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7 THE ODIN GENE, OR WHY SOME CHEROKEES HAVE BLOND HAIR

All generalities are false, including this one.

—Voltaire

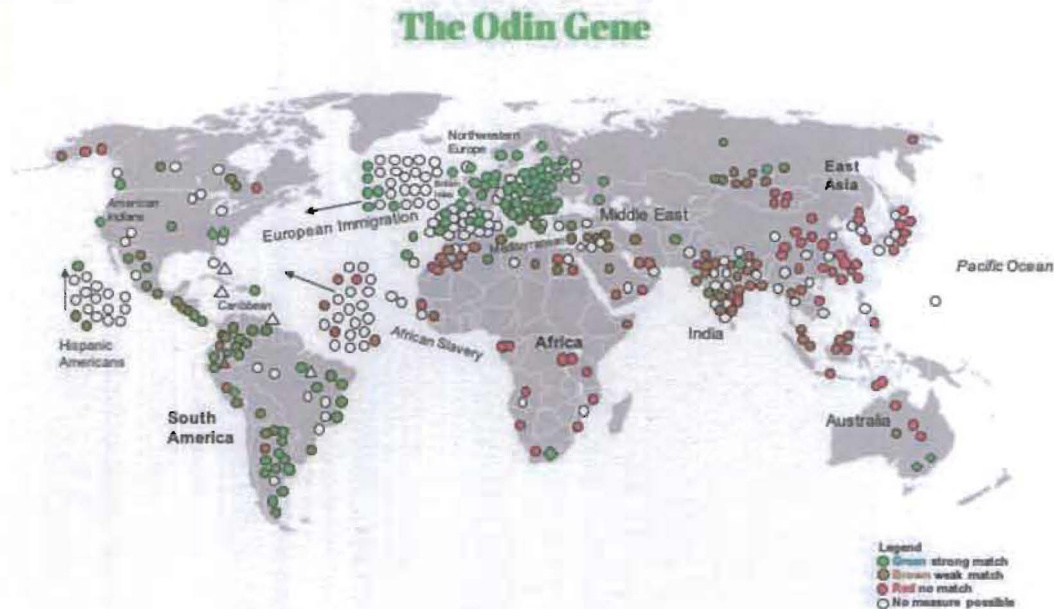
When I shared the foregoing attempt to explain the origins of the Ani-Kutani and Ani-Wodi with my Creek friend Richard Thornton, his response was immediate. “There is much genetic and linguistic evidence to back up Rafinesque’s general pattern of multicultural influences on the Americas,” he wrote, “but his chronology and migration patterns are way, way off. The primary linguistic, genetic and artistic evidence points to Ireland, Scotland, Scandinavia and Galicia, not the Mediterranean.

“I have documented *lots* of evidence for Scandinavian Bronze Age voyages,” he said. “They probably stopped on the way by Ireland and Galicia. Most of Georgia’s petroglyphs are identical to either those in Bronze Age Sweden, Bronze Age western Ireland or the region around Dundee, Scotland.

“Rafinesque did not guess the large South American population in the Southeast. As for the Cherokees, they were nothing until they became major players in the Native American slave trades, then swelled their numbers with captives they decided to keep. It should be remembered that there were fourteen bands of indigenous peoples, speaking fourteen distinct dialects or languages, who formed the tribe at the behest of the British Crown in 1725. They are not one ethnic group, but an assimilation of many ethnic groups. At least, though, Rafinesque did recognize the complexity of the history of the Americas.”

And so the beat goes on. In this chapter, we are going to consider the U haplotypes from Phase III. We propose that many of them have an ancient Scandinavian origin. Participants’ mitochondrial lines and precise mutations

arose in the extreme north of Europe thousands of years ago. Sometime in the intervening millennia, in more than one event certainly, they migrated across the water to North America, eventually blending with the indigenous people already present and becoming part of the swirling, shifting masses of “Indians.”



In terms of autosomal DNA, distribution of ancient European hunter-gatherer genes surviving today can be studied in a map of what we may call the “Odin Gene.” This well-traveled marker is defined by an STR frequency at the locus TH01. Leading populations reporting the Odin Gene are Swedish, Belarusian, Flemish, Dutch, Melungeon, Norwegian, Maltese, Slovaks, Caucasus, Polish and German.

Odin (sometimes Voden, Woden, Wotan, Votan or Wuotan) means “furious, inspired, mad.” Germanic kings traced their genealogy to the hero-god much as we say we are descendants of Adam or Aeneas or Brutus. It is a claim of ethnicity. According to recent linguistic research by John T. Koch at the University of Wales, the name was a unique Celto-Germanic term invented by a multiethnic raiding-and-seafaring culture of the Bronze Age. It expressed that culture’s whole worldview of magic and the supernatural. The lexeme’s root meaning was “furious, ecstatic,” as these applied to the ideal warrior. Koch points to motifs in rock art spread between Sweden and Iberia and cites the following cognates:

Proto-Germanic *wōð-: Gothic wofls ‘furious’, Old Norse ór ‘poetry; furious’; cf. Old Norse god’s name Óinn, Old English Wōden, Old High German Wuotan, cf. Ancient Nordic wōdurīde ‘furious’+‘rider’ (Tune stone, Østfold, Norway ~AD 400); Proto-Celtic *wāti- < *wōti-: Gaulish vātes ‘prophets’, Old Irish fáith ‘prophet’, fáth ‘prophetic wisdom’, Old

Welsh guaut ‘prophetic verse’.¹⁶⁵

Could the Cherokee Paint Clan, the Ani-Wodi, really mean Those Descended from Woden? Wodi (pronounced Woe-tee) is not an element that makes sense in the Cherokee language, which has *asubwisga* and *disubwisdi* as words for “paint.” If so, Cutans are the people from the East Mediterranean (Kittim) and the Paint Clan are their Celtic-Germanic-Iberian-Scandinavian fellow travelers. Both groups are part of the Sea Peoples. The distinction, however, becomes blurred if you believe, like Christine Pellech and others, that the Phoenicians were originally a North European people.¹⁶⁶

The Odin Gene could just as well be described as a white or Caucasian marker. It is minimally present in Africa, rare in Asia. In South Africa, 40.3% of whites have it, as against only 1.0% of blacks. In Norway it has a frequency of 34.7% and in Sweden 35.9%, twice the worldwide average, but about the same statistically as Cherokees (33.3% for Enrolled, 36.3% for Admixed), Melungeons (35.0%) and the U.S. white population at large (36.8%). Among American Indian groups, it occurs in California’s Miwok Indians at the rate of 34.9%, in Creek or Muskogean Indians at 25% and in Mexico’s Nahuatl-speaking Huichols at about the same percentage as Creeks.

The Odin Gene’s high incidence in Miwok Indians could stem from their tribal land acting as a haven historically for European and other voyagers to resupply their water, repair ships and enjoy some shore leave with the local women. According to Gunnar Thompson, who has studied the voyages of Francis Drake, a brass plate with Drake’s inscription was brought to light in the San Francisco Bay area in 1936, and in 1974, an archeologist found an Elizabethan silver coin at a Miwok village site near San Francisco. It bore the date 1577 and the image of Queen Elizabeth.¹⁶⁷ Archeological, historical and genetic evidence converges to tell another compelling story that is completely left out of the history books.

Among the 15 U’s in Phase III, the majority carry the Odin Gene from one or both parents. A double dose of it occurs in Marcy Barrington (3.56, T09554). Her mitochondrial line goes back to Julia Ann Williams, born in 1838 in Missouri. Her extremely rare form of **U1b** (probably U1b3) matches

¹⁶⁵ John T. Koch, “Rock Art and Celto-Germanic Vocabulary: Shared Iconography and Words as Reflections of Bronze Age Contact”: https://www.academia.edu/39623231/Rock_art_and_Celto_Germanic_vocabulary_Shared_iconography_and_words_as_reflections_of_Bronze_Age_contact.

¹⁶⁶ See Jürgen Spanuth, *Die Phönizier: Ein Nordmeervolk im Libanon* (Osnabrück: Zeller 1985). The sea voyages and geography in Homer’s *Odyssey* reflect Phoenician traditions. “Many-wiled” Odysseus may be a form of Odin. The name was understood by the Greeks as “hated of man and god,” but this could be a folk etymology.

¹⁶⁷ Gunnar Thompson, *Secret Voyages* (Raleigh: Lulu, 2010), p. 220.

only a Mary Miller born in 1836 in Missouri, Asenda Rednvaldsen of Norway and Doris Ritter of Germany. U1 is a very minor haplogroup, but it does occur in Scandinavia, up and down the U.S. East Coast and in Missouri. From a European perspective, U1b is the rarest of the rare (only 0.07%), though it has been associated with Phoenician dispersal with four instances reported in a sample of 47 modern Lebanese.¹⁶⁸ These mitochondrial findings would seem to indicate that an ancient Scandinavian or Phoenician type crossed the ocean and has a branch among the American Indians—unless, of course, Mary Miller and Julia Ann Williams share a mitochondrial DNA line that goes back to Norwegian or German immigrants, an unlikely circumstance. Barrington also shows autosomal matches to South American Indians, just like others of Cherokee and Creek descent: Belem Amazonians (#44), Colombian Andeans, Amazonians and Orinoquians (#77) and Ecuadorian Kichwas (#78).

U3 of Pat Hooks, Horseman

Sidney Patrick Hooks is our next case. The Oklahoma resident can be described as author, horseman, cattleman, teacher of primitive skills, Biblical scholar, journeymen and musician, although these labels hardly do him justice. His decades-long passion for the horse and his study of horsemanship led to the book titled *101 Ranch Horse Tips*. Along with his work with youth, this publication brought him to the attention of tribal elders throughout the U.S. and Canada. It is no exaggeration to say Hooks has been at ground level for returning horse culture back to the Cherokee, Choctaw, Sioux and other tribes.

Says Hooks:

One of my fellow Echota Cherokee Tribal members is Dr. Yvette Collin. She's also a tribal member and Ambassador for the Lakota Nation, Pine Ridge, South Dakota. There's been an exhausting amount of work placed into the work and preservation of ancient Horses of the Americas, not only by our method of training but an ongoing in-depth scientific study of the horse's origins and their particular tribal affiliations before Columbus. This research is currently being carried out in France with a DNA study from accumulated horse DNA throughout the world.¹⁶⁹

¹⁶⁸ E.A. Matisoo-Smith et al, "A European Mitochondrial Haplotype Identified in Ancient Phoenician Remains from Carthage, North Africa," *PLoS ONE* 11/5 (2016), e0155046, doi:10.1371/journal.pone.015504, p. 10.

¹⁶⁹ See Yvette Running Horse Collin, *The Relationship between the Indigenous Peoples of the Americas and the Horse: Deconstructing a Eurocentric Myth*, Ph.D. Dissertation in Indigenous Studies, University of Alaska Fairbanks, May 2017.

Hooks has a very rare haplogroup, **U3**, and an equally rare haplotype. In the survey of founder types by Richards and Macaulay the haplotype has but one match, Scandinavia. The Cherokee man, however, had 13 exact matches in Mitosearch, 5 to unknown origins, 2 to Cherokee families in Alabama and South Carolina, the rest British Isles.

Hooks traces his mother's female line back to a "full blood Cherokee," as she was described in newspapers of the day. She was a notable figure in the Between the Rivers region of Kentucky, where Hooks says "all our bunch on both sides have lived for six or seven generations at a minimum." The line goes:

Self: Sidney Patrick Hooks, b. 1958

Mother: Ruth Vaughn Dunnagan, b. Jan. 9, 1922

Grandmother: Nina Gertrude Taylor, b. Jan. 8, 1881

Great-Grandmother: Melissa Isabelle Huggins, b. 1845

Great-great-Grandmother: Elizabeth Ann "Annie" McQuade, b. Aug. 14, 1824, d. Jan. 8, 1896

Elizabeth Ann McQuade was born in Hopkins County, Kentucky. She was the daughter of Robert McQuade (1787-1840). She married Josiah "Silas" Huggins (1820-1853). After his death she married Joe Ferguson. She is listed as E. A. Fergusson, widow, on the U.S. Census of 1880 for Christian County, Kentucky. Annie's mother is unknown on this census record but is reported as having been born in Virginia, as was her father. (The 1880 census was the first of the decennial censuses to report where mother and father were born, hence a valuable tool for tracing roots.) Since Robert McQuade's other wife, Esther Metcalf, died in 1822, we can surmise Elizabeth's maternal line does not go back to her but to a Virginia Cherokee woman whom McQuade met between 1822 and 1824, one born about 1800. If McQuade's partner was older than in her 20s, she could have rightly been said to be born in Virginia, not Kentucky. Kentucky became a state only in 1792. Robert McQuade was born in 1787, before statehood. This is as good as any paper trail gets.



Pat Hooks, participant No. 7, U3 Cherokee and author of the book 101 Ranch Horse Tips: Techniques for Training the Working Cow Horse (2009).



Pat Hooks' ancestor, Annie McQuade. Her mother was reportedly a Virginia Cherokee.



Cherokee woman, photographed in North Carolina by James Mooney, 1888. National Anthropological Archives.

An intriguing part of Hooks' record is his ancestor's match to Mary Polly Hale, said to be a Creek Indian. Her mother was Hannah Hale (1765-1818). Hannah was a famous captive from the white settlements on the Ogeechee River in Georgia, now Taliaferro County. She was carried off to Creek country in a raid on the British fort in 1777. This act was conducted by Hopoie Harjo, or Far-off Warrior, and his father Mad Dog, chief of Tuckabatchee. They took the 11-year-old child back to the town known as Fish Ponds in Alabama, where she married a Creek Indian and had a family (see portrait of Far-off Warrior below).¹⁷⁰

Samuel Hale (1740-1777) and Elizabeth Hopkins (1740-1784) are the alleged parents of Hannah Hale. Both were from England. Sources indicate that Samuel was a soldier in the British army. They came to American soil when he was assigned to fight in the Revolutionary war. It appears that he may have been killed in the war, leaving a widow and daughter, but we do not know this for certain. The year of Samuel's death coincides with the year that Hannah was kidnapped by the Creeks. The cause of Elizabeth's death is not known

Was Hannah Hale's biological mother the English wife of a soldier named Hale or one of the mixed lot of slaves, renegades and mulatto children found at a frontier fort? We incline toward the latter explanation. We believe Hannah as well as Annie McQuade's mother was Cherokee. Yet they both have a rare female Scandinavian lineage.

Patrick Hook's match to enrolled Cherokees from North Carolina (n=33)

¹⁷⁰ Michael L. Hogue, "Hannah Hale: The Story of a Pioneer Woman Who Lived Among the Creek Indians and Her Descendants," online at: The Hogue Connection: <https://hogueconnect.com/hannah-hale/> (Sep. 3, 2014).

was high (no. 12). North Asian, a population very similar to American Indian, was his no. 2 megapopulation. Norwegian appears as his no. 48 population in his top 50, although his genealogy contains no Norwegian immigrants or vestiges of Scandinavian culture to his knowledge.

U3 is also reported in Phase II in Charlotte Walker (36). Walker's U3 haplotype elicits only two matches in Mitosearch—Alvina, born about 1820 in South Carolina, believed to be Native American, and Sarah Elizabeth Snyder, born 1828, origin unknown. There are also two examples of U3 in Central Band of the Cherokee data.

U4 Haplotypes

Next comes a **U4**, another minor U type. Anonymous participant 3.12 is one of three U4s. We don't know the descendant's genealogy in detail, only that she claims Cherokee. Her no. 1 autosomal match is Ecuadorian Kichwas (n=115), South American is her no. 2 metapopulation, and Andean is no. 5. American Indian is the no. 2 megapopulation.

Another U4 (K2076, 3.44) is Robin Hughes Kelly, who lives in North Carolina and has a double dose of the Odin Gene. One of the family mysteries he was hoping to solve was a rumored connection to Nancy Ward through his ancestress Keziah Ward of Burke County, North Carolina. His no. 1 autosomal match is Michigan Native Americans, and American Indian is his no. 8 megapopulation. In the Euro section, Kelly's no. 1 country is Estonia.

But how many Scandinavians immigrated to North America, and how many could have ended up intermarried with the Cherokee and other East Coast tribes? Few Scandinavians at all came to the United States before the late nineteenth century. These settled primarily in rural areas of the Midwest and Great Plains, predominately in Illinois, Wisconsin, Iowa, Minnesota, and North Dakota, not in the Southern Highlands or Appalachians. States like Alabama, Georgia, West Virginia, Kentucky, Tennessee and Mississippi have the lowest numbers of people of Scandinavian heritage, usually less than one percent of the population. Clearly, the Scandinavian signature in American Indian DNA is ancient, not an effect of recent immigration.

Blondes Had More Fun

Time and again, the first meetings between European explorers and North American natives tell of Indians of Scandinavian appearance. Verrazzano's 1524 journal reports tall, "white natives" in the Narragansett Bay tribe of New Jersey. In 1542, French Governor De Roberval describes the Iroquois as "very white, but they paint themselves for fear of heat and sunburning." Champlain in 1604 encountered fair-skinned natives living in eastern Canada. Because of their physical features he believed they were of Nordic origin. The French priest Charlevoix observed bearded, blond-haired

natives in Labrador. In 1779, George Rogers Clark encountered light-skinned, blond-haired and blue-eyed warriors on the Great Plains.

Nordic seafarers traveled as far as Central and South America. Not only did they have compasses and gnomons but a vast store of navigational knowledge. Their ships carried “sun-crystals” capable of measuring latitude on cloudy days.¹⁷¹ Thirteenth-century murals at Chichen Itza in the Yucatan Peninsula depict pale-complexioned people with blond hair being held captive in ropes by Maya warriors. In 1535, Peruvians called the invading Spaniards Viracochas (divine whites) because they recalled an ancient race of white people who once lived on Lake Titicaca in Bolivia. Pizarro described Atahualpa and the ruling elite of the Incas as “whiter than the people of Spain.” According to legend, the ancient cities of the Andes were built by a race of light-skinned warriors called Chachapoyans whose descendants still live in the jungles of the Amazon.

Twentieth-century anthropologists have studied blond Eskimos in Newfoundland, Labrador and Baffin Island, descendants of mixed parentage from the times of ancient Norse commerce. The Beothuks are famous for their white looks. When the Little Ice Age and plague extinguished the Norse colony on Greenland, there was a Nordic exodus to the region known as Norumbega on the Hudson River. This wave of Norse invaders had profound consequences for the Abenaki, Mohawk, Mohegan and Celtic or pre-Celtic settlements in Ireland Mikla (Greater Ireland). There are many words of Norse origin in the Iroquois language. Norse influence has been detected in Algonquian longhouse construction, palisades, folklore, the *werigild* laws of compensatory justice and *althing* system of representation.¹⁷²

The Uchees have sometimes been known as “the white Indians of Georgia.” Supposedly, their founders came on ships and first landed in the Bahamas. When the American painter John Trumbull sketched five Creek chiefs visiting New York in 1790, contemporaries were astonished by what they saw. The Creek leaders more greatly resembled whites than Indians.¹⁷³ As comparison of a Greek statue with one of Trumbull’s chiefs shows, the white-skinned, blond, blue-eyed, tall, muscular Libyan has long been considered the ideal of male physiognomy and physique. Scandinavian film stars like Ann-Margret, Jane Fonda and Greta Garbo fulfill the same role as models of female beauty.

¹⁷¹ Sid Perkins, “Viking Seafarers May Have Navigated with Legendary Crystals,” ScienceMag.org (April 3, 2018): <https://www.sciencemag.org/news/2018/04/viking-seafarers-may-have-navigated-legendary-crystals>.

¹⁷² See Gunnar Thompson, *American Discovery: Our Multicultural Heritage* (Seattle: Argonauts Misty Isles, 1994), pp. 272-80.

¹⁷³ Emma Lila Fundaburk, *Southeastern Indians. Life Portraits. A Catalogue of Pictures 1564-1860* (Tallahassee: Rose, 1996), p. 116.

After being driven from Egypt by Ramesses III, the Sea Peoples settled in various locations around the Mediterranean. The Philistines (Pelasgians), for instance, settled in Palestine, which was ultimately named for them. One of the largest contingents populated the coast of Libya, which received its name (“White”) in their honor. Eventually, these fair strangers from the North blended with the brown-skinned Berbers of the interior. Barry Fell’s *Saga America* (1980) documents these refugees in Scandinavian, Carthaginian, Berber, Greek and Libyan inscriptions scattered around North America. As for the Melungeons, who appear to be related to the Sea Peoples, as well as Phoenicians, a study of their ethnic mixtures by James Guthrie, a chemist, found they were most similar to the population of Libya (Tripoli), followed closely by Cyprus, Malta and the Canary Islands—all places where the Sea Peoples established colonies.¹⁷⁴



Do they share ancestry from the Sea Peoples? Left: Doryphorus (Spear Bearer), by Polyclitus, circa 440 BCE, Ancient Cyrene (plaster cast, Ancient Art Museum in former Franciscan church, Arnau/Hostinné, Czech Republic). Right: Far-off Warrior, Fushatchee Mikko, or Birdtail King of the Kashitas/Cusseta Creeks, by John Trumbull, 1790 (New York Public Library). Was “Far-off” an ethnic reference to origins from across the seas?

¹⁷⁴ James L. Guthrie, “Melungeon Comparisons of Gene Distribution to Those of Worldwide Populations,” *Tennessee Anthropologist*, 16/1 (Spring 1990), Mean Measure of Divergence of Melungeons from other Populations, p. 14.

In 1815, an ancient mummy still enswathed in its wrappings was untombed on the Cumberland River near Carthage, Tennessee, not far from Castalian Springs. As described by the antiquarian John Haywood in *The Natural and Aboriginal History of Tennessee* in 1823, it was a young white woman. She had blond hair and wore a silver clasp on her wrist like a princess in a Viking ship burial.

Old maps and chronicles refer to North America's eastern coastlands, from the mouth of the St. Lawrence Seaway to Florida and west to the Appalachians, as Vitramannaland, Land of the White Men, a term which seems to comprehend both Norse and Irish settlements. It was also known as Albania (The White Land).

It is said that the tribes who occupied Middle America before the combined invasion of the Cherokee, Lenapes and Iroquois from across the Mississippi were "white people." As many legends tell, these Talegans were wiped out in a decisive battle at the Falls of the Ohio. Choctaw tradition also records that "white wizards" preceded them as masters of the land in the centuries before they planted their terminal migration pole on the mound called Nanih Waiya, near present-day Philadelphia, about the year 200 CE. Adair calls them the Nani Ishtahoolo, departed white ghosts.¹⁷⁵

America's Ancient Iron Furnaces

Arlington Mallery, an engineer by profession, devoted two decades of his life to determining to what extent the Vikings preceded Columbus. Trekking through the forests of the Ohio River Valley, down the St. Lawrence Valley and across the hills of Nova Scotia and Newfoundland, he uncovered ample evidence of Scandinavian and Irish peoples who left maps, mounds, iron furnaces and other relics from a vanished Iron Age in America. As one writer put it, "This journey through time brought him face-to-face with the haunting images of European immigrants."¹⁷⁶ He documented hundreds of iron smelting furnaces and slag heaps. A Celtic-type furnace he identified on Oak Hill near Clarksville, Virginia, exactly matched one reconstructed in Västergötland, Sweden. In local historical societies and private collections, Mallery found caulking tools, boat rivets, knives, axes, scribes, saws and chisels.¹⁷⁷

Mallery also compiled a long list of Old Norse and Finnish words preserved in Iroquoian languages, including Mohawk, Huron, Onondaga, Cayuga, Oneida, Tuscarora and Seneca. Some are eerily striking. For instance,

¹⁷⁵ One wonders whether the element Ishta- is related to Iztacan and Itza. Yates, *Old World Roots of the Cherokee*, pp. 78-79.

¹⁷⁶ Gunnar Thompson, *Secret Voyages*, p. 122.

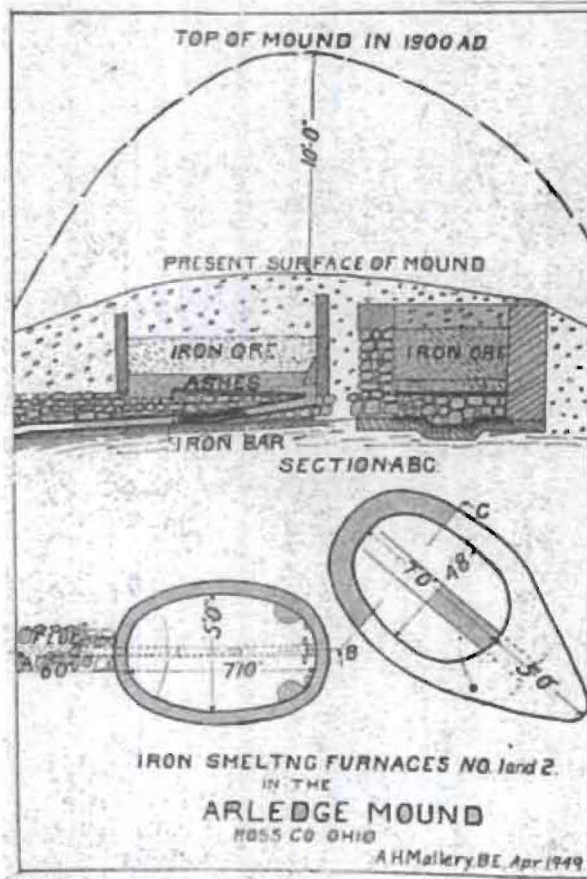
¹⁷⁷ Arlington Mallery and Mary Roberts Harrison, *The Rediscovery of Lost America: The Story of the Pre-Columbian Iron Age in America* (New York: Dutton, 1979).

the word for *if* in Finnish is *tokeo*. In Onondaga it's *toka*, and in Mohawk, *taka*.¹⁷⁸

The Scandinavians received iron technology about 500 BCE and developed a forging art of their own. They created bog farms to mine iron ore and became expert at smelting and working the metal. Searching for suitable sources of the iron was a strong part of their drive to explore and settle in Iceland and the New World. The iron deposits they sought came from springs and groundwater. They were readily available, economical and even renewable. Bog iron could be harvested about once every generation.

A case in point are two iron furnaces in the Arledge Mound near Circleville, Ohio. The location corresponds to the heart of Moundbuilder Country. Ross County was described by American pioneers as possessing almost five hundred mounds ranging from five to 30 feet in height. The area includes the famous Chillicothe and Mound City earthworks. "The furnaces were built 50 yards south of a low hill, on the original ground surface of a level 200-acre field," notes Mallery. "Obviously, the furnaces could not have been intrusive, for with their platforms they occupied almost three-fourths

of the base of the mound (p. 17)." Stratigraphy cannot be manipulated. As with the Iberian sun-temple detected by Richard Thornton under three later mounds, Mallery's discovery is a slam-dunk for a Northern European Iron Age flourishing in the Ohio Valley before less advanced mound-building peoples move in. In Rafinesque's timetable, this transition seems to correspond to the invasions of the Iztacans, who may be the same as the Itzas or Itsate from Mexico and Central America. They encounter Celtic and Scandinavian peoples who knew about bog ore and iron smelting.



Who put those iron furnaces under those Indian Mounds? Prehistoric iron-smelting furnaces at ground level in Adena-period mounds in central Ohio (1000 BCE – 1 CE).

¹⁷⁸ Mallery and Harrison, pp. 239-42.

Deep Rooted or Recent?

When did Scandinavians first come to America? It could have been very early. Norse voyagers knew celestial navigation, prevailing winds and currents of the North Sea and Atlantic Ocean, weather prediction and use of bird flight patterns and feeding whales. Moreover, they were motivated by something they called restless curiosity, *aefityr*.¹⁷⁹

Runic writing begins to be used in Scandinavia about 500 BCE. It became decipherable by the layman in the United States only in the late twentieth century. One can gauge the spread of Scandinavians who used this alphabet by extant inscriptions. None of them is likely to be spurious. The opposite is true: Many runes in America have escaped detection. There are at least twenty-seven famous examples, ranging from the 400-pound Fletcher stone of Yarmouth Harbor, Nova Scotia, viewable now in the Yarmouth Public Library, to the large Heavener Rune Stone, reported by Gloria Farley in 1951. The latter is preserved in the Heavener Rune Stone State Park, which was dedicated in October 1970 in Le Flore County, Oklahoma. These runic inscriptions are conveniently listed and critically addressed by Suzanne O. Carlson, an architect specializing in historic preservation and expert in Old Norse, medieval Latin, Greek and Scandinavian history, who is also a frequent contributor to the *NEARA Journal*.¹⁸⁰

The Yarmouth stones were reported in 1875 and 1920. The first was translated: Harko's Son Addressed the Men (p. 220). The second stone disappeared.

The Manana Inscription on an island of the Maine coast was first noticed in 1855. Barry Fell recognized the script as runic. In a part Norse, part Celtic translation he reads: Ships from Phoenicia Cargo Platform. This may or may not be accurate (p. 221).

The Spirit Pond Stones, Phippsburg, Maine. A whole literature has grown up around these inscriptions. Stone # 3 is the most impressive. It consists of 16 lines. Former U.S. Army cryptographer Cyrus Gordon, professor of Semitic studies at Brandeis University, deciphered it in *Riddles in History*.¹⁸¹ It seems to be a metrical threnody in Old Norse related to the Black Death of the fourteenth century.

The Grave Creek Stone was reported by Schoolcraft in 1824 from a "royal burial" in a West Virginia mound. Fell takes it as an Iberian inscription written in Phoenician in the first millennium BCE, but Strandwold reads it as Norse and translates it: I knelt on this Island / Yule Site on Meadow

¹⁷⁹ Stephen C. Jett, *Ancient Ocean Crossings: Reconsidering the Case for Contacts with the Pre-Columbian Americas* (Tuscaloosa: U of Alabama P, 2017), p. 273.

¹⁸⁰ Suzanne O. Carlson, "The Decipherment of American Runestones," in *Across Before Columbus*, pp. 216-36.

¹⁸¹ Cyrus H. Gordon, *Riddles in History* (New York: Crown, 1974), pp. 119-44.

Island/ Now the Island is a Sanctuary/ Where Holy Things Are Hoarded (p. 230).

One should not forget the Crow Island inscription. This is in Nordic Tifinagh script, in Old Norse, on a rockface in Penobscot Bay, near Deer Isle, Maine. Tifinagh was in use before runes. According to Fell, it says, "A sheltered island, where ships may lie in a harbor."¹⁸²

The Kensington Rune Stone first came to the attention of the press and general public in 1898. Although it has been viciously attacked by disbelievers it has also been well defended by experts in various fields. Without much question, it seems to be the record of Norse explorers in Minnesota from 1362 CE.¹⁸³

The Heavener Runestone supposedly dates from 1012 and proclaims, This is Glome's Valley (p. 233). It measures 12 feet wide and 10 feet long with eight 6-9 inch-high letters and is protected by a fence thanks to Gloria Farley's zealous efforts of preservation. There are two other inscriptions associated with it, the Poteau Stone and Shawnee Stone.¹⁸⁴

A Field Trip to Peterborough in Ontario

The foregoing could all conceivably date to the era of Viking settlement in Greenland and Newfoundland. What about earlier contact, even colonization? One of the most telling pieces of potential evidence is the Peterborough Petroglyphs National Historic Site of Canada, near Woodview, Ontario. This is a huge, flat limestone shelf covered with 1200 carved images and signs. Rediscovered by mining prospectors in 1954, it was cleared and cleaned and thoroughly documented by Joan Vastokas of the University of Toronto and Romas Vastokas of Trent University (*Sacred Art of the Algonkians*, 1973). There are two schools of thought about it. The official story is that First Nations people pecked the "realistic human and animal forms, as well as numerous abstract and symbolic images," between 900 and 1400 CE with gneiss hammers to celebrate their spiritual, artistic and intellectual life. The alternative interpretation attributes the Peterborough Petroglyphs to Scandinavian overlords who arrived in bird-prow ships and set up a permanent trading station.

Where Canadian schoolchildren are taught to see canoes, others glimpse Norse solar boats, shapes exactly echoing hundreds of Bronze Age petroglyphs in Sweden and Norway. Where university anthropologists point to Native American chiefs with conical headdresses, shamans and totems,

¹⁸² Barry Fell, *Bronze Age America* (Boston: Little, Brown, 1982), pp. 117f.

¹⁸³ See Richard Nielsen and Scott F. Wolter, *The Kensington Rune Stone: Compelling New Evidence* (N.p.: Lake Superior Agate, 2006).

¹⁸⁴ See Gloria Farley, *In Plain Sight: Old World Records in Ancient America* (Golden: Gloria Farley Publications, 2007) 217-45.

dissenting scholars have detected calendar priests, the Nordic figures of Thor and Loki and signs of the Zodiac. Never has there been a more dramatic difference of opinions. One side envisages mystical signs pecked with a rock, the other party sees alphabetic writing, calendars and measurements cut with a bronze tool.

A strong clue to the identity of the people who made those petroglyphs comes from Quackenbush, the nearest ancient settlement. One survey from the 1970s through Trent University found a mixture of Caucasian, Negroid and Amerind skulls. The later outnumbered the rest, but there were several instances of the first two types. This suggests that ancient white people were active at Peterborough, evidently in positions of leadership, while natives of the Canadian Shield Culture and black slaves were also living there together.

Harvard University biologist Barry Fell was the first to argue that the petroglyphs were the record of a Scandinavian king's visit to America around 1700 BCE to barter textiles with the Anishnabe Indians in return for metallic copper ingots. His name was Woden-Lithi (Slave of Woden), he used a pre-runic writing system known as Proto-Tifinagh and his home was near the head of the Oslo Fjord.¹⁸⁵

Viennese ethnologist Christine Pellech relates the Peterborough site to the legendary wanderings of Odysseus. The content of this epic was, until the twentieth century, regarded as built on ancient story cycles encapsulating factual knowledge of the earth. Odysseus' visits to the Lotus Eaters, Circe and the Cyclopes were based on real geography. Only in recent times were the "many-wiled" one's stopovers and destinations in exotic locales confined to the Mediterranean in readers' minds. Restoring the value of the work in a sort of paleomythic fashion, Pellech places the land of the seafaring Laestrygonians in Norway, equates Circe's magical island of Aiaia with one of the Lofoten Islands and identifies the Underworld which Circe directs the hero to visit with the other side of the globe, in other words, North America.

Pellech believes that Fell is unquestionably correct in his opinions about the Tifinagh alphabet and the Sea Peoples, whom the Egyptians called the Tamahu (White People). These are the invaders who threatened the very

¹⁸⁵ Fell, *Bronze Age America*, esp. 102ff. David B. Kelley has qualified some of Fell's findings and suggested the inscriptions at Peterborough "probably date between 1000 and 700 BC, much later than Fell thought" ("The Identification of the Proto-Tifinagh Script at Peterborough, Ontario," in *Across before Columbus*, pp. 170-182. But Kelley didn't shy away from writing: "The discovery of the existence of alphabetic texts of the Bronze Age in Scandinavia and Italy and Peterborough, Ontario, is a major breakthrough in our knowledge of culture history." Despite this, American anthropologists insist "the Peterborough Petroglyphs were carved by native North Americans and neither inspired nor made by any Norse visitors" (Joan M. Vastokas, "The Peterborough Petroglyphs," p. 287, in *The Rock-Art of Eastern North America*, ed. Carol Diaz-Granados and James R. Duncan (Tuscaloosa: U of Alabama P, 2004).

survival of the Egyptian empire under Ramesses III (1188-1165 BCE), were repulsed, withdrew to settle in Libya, but returned in force to rule as pharaohs and independent kings during the Libyan Dynasty. They also settled in other places around the Mediterranean.



Sketch of one of the Sea Peoples by Jean-François Champollion from defeated prisoners depicted on the mortuary temple of Ramesses III, about 1155 BCE (?). Notice the “Viking” horns, flowing beard and long hair, earring and sun disk on top of the helmet.

One finds shared culture and genetics, Pellech notes, among Scandinavians, Berbers, Egyptians, Phoenicians and white people of the Far North. The latter were known to the Greeks and Romans as Hyperboreans (Those Who Live Behind the North Wind). Proof of a common origin is seen in the concentric circles or sun-symbols, the sun-wagon with horses and spoked wheels depicted in overview perspective, swastikas, horsemen, chariots, men with circular object in hand, distinctively shaped *lurer* or marching trumpets, Nordic rayed crowns, horses, hounds and, of course, the

Tifinagh and Ogam scripts. “On the color friezes of the ancient Egyptians,” she remarks, “the Tamahu are represented with fair skin, reddish-blond hair and blue eyes.”

There is a great deal of corroboration, says Pellech, that these white-skinned, blond and blue-eyed Tamahu and Lebu (Libyans) have survived the millennia right down to our own times:

Skylax, the Greek geographer and navigator (around 520 BC) says, “All Libyans are blond, of gigantic growth and the most handsome of men.” Callimachus, a Greek poet from Cyrene in Libya (around 300 BC), praises the beauty of blond Libyan women. Furthermore, there are countless reports from travelers down to our own day who have encountered blond and blue-eyed Berbers in the valleys of the Atlas Mountains. The ethnologist Leo Frobenius investigated the “blond Berber races” in the Atlas Range and recorded their legends about how their forefathers came across the sea from the north at a very early time. He also spoke of a “deep-seated correspondence” between Berbers and Europeans in their repertory of fairy-tales.¹⁸⁶

Recall that the Egyptian term for the Sea People is Tamahu.¹⁸⁷ This name could refer to “North Sea Peoples” or “White People” or Libyans (whose country-name, like Lebanon, is rendered in many languages as “white”). It is worth asking if it had anything to do with the Tamahitans mentioned in chapter 2 of this book, where the Creek Indian word has been interpreted as Trade People or Merchants. We’ll revisit this question in the final chapter.¹⁸⁸

Central America’s Votanic Empire

Is Woden-Odin, the all-father god of the Scandinavians and other northern Germanic peoples, the same as Votan, the “populator of America”

¹⁸⁶ Our own translation from the German of Christine Pellech, *Die Odyssee: Eine antike Weltumsegelung*, 3rd, expanded and corrected ed. (Greiz: König, 2011), pp. 76-77.

¹⁸⁷ TmH in Beinlich’s Ancient Egyptian word-list, p. 742.

¹⁸⁸ The best book on the Sea Peoples is Nancy K. Sandars, *The Sea Peoples: Warriors of the Ancient Mediterranean*, Ancient Peoples and Places, rev. ed. (London: Thames and Hudson, 1985). See also Ioannis Vokos & Arthur Knapp, “Cyprus at the End of the Late Bronze Age: Crisis and Colonization or Continuity and Hybridization?” *American Journal of Archaeology* 112 (2008), pp. 659-84, 10.3764/aja.112.4.659; Fell, *Bronze Age America*, “Who Were the Sea Peoples,” pp. 278-81; F. C. Woudhuizen, *The Ethnicity of the Sea Peoples*, Rotterdam, Ph.D. Dissertation, 2006. Further on the Sea Peoples, see Immanuel Velikovsky, *Peoples of the Sea: The Concluding Volume of the Ages in Chaos Series* (Garden City: Doubleday, 1977), who places their main activities around 500 BCE rather than 1200 BCE as most Egyptologists do.

in Maya and other Central American legends? Certainly, the ethnographer Alexander von Humboldt (1767-1835) thought so and equated the two. Spanish antiquarians and early Americanists like Hubert Howe Bancroft (1767-1835) speak of a Votanic Age as the period that preceded the Toltec.

Stories of Votan, like those of Quetzalcoatl, Gucumatz, Kukulcan and others, have generally been relegated to the domain of mythology. But let us see what reliable New World sources really had to say about Votan as a Scandinavian founder figure and culture bearer. Bancroft's statements may be taken as a point of departure:

There were several Votans...or this name was accorded to deserving men who came after him. At time he seems to be a mythic creation, the mediator between man and God, the representation of wisdom and power; at times a prince and legislator who introduced a higher culture among his people. The analogy presented by traditions between Votan, Gucumatz, Cukulcan and Quetzalcoatl would lead us to believe that one individual united in his person all these appellations. Nevertheless, a comparison of the different traditions admits of two, Votan and Quetzalcoatl, the other names having the same signification as the latter.

Bancroft accepts it as a given that whether Votan was one person or a race, a hero, ruler, priest or warrior, it was from this source that "Central Americans received the culture which their successors brought to such perfection." Such an intruder from the Old World who helps natives progress and learn about civilized arts is hardly even allowed in our thinking today. The whole idea smacks of patronizing the very cultures white people have always patronized!

Continues Bancroft: "Like Quetzalcoatl, Votan was the first historian of his people, and wrote a book on the origin of the race, in which he declares himself a snake, a descendant of Imos, of the line of Chan, of the race of Chivim." Generally, in American Indian chronicles, as we have seen in the annals of the Tainos, and as is true in Hopi accounts and throughout Southwestern rock art, the Snake Clan stands for people associated with boats. The Cherokee, too, were called Chan, Boat People by other tribes. Another of Votan's titles was Lord of the Dugout. Commentators compare his name to Odon in the Michoacán calendar and Oton, god and chief in Otomi mythology.

A footnote in Bancroft's account explains that Chan, "Snake," was the name of a tribe called Lacandones, near Palenque, known also as Colhuas, Chanes or Quinames (Giants). He cites Brasseur de Bourbourg and the Popul Vuh, saying the version used is written in the Tzeltalan language and giving some of its complicated transmission. "Cabrera," he says of one of the redactors, "thinks that Chivim refers to Tripoli, and it is the same as Hivim

or Givim, the Phoenician word for snake, which, again, refers to Hivites, the descendants of Heth, son of Canaan.” Thus, concludes Bancroft, the first Votan is saying, “I am a Hivite from Tripoli, from Libya.”

Let us continue with Bancroft’s summary, and to make it more readable we will put explanations in parentheses rather than use footnotes:

From the confused tradition of the Tzendals, as rendered by Nuñez de la Vega and Ordoñez y Aguiar, it seems that Votan proceeded by divine command to America and there portioned out the land. This is equivalent to laying the foundation for civilization. He was sent to people the continent. He accordingly departed from Valum Chivim (Tangier in Phoenicia), passed by the ‘dwelling of the thirteen snakes’ (Canary Islands), and arrived in Valum Votan (Island of Santo Domingo, or Hispaniola), where he took with him several of his family to form the nucleus of the settlement. With them he passed through the island-strewn Laguna de Terminos, ascended the Usumacinta, and here, on one of its tributaries founded Nachan (Place of Snakes), or Palenque. The Tzendal inhabitants bestowed upon the strange-looking newcomers the name Tzequiles, ‘men with petticoats,’ on account of their long robes, but soon exchanged ideas and customs with them, submitted to their rule, and gave them their daughters in marriage. This event is laid a thousand years before Christ.¹⁸⁹

In so many words, then, about 1000 BCE, at a time when the Phoenicians were first expanding into the West Mediterranean and first venturing beyond the Pillars of Hercules, a king named Votan sailed on the Canary Current to the Caribbean, where he took on additional volunteers from other whites on Haiti, landed on the Gulf Coast of Tabasco and proceeded up the Usumacinta River to establish a colony in northeastern Guatemala called Snaketown. This is where the Maya city of Palenque was later located. Bancroft says that the Popul Vuh has Votan making four or more visits back to his home—a similar story which we also heard about the first settlers in the Taino chronicles (chapter 5, “The Ancient Indian Nations”). Once, “on returning to Palenque, Votan found that several more of his nations had arrived; these he recognized as snakes, and showed them many favors, in return for which his supremacy was made secure, and he was at last apotheosized.”

¹⁸⁹ Hubert Howe Bancroft, *The Works of Hubert Howe Bancroft*, vol. III, *The Native Races*, vol. III: *Myths and Languages* (San Francisco: A. L. Bancroft, 1882), 451-53.



Replica of ancient ship at harbor such as would have been used to cross the ocean by the Sea Peoples. Photo © Mladen Raseta.

We gather from these accounts that Phoenician colonies in America were multiethnic, even if a Scandinavian happened to be overlord. In another place, Bancroft says that other kingdoms in Central America were “allied with yet to a certain degree subordinate to the original empire whose capital was Nachan, built and ruled by Votan himself and his descendants.” These were Tulan in Michoacán, Mayapan in Yucatan and Chiquimula, “possibly Copan, in Honduras.” Each of these could have had a different dominant settler stock.

Bancroft by no means dismisses these histories but writes that they prove “the existence in the remote past of a great and powerful empire in the Usumacinta region, and a general belief among the subjects of that empire that the beginning of their greatness was due to a hero or demi-god called Votan.” The Votanic, he says, was not the first civilization in the Americas, but it is the first known to us.¹⁹⁰

Another approach to the Votanic era (if we may adopt that term for it) may be through linguistics. In 1998, Berkeley anthropologist Mary LeCron Foster published a major article in *Pre-Columbiana* on what she called Proto-Pelagian, the hypothetical ancestor of geographically distant languages

¹⁹⁰ *The Works of Hubert Howe Bancroft, The Native Races*, vol. V: *Primitive History* (San Francisco: A. L. Bancroft, 1883), pp. 163-65.

traditionally assigned to the three distinct families Austronesian, Afroasiatic and Quechumaran. In a sophisticated technical analysis, she compares phonemic equivalencies in Arabic, Egyptian, the Philippines language of Hanunoo, Iban, a Dyak language of Borneo and Quechumaran or Quechua of South America and assembles an extensive dictionary of the Proto-Pelagian Language (also known as Pelasgian). In connecting such disparate cultures, she found that the “pelagic trail of cognate languages attest[s] . . . to a knowledge of seamanship acquired and practiced many thousands of years ago . . . widespread pelagic contact and colonization . . . [thus] falsifying the entrenched hypothesis that languages spread to the Americas only by means of foot traffic across the Bering Strait.”

In Foster’s view, Proto-Pelagian was spread by an ancient sea-borne group of people with a common culture and shared gene pool across both the Atlantic and the Pacific. It explained cultural elements on both sides of the ocean such as the symbolism of the sun, boats, pyramids, gold, silver, greenstones and incense plants. All these things were sought by Egyptians and Phoenicians as well as Toltecs, Olmecs, Tarascans, Mixe-Zoqueans, Mayas and Incas. The worldwide ferment and cross-pollination was particularly acute in Mexico’s Isthmus of Tehuantepec and Central America, where eastern and western influences met each other.¹⁹¹

Views about the peopling of the Americas are edging away from the Bering Land-Bridge theory thanks to recent new findings from Mexico. According to a news report about skulls found in submerged caves in Yucatan, it could literally be true, as Rafinesque and others speculated, that the first—or at least the second—“Indians” came from Europe:

The oldest skull was very similar to North American arctic populations, while the second oldest more closely resembled modern Europeans. The third’s features corresponded with Asian and Native American groups, and the fourth had affinities with arctic populations along with some modern South American features.¹⁹²

¹⁹¹ Mary LeCron Foster, “The Transoceanic Trail: The Proto-Pelagian Language Phylum,” *Pre-Columbiana* 1/1-2 (1998), pp. 88-113. One example will serve to illustrate the “dimensions of cognancy and evidence of shared beliefs” such linguistic comparisons must exhibit to be cogent and persuasive, not just coincidental or tendentious (p. 97). Proto-Pelagian **wan* “boat, to travel by boat.” Egyptian *wn?y* “journey, course.” Quechuan *wanp’uy* “to travel by boat.” Iban *bandon* “boat” *bankon* “a type of long boat.”

¹⁹² Natalie Parletta, “Ancient Skulls from Mexico Surprisingly Diverse,” *Cosmos Magazine*, 30 January 2020: <https://cosmosmagazine.com/archaeology/ancient-skulls-from-mexico-surprisingly-diverse>. The article reported upon is: Mark Hubbe et al, “Morphological Variation of the Early Human Remains from Quintana Roo, Yucatán Peninsula, Mexico: Contributions to the Discussions about the Settlement



Small bronze statuette of one of the Sea Peoples, standing astride an ox-hide-shaped ingot symbolic of trade wealth. Found in a 12th century BCE sanctuary at Enkomi, Cyprus. His horned helmet, round shield, spear and kilt mark him as being of the warrior class. Nicosia, Cyprus Museum, French mission 1963, no. 16.16b.

of the Americas,” *PLoS One* 15/1 (January 20, 2020), e0227444, <https://doi.org/10.1371/journal.pone.0227444P>.

Such revolutionary research fits in very well with our Odin Gene arguments, whose centerpiece is arrival of mixed Sea Peoples in Haiti and Puerto Rico and Votanic colonies in Central America. The new study also suggests, as we have noticed over and over, that there was migration not only from the east or west but also on a north-south axis, specifically linking southeastern U.S. populations with those of South America. Whether this is back-tracking or Mexican and Peruvian peoples started out in Eastern North America and they speak languages similar to Panoan and Itza languages because they are branches of a common founder type remains to be sorted out. We are only the beginning of understanding. At least geneticists are becoming more open to a variety of scenarios. Ancient DNA has begun to speak. What it says is always interesting.

Let us now turn to the evidence emerging about the Roanoke colony and first “white” child born in Virginia. Both DNA and epigraphy combine to tell an amazing story—one centered on Croatians, Turks, Armenians and Venetians. All are virtually new players on the stage of American Indian history. As will be seen, each ethnicity has its own distinct genetic footprint.