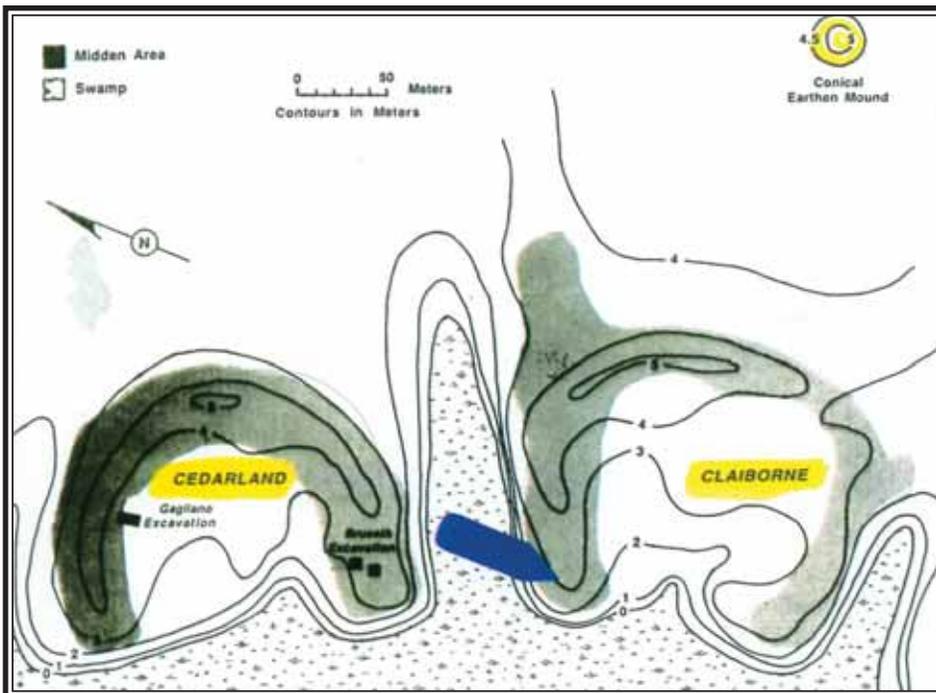
separate groups, who lived side by side." He calls them "specialized activity areas," inhabited by two different groups with ethnic and language differences. The groups were strangers from each other and different from the native sites up-



Above, the National Geographic sketch of the Uluburun ship, a trading vessel of 1300 BC, discovered wrecked off the Turkey coast. In its hold was found 10 tons of oxhide-shaped copper ingots, with half a ton of tin ingots, and other trading goods. Below the ship, left, one of the ingots from the wreck held by two ladies; in the middle, an ingot in the British Museum; to the right, some of the Uluburun ingots in the seabed. Below, an ingot found at Hagia Trihadha, Crete. Three found near Cagliari, Sardinia, were inscribed with a trident, a double axe, and an angular P. The trident was symbol for Poseidon, god of the Alanteans, who Plato says ran the metal trade in the Ocean named for them. The 3 supervised men ("Keftiu"- Minoans or Atlanteans) are carrying an oxhide and baskets of bun ingots, on the tomb wall of Rekh-Mi-Re at Thebes. The bearded Phoenician-looking man is carrying an ingot on the wall of the tomb of Huyat, also at Thebes. The two lowest ingots were found in Egypt.



Claiborne and Cedarland built near the Pearl River mouth, Mississippi. Upper right, details of Claiborne.



The Cedarland and Claiborne sites have suffered indiscriminate digging by relic seekers since the 1950s, with large collections held locally. Today the sites have been substantially destroyed and damaged by the construction of a new industrial port on top of the ancient industrial port sites. Entry through the Port Benville Industrial Park is now controlled by a gatehouse and industrial fencing.

Today, huge barges carrying Saturn rockets, enormous tanks of hydrogen and other fuels, are towed past the ancient site for static testing at the NASA Stennis Space Center further up the bayou. It is ironic that the same now remote waterway where much of the copper of the Bronze Age was shipped to Europe is the same waterway where all the U.S. rocket engines are tested before going to space.

Cedarland: Field inspections by the archaeologist Bruseth during bulldozing for the new port revealed debris consisting of bone, stone, and clay artifacts. His book states: "Numerous clay-lined, basin-shaped hearths have been uncovered, but few have been carefully excavated. Raw materials at the site include

river. A corroborating report by Dr. Greg Little (*Atlantis Rising*, Sept/Oct, 2010) illustrates new evidence for three separate anchoring, docking, and breakwater formations underwater off the west side of Bimini. "All three have stone anchors and

show evidence of being used by a maritime culture." We cannot identify these groups yet, despite Egyptian language remnants in some Louisiana tribes and Egyptian and Minoan artifacts found in the Mississippi basin.

(continued on page 13)

Cultural Diffusionists Meet In Michigan

by Frank Joseph

The sixth annual conference of the Ancient American Preservation Society took place in Michigan's Upper Peninsula, ancient copper mining country, from September 17th through the 19th. Some eighty participants from Massachusetts to California gathered at Marquette's Holiday Inn to hear an international bevy of guest lecturers, examine new artifacts on display, compare notes, and buy books. Renowned geologist, Scott Wolter (Chanhassen, MN), opened the Friday meeting by describing his analysis of several Burrows Cave stones. Russell Burrows alleges to have "accidentally" discovered a cave from which the West Virginia-born treasure hunter supposedly removed, beginning in 1982, several thousand pre-Columbian artifacts, mostly inscribed stones, associated with Roman Era visitors to southern Illinois. Wolter's scientific examination of a sample artifact proved beyond the shadow of a doubt that it was carved on one side of a 19th Century American tombstone no more than thirty years ago. This revelation came as something of a shock to audience members familiar with the so-called "Isis Stone" in question because of the relatively high quality of its artistic execution. Wolter was quick to add, however, that it is but a single, verified fake out of an estimated three thousand related objects.

He was followed by Dr. John White of the Midwest Epigraphic Society (Columbus, Ohio), who stated that similar frauds taint many similar collections throughout the world. Dr. White went on to demonstrate how the internal symbolism of Burrows Cave items still speaks to their fundamental authenticity. Jay Wakefield (Seattle, WA), author of *Rocks and Rows* (MCS, Inc., 2009), told of his personal research at Louisiana's little known Cedarland and Claiborne sites, where, he convincingly argued, ancient miners melted their excavated copper before its shipment to Europe and the Near East more than thirty centuries ago. Wakefield's discoveries are of paramount importance to unlocking the mystery of prehistoric North American mining and its relationship with the Old World Bronze Age.

Appropriately, a new documentary, "America's Ancient Industry: Copper" by



Bob Kreipe, an historian of the Ford Motor Company, and Janine McFadden, a producer of Ford films, was previewed prior to its scheduled telecast over PBS next spring.

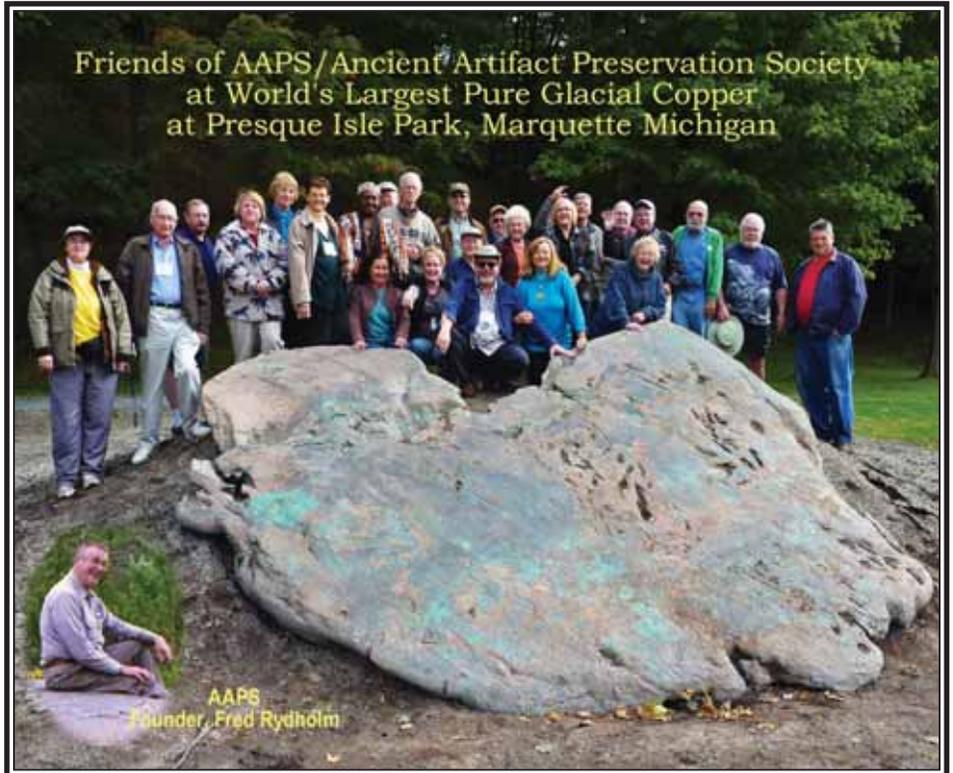
Another filmmaker better known to AAPS members, Lee Pennington (Louisville, KY), exhibited "Wales: History in Bondage," a factual dramatization of Welsh impact on our continent during prehistory. Pennington's own lecture on the subject was the most credible description of Prince Madoc's medieval arrival in North America presented thus far.

Friday evening concluded with the showing of yet another film, "The Lost Civilization of North America," in which Ancient American magazine publisher Wayne May (Colfax, WI) figures prominently.

Conference organizers Judy M. Johnson and Glenn E. DeVlaminck (Scandia, MI) opened the Saturday session with an account of a twenty-eight ton specimen of gigantic float copper removed under their direction from a Keweenaw glacier, its resting place for the previous twelve thousand years, to Marquette, the proposed centerpiece of the AAPS's forthcoming museum.

David Hoffman (Eagle River, WI) then gave an engagingly personal account of pursuing his own copper quest, the once-famous Ontonagon Boulder almost lost in the bowels of Washington, D.C.'s Smithsonian Museum. Continuing his discussion of the ancient mineral, Dr. Don Spohn (Coopersville, MI) told of several thousand examples of "prehistoric American Indian copper" he assembled during a lifetime of collecting.

A new theme was introduced by Karl Hoenke (Kelseyville, CA), whose examination of "Genetics of North America and How They Might Relate to External Contacts" represented cutting-edge scientific inquiry into possible Old World influences in the Americas before Columbus. The morning roster of presenters was rounded out by Rick Osmon (Odon, IN), producer and host of the popular "Oopa Loopa Café" Internet radio/television show (www.oopalooopacafe.com). His "New Interpretations of Lord Pacal, Mayan King's Sarcophagus Lid," was a witty, deeply researched and highly original alternative to



both mainstream scholars and ancient astronaut enthusiasts in his suggestion of Mesoamerican technology as a possible basis for the Palenque tomb site's arcane symbolism.

Dr. Sam Osmanagich (Sarajevo, Serbia) opened Saturday afternoon with a slide show showing pyramids around the world prior to describing his on-going excavation of a colossal pyramidal structure in Bosnia. He presented an abundance of fresh evidence to substantiate the controversial find's 34,000-year-old provenance. Dr. Osmanagich was followed by veteran forestry ranger Roger Jewell (Fairfield, PA), author of *Ancient Mines of Kitchi-Gummi* (Jewell Histories, 2000), who spoke of "Ancient Mayan Shipping Discoveries."

Discussion of the Mayas continued after dinner, when your reporter (Ardenes, WI) made some remarks about the Mayan Calendar prophesy for the year 2012. Dr. John White then held the floor again for another visual presentation, this

time elucidating on Sun Religions of the Old and New Worlds." Saturday's presentations climaxed with Wayne May's illustrated description of Hopewell Culture and its genetic connections to the contemporaneous Near East.

The conference concluded Sunday morning with a visit to Presque Isle, where attendees marveled at the massive specimen of float copper described earlier by Judy Johnson and Glenn DeVlaminck. A general consensus of opinion characterized the AAPS's 6th Annual Conference as the best so far. ■

For further information about the Ancient American Preservation Society, visit www.aapf.org, or write PO Box 216, Scandia, MI 49885; telephone (906) 942-7865.

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Glenn Beck Boosts Newark Earthworks

by Amy Hollon • *Advocate Reporter* • August 20, 2010

When the Newark Earthworks were mentioned by television and radio host Glenn Beck on FOX News, there was an increase in visitors at the Great Circle.

"Our phones are ringing off the hook," said Susan Fryer, executive director of the Greater Licking County Convention and Visitors Bureau, which is housed at the Great Circle in Newark.

"So far we've had about 34 visitors today, and about one-third of those are here because they saw it on Glenn Beck," Fryer said mid-afternoon Thursday.

Many of the visitors, Fryer said, were from Ohio and had thought about visiting but never did until they saw the program.

Beck mentioned the Earthworks in his Wednesday night program as part of his discourse about Manifest Destiny.

For Manifest Destiny to work, Beck said, leaders had to frame American Indians as "savages" to push them off the land.

Beck pointed to similarities in dimensions between the Earthworks and the Great Pyramid of Giza.

"It is the same math. The same calculations as ancient Egyptians," Beck said.

He also brought up the Newark Holy Stones, one of which was found in the Newark area in 1860.

Specifically, he points to the second of two stones found, the Decalogue Stone in the area of Jacksontown and the Hebrew writing inscribed on it.

"Why don't we know about these stories?" Beck asked.

"The history that has been erased in our nation and in particular with the Native Americans happened because it didn't fit the story they created for Manifest Destiny," Beck said. "It only works when Indians are savages and they had to have savages for commerce and government to expand. The ancient artifacts prove otherwise; why aren't we looking into these?"

Although Beck acknowledges the stone generally was regarded as a forgery in the mid-1800s, he did not explain archeologists today also think the stones are fake.

Brad Lepper, of the Ohio Historical Society, previously spoke with The Advocate about his research on the stones.

At the time the stones were found, two theories existed -- monogenesis and polygenesis -- to explain the origins of races. While polygenesis suggested different kinds of people were created in different parts of the world, it challenged the traditional theory of monogenesis that all humans descended from Adam and Eve. The topic was pertinent at the time because of the debate about slavery.

The surveyor who found the stones, David Wyrick, is thought to have believed builders of the Newark Earthworks were descended from the lost tribes of Israel. The stones would have helped prove the theory.

"You have to understand the historical situation at that time," Lepper said in 2008. "These (stones) were scientific forgeries, not a hoax, which is a practical joke. These were faked in order to advance or prove a scientific theory. People behind it were very, very serious."

But several problems existed with the first stone, including being found too close to the surface and modern Hebrew writing.

The second stone, which Beck mentioned -- the Decalogue Stone -- seemed to answer the problems of the first stone, with an earlier Hebrew writing, but it also has been deemed fake. Lepper has called the Hebrew on the second stone questionable.

"This discovery undermined polygenesis and the reason for slavery," Lepper said. "We believe the stones were created as anti-slavery artifacts."

Regardless, Fryer said the talk is good for Newark and said she hopes Beck continues to mention the Earthworks. ■



(continued from page 9)
 Were Prehistoric Copper Oxhide Ingots
 Manufactured on the
 Mississippi Coast

red jasper, black and white and grey chert, quartz crystal, various quartzites, and Great Lakes copper needles and sheet copper. The lithic materials are rare at Claiborne. Cedarland has 3- and 4-sided drills, while Claiborne possesses only bifacially-formed drills... [Beautiful 3-sided points are a unique feature of the Danish neolithic at this time.] One

to 2 meters of deposits indicate intensive utilization...and re-use of hearths, but few have been carefully excavated."

Bruseth continues: "The hearths varied in diameter from 50 to 65 cm [20-26 inches, the size of oxhide ingots], were basin shaped and occurred on a common horizontal plane. The walls consisted of oxidized orange soil. However, the tops were found at variable depths below the surface. This factor is interpreted to be the result of digging in and around the hearths after their initial use. As neither ash nor charcoal was observed within the features, they may instead have served as earth ovens rather than hearths. Under this interpretation, the oxidized soil of the features would represent prepared clay walls that became fired from heating in the oven. Numerous amorphous fired clay lumps surround the hearths and are commonly found throughout much of the midden. The author has examined several examples for evidence of deliberate shape, but in all instances they were found to be amorphous and unintentionally formed. It was initially thought that these might be baked clay objects used in conjunction with the clay-lined hearths. However, it is probable, based on their small size and lack of clear form, that they are fragments from other clay-lined hearths. Extensive digging and reuse of the hearths evidently scattered burned clay wall fragments throughout the midden."

Claiborne: Radiocarbon dates for Claiborne range from 2040 BC to 1150 BC. Bruseth says, "Claiborne appears to have been a well-structured village throughout much of its history. A conical mound is directly east of the site. No clay-lined hearths have been found, but a huge hearth 25m x 3-5m wide was opened by successive bulldozer cuts, a feature which apparently moved upslope by accumulation from use. Smaller hearths of 4m and 2m x 1.5m were also found. Claiborne plummets are made of magnetite and hematite, while plummets at Cedarland are only made of other materials."

Bruseth describes other materials revealed that the "inhabitants of both rings were involved in long-distance exchange, but did so differently, despite being side-by-side. Of special note are the effigy forms, such as locusts, owls, and bivalves, which are not found at Cedarland. There are ceramics...fiber tempered pottery, but none at Cedarland. The two sites are distinctive in layout, feature type, and artifact content, and present a perplexing problem. ...Other sites are known, which most likely represent support camps to these 'specialized activity areas.' These sites flourished well before the earthwork construction at Poverty Point. ...Perhaps the monumental earthworks [at Poverty Point] have caused us to underestimate the importance of pre-earthwork occupation."

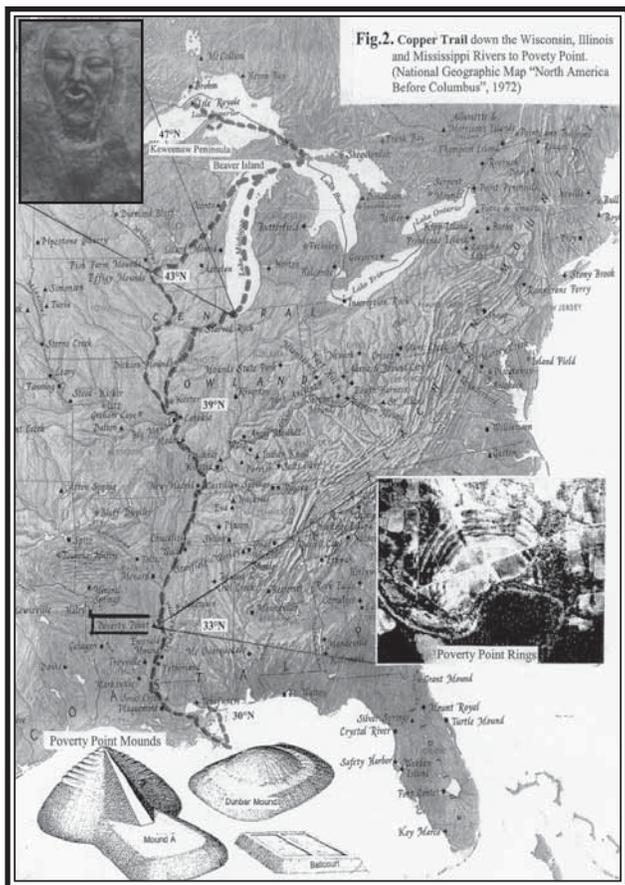
Bruseth concludes the report of his excavation by writing that "the two sites were inhabited by two independent groups who lived side by side. Extensive surveys of sites along the Pearl River with similar projectile-point types appear occupied by different groups. We know that trade was crossing ethnic boundaries and probably crossing language boundaries. These are certainly groups of people that operate mostly unto themselves most of the time. There are strangers involved."

Archaeologist Bruseth's midden cross-sections of the Claiborne site show a hearth as long as a football field, 6' deep and 300' long, in a midden twice as long. "Numerous amorphous fired clay lumps surround the hearths and are commonly found...a typical cluster of 86 clay objects. ...The author has examined several examples for evidence of deliberate shape, but in all instances they were found to be amorphous and unintentionally formed. ...A radiocarbon date of 1425 +/- 140 BC...the stratum seems to represent an activity area where perforated varieties of baked clay objects were being fired. This interpretation is based on the nearly total absence of complete baked objects and the abundance of charcoal concentrations. ...Artifact types in the stratum are almost exclusively fragmented baked clay objects. ...The broken clay objects are interpreted to represent specimens that fragmented during the firing process" (Ref.24). The clay fragments were probably hammered off the copper oxhides when they cooled. Bruseth notes that "the predominant artifact categories included lithic debris and cobbles with battered ends." It appears these stone hammers were used to break the clay moulds off the cooled copper.

The melting of rough copper (1084°) from the mine pits into standardized 60- pound, one-Talent oxhides would have required a charcoal fire (1000°) and added forced air because a simple wood fire is only 900°C. Multiple pourings into clay moulds in the humidity of the Gulf Coast would have made the workers sweat profusely. Perhaps the sweat and humidity, combined with green firewood floated down the Pearl River to the site, might have been enough to cause the gas voids that characterize the fragile "blister copper" oxhides. Hopefully future excavations on the remaining portion of the Claiborne site and the study of basement collections of clay fragments will confirm the use of clay moulds for the casting of copper ingots.

Timeline Context: Time is a hard concept to comprehend, given the United States has been a nation for only 230 years and our lives are so short. We forget that the United States was a colony for 156 years before that (1620 to 1776). Between the founding of Poverty Point (2400 BC) and Columbus (1492 AD) is a period of almost 4000 years, and Poverty Point at its height (1500 BC) was 3000 years earlier than Columbus at 1492 AD. Our lack of experience with such long time spans and what might have been accomplished in them is one of the major stumbling blocks to our understanding of human accomplishments in prehistory. ■

References Furnished Upon Request
 wayne@ancientamerican.com



Archaeopetrography on a “Burrows Cave” White Marble Artifact

by Scott Wolter P.G.

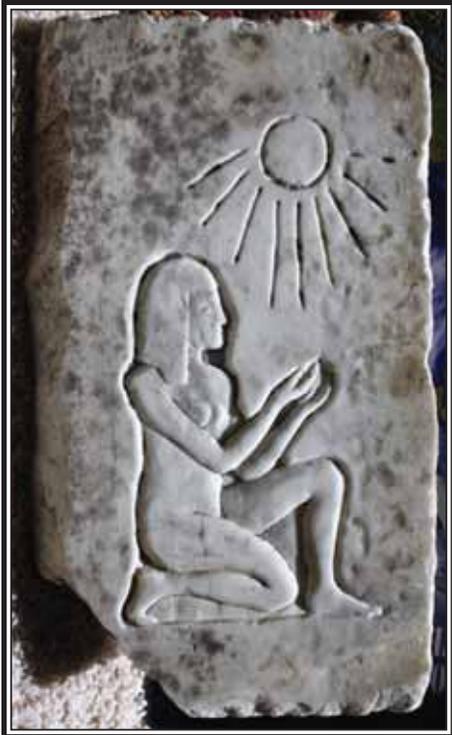


Figure 1: This photograph was taken by Warren Dexter in 1987. (Courtesy of the New England Antiquities Research Association library at the New Hampshire Technical Institute in Concord, New Hampshire).

Introduction

This report presents the results of petrographic observations performed on a high white marble slab “Burrows Cave” artifact with a carving of a kneeling “Isis” figure with its hands held up apparently accepting 9 rays of sunlight. The artifact has dimensions of 12 3/14” x 7 3/8” x 2 1/4” thick and was submitted for examination by Mr. Jay Wakefield on May 6, 2010.

X-ray diffraction was performed on silt present within the carved grooves to determine the mineralogy and to compare with previously analyzed samples from other white marble artifacts. The analysis was conducted by Jeff Thole of Macalester College in St. Paul, Minnesota, using a PANalytical X’Pert PRO Diffractometer.

Background Information

The artifact submitted for examination was reportedly collected in a cave in Southern Illinois sometime between 1982-1985 by artifact collector and amateur archaeologist, Russell Burrows. This

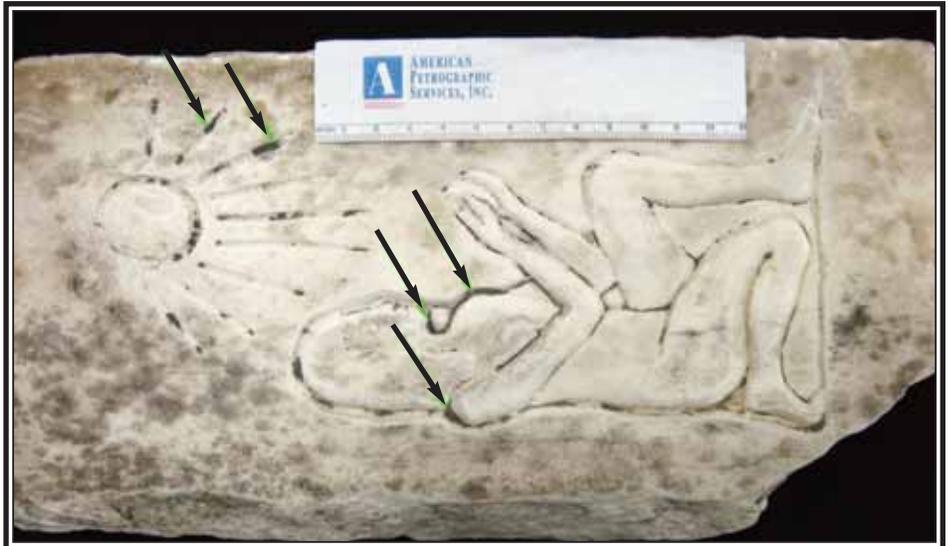


Figure 2: Samples of silty sand were collected within the carved grooves marked with black arrows.

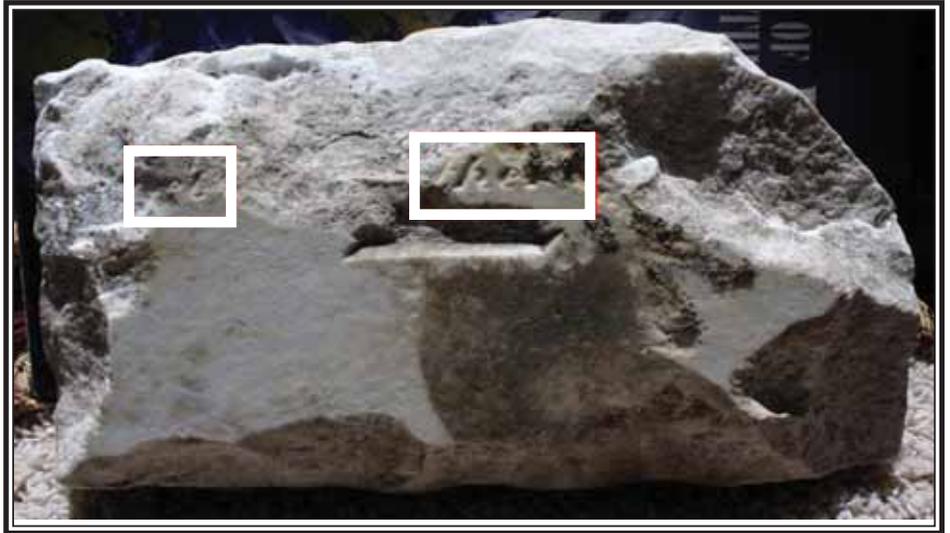


Figure 3: The back side of the artifact exhibits large chipped-out spalls along all four sides. The flat back surface has a 2” long straight groove parallel to the long axis and two areas with remnants of English cursive writing (white boxes) that exhibit the same degree of weathering as the flat surface the letters were cut into.

white marble slab with the carving of a kneeling “Isis” figure beneath a nine-rayed sun symbol is one of roughly thirty known white marble slabs that Mr. Burrows reportedly collected from the cave.

Findings of Fact

The following points are factual observations made of the artifact under reflected light and of remnant mortar samples collected from the back side of the artifact in thin section under polarized light:

1. The artifact is an up to 1/8” deep carving of an “Isis” figure into a slab of relatively fine-grained calcite marble.
2. The carved lines and surfaces of the “Isis” figure are polished and exhibit no apparent weathering.
3. Very fine-grained, gray, silty sand is present on all sides and surfaces of the artifact. A small sample of the silt was collected from the carved grooves for compositional analysis using x-ray diffraction analysis.



Figure 4: Directly above the straight, roughly horizontal-carved groove are all or parts of at least four carved cursive English letters. The letters “h” and “e” are clearly visible. Remnants of mortar are present on the flat surface and cover parts of cursive writing.



Figure 5: A closer view of the mortar remnants present on the flat back side of the “Isis” white marble artifact.



Figure 6: Small remnants of mortar inside a weathered cursive writing groove on the back side (white arrows).

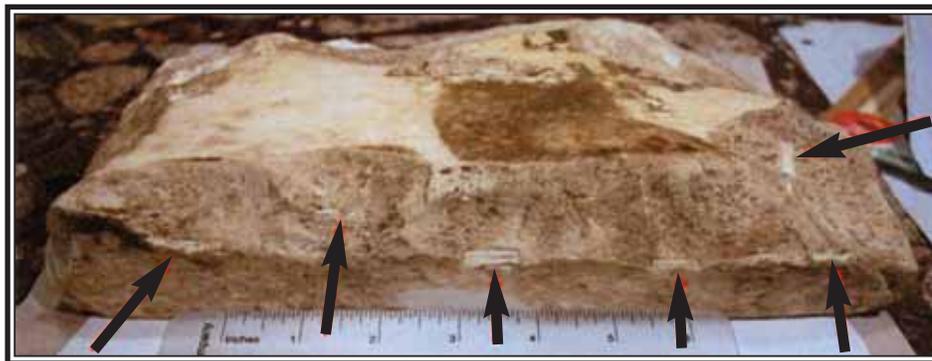


Figure 7: The black arrows indicate numerous ¼” long chisel marks that produced the spall fractures around the back side edges of the “Isis” white marble artifact. Both the chisel marks and the surface of the spalled fractures exhibit sharp calcite crystal faces indicating they have not weathered, whereas the flat back side surface and the carved cursive letters exhibit a similar weathered appearance.



Figure 8: The chiseled spall area (left) fractured through areas of the remnant mortar (white arrows) on the back side, indicating the spall happened after the mortar had hardened.

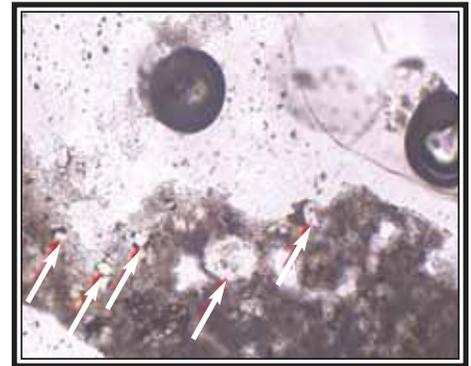


Figure 9: The white arrows indicate fully hydrated alite Portland cement clinker particles in thin section of the mortar removed from back side of the “Isis” white marble artifact under plane polarized light (200X).

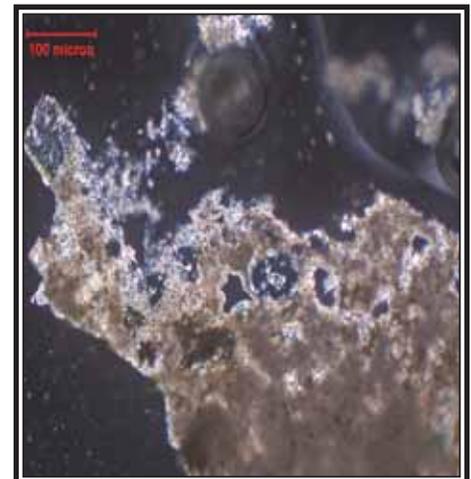


Figure 10: Same image of fully hydrated alite Portland cement clinker particles in thin section of the mortar remnants removed from back side of the “Isis” white marble artifact under cross polarized light (200X).

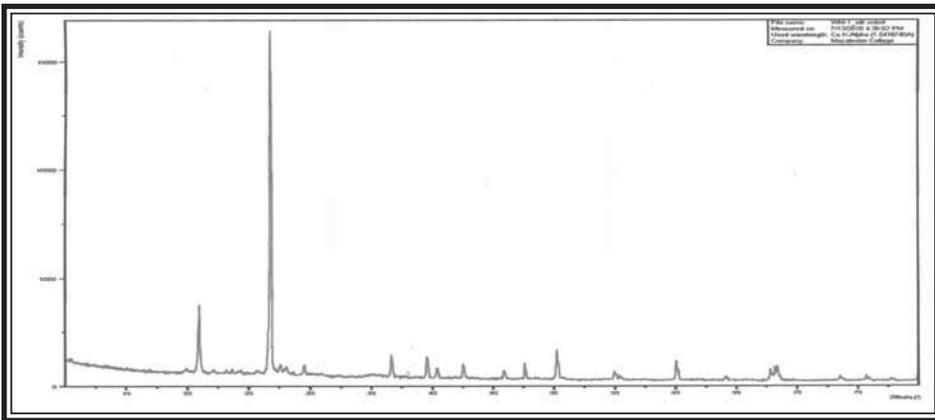


Figure 11: X-ray diffraction (gray line) pattern obtained from silt collected within the grooves of the Burrows Cave white marble "Isis" stone artifact.

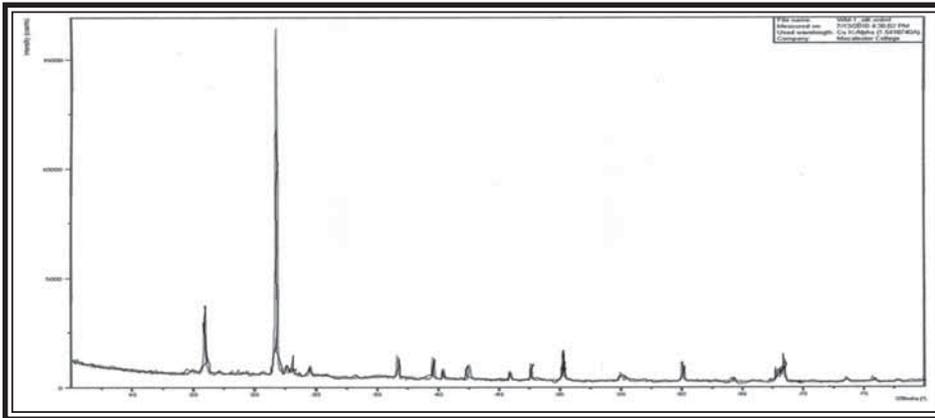


Figure 12: X-ray diffraction (black line superimposed on gray line) pattern of silt collected from the "Isis" stone and nine other Burrows Cave white marble artifacts. The pattern similarities suggest the material analyzed from each of the artifacts has a similar origin. This material was likely "added" to produce a weathered appearance or was derived from the location where the artifacts were cached or buried. It is unlikely the artifacts were produced, transported, cached, or buried in multiple locations.

4. Both the flat front and back sides of the artifact exhibit a well-developed weathering profile consistent with a lengthy exterior exposure. Several subparallel fractures running the long axis of the slab were observed and are consistent with weathering in a climate exposed to moisture and freezing conditions. Intermittent areas of black lichen were observed on both the front and top surfaces of the original weathered surfaces.
5. All or parts of several carved characters of the cursive English writing were observed on the flat surface of the back side.
6. The cursive English-carved characters exhibited a well-developed weathering profile that was consistent with the front and back sides that are not carved.
7. Numerous 3/4" long chisel marks were observed on the sides and back of the artifact at the base of large spalled fractures.
8. Both the chisel marks and spalled fractures exhibited sharp calcite crystal faces consistent with freshly fractured marble.
9. Several remnants of hardened mortar

- were observed on the flat surfaces of the back side of the artifact. Some mortar remnants were observed in the weathered cursive English-carved characters.
10. The mortar was a mixture of hydrated lime, Portland cement, and sand.
11. Several fully hydrated, relatively fine-grained alite (C2S) particles were observed in a thin section within the cement paste matrix of the mortar.
12. One of the spalled fractures on the back side of the artifact cut through some of the remnant-hardened mortar.
13. The fine-grained silty sand was present on all sides and surfaces of the artifact.
14. The artifact was photographed in 1987.
15. The silt within the grooves is of the same composition as the silt in nine other Burrows Cave artifacts tested previously.

Interpretations

1. According to the laws of superposition and cross-cutting relationships, the following sequence of events occurred:
 - a. A highly weathered slab of high white marble with cursive English

writing on one side (identified as the back side in this case) was obtained from an unknown source.

b. Mortar was applied to the back side of the weathered marble slab that partially covered some of the cursive English characters.

c. Numerous large spalled fractures were made on all four edges and the back side of the slab using a 3/4" long chisel. One of the fractures broke through remnants of the mortar.

d. The "Isis" carving was made on the front side.

e. The very fine-grained silt came into contact with all sides and surfaces of the artifact.

2. The original slab of weathered high white marble with cursive English-carved letters is consistent with an old marble tombstone that has been recycled.

3. The fine-grained alite (C2S) grains of Portland cement in the mortar were consistent with a relatively modern cement of likely less than 50 years.

4. The "Isis" carving was likely created sometime between 1982, when Burrows-Cave was reportedly first discovered, and 1987.

5. Whoever made the "Isis" artifact likely made or was involved in the creation of the nine other artifacts that contained the same silt.

Conclusion

The "Isis" Stone marble artifact is of modern origin and appears to have been made from an old weathered tombstone most likely in the early to mid-1980s. Further, the ten white marble artifacts tested to date that contain identical silt were likely created at the same time.

Discussion

While the conclusion reached in this report casts a shadow of doubt over the Burrows Cave mystery, the reader must be careful not to jump to conclusions. Just because one white marble plate has been found to be modern, it doesn't automatically mean the cave doesn't exist. Even if all the roughly 30 to 40 known white marble plates were found to be modern, there are still thousands of other lithic artifacts that could be legitimate.

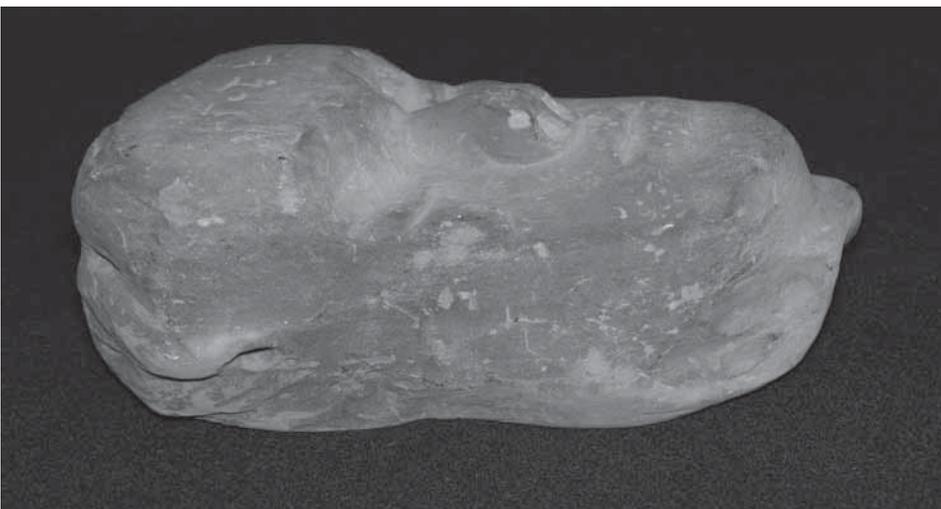
Unfortunately, this report will be all the ammunition needed for ardent opponents to bolster their claims. Because of the historical significance if such a cave exists, it is all the more important that any and all hurdles be removed so Russell Burrows can reveal the location without the fear of legal repercussions.

It is everyone's hope that Mr. Burrows will reveal the cave and clear up the confusion about this mystery once and for all. ■

Old Stone Head Sculpture Found in Venango County, PA

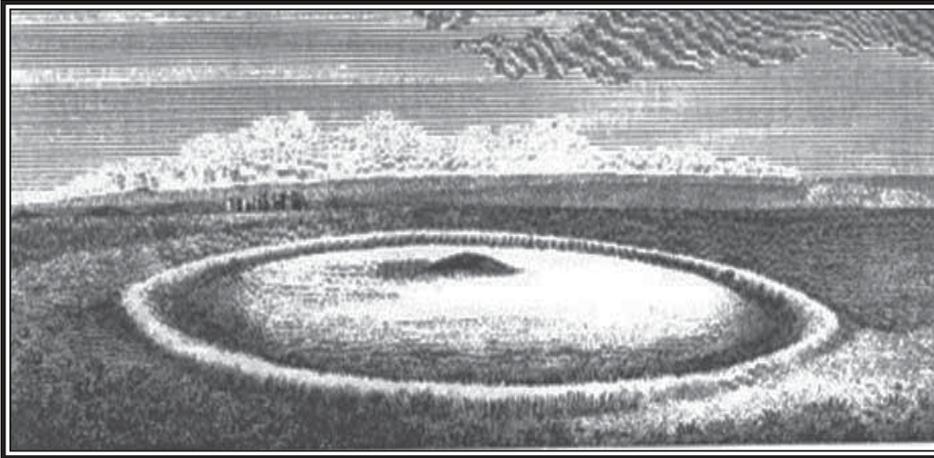
by Rodney Brown

Very interesting stone head sculpture, which measures approx. 8" top to bottom at the longest points, 4 1/2" wide and 4 3/4" thick. This was found in the 1930s, in the mud, on the banks of French Creek in Venango County Pennsylvania. There's hieroglyphic-like writing on the forehead. The eyes appear to be closed. There is a hole going through the side, which is approx. 2 3/4" long. It is made of sandstone. Any information that would help better identify this item would be greatly appreciated. ■ Please contact wayne@ancientamerican.com or phone 877-494-0044.



Stonehenge and the Earthworks in the Ohio Valley: The Sacred Marriage of Earth and Sky

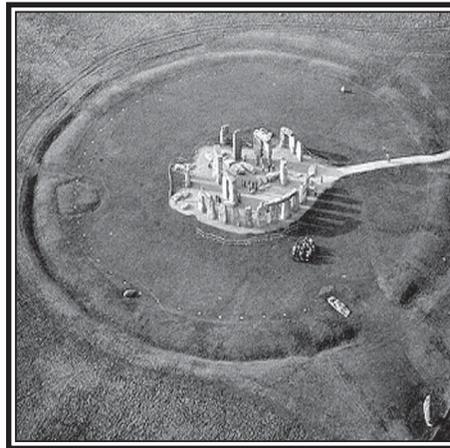
by Fritz Zimmerman



Small henge near Stonehenge with a burial mound in the central platform.

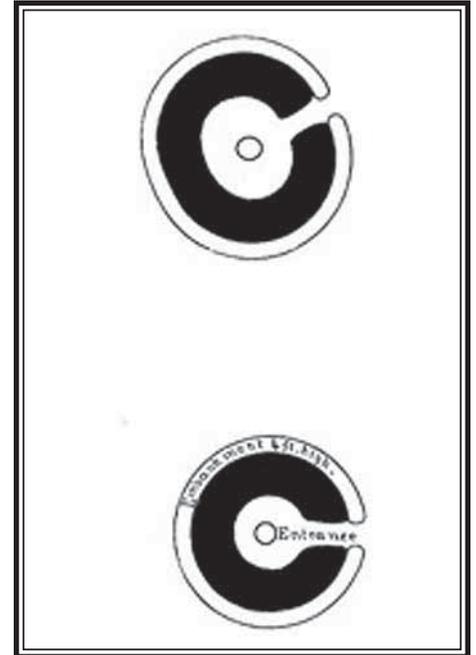
A common site in southern England's landscape is the numerous ancient burial mounds and henges that dot the landscape. A landscape not much different from that in southern Ohio, in fact. Is it plausible to believe that henges on both continents that align to solar events—with symbolism representing the Sacred Marriage of the Earth and Sky—and prehistoric icons, such as horseshoes and serpents, happened serendipitously? This argument could be expanded to include other similarities in burial mound types such as: conical shapes surrounded by an earthwork or ditch; giant, Dinaric-type skulls found within the mounds from ancient people who averaged 7 feet in height; numerology; etymology; and symbolism. Vast gaps exist in the origin of the Adena (Allegetwi) people who once resided in the Ohio Valley that contradict known artifacts, linking Adena origins to the people who also built the famous henges in England: Stonehenge, Avebury, and the many others that exist. These topics are covered at length in *The Nephilim Chronicles: Fallen Angels in the Ohio Valley*.

As in England, the Ohio Valley has numerous earthwork complexes that are best described as henges,



Aerial view of Stonehenge showing the massive earthwork that surrounds the circular central platform. The gateway of the henge (lower right) is aligned to the summer solstice sunrise.

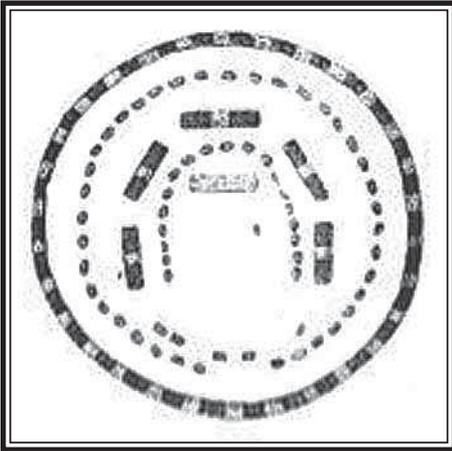
which were built by the Allegetwi (Adena) people. A henge is defined in Wikipedia as “a roughly circular or oval-shaped flat area over 20m in diameter which is enclosed and delimited by a boundary earthwork that usually comprises a ditch with an external bank. Access to the interior is obtained by way of one, two, or four entrances through the earthwork. Internal components may include portal settings, timber circles, post rings, stone circles, four stone settings, monoliths, standing post, pits,



Henge complex at Cambridge City, Indiana. The upper henge is also aligned to the summer solstice sunrise. These henges, along with many other in the Ohio Valley, share the attribute of England's henges in having a burial mound within their central platforms.

coves, post alignments, burials, central mounds, and stake holes.” While there are no monoliths within the henges in the Ohio Valley, they do have portal settings, timber circles, post rings, burials, and central mounds.

Stonehenge also contains the sublime message of the symbolic representations of the Sacred Marriage, or Holy Union of Opposites, of the Sun Father and the Earth Mother. Dee Finney eloquently describes the religious beliefs of the people who built Stonehenge: “Stonehenge, Avebury and other stone monuments of Western Europe were built over 4 millenia ago in an era when Neolithic farmers believed in an Earth Mother and a Sky Father....scholars...saw that the ordered stones of Stonehenge could constitute an open-sky temple implicitly



Overhead view of Stonehenge's "concentric circles and the U-settings that appear to represent the womb of the Earth Mother while the trilithon arch in the outer circle is her vulva."

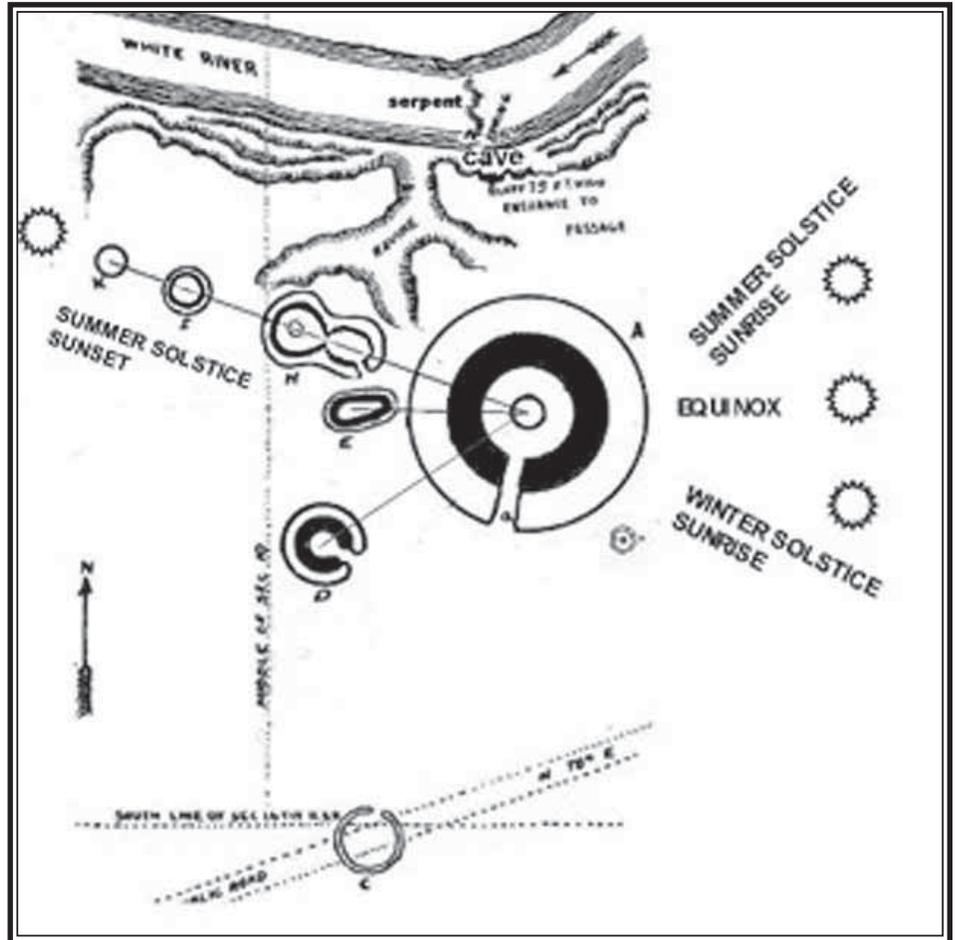
dedicated to the worship of the Earth Mother. This is because the monument is heavy with feminine symbolism. Above all, the concentric circles and the U-settings appear to represent the womb of the Earth Mother, while the trilithon arch in the outer circle is her vulva."



Heelstone at Stonehenge that is aligned with the earthen gate of the henge on the summer solstice sunrise.

Finney goes on to correctly describe the alignment of the monument's axis such that during the summer solstice, the rays of the rising sun (i.e., the Father) penetrate the middle of the arch, which is the womb of the Earth Mother. The rays of the penetrating sun would "illuminate the internal Goddess Stone with its radiant energy....This constituted a dramatic spectacle in which the actual Marriage and Consummation of the Gods was witnessed."

Even to the casual observer, the similarities of the Portsmouth, Ohio, works and those at Avebury are obvious. The sacred vias culminating with



The henge complex in Anderson, Indiana, is similar to Stonehenge in that the central mound within the largest henge acted as a heelstone to align with the adjoining earthworks at the winter solstice sunrise. Additional clues that this earthwork complex was dedicated to the birth of the Sun god on December 22 is the panduriform earthwork "H" that is symbolic of the vesica pisca, which was also interpreted as the vulva of the Earth Mother. At the bottom of the bluff, the entrance to a cave is still visible that was symbolic of the Earth Mother's womb, along with springs which are high in iron oxides that have dyed the surrounding rocks a deep red color - representative of the menses of the Earth Mother.

the circular head of the serpent are identical. Avebury has been compared with the Ankh, the Egyptian symbol of life. Two stone circles are located within the circular henge at Avebury, while Portsmouth contains two horseshoe-shaped earthworks. The symbol of the horseshoe is believed to be the survivor of an ancient religious symbol often seen in Assyrian and Egyptian sculptures signifying the mystical door of life. Within the ruins of the Allegewi and Hopewell Sioux are found geometric shapes with symbolism that originated from Babylon, Egypt, and the Levant. The symbols are too numerous to mention but include horseshoes, serpentine shapes, and swastikas, to name a few. It is written in the Bible that shortly after the Noachian flood, Nimrod

and his mother-wife, Semiramis, founded the Pagan religions. From the tower of Babel, sun worship and the worship of gods and goddesses spread throughout the world.

The most basic shapes used to invoke these gods were the circle and the square. The circle is seen as representing the everlasting, having neither beginning nor end, and is symbolic of the Sun, or the male principle. The square represents the Earth Mother, the four winds and the cardinal points.

The circle and square are combined in many of the earthworks and is evidence that these temples were dedicated to the annual mating of the God of the Sky and Goddess of the Earth. The annual rituals dedicated to the mating of the God and Goddess guar-



Avebury henge with stone circles and avenues in the form of a serpent (Stuckeley, 1740). Avebury is England's largest henge with a diameter of 1250 feet. The serpent is a common eastern Mediterranean symbol for the sun and is also symbolic of the female, or Earth Mother. The Phoenicians adored the animal as beneficent genius, with superior power and wisdom. It is worth noting that the largest henge in the Ohio Valley, located in Newark, measures 1250 feet in diameter and is aligned to the May 1st sunrise that is associated with the Earth Mother.

anted their future success, their safety, and the fertility of the people.

The concept of the Sacred Marriage of the Gods was a belief that was widespread throughout the ancient world and was most evident in the earthworks in Britain and in the Ohio Valley. In *A Sacred Geometry Prime*, Graham Gardner states that "Sacred Geometry deals with our perception

and definition of space. It is the Universal framework whereby the spiritual manifests into the material. Spaces constructed using principles of sacred geometry act as a bridge between the worlds, and sacred geometric forms naturally produce dowsable energy fields.

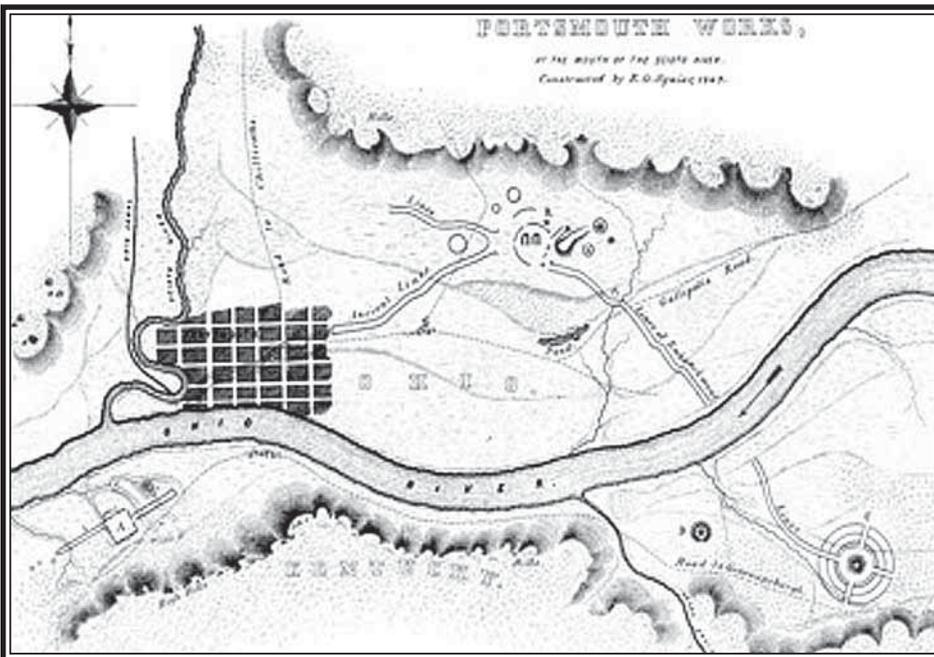
"In ancient times it was believed that numbers were the underly-

ing reality behind all things. All things were linked through number and could be manifested through number."

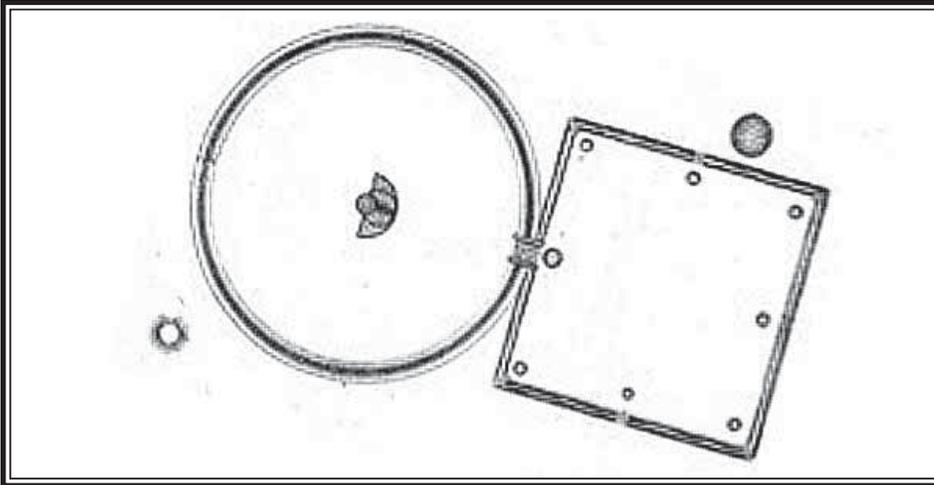
Gardner continues, "The combination of the square and circle represents the fusion of heaven and earth, and 'squaring the circle' is regarded as the pinnacle of the sacred geometer's art. This means producing a circle overlaying a square, such that either the circumference of the circle equals the perimeter of the square, or the area of the circle equals that of the square."

The Sacred Marriage, or The Holy Union of Opposites, is the origin of the symbolism within the earthworks in the British Isles and in the Ohio Valley. The understanding of the religion of the Earth Mother and the Sky Father is essential in understanding the mounds and earthworks in both the henges in Britain (such as Stonehenge and Avebury) and in the Ohio Valley.

And so, here is the first day of school where the earthworks in the Ohio Valley have an origin that will forever change how we view them. Unbelievably, these views do not, in fact, contradict current archaeological theories. This is because traditional archaeological methods have destroyed hundreds—if not thousands—of mounds and earthworks, and connections and understandings of these ancient people are literally nonexistent until now. Not only this, current archaeological theories fail to correctly interpret the lineage of the Adena (Allegewi) people. Over ten years of research leading to the creation of two books, *The Nephilim Chronicles series: Fallen Angels in the Ohio Valley* and *A Travel Guide to the Ancient Ruins in the Ohio Valley*, reveals the existence of hundreds of earthworks, mounds, and henges in addition to hundreds of skeletal remains and archaeological finds that clearly link the Adena people to those who built numerous henges in Britain (including the famous Stonehenge and Avebury henges), who also have origins in the Biblical Levant and the Amorite giants. Yet current archaeologists have absolutely no answers about who the Adena (Allegewi) were, where they came from, or where they went; nor do they have a clear under-



Earthwork complex at Portsmouth, Ohio, with sacred vias extending over 20 miles. It is the same design at Avebury, with its serpentine form that drapes over a central complex and culminates at the head in a solar symbol. Like Stonhenge, the U-sets appear to represent the womb of the Earth Mother.

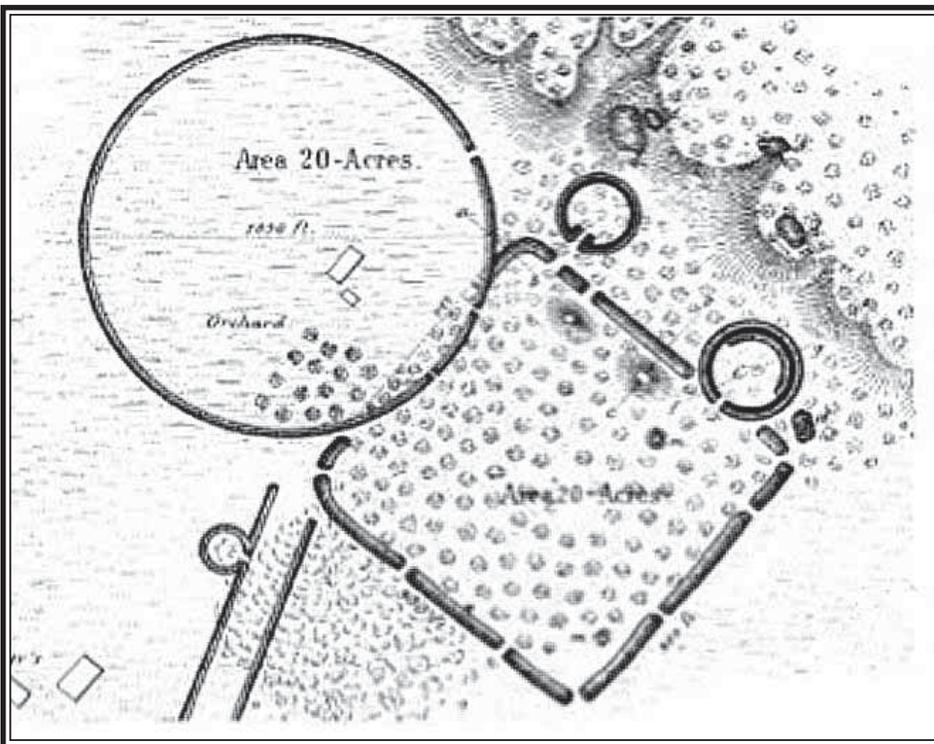


The Circleville, Ohio, earthwork, consisting of a circle and a square, was constructed to venerate the Sky God and the Earth Goddess. The alignment of the earthwork was to the winter solstice sunset and to the summer solstice sunrise. The square is symbolic of the four winds, the cardinal points and the Earth Mother. The eight mounds within the square are symbolic of both creation and reincarnation. The circle is the sun, with a bird effigy symbolic of the Earth Mother.

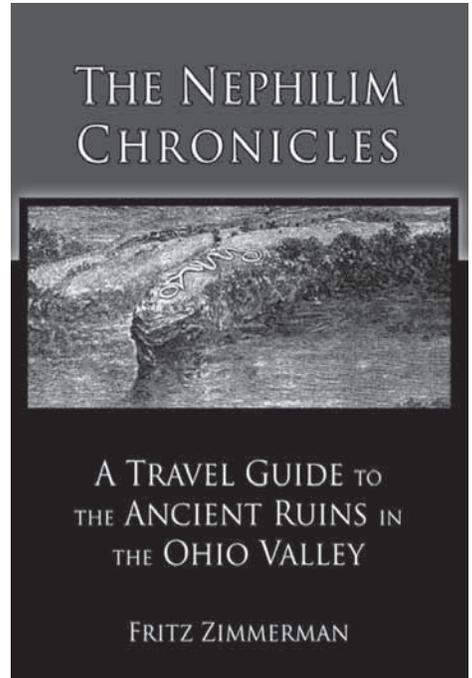
standing of the origins of their beliefs: Sacred Marriage, or The Holy Union of Opposites, of the Earth Mother and of the Sky Father.

With this, you are prepared to explore the ruins in the Ohio Valley, understanding what the earthworks were constructed for and the meanings within the symbolism of the shapes, lengths, and alignments of the earth-

works. This will enhance your experience in visiting these earthwork sites tenfold. For 222 mound and earthwork sites in Ohio, Indiana, West Virginia, Kentucky and Michigan, you will need Volume II of the Nephilim Chronicles entitled *The Nephilim Chronicles: A Travel Guide to the Ancient Ruins in the Ohio Valley*. ■



Hopeton Earthworks in Chillicothe, Ohio, with a square and circle both encompassing 20 acres, representing the fusion of Heaven and Earth.



*The Nephilim Chronicles:
A Travel Guide to the
Ancient Ruins in the
Ohio Valley
(volume II)*

Volume II provides the serious reader with exact locations of mounds and earthworks found in the Ohio Valley region. The reader can take a self-guided tour of never-before discovered mounds and earthworks throughout the entire Ohio Valley. For those seeking to honor the burial sites of the ancestors of Native American Indians – Sioux, Cherokee, Allegewi (Hopewell) – or those simply wishing to see for themselves. Includes photographs and geographical markers for ease of location. Softcover, 10x8, 298 pages, \$19.95 + \$3.00 s&h. ■

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Burial Mounds of the Illinois or Upper Mississippi District

Fifth Annual Report of the Bureau of Ethnology, 1883-84, pages 24-44

This district, as heretofore stated, includes eastern Iowa, northeastern Missouri, and northern Illinois as far south as the mouth of the Illinois River.

Although we are justified in concluding that this area was occupied during the mound-building age by tribes different from those residing in the Wisconsin district, the distinguishing characteristics are more apparent in the forms of the works than in the modes of burial and internal construction of the burial mounds.

We shall see by the illustrations hereafter given that at least one of the types found in one district is common in the other. But this is to be expected and is readily explained by the supposition that the tribes which have occupied these regions moved back and forth, thus one after another coming upon the same area. The absence of evidence of such movements would indicate that the mound-building period was of comparatively short duration, a theory which I believe has not been adopted by any authority, but to which I shall have occasion again to refer.

One class of the burial mounds of this district is well represented in a group explored by the members of the Davenport Academy of Natural Sciences on the Cook farm near Davenport, Iowa. The mounds of this group are situated on the immediate bank of the Mississippi at a height not exceeding 8 to 12 feet above high-water mark. They are conical in form and of comparatively small size, varying in height from 3 to 8 feet. Nine of them were opened, of which we notice the following: In No. 1, the layers from above down were, first, a foot of earth; then a layer of stones 1 1/2 feet thick; then a layer of shells 2 inches thick; next a foot of earth, and lastly, a second layer of shells 4 inches thick.

Immediately under this, at the depth of 5 feet, were found five skeletons stretched horizontally on the original surface of the ground parallel to each other, three with heads toward the east and two with heads west. With them were found one sea shell (*Busycon perversum*), two copper axes to which fragments of cloth were attached, one copper awl, an arrowhead, and two stone pipes, one representing a frog.

Mound No. 2, though similar in form and external appearance to the preceding, presented a quite different arrangement internally, as is evident from

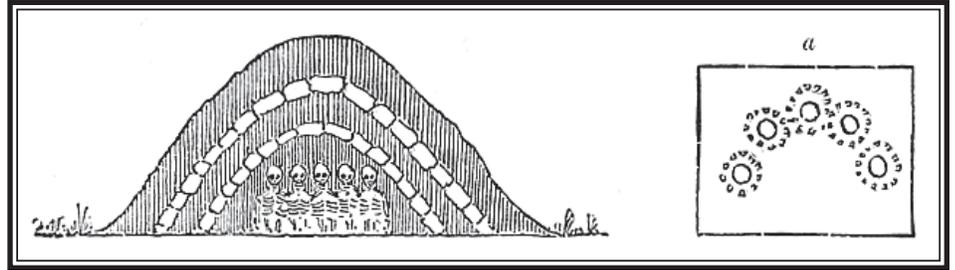


FIG. 7.- Section of burial mound, Davenport, Iowa. [From the Proceedings of the Davenport Academy of Sciences, Vol. I, pp. 118-122]

the vertical section shown in Fig. 7. Here there were no layers of shells, but two distinct layers of stones. At the depth of 5 feet, eight skulls (five are only shown in the figure) with some fragments of bones were unearthed. These were lying in a semicircle of 5-feet diameter, each surrounded by a circle of small stones (shown at "a" in the figure.) From the position of the skulls and bones, it was evident these bodies had been buried in a sitting posture. The articles found accompanying the skeletons were two copper axes, two small hemispheres of copper and one of silver, a bear's tooth, and an arrowhead.

No. 3, though the largest of the group, was apparently unstratified, the original burial consisting of the bones of two adults and one infant at the original surface of the ground under a thin layer of ashes and surrounded by a single circle of small red stones. With these were found copper axes, copper beads, two carved stone pipes [one in the form of a groundhog], animal teeth, etc. Near the surface of the mound were two well-preserved skeletons, with evidences of an "oakwood" covering over them and accompanied by glass beads, a fire steel, clay pipe, and silver earring, evidentially an intrusive burial.

No. 4 was found similar in construction and in all other respects to No. 3, except that at the feet of the skeletons was a round heap of stones 3 feet high, neatly laid up, and that in the earth where the skeletons lay could be distinctly seen traces of cloth or some woven material in which they had probably been enveloped.

No. 5 was similar to No. 2, except in skeletons [probably two] were in a confused heap at the bottom under a 6-inch layer of hard clay [probably similar to what Colonel Norris calls "mortar"]. Near these, but outside of the clay layer, was a stone heap similar to that in No. 4. "On this lay two very strong thigh bones and three ribs placed diagonally across each

other. There were also a few bones leaning against the heap at one side. The stones were partly burned to lime, and all of them showed more or less marks of fire, while the bones in the mound showed not the slightest trace of it."

Four or five feet south of the stone heap was a large quantity of human bones in complete confusion. The relics were broken pots, arrowheads, a stone pipe, etc.

Nos. 7, 8, and 9 were similar to No. 1, varying only in minor details.

My object in noticing the construction of so many mounds in a single group and the modes of burial in them is to call attention to the differences in detail where there can be no doubt that they were built by one tribe and probably by one clan, as the size of the group indicates a comparatively limited population. In these nine mounds we notice the following differences: Some are stratified, others not; in some the skeletons are placed horizontally on the ground, in others they are in a sitting posture, while in others they are dismembered and in confused heaps. In some there are altar-like structures of stone which are wanting in others. [I wish it distinctly understood that I do not, by the use of this term, commit myself to the theory that these mounds or any others contain altars in the true sense of the term, as I very much doubt it.] In some the skeletons are covered with a hard clay or mortar coating which is wanting in most of them. Lastly, we see, in one or two, evidences of the use of fire in the burial ceremonies, though not found in the others.

In some respects these mounds remind us of some of the stratified tumuli of Wisconsin, especially those opened by Colonel Norris in Sheboygan County, to which they bear a strong resemblance.

In the latter part of 1882, Colonel Norris examined a group of works in Allamakee County, Iowa, which presents some peculiarities worthy of notice in this

connection.

This group, consisting of enclosures, lines of small mounds, and excavations, is situated on the farm of Mr. H.P. Lane about 7 miles above New Albin. It is on a bluff in one of the numerous bends of the Little Iowa River, the character of the locality indicating that it was selected as one easily defended. I shall at present only notice those particulars which seem to have some bearing on the character of the burial mounds and the modes of interment.

Although there are no effigy mounds in the group, the relative positions and forms of the tumuli and other particulars to be noticed leave no doubt in my mind that the works, in part, are to be attributed to the people who built the figure mounds of Wisconsin. But, as will be seen from the particulars mentioned, there is conclusive evidence that the locality has been occupied at different times by at least two distinct tribes or peoples, differing widely in habits and customs.

The largest work is an enclosure shown on an enlarged scale in Plate II. It is situated on the margin of a bluff overlooking the Little Iowa and an intervening bog-bayou, probably the former channel of the river. It is almost exactly circular, the curve being broken on the east side where it touches the brink of the bluff, being here made to conform to the line of the latter, though probably never thrown up to the same height as the other portion.

The ends at the southeast overlap each other for a short distance, leaving at this point an entrance way, the only one to the enclosure. A ditch runs round on the inside from the entrance on the south to where the wall strikes the bluff on the north, but is wanting along the bluff and overlapping portion. The north and south diameter, measuring from outside to outside, is 277 feet; from east to west is 235 feet. The entire outer circumference is 807 feet, the length of the portion along the bluff 100 feet, and of the overlapping portion at the entrance is 45 feet. The wall is quite uniform in size, about 4 feet high and from 25 to 27 (feet) in width, except along the bluff where it is scarcely apparent. The entrance is 16 feet wide, and the ditch 5 to 6 feet wide and 3 feet deep. On the north, adjoining the wall on the outside and extending along it for about 100 feet, is an excavation (C, Plate II) 35 feet wide at the widest point and 3 feet deep.

As this ground, including the circle, has been under cultivation for fifteen years, it would be supposed the height of the wall is considerably less than it originally was, but this is probably a mistake. On the contrary, it was originally probably 20 feet wide and not more than 3 feet

high, composed mainly of yellowish brown clay obtained, in part at least, from the ditch. But during occupancy the accumulation of countless bones of animals used as food, stone chips, river shells, broken pottery, and dirt, and, since abandonment, the accumulation of sand drifted by the winds from the crumbling sandstone butte overlooking it have not only filled the ditch but elevated the wall and whole interior area 2 feet or more. This accumulation of sand is so great and so uniform over the plateau that fifteen years of cultivation have not sufficed to reach the clay of the original surface nor to unearth or even penetrate to the bones, pottery fragments, and other refuse matter covering the original surface in the circle.

Trenches cut across the wall at various points indicate, first, a layer of sand about 1 foot thick. Immediately below this an accumulation of refuse matter forming a layer from 1 to 2 feet thick, under which was the original clay embankment 2 feet thick, resting on the natural surface of the ground. A section of the ditch embankment and excavation is shown in Plate II. The dotted line "a, b" indicates the natural surface, No. 1 the original clay layer of the wall, No. 2 the layer of earth and refuse material with which the ditch is filled, and No. 3 the top layer of sand.

In No. 2 were found charcoal, ashes, fragments of pottery, fractured bones, etc.

A broad belt of the inner area on the east side was explored, and the same conditions were found to exist here as were revealed by the trenches across the wall and ditch, except that here the shells were more abundant in layer No. 2, and there were many burnt stones.

On the southeastern portion of the plateau are six nearly parallel lines of mounds running northeast and southwest, mostly circular in form, varying from 15 to 40 feet in diameter and from 2 to 6 feet in height. A few, as indicated in the figure, are oblong, varying in length from 50 to 100 feet. The number in the group exceeds one hundred.

While engaged in excavating these mounds, Colonel Norris observed a number of patches on the level are quite destitute of vegetation. The owner of the land, who was present, could give no explanation of this phenomenon, simply remarking that they have always been so, never having produced a good crop of anything, although there was no apparent difference between the soil of these spots and the surface around them. As some of these extended across the area occupied by the mound group, he concluded to explore them and was surprised to find them to be burying places; and scattered here and there among the

graves, if such they could be called, were stone chips, shells, charcoal, and ashes.

He was surprised at this, as he supposed the mounds alone were used as depositories of the dead and was at first disposed to attribute these burials to a people who had occupied the ground long subsequent to the authors of the works. Possibly this may be the correct solution, but if so, they were certainly the same as those who buried the mounds of this group, as no difference in the contents and internal arrangement would be observed. In both cases there was a compact layer of hard, light-colored earth, having the appearance of lime mortar, possibly clay and ashes mixed together, which had been subject to the action of fire. As the burials in these sterile spots were seldom more than 18 inches deep, the only layer above them consisted of sand from the butte, while the mounds were uniformly covered with a layer of richer soil, although below this and covering the skeletons was a layer of hard, light-colored earth.

Skeletons and bones were found in great abundance in the mounds and under the surface of the plateau, though none were discovered in the circle or nearer than 200 yards of it. They were sometimes mingled promiscuously with charcoal and ashes, but were usually in whole skeletons lying horizontally, though some were in a sitting posture. They were within from 1 to 3 feet of the surface without any apparent system, except that they were always covered with a layer of hard earth.

A trench cut through the long mound of this group, revealed near the center an oblong pile of sandstones, beneath which was found a rude stone coffin formed by first placing flat sandstone slabs on the natural surface of the ground, then other slabs at the sides and ends, and a covering of similar stones, thus forming a cist or coffin about 6 feet long and 18 inches wide. Within this, extended at full length with the head west was the skeleton of an adult, but too much decayed for preservation. With it were some stone chips, rude stone scrapers, a Unio shell, and some fragments of pottery similar to those dug up in the circular enclosure.

The mounds on the sand butte, something over 100 feet high, were opened and found to be in every respect similar to those already mentioned, showing them to be the work of the same people who built the others.

The three mounds in the square enclosures were also opened, with the following results:

The largest, oval in form, 30 feet long, about 20 feet broad and 4 feet high, was found to consist of a top layer of loose

sand 1 foot thick, the remainder of hard yellowish clay. In the latter were found several flat sandstone fragments and beneath them on the original surface of the ground a much decayed skeleton with which were a few stone chips, Unio shells, and fragments of pottery.

The second in size, 18 feet in diameter and 3 feet high, although covered with a layer of sand, was mainly a loose cairn of sandstones, covering traces of human bones, charcoal, and ashes. The third was found to be similar to the second, but in this case the pile of stones was heaped over a mass of charred human bones, mingled with which were charcoal, ashes, and fragments of pottery.

Fragments of pottery were found in abundance in the circle, in the mounds, in the washouts, and in fact at almost every point in the area covered by the group. Judging by the fragments, for not a single entire vessel was obtained, the prevailing forms were the ordinary earthen pots with ears and a flask or gourd-shaped vase with a rather broad and short neck, often furnished with a lid. The paste on which this pottery was made had evidently been mixed with pounded shells. The only ornamentation observed consisted in the varied forms given the handles or ears and indentations and scratched lines.

Nearly all the implements found were of stone, exceedingly rude, being little else than stone flakes with one sharp edge, many of them having been re-sharpened and used as knives, scrapers, and skinners. Some had been worked into moderately fair perforators or drills for making holes in horn, bone, and shell specimens of these with such holes having been found here.

The immense quantity of charred and fractured bones, not only of fish, birds, and the smaller quadrupeds such as the rabbit and the fox, but also of the bear, wolf, elk, deer, and buffalo, shows that the occupants of this place lived chiefly by the chase and hence must have used the bow and arrow and spear. Yet, strange to say, although careful search was made for them, less than a dozen

arrow and spear heads were found and these so crude as scarcely to deserve the name. A single true-chipped celt, three sandstones with mortar-shaped cavities, and a few mullers or stones used for grinding were obtained; also, some fragments of deer horn, evidently cut round by some crude implement and then broken off, and several horn and bone punches and awls, one barbed and another with a hole through the larger end.

The object in view in presenting these details is to give the reader an opportunity of judging for himself in reference to some inferences drawn from them.

The form of the circular enclosure reminds us at the first glance of the palisade enclosures figured by De Bry, which according to Lafitau, was the form usually adopted by the Indian tribes who were accustomed to erect such structures. We have here the almost exact circle, save where interrupted by the margin of the bluff, the overlapping of the ends, and the narrow entranceway. We have here also the clay with which it was the custom, at least in the southern section, to plaster the palisades or which was cast against their bases as a means of supporting or bracing them at the bottom, a custom not entirely unknown among the northern tribes in former times.

The indications are therefore very strong that this enclosure was originally a palisade which had been in part plastered with clay or against which clay had been heaped to assist in rendering it firm and secure, and, if so, then it is probable it was built by Indians.

Be this supposition right or wrong, the evidence is conclusive that the area on which this group is situated has been the abode of at least two tribes or peoples: first, it was occupied by the authors of the enclosures, whose stay was probably not very protracted, and after they had abandoned the locality or been driven from it by a second tribe, evidently comparatively numerous, that made it for a long time a dwelling place, a tribe differing in customs from its predecessor and one that did not rely upon en-

closures for protection. By no other supposition can we account for the fact that the refuse layer which covers the interior of the circle also spreads in equal depth over the ditch and clay remains of the enclosing wall, as those who left this refuse layer could have made no possible use of the wall as a defensive work for which the position chosen and other particulars show it was designed.

The form of this enclosure, as we have before intimated, seems to connect it with some one of the Indian tribes. Its age is uncertain, but the accumulation of refuse matter and sand since the abandonment by the first occupants indicates considerable antiquity.

Although we cannot say positively that the second occupants were the builders of the mounds, as the investigation was not as thorough as it should have been, still I think we may assume, with almost absolute certainty, that such was the fact. The mounds in the square work present considerable differences from those in the group and are probably the work of those who built the enclosures.

The stone grave in the oblong mound indicates the presence of individuals of a more southern tribe at this place during its second occupancy. The position of the cist in the mound would seem to forbid the idea of an intrusive burial; otherwise I should certainly suppose such to be the fact. I cannot, in the present paper, enter into a discussion of the question "to what tribe or people are the box-form stone grave to be attributed," but will state my conviction to be, after a somewhat careful study of the question, that they are to be ascribed to the Shawnees, Delawares, and Kickapoos.

Without further discussion of this group, which, as before intimated, presents, so far as the mounds are concerned, some features which appear to ally the latter to one class of burial mounds found in Wisconsin, we will now refer to some other works of this district explored by the Bureau assistants.

On the land owned by Mr. Fish in Iowa, near the Mississippi River a short distance below where the Little Iowa joins it, is a group of mounds placed on the crest of a ridge running parallel with the former stream about one-fourth of a mile therefrom. There are in all about thirty of these mounds, circular in form and varying from 20 to 40 feet in diameter. These are all burial mounds, but one singular feature observed is that those on the higher sandy ground, although about the same size and having cores of clay similar to those on the firm clay portion of the ridge, have a layer of sand, some two feet or more added to them. Yet, when opened, the contents and mode of construction of the two classes were found to be the same,

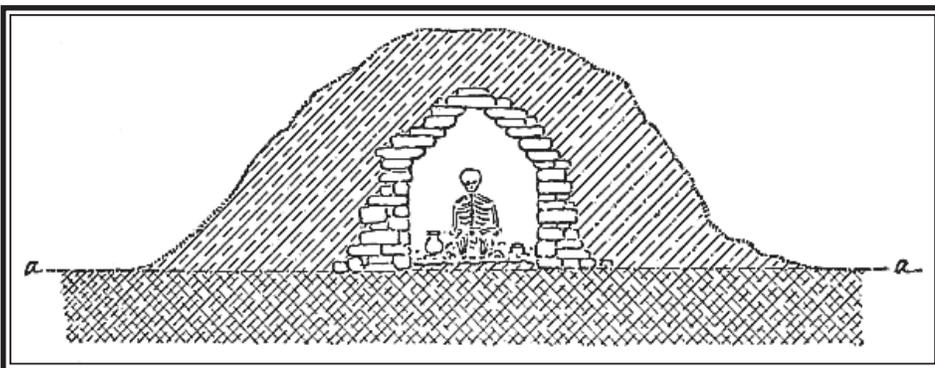


Fig. 8. Section of mound showing stone vault (Iowa)

to wit, a layer of hard clay covering decaying human bones, fragments of pottery, and rude stone implements. There were generally two or more skeletons in a mound, which were placed horizontally side by side on the natural surface of the ground.

Upon the terrace below the group were found the remnants of a row of comparatively large burial mounds. A railroad line having been carried along here, the larger portion of these works were destroyed. Still, enough remained to show that the height varied from 6 to 15 feet, they were composed chiefly of sandy loam similar to that around them, and each had a hard central core of clay mixed with ashes, usually covering but a single skeleton. The relics found in them when opened consisted chiefly of stone axes, arrow and spear heads, and a few copper celts. In one, which was 32 feet in diameter and 8 feet high and less injured than the others, was a circular vault, walled as represented in Fig. 8. This was built of flat, unworked stones laid up without mortar, gradually lessening as it ascended, and covered at the top by a single flat stone. In it was a single skeleton in a squatting posture, with which was a small earthen vase of globular form.

A singular fact was observed in a group near the town of Peru, Dubuque County. This group is situated on a dry, sandy bench or terrace some 20 feet or more above a bayou which makes out from the Mississippi. It consists chiefly of small circular tumuli, but at the north end are four oblong mounds varying in length from 40 to 110 feet and in height from 1 1/2 to 4 feet. There is also an excavation about 30 feet in diameter and 6 feet deep, and scattered throughout the group are a number of circular earthen rings varying in diameter from 12 to 30 feet and from 1 to 2 feet in height.

Quite a number of the circular mounds were opened, but only detached portions of a skeleton were found in any one, as a skull in one and a leg, arm, or other part in another, four or five adjacent ones apparently together containing the equivalents of an entire skeleton. Some of these bones were charred, and all were much decayed, indicating by their appearance great age. The inner portion of the mounds consisted of hard, compact earth, chiefly clay, resembling in this respect most of the burial mounds of this region.

Unfortunately, the examination of this group was too partial and too hastily made to enable us to form any theory as to the meaning of this singular mode of burial or even to be satisfied that the idea of our assistant in this regard is correct.

As possibly having some bearing

upon the question, the following facts relating to another similar group at Eagle Point, three miles above Dubuque, are given.

This group, which is situated on a bluff about 50 feet above high-water mark, consists of about seventy mounds, all of which, except two oblong ones, are small and conical in form. Eleven of these circular tumuli were thoroughly explored, but nothing was found in them except some charcoal, stone chips, and fragments of pottery. But in an excavation made in the center of a long mound just west of the group were found two decayed skeletons. Near the breast of one of them was a blue stone gorget and five rude stone scrapers; with the other, thirty-one fresh-water pearls, perforated and used as beads. Excavations were made in an oblong and circular mound near the extreme point of the bluffs. Each was found to have a central core of very hard clay mixed with ashes, so hard in fact that it could only be broken up with the pick, when it crumbled like dry lime mortar and was found to be traversed throughout with flattened horizontal cavities.

These cavities were lined with a peculiar felt-like substance, which Colonel Norris, who opened the mounds, was satisfied from all the indications pertained to bodies which had been buried here, but from lapse of time had entirely crumbled to earth save these little fragments. We are therefore perhaps justified in concluding that a more thorough and careful examination of the mounds of the other group would have shown that the skeletons had so far decayed as to leave but a small part in a mound. Nevertheless, it is proper to state that Colonel Norris does not coincide with this conclusion, but thinks that the dismembered skeletons were buried as found. Possibly he is correct.

In this connection, and before referring to the mounds of this district on the Illinois side of the Mississippi, I desire to call attention to some modern Indian burials in this region. As the statements here made are from one claiming to be an

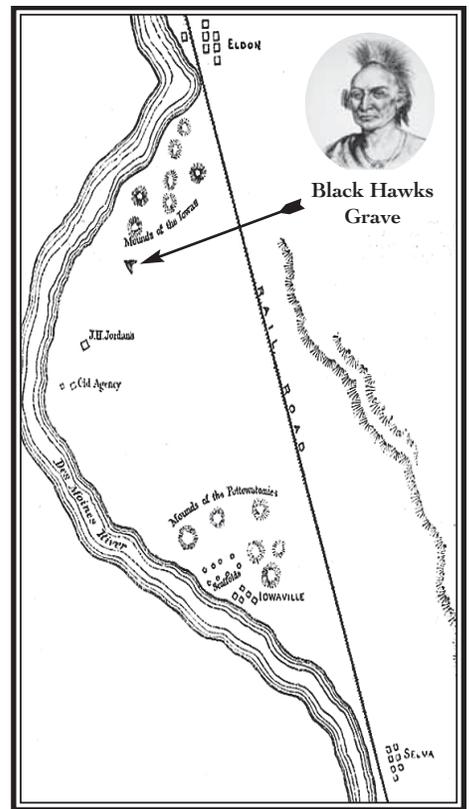


Fig. 9. Plat of Indian burying ground, Wapello County, Iowa

eye-witness, I give them as related to the Bureau assistant.

The locality is a level plat in a bend of the Des Moines River between Eldon and Iowaville, Wapello County. The plat of this area and the sites of the burial places, as shown in Fig. 9, are based upon the statements of Mr. J. H. Jordan (the person referred to), who has resided here since the close of the Black Hawk War and was the agent of the Sacs and Foxes from their removal hither after the war until Black Hawk's death, September 15, 1838.*

*According to Drake, *Indians of North America*, he died October 3, 1838.

The extreme width of the area represented is about 2 miles. Close to the point of the bend formerly stood the agency building, near which is the pres-

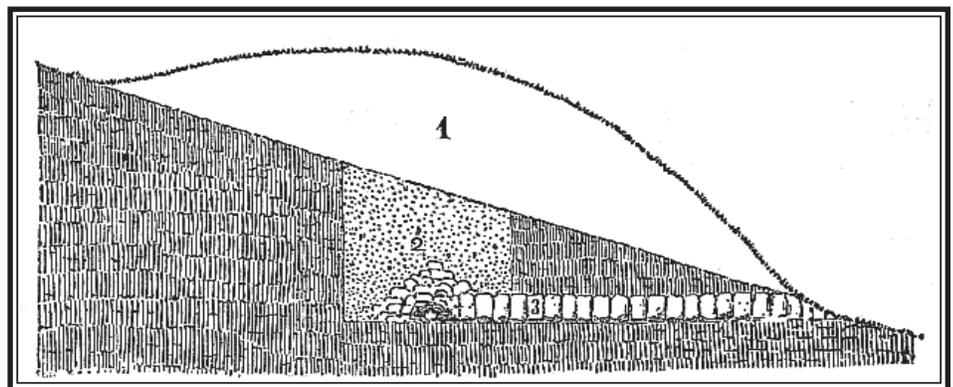


Fig. 10 Section of mound 4, East Dubuque, Illinois

ent residence of Mr. Jordan. The triangle marks the position of Black Hawk's grave; the parallel lines, the race tracks; the rings in the upper corner, the mounds of the Iowas; those in the lower corner, near Iowaville, the mounds of the Potawatomies; and the open dots near the same point, the place where the scaffolds for their dead stood. Mr. Jordan says:

"This valley had long been a famous haunt for the warring Indians, but was, at the time of my first personal acquaintance with it, in possession of the Iowas, whose main village was around the point where my present residence now stands. The race course consisted of three hard-beaten parallel tracks nearly a mile in length, where the greater portion of the Iowa warriors were engaged in sport when Black Hawk surprised and slaughtered a great portion of them in 1830. After Black Hawk and his warriors had departed with their plunder, the remaining Iowas returned and buried their dead in little mounds of sod and earth from 2 to 4 feet high at the point indicated on the diagram.

"After the Black Hawk War was over, the remnant of the Iowas, by treaty, formally ceded their rights in this valley to the Sacs and Foxes. At this place this noted chief was buried, in accordance with his dying request, in a full military suit given him by President Jackson, together with the various memorials received by him from the whites and the trophies won from the Indians. He was placed on his back on a 'puncheon' [split slab of wood], slanting at a low angle to the ground, where his feet were sustained by another, and then covered with several inches of sod. Over this was placed a roof-shaped covering of slabs or 'puncheons,' one end being higher than the other; over this was thrown a covering of earth and sod to the depth of a foot or more, and whole surrounded by a line of pickets some 8 or 10 feet high."

Here we have evidence that some at least of the Indians of this region were accustomed to bury their dead in mounds down to a recent date.

One of the most important burial mounds opened in this district by the employees of the Bureau is situated on the bluff which overhangs East Dubuque (formerly Dunleith), Jo Davies County, Illinois. As I shall have occasion to refer to others than the one mentioned, I give in Plate III, Fig. 15, a plan of the group, and in Fig. 16, same plate, a vertical section of the bluff along the line of mounds numbered 13, 14, 15, 16, and 17, in which is seen the general slope of the upper area.

The mounds of this group are conical in form, varying from 12 to 70 feet in diameter and from 3 to 12 in height. All

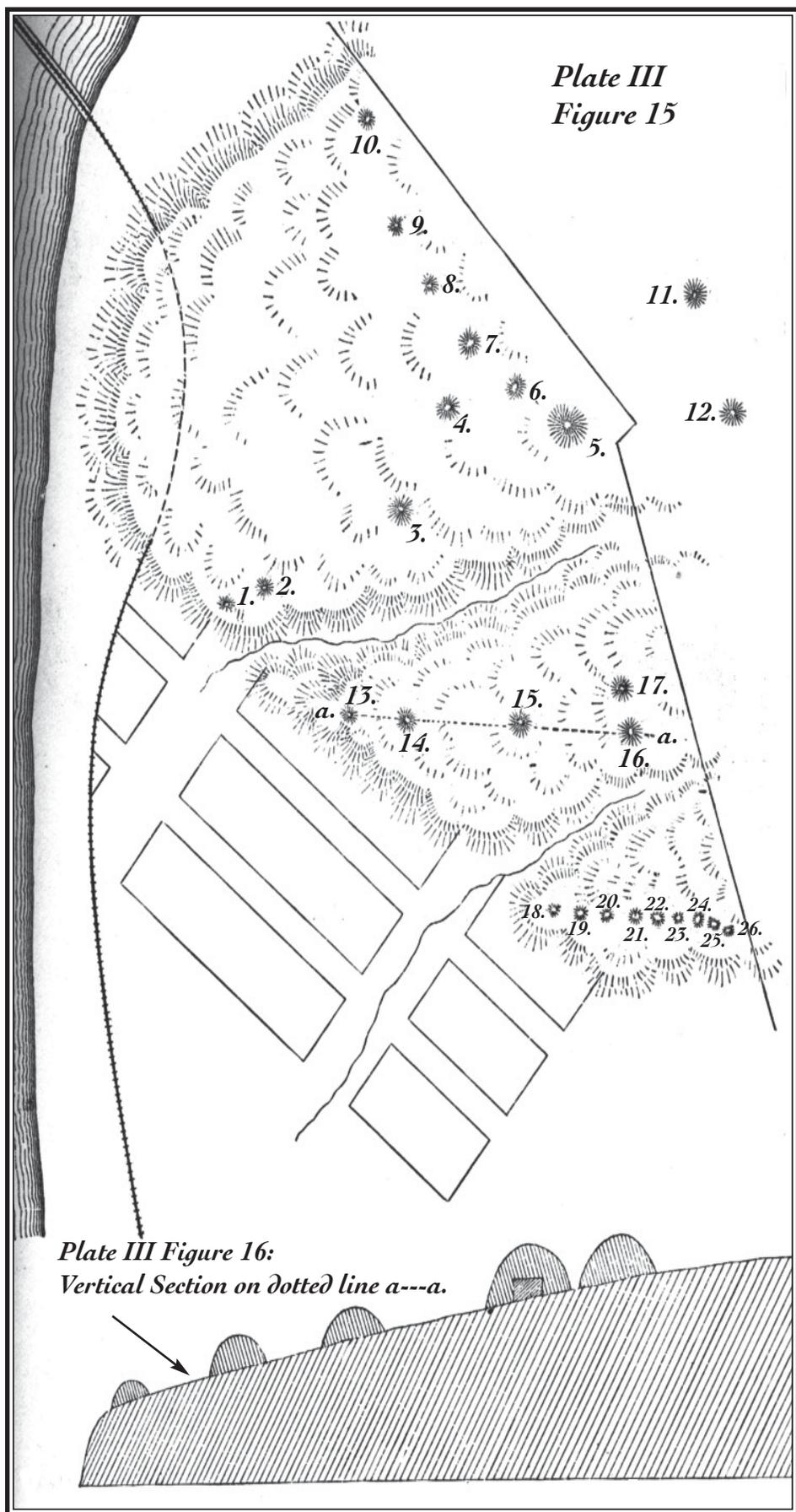
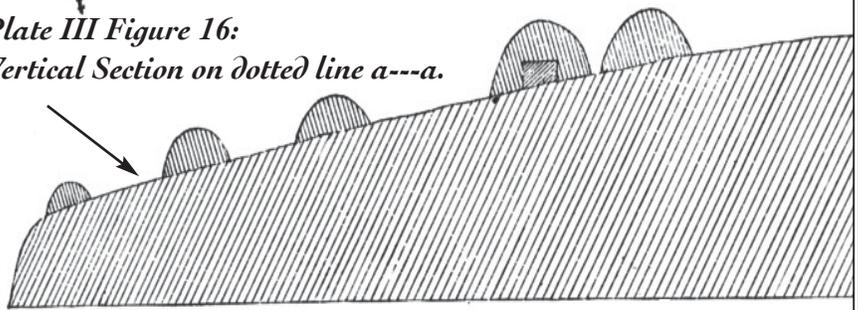


Plate III Figure 16:
Vertical Section on dotted line a---a.



Bureau of Ethnology; Fifth Annual Report, Plate III; Group of Mounds and Vertical Section of Bluff, East DuBuque, IL.

appear to have been built for burial purposes.

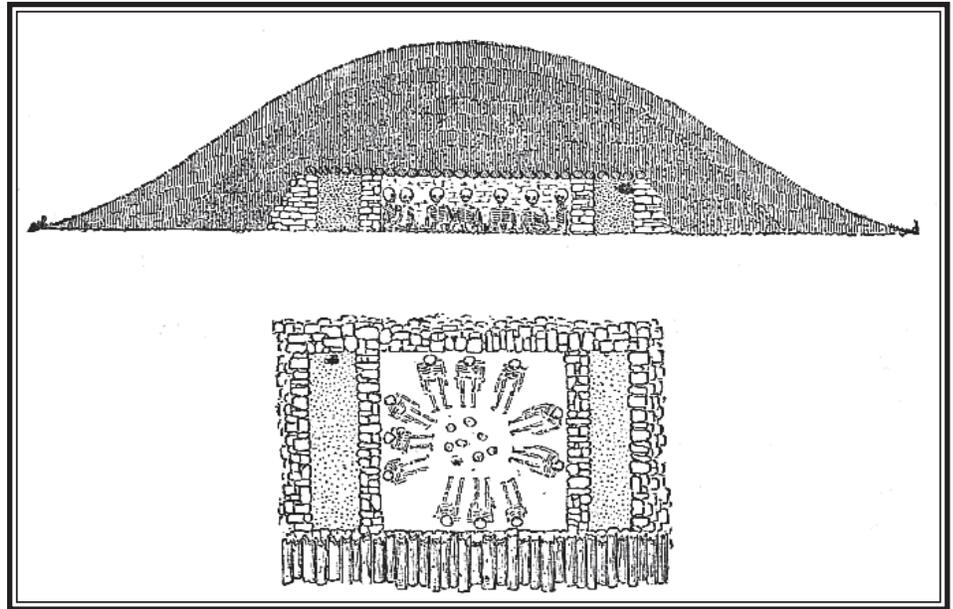
In No. 5, the largest of the group, measuring 70 feet in diameter and 12 feet in height, a skeleton, apparently an intrusive burial, was found at the depth of 2 feet immediately below the apex. Near the original surface of the ground, several feet north of the center, were the much decayed skeletons of some six or eight individuals of every size from the infant to the adult. They were placed horizontally at full length with the heads towards the south. A few perforated *Unio* shells and some rude stone skinners and scrapers were found with them.

Near the original surface, some 10 or 12 feet from the center, on the lower side was discovered, lying at full length on its back, an unusually large skeleton, the length being something over 7 feet. It was all distinctly traceable, though it crumbled to pieces immediately after removal from the hard earth in which it was encased. With it were three thin, crescent-shaped pieces of roughly hammered native copper, respectively 6, 8, and 10 inches in length with some small holes along the convex margin, also a number of elongate copper beads made by rolling together thin sheets and a chert lance head 11 inches long. The latter was placed near the left thigh. Around the neck were the remains of a necklace of bear's teeth. Lying across the thighs were dozens of small copper beads, evidently formed by rolling slender wire-like strips into small rings. The assistant who opened this mound, and who is personally well acquainted with Indian habits and customs, suggests that these beads once formed the ornamentation of the fringe of a hunting shirt.

As No. 4 of this group presents some peculiarities, I take the description from Colonel Norris's notes:

During a visit to this locality in 1857, he partially opened this mound, finding masses of burned earth and charred human bones mingled with charcoal and ashes. At his visit in 1882, on behalf of the Bureau, a further examination revealed, on the lower side, the end of a double line of flat stones set on edge about a foot apart at the bottom and leaned so as to meet at the top and form a roof shaped flue or drain. Following this up, he found that it extended inward nearly on a level almost to the center of the mound, at which point it was nearly 3 feet below the original surface of the ground. Here a skeleton was discovered stretched horizontally in a vault or grave which had been dug in the ground before the mound was cast up.

Over that portion below the waist (including the right arm) were placed flat stones so arranged as to support one an-



(Top) Fig. 11 Section of mound 16 (Pl. III) showing vault

(Bottom) Fig. 12, Plan of vault, mound 16 (Pl. III)

other and prevent pressure on the body, but no traces of fire were on them. Yet, when the upper portions of the body were reached, they were found so burned and charred as to be scarcely traceable amid the charcoal and ashes that surrounded them.

It was apparent that a grave had first been dug, then the right arm had been dislocated and placed by the side of the skeleton below the waist and this part covered with stones as described and the remainder burned by a fire kindled over it.

A section of the mound showing the grave and stone drain is given in Fig. 10, in which 1 is the outline of the mound on the hill slope; 2, the pit; and 3, the stones of the drain.

No. 13 was found to contain a circle or enclosure, 10 feet in diameter, of stone slabs set on edge at the natural surface of the ground. Within this circle, but some 2 feet below the surface, were five skeletons—two adults, two children, and one infant. They were all lying horizontally, side by side, with heads south, the adults at the outside and the children between them.

We are reminded by the mode of burial in this case of that in the mound opened by Dr. Lapham at Waukesha, Wisconsin, before referred to. In that, the remains of a single individual were discovered, but in this it would seem that the skeletons of an entire family, gathered from their temporary resting places, had been carefully buried side by side, a silent testimonial to parental love and affection of friends among the mound builders.

No. 1, 6 feet high and 45 feet in diameter, was found to be an ossuary. Beneath the top layer was an arched stratum of clay and ashes mixed, so firm and

hard as to retain its form unsupported over a space of several feet. This covered a confused heap of human bones, many of which were badly decayed.

The marked feature of the group was found in No. 16, a remarkably symmetrical mound 65 feet in diameter and 10 feet high. After passing downward 6 feet, mostly through a hard gray layer, a vault partly of timber and partly of stone was reached. A vertical section of the mound and vault is shown in Fig. 11 and the ground plan of the vault in Fig. 12.

This vault or crypt was found to be rectangular in form, inside measurements showing it to be 13 feet long and 7 feet wide surrounded by a sandstone wall 3 feet high. Three feet from each end was a cross wall or partition of like character, thus forming a main central chamber 7 feet square and a narrow chamber of cell at each end something over 2 feet wide and 7 feet long. The whole had been completely covered with a layer of logs from 6 to 12 inches in diameter, their ends reaching slightly beyond the side walls in the manner shown in Fig. 12.

In the center chamber were found eleven skeletons: six adults and five children of different ages, including one infant, the latter evidently buried in the arms of one of the adults, possibly its mother. Apparently they had all been buried at one time, arranged in a circle in a squatting or sitting posture against the walls. In the center of the space around which they were grouped was a fine specimen of *Busycon Perversum*, which had been converted into a drinking cup by removing the columella. Here were also numerous fragments of pottery.

The end cells, walled off from the main portion as heretofore stated, were

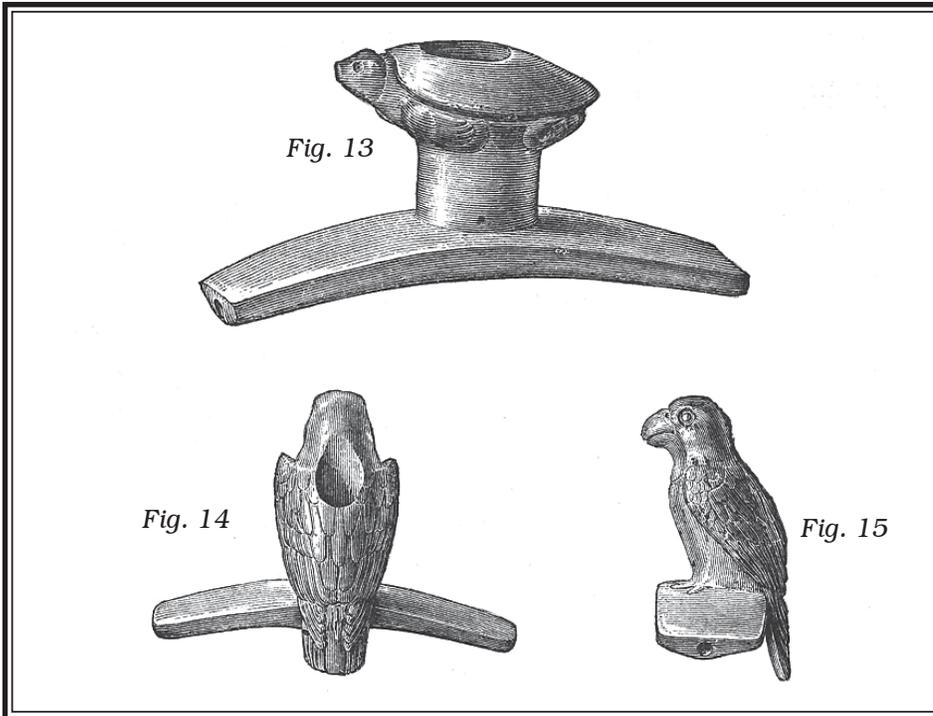


Fig. 13

Fig. 14

Fig. 15

Fig. 13 Pipe from Illinois mound (After Smithsonian Report)

Fig. 14. Pipe from Illinois mound, 1/2 (After Smithsonian Report)

fig. 15. Pipe from Illinois mound, 1/2 (After Smithsonian Report)

This style of pipe is known as "platform effigy pipes which are only crafted by the Hopewell people." *Ancient Monuments*, page 162.

found nearly filled with a very fine chocolate-colored dust, which gave out such a sickening odor that the workmen were compelled to stop operations for the day in order to allow it to escape.

The covering of the vault was of oak logs, most of which had been peeled and some of the larger ones somewhat squared by slabbing off the sides; and the slabs and bark thus removed, together with the reeds or large grass stems, had been laid over them. Over the whole was spread layer after layer of mortar containing lime, each succeeding layer harder and thicker than that which preceded it, a foot or so of ordinary soil completing the mound.

As there can be scarcely a doubt that the mounds of this group were built

by one tribe, we have here additional evidence that the same people were accustomed to bury their dead in various ways. Some of the skeletons are found lying horizontally side by side, others are placed in a circle in a sitting or squatting posture, while in another mound we find the dismembered bones heaped in a confused mass. In one place is a single huge frame decked with the ornaments of savage life, while in other places we see the members of a family lying side by side, and in others the bones, possibly of the ordinary people, heaped together in a common ossuary.

The timber-covered vault in mound No. 16 calls to mind very vividly the similar vaults mentioned by Squier and Davis, found in the valley of the Scioto in Ohio. In the latter, the walls as

well as the coverings were of logs instead of stone, but the adaptation to circumstances may perhaps form a sufficient explanation of this difference. While there are several very marked distinctions between the Ohio works and those of the district now under consideration, there are also some resemblances, as we shall see as we proceed, which cannot be overlooked and which seem to indicate relationship, contact, or intercourse between the people who were the authors of these different structures.

In additional support of this view, I call attention to the carved pipes found by members of the Davenport Academy of Natural Sciences in the mound near Davenport, Iowa, already referred to, which are represented on Plates IV and XXXIV of Vol. I of the proceedings of that society, and to others obtained by Judge J.G. Henderson from some mounds near Naples, Illinois, and described by the Smithsonian Report for 1882. The latter are shown in Figs. 13, 14, and 15. The relation of these to the pipes found in the Ohio works by Squier and Davis (*Ancient Monuments*, p. 162) is too apparent to be attributed to accident and forces us to the conclusion that there was intercourse of some kind between the two peoples and hence that the works of the two localities are relatively of the same age.

The mode of burial in one of the mounds near Naples is so suggestive in this connection that I quote here Judge Henderson's description:

The oval mound No. 1 was explored in April, 1881, by beginning a trench at the north end and carrying it to the original surface and through to the south end. Lateral trenches were opened at intervals, and from these and the main one a complete exploration was made by tunneling.

Near the center of the mound, a single skeleton was found in a sitting position, and no objects were about it except a single seashell resting on the earth just over the head and a number of the bone awls, already described, sticking in the sand around the skeleton. The individual had been seared upon the sand, these awls stuck around him in a circle 4 or 5 inches in the sand, and work of carrying dirt begun.

When the mound had been elevated about 6 inches above the head, the shell was laid on and the work continued.

The shell alluded to is a fine specimen of *Busycon perversum*, with the columella removed in order to form a drinking cup.

The particular point to which I call attention is this: In Plate XI, Part II of De Bry, [Top right of page 29], which is reproduced in the annexed Plate IV, is represented a very small mound, on the top

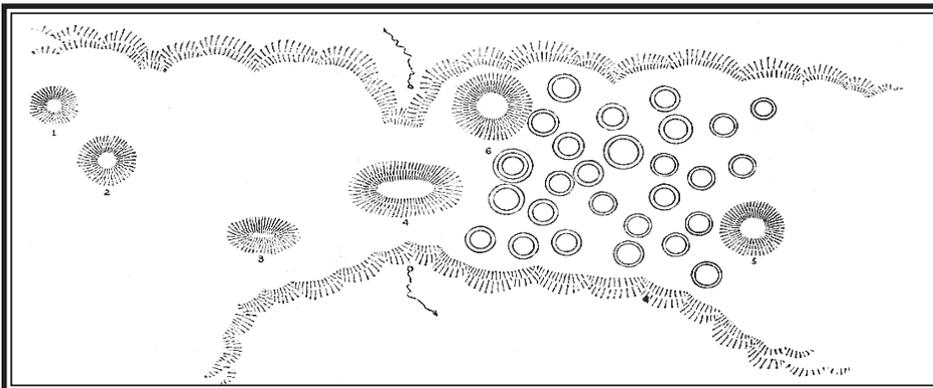


Fig. 16 Group of mounds, Brown County, Illinois

of which is a large shell and about the base a circle of arrows sticking in the ground. The artist, Le Moyne de Morgues, remarks in reference to it, "Sometimes the deceased king of this province is buried with great solemnity, and his great cup from which he was accustomed to drink is placed on a tumulus with many arrows set about it." The tumulus in this case is evidently very small and, as remarked by Dr. Brinton [*American Antiquarian*, October, 1881, p. 14], "scarcely rises to the dignity of a mound." Yet it will correspond in size with what the Naples mound was when the shell was placed upon it. Nevertheless, the latter, when completed, formed an oval tumulus 132 feet long, 98 feet wide, and 10 feet high.

It is therefore quite probable that Le Moyne figures the mound at the time it reached the point where the shell cup was to be deposited, when, in all likelihood, certain ceremonies were to be observed and a pause in the work occurred. Whether this suggestion is correct or not, the cut and the statement of Judge Henderson furnish some evidence in regard to the presence of these articles in the mounds and point to the people by whom they were placed there.

Colonel Norris opened a number of the ordinary small burial mounds on the bluffs and higher grounds of Pike and Brown Counties, Illinois, which were found to be constructed in the usual method of this district; that is, with a layer of hard, mortar-like substance, or clay and ashes mixed, covering the skeletons. The positions of the skeletons varied, as we have seen is the case in other localities. The number of intrusive burials was unusually large here. In a number of cases where there were intrusive burials near the surface, no bones, or but the slightest fragments of the bones of the original burial, could be found, although there were sure indications that the mounds were built and had apparently been used for this purpose. These mounds also present evidence of the intrusion of an element from one people into the country of another. On the farm of Mr. Edward Welch, Brown County, Illinois, is the group of mounds in Fig. 16. This consists of conical and pyramidal mounds, and the smaller earthen rings designated house sites. The form of the larger mounds is shown in Fig. 17. Although standing on a bluff some 200 feet above the river bottom, it is evident at the first glance that these works belong to the southern type and were built by the people who erected those of the Cahokia group or farther south. No opportunity was allowed to investigate the burial mounds or the house sites, but slight explorations made in the larger mounds sufficed to reveal the fire beds so common in



Bureau of Ethnology; Fifth Annual Report, Plate IV; A mound from De Bry.

southern mounds, thus confirming the impression given by their form. It is probable that these mark the point of the extreme northern extension of the southern mound-building tribes. A colony, probably from the numerous and strong tribe located on the Cahokia Creek around the giant Monk's mound, pushed its way thus far and formed a settlement, but, after contending for a time with the hostile tribes which pressed upon it from the north, was compelled to return towards the south.

Passing to the northeastern portion of Missouri, which as heretofore stated we include in the North Mississippi or Illinois district, we find a material change in the character of the burial mounds, so marked, in fact, that it is very doubtful whether they should be embraced in the district named. Although differing in minor particulars, the custom of inclosing the remains of the dead in some kind of receptacle of stone, over which was heaped the earth forming the mound, appears to have prevailed very generally.

The region has been but partially explored, yet it is probable the following examples will furnish illustrations of most of the types to be found in it.

From an article by Messrs. Hardy and Scheetz in the Smithsonian Report for 1881, pages 533-536, we learn the following particulars regarding burial mounds of Ralls County:

Occasionally an isolated one is found, but almost invariably they are in

groups of three to ten or more. They are usually placed along the crest of a ridge, but when in the bottoms or on a level bluff they are in direct lines or gentle curves. They are very numerous, being found in almost every bottom and on nearly every bluff. They are usually circular and from 2 to 12 feet high and are composed wholly of earth, wholly of stone, or of the two combined. Where stone was used, the plan seems to have been first to pave the natural surface with flat stones in one or two thicknesses for a foundation. In one case the stones were thrown together indiscriminately. Human remains are almost invariably found in them. The bones are generally very much decayed, though each bone is found almost entire except those of the head. This seems to have always rested on a stone and to have been covered by one or more stones so that it is always found in a crushed condition. In rare instances stone implements, pipes, etc., are found in the mounds. The remains found in tumuli wholly of stone are much more decayed than in those of mixed material.

One opened by the writers of the article is described by them as follows:

On the south side of it, the bed stone had been formed into a shallow trough. On removing the flat stones which covered this and which showed no action of fire, we found a bed of charcoal several inches thick, both animal and vegetable, and the limestone which composed it was burned completely through. Some fragments of a human femur were found

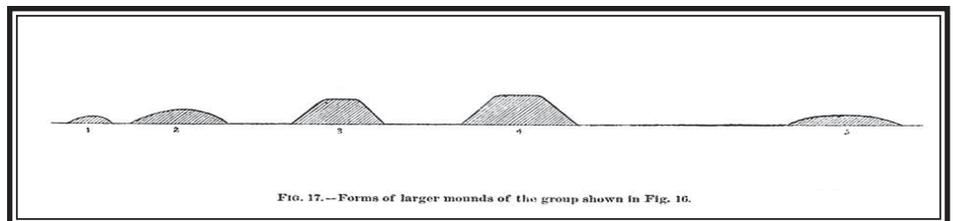


FIG. 17.—Forms of larger mounds of the group shown in Fig. 16.

Fig. 17. forms of larger mounds of the group shown in Fig. 16

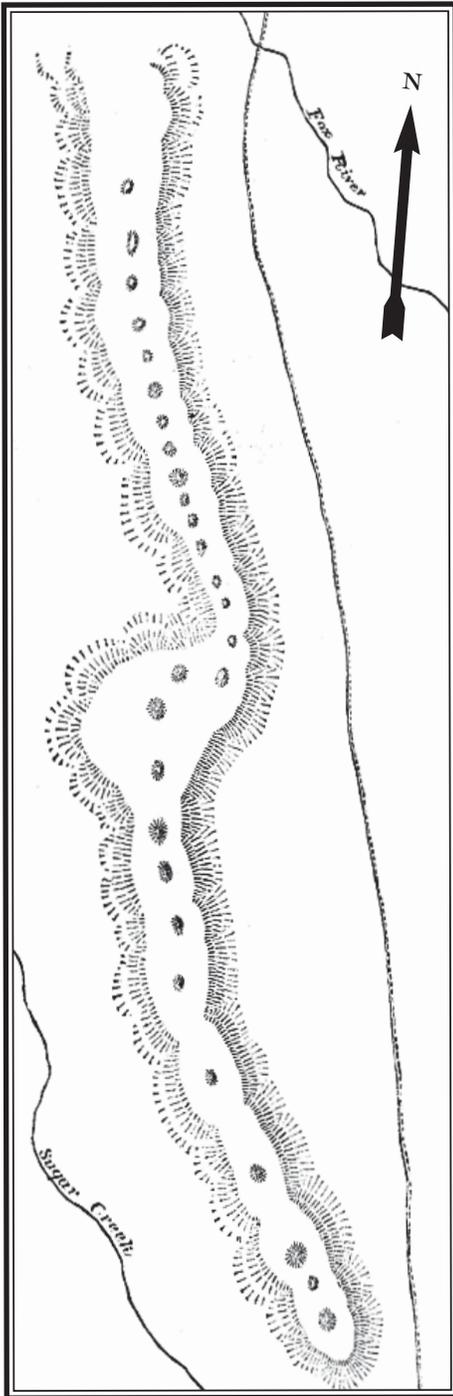


Fig. 18 Group of mounds, Clarke County, Missouri.

in a calcined state. There were no indications of fire elsewhere in the mound, but there were the partial remains of several skeletons, lying in two layers with stone and earth between them.

In another examined by them, fragments of human bones were found so near the surface as to be reached by the plow, but deeper on the north sides were single skeletons laid at length east and west and between them a mass of bones confused as though thrown in indiscriminately. The diameter of this mound was about 3 feet, height 2 1/2 feet.

In section 24, township 55, range 7, is a small hill, known as "Wilson's Knob." Its crest, which is about 120 feet long, is completely covered with stone to the depth of several feet, the pile being about 20 feet wide. Examination brought to light the fact that this was originally a row of stone mounds or burial vaults, nine in number, circular in form, each from eight to nine feet in diameter (inner measure) and contiguous to one another. Judging from appearance, it would seem that each had been of a conical or dome-like form. They were composed wholly of stone, and the remains found in them were almost wholly decomposed.

On another ridge the same parties found another row with four stone mounds similar to those described, except that the cists were square instead of circular, the sides of the latter being equal to the diameter of the former. In these only small fragments of bone could be found.

Although Messrs. Hardy and Scheetz evidently considered these stone structures as receptacles for the dead and erected for this purpose, yet it is possible they may have been intended for some other use.

The mounds of Pike County are chiefly of mixed material similar to those mentioned in the Smithsonian Report 1881, p. 537, though some of them contain rectangular stone vaults. One of these vaults, measuring 4 by 5 feet, was found to contain the remains of eight skeletons. Another, a regular box-shaped cist of stone slabs, contained nothing save a few cranial bones very much decayed. Another of large size contained human remains with which were some arrow heads, a vessel of clay, and a carved steatite pipe, having upon its front a figure head.

I have given these particulars in order to show how closely they agree with the discoveries made by the bureau assistant in this region, from whose notes I take the following description:

Between Fox River and Sugar Creek, in Clarke County, a sharp dividing ridge about 100 feet high extends in a northerly direction for nearly two miles from where these streams enter upon the open bottom of the Mississippi. Scattered irregularly along the crest of this ridge is a line of circular mounds shown in Fig. 18. Tressa range in size from 15 to 50 feet in diameter and from 2 to 6 feet high and are circular in form. In No. 3, counting from the southern end of the line, diameter 35 feet and height 5 feet, situated in the central portion was found a stone coffin or cist 7 feet long and 2 feet wide, formed of slabs of sandstone in the usual manner. This was covered first with similar slabs and then the whole incased in a layer of rougher stones. Over this was a layer of hard earth, which was evidently in

a plastic state when placed there, as it had run into and filled up the interstices. Above this was a foot or more of yellowish earth, similar to that forming the ridge. In the coffin was the skeleton of an adult, lying horizontally on the back but too far gone to decay to admit of removal. No specimens of art of any kind were found with it.

No. 4, a trifle smaller than No. 3, was opened by running a trench from the eastern margin. For a distance of 15 or 16 feet nothing was encountered except the earth, with which it appeared to be covered to the depth of 2 feet. Here was found a layer of rough stones covering a mass of charcoal and ashes with bones intermixed. In fact, the indication leaves the impression that one or more persons (or their bones) had been burned in a fire on the natural surface of the earth near the center of the mound, the coals and brands of which were then covered with rough stones thrown in without any system to the depth of 3 feet, over a space 10 or 12 feet in diameter, and then covered with earth. Only fragments of charred human bones, pieces of rude pottery, and stone chips were found commingled with the charcoal and ashes.

Another group on the farm of Mr. J.N. Boulware, near the line between Clarke and Lewis counties, was examined by the same party. This group, which is situated on a bench or terrace from 20 or 40 feet above the Mississippi bottoms, consists of some 55 or 60 ordinary circular mounds of comparatively small size.

In one of these, 45 feet in diameter and 5 feet high, was found near the top the fragments of a human skeleton much decayed and broken pottery, encircled by a row of flat stones set up edgewise and covered with others of a similar character. Below these was a layer of very hard light-colored earth, mixed throughout with fragments of charred human bones and pottery, charcoal, and stone chips.

Another, about 60 feet in diameter, was found to consist (except the top layer of soil about 1 foot thick) of hard, dried "mortar" (apparently clay and ashes mixed) in which fragments of charred human bones, small round pieces of pottery, and stone scrapers were mingled with charcoal and ashes.

"As all the mounds opened here," remarks the assistant, "presented this somewhat singular feature, I made a very careful examination of this mortar-like substance. I found that there were differences between different portions of the same mound sufficiently marked to trace the separate masses. This would indicate that the mounds were built by successive deposits of mortar thus mixed with charred bones and not in strata but in masses." ■



Europe's Glozel Tablets, Proof Cave Men Were Literate?

by William D. Conner



Back in 1924, European professional archaeologists were very upset by the discovery of the Glozel tablets, an archaeological treasure trove someone claimed to have found by accident. Readers, does a report of such an accidental discovery seem familiar? On this occasion, however, no one fell like Alice into a rabbit hole that led to a cave filled with a wonderland of artifacts. Instead, the Glozel controversy began in France when a farm boy's plow simply dug up a few clay tablets inscribed with strange symbols. Things got complicated, however, when it soon became evident there were more, many, many more of these in this field than just the first few uncovered.

This article is based in part on my speech to the 2009 Symposium of the Midwestern Epigraphic Society in Westerville, Ohio, and a column I wrote for the *Springfield (Ohio) Daily News* published on April 2, 1975. My weekly column was entitled *Science Scene* and the headline for this one was "Ice Age Relics May Upset Archeological Assumptions." I began writing the weekly column in January 1969. That is when science really became an "in" thing in America. Our Apollo astronauts were poised to land on the moon. Our national goal was to beat the Russians there, and we did.

Back in 1969, Ohio State hosted a seminar about science writing in Springfield that I attended with one of our editors. It was suggested that our paper begin running a weekly science column, and I was selected to do the column which I entitled "Science Scene." The column ran until 1977 when I left the newspaper and joined the public relations staff of Bell Laboratories at its headquarters in Murray Hill, New Jersey. During my Springfield years, I often wrote columns about archaeology and evidence of pre-Columbian Old World contact with Western Hemisphere.

Now to quote my lead paragraph on Glozel, "A dusty skeleton has long been hidden in a dark closet corner of establishment archeology. It may now be about to be thrust into the light of day, where it is sure to create some embarrassment for these authorities. This skeleton consists of certain evidence about man's prehistoric past, which does not mesh with accepted theories. And that's because it tends to prove that Ice Age man, living some 10,000 years ago, could read, write and use numbers."

I based this statement in part upon the work of an establishment scientist, Alexander Marshack of Harvard University. Marshack made a discovery he believed proved Ice Age man could use numbers and had even developed a lunar calendar. As I reported in *Science Scene* in March of 1972, Marshack of the Peabody Museum of Archaeology and Ethnology discovered what he called a "pocket calendar" inscribed on a bone found in a cave in southwestern France.

This piece of bone, known as the "Blanchard Bone," fits easily into the hand and has 69 marks Marshack believed recorded the passage of lunar months. This bone was found in the heart of the Cro-Magnon (Ice Age man) cave painting region in 1911 by French archeologist Louis Didon in a cave near the village of Les Eyzies,

Glozel is only 100 miles away from the center of this cave painting region. Artifacts and paintings left behind in these caves by the prehistoric Cro-Magnons were protected from the elements. Cro-Magnon man flourished all over Western Europe during the Ice Age, but the caves of southwestern France preserved the best collection of artifacts attributed to them.

These Ice Age people, at least in the Glozel area, were apparently much more intelligent than the old archetypical "Alley Oop" newspaper comic strip cave dwellers were. The Glozel tablets seem to be evidence that the Cro-Magnons of the nearby cave region at least used, if indeed they did not invent, the forerunner of the Roman alphabet. The letters of the Glozel tablets seem to be pictographs representing an entire word, rather than a set of symbols used to form words. Later, in the evolution of writing, the pictographs themselves evolved into letters to represent the different sounds used in spoken words. Did the cave people use such Glozel tablets to teach their young how to read and write with pictographs? If so, why did they bury the tablets so far away from their caves?

Was Marshack's Blanchard Bone such a portable alphabet? Did the cave dwellers use portable artifacts to teach their young how to write? Were the tablets carried between cave dwellings as messages? An early form of what we of today call "snail mail"? Alphabetical artifacts buried in a prehistoric meadow or woodland would have been difficult to relocate once any identifying

surface objects had been moved or destroyed. In the day of cave dwellers, then, there must have been permanent indicators to mark the location of such "alphabet pits."

A teenage farmhand, Emile Fradin, found the Glozel artifacts in 1924 while he was plowing a field. According to the web site "Glozel: the fraud of find of the 20th century?" by Phillip Coppens, Emile was not overly impressed with the tablets he found and thought they were merely relics of Roman times in France.

Indeed, some of the letters on the Glozel tablets are quite similar to those handed down to us by the Romans. Symbols similar to the modern upper case W, I, T, C, Y, L, H, U and lower case e, m, u and z were all found on the clay tablets of Glozel. The tablets might not have become famous if no more than only the first few were found.

A surgeon and amateur archaeologist from the nearby city of Vichy, Dr. A. Morlet, however, became interested. He began excavations in the Glozel area with the help of Emile. Together they uncovered some 5,000 prehistoric relics. In addition to more of the inscribed tablets, they also found a large assortment of artifacts clearly attributable to Ice Age man.

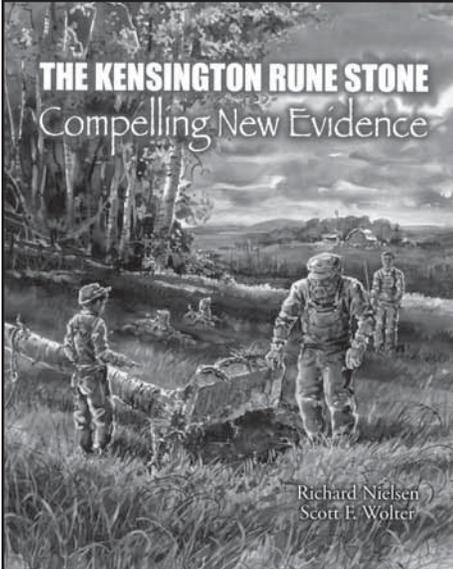
Morlet announced the discoveries the two made to the world, but found to his dismay that European prehistorians preferred to denounce the tablets as "fraudulent" without ever visiting the excavation sites near Glozel or even examining the tablets.

My friend George Wagner of Ft. Thomas, Kentucky, in his article "Evidence for a Prehistoric Alphabet" in the April 1975 issue of *Fate Magazine* told the full story of the Glozel tablets and other prehistoric inscriptions which may be related to them. George and I, of course, both were authors of articles in *Fate Magazine*, and we corresponded while I resided in Springfield and worked as a reporter and science columnist for the newspaper there. We first met at a science fiction convention in the 1970s in Cincinnati, just across the Ohio River from Ft. Thomas.

According to orthodox archaeology, writing originated some 6,000 years ago in the Middle East. If the Glozel tablets are authentic, however, they could push back the origin of writing to more than 10,000 years ago. Now getting back to Marshack, he believed his

The Kensington Rune Stone

by Richard Nielsen
and Scott F. Wolter



How often does one find a book which combines history, anthropology, geology, mystery, modern analytical method, and human emotion in a manner worth of the best fiction? Let there be no mistake, this excellent publication presents a fascinating and compelling account of a Rune stone found in a rural area of Minnesota in 1898. The stone is believed by many to be a record from 1362 left by a Norse expedition, and this account presents every credible evidence supporting this belief. The stone record was left by visitors to Minnesota three centuries before other Europeans began to settle this continent. Read this account and enjoy the mystery, the investigation, and the revelation. You will not be disappointed. ■

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Blanchard Bone is more than 30,000 years old. If Ice Age man could compile a lunar calendar, is it beyond the realm of possibility he also had an alphabet, or at least the immediate forerunner of an alphabet?

As for the location of the cache of inscribed tablets in a field in France far from the caves, it occurs to me that the cave men didn't just hang around their caves both winter and summer, but roamed far away from them and lived in temporary villages in the summer closer to their sources of food and game.

The reason for the burial of the clay tablets is not clear, but I think it is possible the tablets were buried when the cave dwellers left the fields and forests for their winter quarters in the caves. When returning to their warm weather village sites, the buried tablets, retrieved from their winter storage pits, could then be placed back into use for the cave dwellers' summer school. Using buried pits to store things goes back very far into human history.

As a boy, I worked part time for a neighborhood greenhouse in my hometown, Chillicothe, Ohio. The two men who owned and operated the greenhouse and farmed the surrounding acres, the Betsch brothers, would dig a pit, line it with straw, and bury potatoes, sweet potatoes, and cabbages in it. Then during the winter, they would periodically dig up some of the root crops to eat. It seems quite logical to me that cave dwellers would use pits for winter storage at their summer campsites, and this is why so many alphabetical clay tablets were buried. Obviously, clues had to exist on the surface for the storage pits to be found by the cave dwellers when these were reopened for "school."

The story of Glozel is told in a web site "Glozel: the fraud or find of the 20th Century?" The author of the site is Philip Coppens. The web site also mentions that a book *Bones of Contention*, written by Alice Gerard, is available on Amazon.com. Unfortunately, the web site appears in very small type.

This is surprising to me since space on the web is so cheap and in some cases, such as blogs on Goggle, is free. However, three times as much copy paper, or more, would be necessary if, for instance, Coppens had posted it on the web in 12-point type. Coppens is listed on the web with an address in Scotland.

My guess is that the Glozel artifacts are genuine and represent a time in history when literacy was limited to a small percentage of the population of Europe. Widespread literacy didn't even become necessary or possible there until the printing press and paper machine were invented in Europe in the 15th Century. ■

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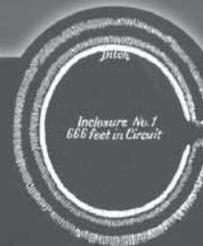
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FALLEN ANGELS IN THE
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FRITZ ZIMMERMAN

Imagining Mexico: Documents Reveal Early Explorers' First Impressions—and Mixed Messages

by Kate Nelson, Marketing Manager, New Mexico History Museum

Santa Fe (Sept. 8, 2010)

In 1519, Hernán Cortés and a small group of Spanish soldiers made first contact with the Aztecs. The stories they sent back to Europe detailing the wealth and sophistication of the Aztec empire astonished their countrymen and fed 300 years of efforts to write and re-write the story of the Mexican Conquest.

From Oct. 1, 2010, through Jan. 23, 2011, the History Museum's Triangle Gallery will present "Imagining Mexico: From the Aztec Empire to Colonial New Spain," an original exhibit featuring books, prints, and maps from the Fray Angélico Chávez History Library's John Bourne Collection of Meso-Americana, the Rare Books Collection, and the Map Collection. Created mainly for people who would never cross the Atlantic but live their adventures vicariously, the works formed perceptions, fictitious at times, of the land of Cortés, Moctezuma, amazing temples, and important battles.

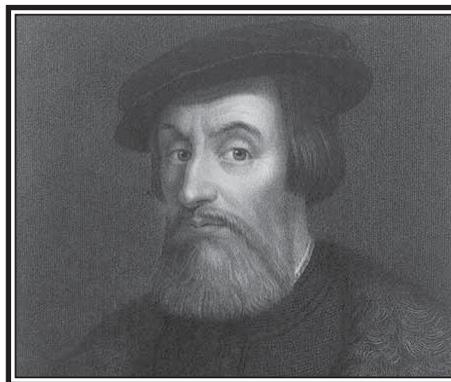
"Beginning shortly after the fall of the Aztec capital, Tenochtitlan, the story of the Conquest of Mexico has been told and retold countless times in both word and image," said Khristaan D. Villela, scholar-in-residence at the museum and a curator of Imagining Mexico. "Each version built upon and elaborated those before, resulting in a range of imaginations of the Conquest and ancient Mexico that are reflections and sometimes refractions."

The players in the conquest and European colonization of Mexico had direct ties to what would later be called New Mexico. Juan de Oñate married a woman who was Cortés' granddaughter and the great-granddaughter of Moctezuma II, the Aztec emperor. Cortés' most steadfast allies, the Tlaxcalans, are reputed to have accompanied the first colonizers of New Mexico as mercenaries who settled near the San Miguel church in the Barrio of Analco. (In Nahuatl, Analco means "near the water.")

New Mexico's history parallels Mexico's in its cycles of conquest and colonization. Descendants of both Native peoples and colonizers continue to inhabit both places in large numbers, and we do not agree on our history. The books, prints, and maps in this exhibition show that history is in flux, and that one generation's image of the Aztecs was, in the next, deemed inaccurate and fanciful.



Photo above: Images of the Aztec Templo Mayor are included in the exhibit Imagining Mexico. The main shrine in the capital of Tenochtitlan, the Templo Mayor's size and appearance was forgotten soon after the last battles of the conquest in 1521. Some of the images show it with twin staircases and shrines; others imagine a vast platform with staircases around its base – a veritable Tower of Babel. The variance between the images epitomizes the range of interpretations about the conquest and Pre-Columbian Mexico. Photo by Blair Clark, NM Department of Cultural Affairs.



CORTÉS, HERNANDO

Engraving by W. Holl, published by Charles Knight. "From a Picture in the Florence Gallery. Under the Superintendence of the Society for the Diffusion of Useful Knowledge." Location: Biographical File Reproduction Number: LC-USZ62-33515

Among the items on display:

Images of the Aztec Templo Mayor. The main shrine in the capital of Tenochtitlan, the Templo Mayor's size and appearance was forgotten soon after the last battles of the conquest in 1521. Some of the images show it with twin staircases and shrines; others imagine a vast platform with staircases around its base, a veritable Tower of Babel. The variance between the images epitomizes the range of interpretations about the conquest and Pre-Columbian Mexico.

A 1769 map by Antonio Alzate of Mexico was one of the earliest to use the names Texas and California (though it shows the latter as an island). An 1803 map by Alexander von Humboldt of Germany shows the route of El Camino Real from Mexico City to Santa Fe.

Four images from Lienzo de Tlaxcala. Originally painted on a large linen sheet in 1550, the Lienzo tells the story of the conquest from the point of view of the Tlaxcalans, native Mexicans whose alliance with Cortés was perhaps the deciding factor in his victory over Moctezuma II and the Aztec Empire. Besides the four images, the complete Lienzo de Tlaxcala Codex will be presented digitally in the exhibit.

The first book about the Aztec Calendar Stone. Buried about 1550 by order of the Archbishop of Mexico, the stone was rediscovered in 1790 in Mexico City. A proposal to turn it into a cathedral step to symbolize the triumph of Christianity over the pagan Aztecs was rejected after authorities became convinced it was an astronomical and mathematical device worthy of preservation. It was, in fact, a sacrificial altar commissioned by Moctezuma II and remains the best-known Native American artwork of the period. The exhibit also presents the first engraving of the sculpture, made by a Mexican artist best-known for his images of the Virgin Mary and Catholic saints.

"These are amazing books with even more amazing prints and fold-out maps hidden between their covers showing Spain's—and by extension Europe's—understanding of the new world," said Tomas Jaehn, director of the Chávez History Library.

"What I enjoy most with these old books is their wonderfully diverse bindings and marbling papers," said Tom Leech, curator of the Palace Press. "These books are such important examples of printing and binding history."

Part of Imagining Mexico's run coincides with another History Museum exhibit, "Threads of Memory: Spain and the United States," featuring nearly 140 rare documents, maps, prints, and paintings on loan from Spain from Oct. 17 to Jan. 9, 2011. Taken together, the exhibits portray how European explorers and colonists interpreted what they found here. ■

Kate Nelson Marketing Manager
kate.nelson@state.nm.us

Waterways Map Stone Reveals Ancient Travel Routes and Mother Tongue

by Lee Pennington



This map stone from Russell Burrows discovery site was given to Wayne May by Russell Burrows in Cheyenne, Wyoming, 2009.

One of the largest of several existing Burrows Cave map stones (this one in the possession of Wayne May, publisher of *Ancient American Magazine*) presents an intricate view of the Mississippi River watershed from the Gulf of Mexico to the Great Lakes—with markings indicating extended exploration along the Tennessee River and the Ohio River and, in one instance, exploration overland to Lake Michigan.

Roughly in the triangle-like shape of Easter Island, the stone measures 7" by 12" and weighs approximately 4 1/2 pounds. Grooved lines indicate rivers and lakes, a series of dots represent travel routes, and panels contain symbols and ancient writing. The outer edges of the stone have been altered either to change the shape of the stone or to express some symbolic information. (Seven grooves are cut on the bottom side, and three grooves are cut on the top side.) Although the majority

of incised information is on the front side of the stone, a few symbols were adroitly carved on the backside. Without careful inspection, one can easily miss the human-made marks on the backside as they blend in extremely well with the natural marks on the stone. In fact, so blended in are these human-made marks, it appears the map maker intended them to be camouflaged.

Except for two short parallel grooves (more on this symbol later) on the backside, all the other artificial marks are dots. Since there are no incised lines suggesting landscape or waterways, the dots likely represent star constellations. Three dots in a row close together probably represent the belt of Orion.

From the Gulf area up the Mississippi River, one river is indicated to the west and four rivers indicated to the east. The river to the west appears to be the Missouri River and the four rivers to the east, in order from south to

north, are the Black River, the Ohio River, the Illinois River, and probably the Wisconsin River. On the north side of the Ohio River, the Wabash River and either the Scioto River at Portsmouth or the Muskingum River at Marietta are shown—more than likely the Scioto. South of the Ohio River are shown the Tennessee River, the Kanawha River, and the Monongahela River at the very end.

Two things stand out concerning the Great Lakes region of the map. First, the Great Lakes, along with the St. Lawrence River, are shown as a single body of water. Not to make too much of it, but Lake Superior, Lake Michigan, and Lake Huron were one body of water until about 100 BCE when isostatic rebound raised the land and separated the lakes. Second, Isle Royale is clearly indicated on the map in the northern section of Lake Superior. The one-body-of-water depiction can certainly be offered as supporting evidence for the age

of the map. Likewise, the showing of Isle Royale (a geographic spot not well known by the general public, but a place highly important BCE) tilts the scales of the debate toward authenticity of the map.

Certain marks suggest that the starting point of the map, thus the beginning point for the explorers, probably is the Gulf of Mexico rather than the St. Lawrence Seaway. For example, the dots, which I think represent time travel measurements, begin at the Gulf and emanate north along what represents the Mississippi River, east along the Ohio River, and south along the Tennessee River. Each dot perhaps indicates the average distance one could expect to travel in one day or some other designated time period.

Strangely, although there is a clearly marked gulf at the bottom of the map with the Mississippi River emptying into it, there is no indication of Lake Pontchartrain. Perhaps that might be expected if the base camp of the map maker explorers were located at the Gulf area rather than at the St. Lawrence area and map makers were merely attempting to show distances to and from their camp. For that purpose, just indicating the Gulf would be sufficient. It should, however, be pointed out that Lake Pontchartrain was formed sometime between 600 and 2000 BCE—again more supporting evidence for the antiquity of the map stone.

This map clearly is not one that shows various landmarks (as is the case on some other Burrows Cave map stones; see, for example, Bill and Marilyn Kreisle, "In Search of Hard Evidence," *Ancient American Magazine*, Issue XI, September/October, 1994). Instead, this map stone is more concerned with the waterways and approximate distances (via dots measuring time units) between various points.

There are 42 dots from the mouth of the Ohio River to what is apparently present-day Pittsburg—a distance of 981 miles—indicating average travel of a little over 23 miles per day. Canoe people suggest it is possible to travel 15 miles per day paddling upstream and more than 30 miles per day traveling downstream. Interestingly, the average of traveling both ways, with and against the river current, comes out to an average of 22.5 miles per day.

Some 18 dots run overland from the north side of the Ohio River at the mouth of the Tennessee River to the west shore of Lake Huron—a distance

of roughly 532 miles. That averages out to around 30 miles travel per day. That perhaps sounds excessive, especially for someone walking along primitive trails. It should be remembered, however, the German army marched 100 kilometers (approximately 60 miles) a day during their invasion of Russia during World War II, and the Russian army moving from east to west Russia had to travel even farther per day, this while carrying full military gear. [Note: Another map stone in the possession of John White depicts mainly the Great Lakes area but also somewhat less detailed the area to the south. Compared to the 18 dots on the Wayne May map stone, the John White map stone shows 21 dots. On the White map stone, the dots start at a point south beside a horseshoe or igloo-like image and run north to Lake Huron. The strings of dots on both map stones appear to represent the same overland trail.]

In addition to the dots on the map stone, there are seven panels containing ancient writing on the front side. One panel, however, appears to have been scratched in during more recent times—the depth being much more shallow and the patina totally missing. The fresh-looking inscription might be an older inscription recently scratched out, but I think that not likely because of the lack of depth on the newer-looking inscription. I'm guessing that someone, fairly recently, scratched this mark here as a specific test for patina. The fresh inscription appears to have been scratched in with a pin head. Clearly, all of the incisions on the stone were done with a metal instrument probably made of iron.

The seven panels contain from 3 to 11 letters or numbers. The inscriptions, all taken together, appear to include letters borrowed from Paleo-Hebrew, Phoenician, Etruscan, Greek, old British, etc. This "mixture" of letters on Burrows Cave artifacts has caused several researchers simply to throw up their hands and declare, "obvious fraud done by amateur forgers who just fling together a hodgepodge of ancient letters and symbols from different cultures to form meaningless groupings." If, however, all these alphabets come from a mother tongue, and if the mother tongue (rather than any one of the recognized groups) is what is being used, we would expect nothing less than a mixture—especially if one is not familiar with the mother tongue. Any language coming from the mother

tongue would maintain elements from that mother tongue and, at the same time, develop entirely new elements of its own.

Along these lines, researchers would do well to examine thoroughly the works of Welsh historians, Alan Wilson and Baram Blackett, especially their books *The King Arthur Conspiracy*, *Moses in the Hieroglyphs*, and *The Trojan War of 650 BC*. Wilson and Blackett argue convincingly that the mother tongue of all those languages mentioned above is coelbren, the alphabet of the ancient Khumry. Coelbren has been widely discredited as the invention of Edward Williams [better known as Iolo Morganwg], who is said to have created the alphabet in the early 19th Century. Most scholars still accept that pronouncement, along with the conviction that Williams is a proven forger—all this in spite of manuscripts written in coelbren centuries before Williams' lifetime are extant and copies of some of his so-called forged manuscripts have turned up and found to pre-date a time before he was even born.

One may ask, "What does all this discussion have to do with this map stone?" I mention these things as they may prove extremely important while I point out some interesting connections between this map stone and some other so-called "forged" inscribed stones—specifically the Grave Creek Stone, the Bat Creek Stone, and the Los Lunas Stone. All these stones have something in common other than being proclaimed frauds. They share some common ancient alphabetical letters.

For example, the map stone repeats two incised small parallel lines, five times on the front side and one time (the set mentioned earlier) on the backside. Although they were overlooked for many years as part of the inscription on the Bat Creek Stone, an identical set of parallel lines also occurs there. According to Alan Wilson, these two short lines represent the Khumric word *dwy*, which means "the ruler." The Bat Creek Stone and this map stone also have at least two other letters in common.

The map stone also shares letters with the Grave Creek Stone (at least five letters), and the Los Lunas Stone [at least seven letters]. The Los Lunas Stone was long thought to be some made up, contrived alphabet until the discovery of the Tel Dan Stele in 1993-94 in northern Israel by a team of scholars and workers led by Israeli archaeologist Avraham Biran. The lan-

guage on the Tel Dan Stele, now confidently dated to around 800 to 900 BCE, is virtually identical with that on the Los Lunas Stone. Several letters (at least seven) on the Tel Dan Stele are also identical with those on the map stone.

Another inscribed stone (one not so much considered a forgery as it is mainly just ignored) that shares some common letters with the map stone is the Brandenburg Stone. Now housed in the Charlestown, Indiana, Public Library, the Brandenburg Stone was found in Paradise Bottoms near Brandenburg, Kentucky, nearly 100 years ago. Using the coelbren alphabet, Alan Wilson translates the inscription on the Brandenburg Stone as: "towards strength (to promote unity) divide the land we are spread over purely [justly] between offspring in wisdom."

This map stone and other Burrows Cave stones have much in common [especially from an epigraphic point of view] with several other well-documented inscribed stones in America. If this map stone is genuine (and I've treated my study of it accepting that possibility), it can teach us much about the doings of yet unknown ancient explorers. If it's not authentic, it still can give us some insights into a mind that was able to create and represent some pretty fantastic scenarios. Either way, the study is worthwhile.

Certainly many, many unresolved questions remain concerning the Burrows Cave artifacts. I am reminded of some opening lines of an old Burt Lancaster movie. Lancaster turns, stares out at the audience, and says, "In this movie, don't believe anything you hear, only what you see." He pauses, then says, "On second thought, only believe half what you see."

Even so, to ignore totally these artifacts and to dismiss them all out of hand does, I think, irreparable damage to legitimate scholarship. Even if every single stone of the existing hundreds or thousands of them is a fraud, we need to solve the mystery as to how such a massive hoax, perhaps the greatest of the 20th Century, could have been accomplished and by whom. If, however, the stone artifacts are real, what a great loss it will be to simply yell fraud and assign them to oblivion. ■

Ancient Birds from North America Colonised the South

by Brian Tilston Smith & John Klicka/Wiley Blackwell



Studying the earliest migrations of humanity is not normally the task of historians. Unlike most other periods of historical research there are no written documents, no oral sources, and often few remaining artefacts. The study of the distant past, therefore, necessitates the use of information that is gathered from other areas of study, such as archaeology, anthropology, physiology, genetics, and linguistics. For example, careful consideration of archaeological sites has revealed much information about the daily life and social groupings of North America's first inhabitants. In addition, we can postulate theories about groupings of people moving into the American continent by studying modern linguistic evidence. We are able to deduce the origins of the first people in the American continent by understanding physiological traits present in their descendants, and we can establish links between groups of people by analysis of current genetic groups. Caution is necessary in the approach of this material, as specialists in different fields are often unable to reach a consensus when interpreting data. Consequently, when considering data combined from several areas of study, a careful synthesis of the information is especially important. The strength of an argument on which several disciplines agree is much greater than one which can only be supported by one type of evidence, and this is why an interdisciplinary history of North America is worth pursuing despite its difficulties. It repays us with an increased comprehension of the societies and movements of early humans.

Scientists studying ancient species migration believe northern birds had the ability to colonize continents that southern species lacked. The research, published in *Ecography*, reveals how the ancient "land bridge" of Panama, which first connected North and South America, caused an uneven species migration, leading to a new understanding of species diversity today.

The continents of North and South America were historically isolated until they were abruptly joined three million years ago through the tectonic uplift of Central America and the formation of a land corridor in modern day Panama, creating a land bridge.

"This connection allowed an unprecedented degree of intercontinental exchange between species that had been isolated for millions of years," said lead author Brian Tilston Smith from the University of Nevada. "However the relatively poor fossil record has prevented us from understanding how the land bridge shaped New World bird communities."

Using molecular data and phylogenetic evidence from 11 orders, 34 families, and over 100 genera of bird species, the team applied a "molecular clock" to estimate the historical timing of the migration, giving a unique insight into how the ancient history of American bird migration led to present-day species diversity across the equator.

The results reveal that while ancient birds could fly, most species did not cross the water between the two isolated continents, so were subject to the same constraints as their land-based

mammalian counterparts. The land bridge was therefore crucial in facilitating cross-continental migration.

"This inter-continental migration was far from even. While within the tropics around the equator, exchange was equal in both directions, between the temperate zones of North and South America it was not," said Smith. "Avian lineages from the northern Nearctic regions have repeatedly invaded the tropics and radiated throughout South America. In contrast, species with South American tropical origins remain largely restricted to the confines of the tropical regions."

Existing studies show that in mammals, 50% of modern South American species have Northern origins, whereas only 10% of species from the North originated in the South. The team found that this pattern is also reflected in birds. When considering the perching birds oscine and suboscine, the team found that, despite having northern ancestral origins, 55% of New World oscine species now breed in South America, many of them in tropical habitats. In contrast, only 2.4% of suboscines have secondarily adapted to North American temperate zone habitats.

"Our study suggests the formation of the Panama land bridge was crucial for allowing cross-continental bird migration," concluded Smith. "We believe that the ability of species to colonize and radiate across this area represents an important and underappreciated factor to the distribution of species around the equator." ■

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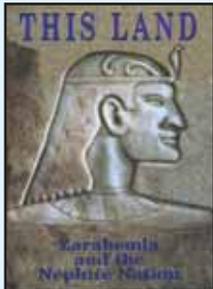
by Wayne N. May

Each volume addresses parallels between North America's Hopewell culture and that of the Nephites described by The Church of Jesus Christ of Latter-day Saints. The "This Land" series takes an archaeological approach to their commonalities by comparing the story line from the Book of Mormon to field data accumulated by Midwest archaeologists, together with pertinent oral traditions recounted by Native American tribal peoples of the Great Lakes and Mississippi River valleys.

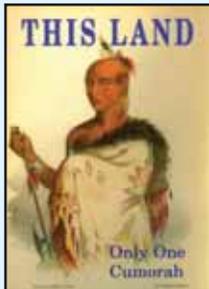
While even scholars of American prehistory are unfamiliar with such a comparison, its appearance in "This Land" is not unique.

James E. Talmage, a member of the LDS church and personal friend of a leading antiquarian, noted in his journal for 20 May 1917:

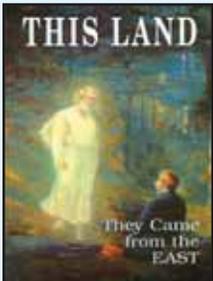
"I had a long and profitable consultation with Professor Wm. C. Mills, the State Archaeologist of Ohio. He is continuing his splendid work of exploration in the Ohio mounds, and I went over with him again the remarkable agreement between his deductions and the Book of Mormon story. Several years ago I placed a Book of Mormon in [his] hands . . . he is impressed by the agreement." ■



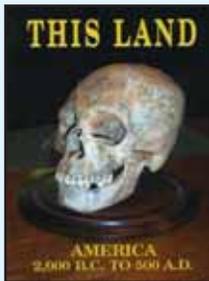
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U.S. Professor Gives Thumbs Up To Bosnian Pyramid Find



(HOUSTON, TX) A prominent archaeologist and professor at the State University of New York in Buffalo says he fully supports an archaeological wonder that has drawn controversy since its discovery in Bosnia in 2005.

Dr. Ezra Zubrow, who heads the Department of Anthropology at the University, has joined a growing number of supporters who are calling for a full scale research effort by international organizations to validate the origins of the first European pyramids to be discovered, located in the heart of Bosnia in the town of Visoko. The site consists of five colossal stone structures in the shape of pyramids and has an extensive underground tunnel network.

The site has drawn international attention, thanks to the relentless and passionate efforts of Bosnian-born Dr. Sam Semir Osmanagich, a Texas business owner dubbed "Indiana Jones" by his colleagues and media.

"We were honored to have Dr. Zubrow visit our site and appreciate his support of our work. After five years we are convinced this discovery is of utmost importance to Bosnia, the archaeological community, and the world,"

says Dr. Osmanagich.

About Dr. Zubrow

Dr. Zubrow is also Director of the Social Systems Geographic Information Science Laboratory at the University of Buffalo. He received a Ph.D. in Anthropology from the University of Arizona. He is also an honorary Fellow in the Department of Archaeology, University at Cambridge, and an adjunct faculty member of the Department of Anthropology at the University of Toronto.

About Dr. Sam Semir Osmanagich

Dr. Osmanagich has established a non-profit and non-government Archaeological Park: The Bosnian Pyramid of the Sun Foundation to pursue the excavation and geo-archaeological work. Osmanagich is owner and president of the manufacturing company Met Company, Inc., and Met Holding Group, LLP, in Houston, Texas (USA).

More details available:
www.bosnianpyramid.com or
www.piramidasunca.ba/en

Russell Burrows Responds to Accusation of Fraud Concerning the "Isis" Stone and the Cave

I can do nothing but agree with Mr. Wolter concerning the "Isis" stone. Regardless of the fact that it was photographed by Warren Dexter in 1987 and by Jim Scherz, at a later date. I can state with complete honesty that I do not recall having ever seen that piece and have no idea where it came from. I have a good idea of who created it, but I won't get into that because I have no proof. I am not a scientist, so I cannot dispute the findings of Mr. Wolter, with the exception of the composition of the soil found in the cuts and grooves. I believe that if one were to collect a sample of soil at several sites in Southern Illinois, the results would be the same since that part of the state consists of glacial deposits. If I were the one who fabricated that piece or had found it, I certainly would have seen the cursive lettering on it and would never have permitted it out into the public. While my memory concerning these objects is good, I cannot be expected



to remember each and every one. One of the things I did was to hose off the mud and dirt on these objects. Had I found that particular piece, I would have seen the cursive writing displayed on it. To the best of my knowledge, that is the only piece that displays anything that casts a doubt on it or the rest of the Burrows Cave artifacts.

The work was very careless by whoever fabricated it. Another example is on the left thigh of the figure. There are chisel marks located there, and they can be seen in the photographs. So, I can state here that I had nothing to do with that piece. If I had fabricated all of these objects and if I were as careless as the person who did this one, there would be many, many more "mistakes" to be seen.

Mr. Wolter also made the remark concerning possible "legal" problems. At no time did I violate state or federal statutes and/or laws. I was a certified officer in and for the State of Illinois, and I was well versed in those laws. I knew when and where to stop.

I think what I am seeing here is a man who has tasted fame and he wants a bigger bite. But, he is not going to get it at my expense. Were he an archaeologist or anthropologist, I would be concerned, but he is a geologist specializing in concrete and that is a long way from archaeology.

Just because there is a rotten apple in a barrel doesn't mean the entire barrel is rotten. That is my position, and I am sticking to it. ■

Russell Burrows
20 October 2010

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Five Hundred Years of Injustice: The Legacy of Fifteenth Century Religious Prejudice

by Steve Newcomb

(Part Two of Two Parts)

Using the principle of "discovery" as its premise, the Supreme Court stated in 1831 that the Cherokee Nation (and, by implication, all Indian nations) was not fully sovereign, but "may, perhaps," be deemed a "domestic dependent nation" [Cherokee Nation v. Georgia]. The federal government took this to mean that treaties made with Indian nations did not recognize Indian nations as free of U.S. control. According to the U.S. government, Indian nations were "domestic dependent nations" subject to the federal government's absolute legislative authority known in the law as "plenary power." Thus, the ancient doctrine of Christian discovery and its subjugation of "heathen" Indians were extended by the federal government into a mythical doctrine that the U.S. Constitution allows for governmental authority over Indian nations and their lands [Savage, 59-60].

The myth of U.S. "plenary power" over Indians—a power, by the way, that was never intended by the authors of the Constitution [Savage, 115-17]—has been used by the United States to:

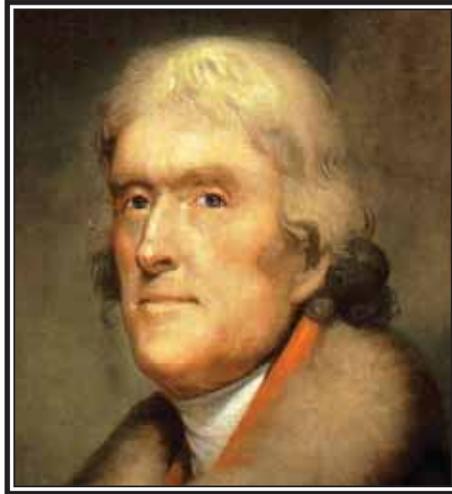
1. Circumvent the terms of solemn treaties that the U.S. entered into with Indian nations, despite the fact that all such treaties are "supreme Law of the Land, anything in the Constitution notwithstanding."

2. Steal the homelands of Indian peoples living east of the Mississippi River by removing them from their traditional ancestral homelands through the Indian Removal Act of 1835.

3. Use a congressional statute, known as the General Allotment Act of 1887, to divest Indian people of some 90 million acres of their lands. This act, explained John Collier (Commissioner of Indian Affairs) was "an indirect method, peacefully under the forms of law, of taking away the land that we were determined to take away but did not want to take it openly by breaking the treaties."

4. Steal the sacred Black Hills from the Great Sioux nation in violation of the 1868 Treaty of Fort Laramie which recognized the Sioux Nation's exclusive and absolute possession of their lands.

5. Pay the Secretary of the Interior \$26 million for 24 million acres of Western Shoshone lands because the West-



As Thomas Jefferson once observed, when the state uses church doctrine as a coercive tool, the result is "hypocrisy and meanness."

ern Shoshone people have steadfastly refused to sell the land and refused to accept the money. Although the Western Shoshone Nation's sovereignty and territorial boundaries were clearly recognized by the federal government in the 1863 Ruby Valley Treaty, the government now claims that paying itself on behalf of the Western Shoshone has extinguished the Western Shoshone's title to their lands.

The above cases are just a few examples of how the United States Government has used the Johnson v. McIntosh and Cherokee Nation v. Georgia decisions to callously disregard the human rights of Native peoples. Indeed, countless U.S. Indian policies have been based on the underlying hidden rationale of "Christian discovery," a rationale which holds that the "heathen" indigenous peoples of the Americas are "subordinate to the first Christian discoverer" or its successor [Wheaton, 271].

As Thomas Jefferson once observed, when the State uses church doctrine as a coercive tool, the result is "hypocrisy and meanness." Unfortunately, the United States Supreme Court's use of the ancient Christian Doctrine of Discovery to circumvent the

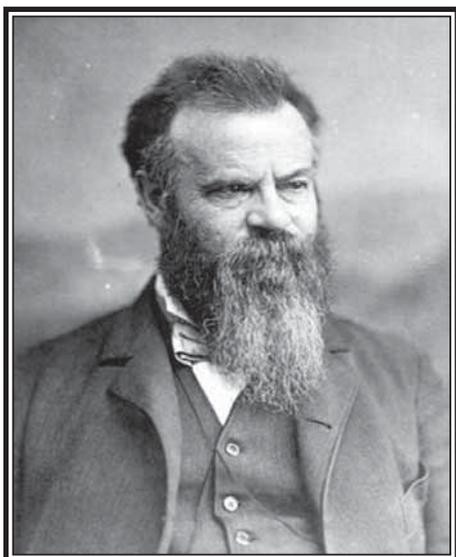
Constitution as a means of taking Indian lands and placing Indian nations under U.S. control has proven Madison and Jefferson right.

Bringing an End to Five Hundred Years of Injustice to Indigenous Peoples

In a country set up to maintain a strict separation of church and state, the Doctrine of Discovery should have long ago been declared unconstitutional because it is based on a prejudicial treatment of Native American people simply because they were not Christians at the time of European arrival. By penalizing Native people on the basis of their non-Christian religious beliefs and ceremonial practices, stripping them of most of their lands and most of their sovereignty, the Johnson v. McIntosh ruling stands as a monumental violation of the "natural rights" of humankind as well as the most fundamental human rights of indigenous peoples.

As we move beyond the quincentennial of Columbus' invasion of the Americas, it is high time to formally renounce and put an end to the religious prejudice that was written into U.S. law by Chief Justice John Marshall. Whether or not the American people, especially the Christian right, prove willing to assist Native people in getting the Johnson ruling overturned will say a lot to the world community about just how seriously the United States takes its own foundational principles of liberty, justice, and religious freedom.

It is important to keep in mind that the Doctrine of Discovery is still being used by countries throughout the Americas to deny the rights of indigenous peoples and to perpetuate colonization throughout the Western Hemisphere. To begin to bring that system of colonization to an end and to move away from a cultural and spiritual tradition of subjugation, we must overturn the doctrine at its roots. Therefore, I propose that non-Native people, especially Christians, unite in solidarity with indigenous peoples of the Western Hemisphere to impress upon Pope John Paul II how important it is for him to revoke, in a formal cere-



John Wesley Powell, supporter of Manifest Destiny. The myth of U.S. "plenary power" over Indians, a power, by the way, that was never intended by the authors of the Constitution, which later became known as "Manifest Destiny", meaning to expand the nations borders and take all in its path for the common good of the country not recognizing the sovereignty of the Native American Tribes.

mony with indigenous people, the Inter Cetera bulls of 1493.

Revoking those papal documents and overturning the Johnson v. McIntosh decision are two important first steps toward correcting the injustices that have been inflicted on indigenous peoples over the past five hundred years. They are also spiritually significant steps toward creating a way of life that is no longer based on greed and subjugation. Perhaps then we will be able to use our newfound solidarity to begin to create a lifestyle based on the first indigenous principle: "Respect the Earth and Have a Sacred Regard for All Living Things." ■

References furnished upon request
wayne@ancientamerican.com

Wyoming Sword

by Diana Freeman

Somewhere in the Mountains of Wyoming, a sheep herder stumbled upon this 34 inch iron sword of unusual workmanship. The sword was sent to the Smithsonian Museum and they put a date upon it between 100 BC and 200 AD, Hopewell timeline. How the test was conducted, we do not know. These photos were supplied by the discoverer and are here for our readers to view. If anyone has any information concerning this artifact, please contact Ancient American, 877-494-0044, or use our email address. ■
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Dwarfism as Indicative of Shaman Status in Mesoamerican Art

by Michael Jay Asplan

The appearance of physical anomalies in the art of ancient Mesoamerica is quite common across most of the cultures and during most periods. Vessels, carvings and terra cotta pieces depicting individuals with dwarfism, hunched-backs, cranial deformities, birth defects and even paralysis appear throughout almost all of the Mesoamerican cultures. The prevalence of such imagery suggests some importance of individuals displaying these characteristics to the peoples of ancient Mesoamerica. Some believe that many of the sculptural pieces from cultures such as the early Olmec represent people with Down syndrome, showing characteristics such as a round babyish face, almond eyes and a plump body. Another theory is that Olmec figures may represent individuals displaying cranial malformations associated with spina bifida, including both encephalitis and hydrocephalus. Although these conclusions are still under debate, it is certain that the numerous depictions of the variety of unusual physical anomalies and conditions of children and adults seen in the artwork of Mesoamerica suggest an interest in and possibly even reverence for individuals with differing physical characteristics among these people. What has not been fully considered in the literature is whether these individuals with physical anomalies might have served as shaman or healers in the Mesoamerican society.

Given the prevalence in Mesoamerican art of figures displaying dwarfism and numerous physical anomalies such as enlarged heads, spinal deformities, and facial abnormalities, the logical conclusion is that such individuals were thought to have a special status in these societies. For instance, in the artwork of the Maya of Guatemala, individuals with dwarfism are seen as attendants to the ruler or king, probably holding such a high position because of the perceived belief that they held supernatural abilities. This would suggest that the Mesoamericans may have believed that individuals born with physical differences would have been celebrated as having a special connection with the gods, perhaps even the ability to communicate with the gods from whom they had descended. Furthermore, there are theories that the characteristics evident in dwarfism and hydrocephalus were so desired by the Mesoamericans that they in-



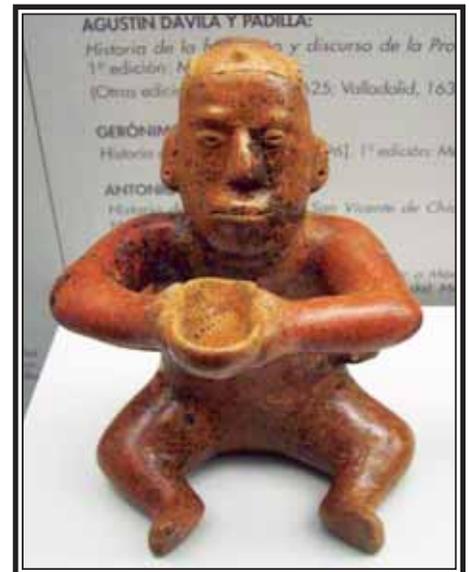
Front Cover: Olmec "baby" ceramic figurine, c. 1200-900 B.C. Archeologists have argued that such figurines, common in Olmec art, suggest characteristics of Down syndrome due to the almond-shaped eyes, roundish face and baby-like qualities of the figure. Others suggest that such imagery may be indicative of a representation of a "were-jaguar" baby, the mythological offspring of a union between a human and a jaguar-like deity.

tentionally caused cranial deformations in children in order to alter the skull and achieve this desired appearance.

Mythological writings from the period, such as the Mayan Popol Vuh, speak of stories about a race of people who appeared as dwarves with hunched backs having mystical powers which enabled them to build the first cities and roads and helped them to move the sun under the earth when it disappeared at each sunset. Tales abound of miraculous achievements such as the Mayan legend of the Pyramid of the Magician at Uxmal, also called the casa el adivino, which was magically built overnight by "el enano del Uxmal," or the dwarf of Uxmal, when challenged by the ruler. While the Mesoamerica art depicting individuals with dwarfism may have been a representation of this mystical race of people connected to the creation myths, it may have also signified the importance of people born with these physical characteristics as having descended from these creators.

The practice of medicine was also important to the Mesoamericans, and practitioners took on a variety of roles from shaman to sorcerer to physician, providing healing ceremonies with massage and medicinal plants as well as physical medicine, such as the treatment of injuries and the performing of surgical procedures. Shaman would likely have been considered to be healers in the Mesoamerican culture, using rituals and prayer along with medicinal plants to treat individuals seeking spiritual or physical help. Plants, such as tobacco or peyote, would have acted as hallucinogenic drugs that would have allowed the shaman to enter into a catatonic state through the lowering of the heart rate. It was believed that in this altered state, the shaman would have been able to connect with the gods and offer healing rituals and prayers.

There are many suggestions found in the art and artifacts that individuals with dwarfism may have been connected to shamans and the practice of shamanism. For instance, early pottery from the Valley of Mexico reveals figures



Colima ceramic figure, c. 400 B.C. Depictions of such individuals with possible evidence of dwarfism were common in the art of Colima from western Mexico. Many of these figures, including the one pictured here, appear to be engaged in shamanic or ritualistic activity involving such hallucinogenic agents as tobacco or peyote. Though these figures were found in Colima burial sites, the actual use of such objects remains unknown.



Maya limestone carving c. 600-900 A.D. This carving is typical of many Mayan pieces showing rulers who appear with individuals with some type of dwarfism and likely served as attendants to the king. The prevalence of such imagery in Mayan art suggests that individuals with dwarfism held significant societal status.

found in pairs, one likely a shaman and the other a person with dwarfism or a similar physical condition who probably acted as an attendant. It could be argued, however, that the individuals depicted with dwarfism were in fact the shaman, while the accompanying figures were attendants to the shaman. Many terra cotta pieces from Colima in western Mexico depict figures with enlarged heads or spinal deformities seemingly engaging in ritual behavior, perhaps the ingestion of tobacco or peyote. A logical conclusion would be that individuals with anomalous physical characteristics, perhaps because of their perceived connection to the gods, may have served as assistants to shaman or perhaps even shaman themselves in the Mesoamerica culture.

Another theory is that individuals with characteristics of dwarfism may have been held in esteem by the Mesoamericans because they possessed what appeared to be the physical bodies of young, innocent children, yet with the mental prowess of adults. One example of this idea is found in the Mayan Popol Vuh, which tells of a story of the first house being built by four-hundred "boys," probably again referring to the mystical race of dwarves from Mayan mythology. Here the creators appear physically as children, but have the strength and determination of adults. This dual nature may have appealed to the Mesoamericans, giving those born with dwarfism a higher status in society.

The Mesoamericans, of course, believed that their deities reigned not in the celestial heavens, but rather in an underground realm beneath the earth. Thus they also believed caves and tunnels to be sacred places or portals between the realm of the gods and the world of humans. Rituals were contrived

around entrances to caves and tunnels, or using fabricated stone structures, meant to mimic the mouths of caves. Depictions of caves and sacred openings to the earth are commonly found in Mesoamerican artwork, particular in structures such as altars, and these works were likely used for ceremonies in which the shaman reenacted stories from their mythology of the gods visiting the physical realm of the humans. This lends credence to the theory that individuals of small stature were valued in Mesoamerica in being able to perform rituals and ceremonies as adults, but able to maneuver into and out of small spaces such as cave and tunnel openings, a feat more difficult for adults of average proportions and easier for people with dwarfism due to their smaller stature.

Another interesting feature of such altars is the depiction of infant figures known from Mesoamerican mythology as "were-jaguars," children who were thought to be the offspring of unions between humans and jaguar-like deities. The depictions of the "were-jaguar" children appear much like individuals with characteristics of spina bifida or hydrocephalus. While these tales came from the creation stories of the Mesoamericans, perhaps children born with conditions such as dwarfism, Down syndrome, or other birth anomalies were thought at the time to have been the modern-day manifestations of the "were-jaguar" children. Thus, these children would have been highly-revered as descendents from the gods and held a special position in society, perhaps thought to be able to communicate in both the realm of the deities and the physical earth of humans. These beliefs would then confirm the idea that such individuals served as shaman or shaman attendants in the Mesoamerican

culture, their perceived bond with the gods enabling them to act as a conduit between the physical presence of peoples on the earth and the spiritual world that they believed lay beneath this plane of existence.

Whether individuals with physical characteristics linking them to the gods may have been sacrificed in order for them to descend again into the underworld is unknown. However, it is known



Maya limestone carving, c. 600-900 A.D. Also prominent in Mayan art were carvings of individuals with evidence of dwarfism who were depicted in the underground realm of the gods. These images might suggest that these figures were intended to represent a mythical race of people with dwarfism responsible for moving the sun underground after sunset and creating the first roads and houses. Alternatively, these figures may represent shaman who symbolically communicated with the gods due to their status as individuals born with some form of dwarfism and thought to have descended directly from the original race of mythical deities.

that some human sacrifices were made as offerings, and that often these were considered honorable deaths. For instance, when rulers died, their servants and attendants, often including people with dwarfism, were sometimes burned along with the body in order that they



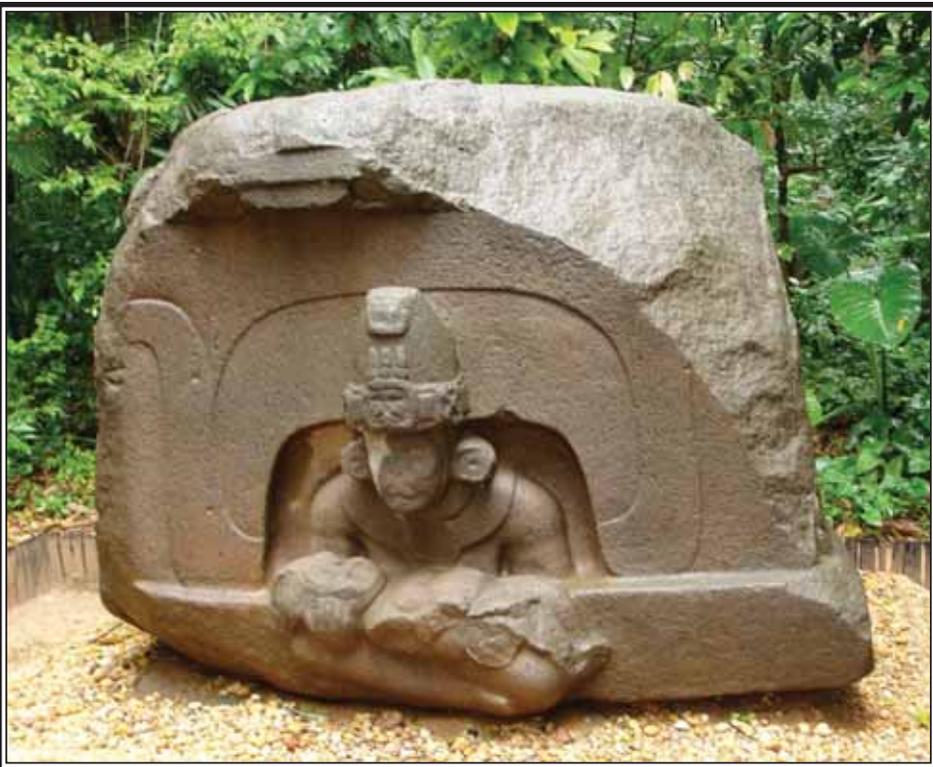
Olmec basalt altar at the “La Venta” site, c. 900-400 B.C. This ceremonial altar depicts an individual, likely a ruler or shaman, seated at the entrance to a cave or the representation of a cave, likely during ritualistic activity. The significance of being seated at a cave-like setting suggests that the individual was communicating with the gods where they dwelled in an underground realm.

may be rewarded by returning to the realm of the gods. Though ritualistic sacrifice of individuals with dwarfism, Down Syndrome, or unusual physical characteristics has not been verified, a possible hypothesis is that the “were-jaguar” altars were sites of honorable sacrifices that allowed these revered members of society to spiritually return to the realm of the gods from which they descended.

The prevalence of individuals with physical anomalies such as dwarfism in Mesoamerican art is undeniable, and theories abound as to the possible afflictions depicted, such as Down syndrome or spina bifida. What has largely been ignored, however, is the evidence that strongly suggests that these depictions not only refer to deities, but also to individuals in the culture with such physical characteristics who were perceived as having a special bond with the gods. These figures may well indicate that people born in the Mesoamerican culture with particular physical anomalies such as dwarfism were not only of high status, but in fact served as shaman and healers as their societal roles. A careful consideration of the iconography of Mesoamerican art and artifacts seems to suggest that individuals were not just attendants or physical manifestations of the gods, but were in fact shaman who communicated in a special place between the physical plane of existence on earth and the underground realm in which the gods dwelled, linking the physical with the spiritual. ■

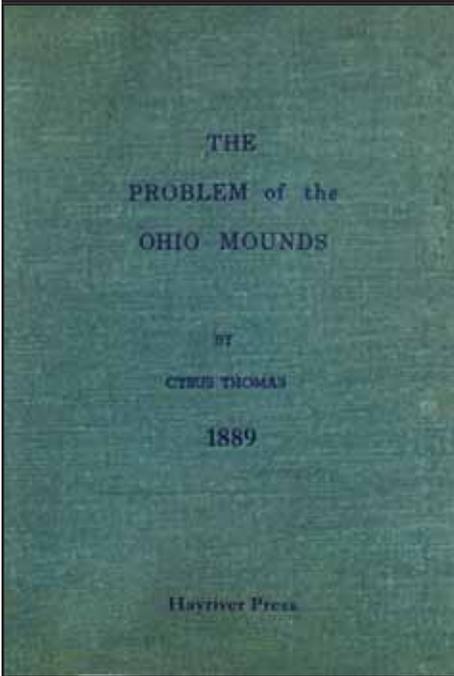
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Olmec basalt altar at the “La Venta” site, c. 900-400 B.C. This ceremonial altar again depicts a ruler, or more probably a shaman, now emerging from a cave entrance and holding a “were-jaguar” infant. This altar suggests that the shaman has returned from the underground realm of the gods, bringing with him an infant that was the product of a union between humans and jaguar-like deities. Some archeologists have suggested that the “were-jaguar” infants depict features not unlike people born with anomalies, such as dwarfism and Down syndrome, and that perhaps such individuals were thought to have a sacred bond with the gods.

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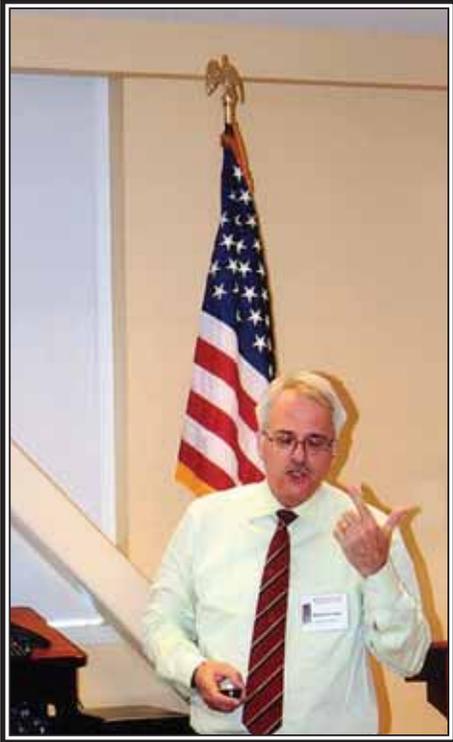
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MES Symposium October 8-10, 2010, at, Westerville, Ohio

The Midwestern Epigraphic Society's 18th Symposium was the largest attended by members and visitors, who eagerly received the presentations of ten speakers.

The Keynote speaker, Dr Reinoud de Jonge, of the Netherlands is a physical chemist and a teacher at a private school there. He authored the



The Keynote speaker, Dr Reinoud de Jonge, of the Netherlands.

book *How the SunGod Reached America c. 2500 BC* with Jay Wakefield of Kirkland, Washington, and their next book *Rocks & Rows, Sailing Routes Across the Atlantic and the Copper Trade* (edited by Jay Wakefield, 2010) illustrates the important time period from 2500 BC to 1200 BC when America was a colony of Egypt. He spoke on the presence of Egypt in the New World, the Egyptian discovery of America (c.2500 BC) and on America, colony of Egypt (2500-1200 BC).

MES's Dr. John White presented beautiful slides on the Sun religions of the Old and New Worlds, and President Dave Rush spoke on "Ohio's Murray Tunnel Chamber."

Local Ohio researcher, Rich Moats, presented a culmination of several years' work on "Ohio's Yost Works, a Pilgrimage to the Stars."

Scott Wolter, a Minnesota forensic geologist known for his forensic analysis of concrete for the construction industry by his company, American Petrographic Services, and widely known for his verification of the authenticity of the Kensington Rune Stone, revealed his tests have verified the Bat Creek Stone to be genuine; but test of a marble stone from Burrows Cave clearly identifies it to be a recent reproduction.

Dr. William Romain, a research associate with The Ohio State University, Newark Earthworks Center, and the author of *Mysteries of the Hopewell: Astronomer, Geometers and Magicians of the Eastern Woodlands and Shamans of the Lost World: A Cognitive Approach*



Speakers, l-r: Rich Moats, Wayne May, Scott Wolter, Polly Midgley, Jon Haskell, Jim Leslie-Director, John White, Reinoud de Jonge, William Romain, Glenn Kreisburg, and Dave Rush (President). Missing is Lee Pennington.

to the Prehistoric Religion of the Ohio Hopewell, presented LiDAR Assessment of the Hopewell Earthworks."

Polly Midgley, the NEARA New York Coordinator spoke on "The Stone Chamber Enigma."

Jon Haskell, a video documentarian, presented "Indiana's Charlestown Fort."

Wayne May, founder and publisher of the *Ancient American Magazine* now 17 years in print, presented "The Ojibwa and the Hopewell Parallels."

Lee Pennington, President of the Ancient Kentucke Historical Association, presented "Roman Coins in America."

Glenn Kreisburg, Vice President of NEARA, presented "Serpent of the North, the Overlook Mountain/Draco Correlation." Symposium photos by Bill Barr. ■



Rich Moats delivering the culmination of many years' work on the geometry of the Yost Hopewell site of Ohio.



Nine Symposium attendees brave the Murray Tunnel Chamber the following day, Sunday, October 10. Timing was right, the weather was excellent, and the property owner, the Holmes County Humane Society, was present.

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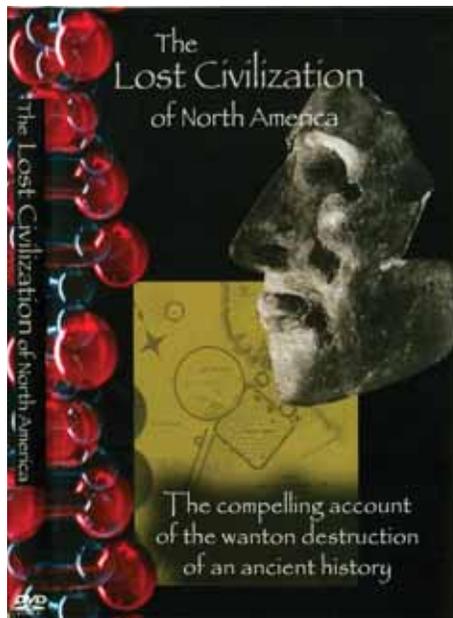
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2012 and the Mayan Calendar: The Real Story

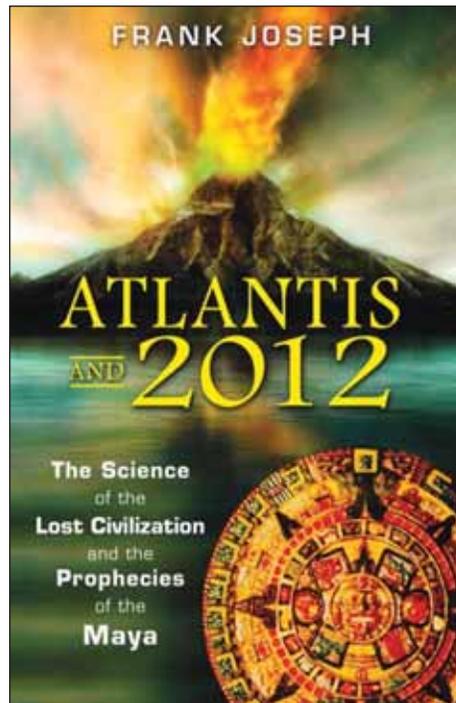
by Frank Joseph

Since time repeats itself, the Maya believed, they should be able to predict the future. This was the fundamental tenet upon which their Calendar was based: Coming events foreshadowed themselves in the past. From this supposition, Maya astronomers developed a complex system of time-keeping based on the scientific inheritance of their U Mamae ancestors, the "Old Men" who carried away the principles of celestial mechanics from doomed Aztlán-Atlantis to the shores of Yucatán. There, they evolved the Tzol'kin's 260-day calendar, a 365-day calendar for the Haab, plus the Calendar Round --- a 52-Haab that synchronized the cycles of both Tzol'kin and Haab.

Most amazing of all was Mayan knowledge of events at the heart of our investigation. On the morning of 21 December 2012, the Winter Solstice Sun will be aligned with the galactic equator [the central line of our galaxy] as it appears from Earth, and dark areas at the galactic core created by interstellar dust extending along the Milky Way from the galactic center beyond the Constellation Aquila, the "Eagle."

Predictions for this date appeared in their so-called Long Count of 1,872,000 days beginning on 11 August 3114 B.C., terminating 5,125 solar years later on 21 December 2012. The present Long Count began with the destruction of the 4th World. We are presently living in the 5th World due to end shortly. As Mēxihcah calendrics were usurped by the Aztecs, so the Maya obtained much of theirs from the Izapa. Inhabiting a ceremonial capital of the same name near Mexico's Pacific coastal plains of Chiapas, close to the modern border with Guatemala, they were a transitional people connected with Mesoamerica's first civilization. More likely, they were the Olmec themselves or, at least, their last remnants known to possess the Long Count, which they passed on to the Maya.

The earliest and so far only known written Mayan reference to the end of their calendar was found in the former Izapa-Olmec realm of Chiapas at Tortuguero, site of a Classic Maya city (200 to 700 A.D.) north of the better known ceremonial center at Palenque. The incomplete, only partially legible inscription on Tortuguero's "Monument-6" has been translated by Mayan epigrapher, David Stuart, to read, "At the end of 13 Baktuns, on 4 Ahau 3 Kankin, 13.0.0.0.0; (something) occurs when Bolon Yokte descends." Our



present era of the 5th Sun comprises 13 Baktuns, each one containing 144,000 days. 4 Ahau 3 Kankin, 13.0.0.0.0 is 21 December 2012.

Bolon Yokte who is depicted as well as mentioned on the Izapa stela, was the terrible lord of the underworld, leader of all the forces of destruction, the personification of triumphant chaos and conflict. His spotted jaguar pelt signifying the starry night sky identifies him with his place of origin in the heavens, while "the mouth of the jaguar represents the Underworld Portal, which is seen in the sky as the Dark Rift in the Milky Way," according to researcher John Major Jenkins.

Bolon Yokte may appear once in temple art beside the Tree of Life, but such a single, uncertain reference cannot make the God of Creation out of the Lord of Hell. Nor do edifying versions of 4-Ahau 3-Kankin square with the Mēxihcah's own term for the nature of the 5th Sun's closure: Macuilli-Tonatiuh, literally, "The Clenched Fist of Tonatiuh," a solar deity. He embodies the end of our 13 Baktuns in the Nahu-Ollin, or 4-Ollin. It is, moreover, ruled by Xolotl, the dark and malevolent aspect of the Evening Star, the Planet Venus, which plays such a vital role of Mesoamerican calendrics. For example, 2012's Winter Solstice is transited by Venus, just as the Long Count was set in motion 5,125 years before, according to the Maya, by Kukulcan, the Feathered Serpent and beneficent incarna-

tion of Venus.

The Aztec Calendar Stone warned of the Feathered Serpent's disastrous return on Reed-One, or 1519 A.D. The prophesy came true when Hernán Cortés first set foot on the shores of Mexico that very year at Vera Cruz, just where Quetzalcoatl made his Mesoamerican debut long before. His fair-complected physical resemblance to their ancient culture-hero and the superior technology both figures possessed, combined with the Spaniard's fortuitous appearance at the prehistoric-flood survivor's same landing site just when the Calendar Stone specified it would happen, convinced the Aztecs that Cortés was himself the returned Feathered Serpent. It was because of this tragically mistaken identity that an empire of millions was caught off balance and subdued by five hundred Conquistadors with thirteen horses and a small number of cannons.

Atop the Calendar Stone appears "Reed-Thirteen," a box enclosing the image of a manguey plant and surrounded on three sides by thirteen dots, each representing thirteen "heavens" comprising a single "Sun." The glyph signifies the end of a "World," or major epoch corresponding to the year 1479 A.D. Precisely thirteen years later, Christopher Columbus dropped anchor off the island of San Salvador in the Bahamas, opening up the New World to European colonization and the subsequent eradication of Mesoamerican Civilization. It was primarily to announce this impending doom that the Vessel of Time was created when it was and erected over the residents of Tenochtitlán. To them, it was a monstrous time-piece winding down the last years of the Aztec Empire, reminding its subjects to brace themselves for the inevitable end of their world.

Only this dire prediction, and that yet broader prognostication for 2012, can account for the numerous graphic references circling in concentric rings around the horrid face of Tonatiuh, the personification of time in its thoroughly destructive aspect. ■

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