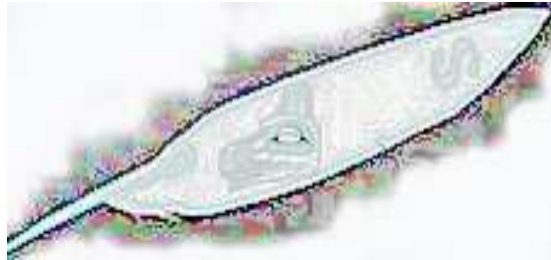


The Influence of the Egyptian *Feather of Ma'at* on Amerind Spirituality as an Outcome of Ancient Transoceanic Voyages

by Judith Mann

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Abstract

A single feather as symbol of all-encompassing divine balance was manifested in ancient Egypt to meet its complex needs as a state that embraced diverse peoples with conflicting interests. Balance, and consciously following developed inner promptings towards 'right' action instead of rigid external injunctions to do 'good' against 'evil', could very well be the key to restoring sacred order to the world.

The intent of this paper is to trace the impact of *The Feather of Ma'at* and its accompanying teachings, within and far beyond the parameters of Africa. The paper explores the rippling influence of a cooperative relationship between humankind and the cosmos, its concept brought through a succession of sea journeys on circular ocean currents.

Acknowledgements

I am grateful to Nancy Herzberg and Ndubuisi A. Nze for their abilities to clarify and expand on the content of this paper. Thank you both for your generous support of my vision of the universal role of *The Feather of Ma'at* with your time and astute skills. I also appreciate the 'fine-toothed comb' grammatical editing approach that Diana Welsh applied to the content.



Background

On pyramid walls and papyrus, feather hieroglyphs have come to symbolize the full goddess status of *Ma'at* and the most basic laws of existence --truth, justice, balance and order. Without *Ma'at*, all creation would perish, as she represents the order and stability of the universe.

In the Egyptian underworld, known as the *Duat*, hearts of the dead were said to be weighed against this single feather. This is why hearts remained in Egyptian mummies while other organs were removed. The heart, called "ib", was seen as part of the Egyptian soul. If found to be lighter or equal in weight to *The Feather of Maat*, it confirmed the deceased had led a virtuous life and would go on to *Aaru*, envisioned as boundless reed fields, like those of the earthly Nile Delta. *Aaru's* ideal hunting and farming ground allowed souls to remain in it for eternity. If the heart was heavier, it was fed to *Ammit*, the lioness-hippo-crocodile deity, and its owner condemned to the *Duat*.



Fig 1 Ma'at Wearing Ostrich Feather



Fig 2 Egyptian Heart-Weighing Ceremony

The weighing of the heart against the feather on the balance scale, pictured in the *Book of the Dead* and on pyramid walls, shows *Anubis*, the guide of souls, overseeing the ceremony and the seated *Ammit*, awaiting the results, eager to consume the hearts of those who failed. While the heart was being weighed, the deceased recited *The Forty-two Confessions* as the divine *Assessors of Ma'at* looked on. Described by Yosef Abebe, Beta Israel shaman, "The weightless heart now transformed into light, passes through the portal of *Ma'at* as a continuum of life headed towards higher states of consciousness."¹

1 Personal conversation 1/18

The Forty-Two Negative Confessions of the Papyrus of Ani

Attributed to *Ma'at* are the forty-two confessions listed in the *Papyrus of Ani*, c. 1250 BCE, 19th Dynasty of the New Kingdom of ancient Egypt, created for the Theban scribe Ani at his death.¹

1. I have not committed sin.
2. I have not committed robbery with violence.
3. I have not stolen.
4. I have not slain men and women.
5. I have not stolen grain.
6. I have not purloined offerings.
7. I have not stolen the property of the gods.
8. I have not uttered lies.
9. I have not carried away food.
10. I have not uttered curses.
11. I have not committed adultery.
12. I have made none to weep.
13. I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14. I have not attacked any man.
15. I am not a man of deceit.
16. I have not stolen cultivated land.
17. I have not been an eavesdropper.
18. I have slandered [no man].
19. I have not been angry without just cause.
20. I have not debauched the wife of any man.
21. I have not debauched the wife of any man. (Repeat #20 focused on another god)
22. I have not polluted myself.
23. I have terrorized none.
24. I have not transgressed [the Law].
25. I have not been wroth.
26. I have not shut my ears to the words of truth.
27. I have not blasphemed.
28. I am not a man of violence.

29. I am not a stirrer up of strife (or a disturber of the peace).
30. I have not acted (or judged) with undue haste.
31. I have not pried into matters.
32. I have not multiplied my words in speaking.
33. I have wronged none, I have done no evil.
34. I have not worked witchcraft against the King (or blasphemed against the King).
35. I have never stopped [the flow of] water.
36. I have never raised my voice (spoken arrogantly, or in anger).
37. I have not cursed (or blasphemed) God.
38. I have not acted with evil rage.
39. I have not stolen the bread of the gods.
40. I have not carried away the khenfu cakes from the spirits of the dead.
41. I have not snatched away the bread of a child, nor treated with scorn the god of
my city.
42. I have not slain the cattle belonging to the gods.

The Teachings of the Sacred Feather on the African Continent

It is difficult to assess which were the influencers, the tenets of ancient Egypt or the codes of moral conduct that evolved in paleolithic African tribal life, though there is no question that organized tribal life existed prior to the Egyptian civilization.

Yosef Abebe, initiated into his sacred calling by a shamanic grandfather with direct ties to early Kush, observes that *Ma'at* existed before creation, and gives



fig 3 Pokot Chief Wearing Feather of Ma'at

tangible form to balance, equilibrium, harmony, oneness, the aboriginal and the feminine. Abebe's shamanic practice of *Ma'at* is dedicated to keeping the inter-exchange of female and polarities real and harmonious.²

Ndubuisi A. Nze, Igbo writer and film director, notes that some forms of the *42 Negative Confessions* still exist to this day in specific African cultural practices such as that of the Igbos, where it is part of a required daily spiritual activity for a mature man to enunciate a long list of negative actions he has not committed as a sign of his spiritual purity in his **Obi**, the traditional architectural heart of a home compound in the Igbo society. The Obi sits in the compound to left of the home, the position of the human heart. It's important to note too that the Igbo word **obi** (akin to to **ib**?) means "heart" as both words are written just the same.

African character-based ethics link affinities to many facets of African religious and moral outlook. These beliefs are independent of religious decrees, more closely related to stabilizing the shared lives of African people. As such, a substantial number of Sub-Saharan African languages do not have words that are *direct* equivalents of the word 'ethics' or 'morality'. In the Yoruba language and thought, the word **iwa** means both character and morality as well as 'being' or 'nature'. In the Igbo language of Eastern Nigeria, the word **agwa**, means "character", as used in statements such as "he has no morals", **onwe ghi ezi agwa**.

According to Akan author Kwame Gyekye, "Good character is the essence of the African moral system, the linchpin of the moral wheel. The justification for a character-based ethics is not far

to seek. For all that a society can do, regarding moral conduct, is to impart moral knowledge to its members, making them aware of the moral values and principles of that society. In general, society satisfactorily fulfills this duty of imparting moral knowledge to its members through education of various forms, including, as in African societies, telling morally-freighted proverbs and folktales to its younger members. But having moral knowledge—being made aware of the moral principles and rules of the society—is one thing; being able to lead a life consonant with the moral principles is quite another. An individual may know and may even accept a moral such as, say, it is wrong to cheat the customs. But he may fail to apply this rule to a particular situation; he is, thus, not able to effect the transition from knowledge to action, to carry out the implications of his moral belief.³ Such a moral failure would be put down to the lack of a character. In other words, the ability to act in accord with the moral principles and rules of the society requires the possession of a good character. Thus, in the context of the activities of the life—in our decisions to obey moral rules, in the struggle to do the right thing and to avoid wrong conduct, in one's intention to carry out a moral duty, the quality of a person's character is of ultimate consequence. It is from a person's character that all his or her actions—good or bad—radiate: the performance of good or bad acts depends on the state of one's character. Wrong-doing is put down to a person's bad character. Thus, the Yoruba proverb: 'Good character is a person's guard.' A person is therefore responsible for the state of his or her character, for character results from the habitual actions of a person."

Ndubuisi A. Nze decodes the Igbo words *Nmadu* as "person", *Nma* as "beauty", *du* as "is". together they translate as "Beauty Is", the ultimate Igbo definition of a human being. He or she called "Beauty Is" or in other words, "You Are Beauty".⁴ Nze says, "For our ancestors, *Nmadu* made of the finest elements available in the cosmos. The original purpose of the human being is to manifest that fundamental element, the beauty inherent in the tree of life of which the person is the finest example. So, he or she is a triangle made of law, the tree of life, and the manifest beauty of the two elements of being. Another point to observe is that the Igbo word for law, *Iwu* has the double meaning of 'law' and 'you are' at the same time, therefore magnifying the human being as the full manifestation of the essence of law."

For Gyekye, "he is a person" means: he has a good character; he is generous; he is peaceful; he is humble; he has respect for others. A deeper appreciation of high moral behavior would elicit

³ Gyekye, Kwame *African Ethics*, The Stanford Encyclopedia of Philosophy, Fall 2011

⁴ Personal conversation 11/17

he is truly a person". Note that while children are actual human beings and members of the community, they are not actual "persons" yet. They are persons only potentially and will attain this status at the time when they are able to exercise moral actions. Every individual is capable of becoming a person inasmuch as he has capacity for virtue—it is a choice.⁵



fig 4 Karo People of Ethiopia Wearing Single Feathers Preparing for a Ceremony

The peoples of Rwanda have a concept of conscience, **Kamera**, which means "something that is internally felt". It is situated in the heart⁶. Might this word be connected to the ancient Egyptian view of linking the actions of the person to the heart and judged accordingly?

For the Mende people, wrong behavior is regarded as a breaking of some specific rule of conduct, not as the flouting of some divine or absolute law of the universe. These are straightforward examples of the nonreligious foundation of morality of some African societies.

Referring to African morality *in general*, author *Monica Wilson* observed that *The basis of morality was fulfillment of obligation to kinsmen and neighbors, and living in amity with them.*⁷ Implicit in the African perception of humanity is the recognition of all persons *as brothers and sisters, irrespective of their racial or ethnic backgrounds.*

A practical translation of such a concept of brotherhood leads to social and moral virtues like hospitality, generosity, concern for others and communal feeling. These virtues parallel some of those mentioned more specifically in *The Forty-Two Confessions of Ma'at.*

⁵ Gyekye Kwame *African Ethics ---#3. The Notion of Character as Central to African Ethics*

⁶ Maquet J.J. *African Worlds, Studies in the Cosmological Ideas and Social Values of African Peoples*, Oxford, Pg 183

⁷ *Wilson, Monica, 1971. Religion and Transformation of Society, Cambridge: Cambridge University Press. Pg 98*

Ma'at continues to influence the ethics of hospitality and generosity for African peoples. These ethics are expressions of the African perception of common humanity and universal human brotherhood. Human welfare is expressed in the many African proverbs that emphasize the importance of mutual helpfulness, collective responsibility, interdependence, and reciprocal obligations.

Gyekye observes *“African ethics, an ethics that is weighted on duty, not on rights, would, in principle, not consider moral duty of any kind as extraordinary, optional, or supererogatory. The African humanitarian ethic makes all people objects of moral concern, implying that moral sensitivities should be extended to all people, irrespective of their cultures or societies.”*⁸



fig 5 Nigerian Nagass Seed Mask with Top Feather



fig 6 Native American Ritual Mask with Single Feather

The Ojibwe Seven Grandfathers Teachings



fig 7 Ojibwe Chief Wearing Eagle Feather

Do the Ojibwe *Seven Grandfathers Teachings* parallel or pre-date *The Forty-Two Negative Confessions of Ma'at*? Or are they perhaps, offshoots of original African ethical codes brought by successive ancient voyagers from Phoenician ports on the northern rim of Africa or southern Spain, across the Atlantic to the east coast of North America?

The Seven Grandfathers are traditional Ojibwe teachings designed to achieve balance and harmony through the principles of Love, Humility, Honesty, Courage, Wisdom,

and Generosity. Each Grandfather teaching represents a character trait collectively needed for survival and presented by an animal spirit with a wealth of wisdom.

Like *The Feather of Ma'at*, the Eagle feather is considered the highest gift, its sacredness at the center of the teachings. Tracing back to the paintings on ancient Egyptian pyramid walls, we see a single eagle feather acknowledged as a symbol of chieftaincy⁹.

The Eagle focuses on the larger perspective, the effects of love on family, community, region and the world. To rise above the mundane is to see all the ways of being from great distances. It is the carrier's responsibility to respectfully fulfill the teachings of the feather to the best of his or her ability.



fig 8 Chiefs Wearing Eagle Feather Caps in Egyptian Frieze

⁹ Acholonu, Catherine Eden in *Sumer on the Niger* 2014 African Digital Education Series pg 205

The Red Road of the Lakota Sioux

The Lakota Sioux expanded on the Ojibwe base for building a life of true value by what is called '*Walking the Red Road*', an intentional act of living a life of truth, humbleness, respect, friendship and spirituality. *Walking the Red Road* is a substantive personal commitment and responsibility taught by example. It is a thoroughly balanced life that encompasses self, family, community, nature and universe. These twenty teachings, when adopted as a way of life, keep a person strong.

Tenets of the Red Road

1. Rise with the sun to pray. Pray alone. Pray often.
2. Be tolerant of those who are lost on their path.
3. Search for yourself, by yourself.
4. Treat the guests in your home with much consideration.
5. Do not take what is not yours whether from a person, a community, nature or a culture.
6. Respect all things that are placed upon this earth – whether it be people or plants.
7. Honor other people's thoughts, wishes and words.
8. Never speak of others in a bad way.
9. All persons make mistakes.
10. Bad thoughts cause illness of the mind, body and spirit.
11. Nature is not for us, it is a part of us.
12. Children are the seeds of our future.
13. Avoid hurting the hearts of others.
14. Be truthful at all times.
15. Keep yourself balanced.
16. Make conscious decisions as to who you will be and how you will react.
17. Respect the privacy and personal space of others.



fig 9 Chief Sitting Bull, Lakota

18. Be true to yourself first.

19. Respect others' religious beliefs.

20. Share your good fortune with others.



Fig 10 'Arrow Maker ' Lakota Wearing Single Feather

Gvi'ilas, the Laws of The Heiltsuk Ancestors



fig 11 Nuxalkmc Dancers Wearing Single and Double Symbolic Feathers

Heiltsuk oral tradition conceives that the original Heiltsuk ancestors were set down in what now is referred to as 'Bella Bella' on the central coast of British Columbia, before the time of the great flood.

An archaeological excavation and study of ancient remains based in the Heiltsuk Village site of Namu in the 1960's and 1970's concluded that the history of the Heiltsuk goes back as far as 11,500 years.¹⁰

How their traditional laws, called **Gvi'ilas**, came to be influenced by African ethics and *The Laws of Ma'at* through transpacific expeditions in the distant past, will be explored in the next section. **Gvi'ilas** guides the Heiltsuk in their value system and their treatment of elders, youth, families, and guests. These principles are basic to the Heiltsuk way of life and world view.

According to Chief Moses Humchitt, "**Gvi'ilas** refers to our 'power' or authority over all matters that affect our lives. It is a complex and comprehensive system of laws that embodies values, beliefs, teachings, principles, practices, and consequences. Inherent in this is the understanding that all things are connected and that unity is important to maintain.

Gvi'ilas has been described as the ethos of our people. **Gvi'ilas** not only governed our relationship and responsibilities to land and resources, but also social relationships and

¹⁰ <http://www.heiltsuknation.ca/about-2/heiltsuk-culture/>

obligations with respect to land and resources. For example, take a little and leave a lot; dispersed and varied resource harvesting obligations to share and support family and community; obligations to care for the resource; seeing all aspects of harvesting, from the taking of the resources to the methods used, as a gift of the Creator.

It was believed that all living matter had a spiritual essence that was respected, and interconnectedness was understood. Each family was given responsibility over specific land and water bases. Sustainable use and management was enforced by certain practices and teachings. Plants were gathered in a specific way. The first salmon caught was blessed with ritual ceremony that acknowledged its sacrifice and need to give sustenance to our people. Communication with the spirit of the land, sea and its life forms was common through respect and prayer.”¹¹

For the Heiltsuk, chiefly authority was bound to the powers invested in the down of Eagle, a role that echoes that of the *Feather of Ma'at* in representing heaven, harmony and order. In 1940 Philip Drucker reported that “At their most important Winter Dance, the highest chiefs moved in a stately fashion, wearing frontlets ringed with copper spikes sticking upwards, reminiscent of the northern shaman's headgear. Eagle down was placed on the crown of the frontlet and released in the course of the dance by a jerking of the head.”¹² This implied blessings bestowed on the Heiltsuk peoples in deeply respectful **Sisaok** ceremonies evoking their relationship with heaven and earth.

Southern Tsimshian and Nuxalk tribes obtained secret society dances directly from Heiltsuk-speakers just prior to European contact, implying Heiltsuk spiritual authority¹³.



fig 12 Heiltsuk Long-House Ceremony

11 Humchitt, Chief Moses, <http://www.heiltsuknation.ca/about-2/heiltsuk-culture/>

12 Drucker, Philip *Kwakiutl Dancing Societies* University of California Anthropological Records 2(6) Berkeley 1940 pg 211

13 <http://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/tsimshian>

Transoceanic Trade Routes To The Americas and Arrival of Symbolic Feather & Teachings

Encountering sub-Saharan Africans as part or all of the crews that landed in Bella Bella territory in Paleolithic times, made a deep impression on the indigenous inhabitants of the BC Central Coast. This meeting is given substance by two matched ceremonial stone masks removed from coastal villages in the nineteenth century to reside in museums, and the discovery by photographer Lloyd Guenther of a petroglyph stone in a rainforest some 200 miles below the ancient Heiltsuk site of Nanu in Bella Coola.

Though categorized by archaeologists and museum curators such as Wilson Duff, as representing 'Frog deity' images¹⁴, the truth of the matter of the African origins of the masks and petroglyph is self-evident and indelibly written in their stone features. The voyagers came to teach the timeless, not to colonize, *most probably transporting the profound masks to the Pacific Northwest for the sake of their preservation*, a now-forgotten legacy of African ethical influences. As Duff pointed out in his spiritual insights, "Artists who find universal truths choose to preserve them in stone" and "Stone means eternal"¹⁵. Further, Duff wrote in his notes, "Wholeness is a pair of linked Mobius strips. ... The two linked masks are two linked Mobius strips."¹⁶ It is evident to me that though Duff intuited the deep message of the masks¹⁷, nevertheless he was still enmeshed in a biased mind-set of his times, so could not acknowledge their sub-Saharan origins.

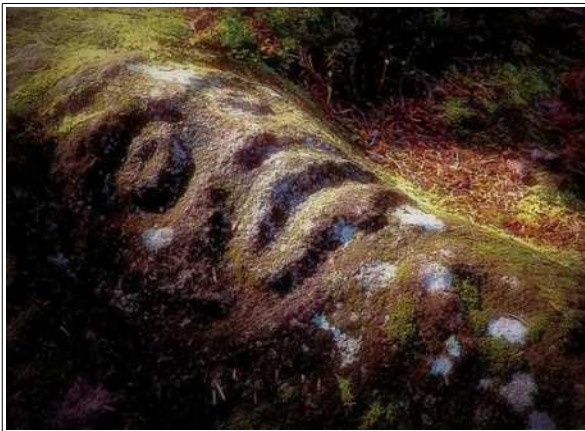


fig 13 Carved Petroglyph Rock Face found in B.C. Canada



fig 14 Matched Stone Masks, B.C. Canada Coast

14 Duff, Wilson *Images:Stone b.c.*1975 Hancock House pg 160-167

15 Ibid, pg. 18

16 Anderson, E.N. *Bird of Paradox: The Unpublished Writings of Wilson Duff* 1996 Hancock House pg 201

17 Promotional trailer showing the emask effect at <https://www.youtube.com/watch?v=3xdso3EplzU>

Ancient maritime trade from Eastern Africa began with safe coastal spice trade in the Red Sea between Egypt and Yemen, evolving, with the manipulation of monsoon winds, into a trade that crossed vast waters, such as the Arabian Sea and the Bay of Bengal. From there, South Asia developed multiple maritime trade routes which connected to Southeast Asia and up the coast of China. then further north and east across the Pacific to the coast of what is now Canada.

Ship building was known to Egyptians as early as 3000 BCE, perhaps earlier. Ancient Egyptians knew how to assemble sea-worthy hulls with planks of wood. The first such ship dated 3000 BCE, was 75 feet long and may have possibly belonged to the uniter of Upper and Lower Egypt, the First Dynasty Pharaoh Mendes/Hor-Aha.¹⁸ A side note: the *Feather of Ma'at* symbol is prominent on Mendes' golden cartouche (fig 15).

It is interesting to consider that the sturdy Heiltsuk sea-going canoes relate to the stable double-canoes of Polynesia¹⁹, as both could sail great distances²⁰ This was the case for Egyptian and Phoenician crafts as well, giving greater credence to ancient transoceanic travel.



fig 15 Pharaoh Mendes Cartouche



fig 16 Nuu-Chah Nulth eight-man sea-going cedar canoe



fig 17 Egyptian planked vessel

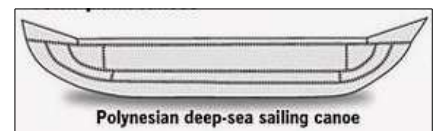


fig 18

18 http://en.wikipedia.org/wiki/Ancient_Egyptian_Trade#citeA1A2-32

19 Jett, Stephen *Pre-Columbiana Journal of Long Distance Contacts* Vol 1 1998 pg 5

20 <http://www.donsmaps.com/canoesnwc.html>

A series of maps track the eastern expansion of transoceanic trade routes dependent upon both winds and currents.

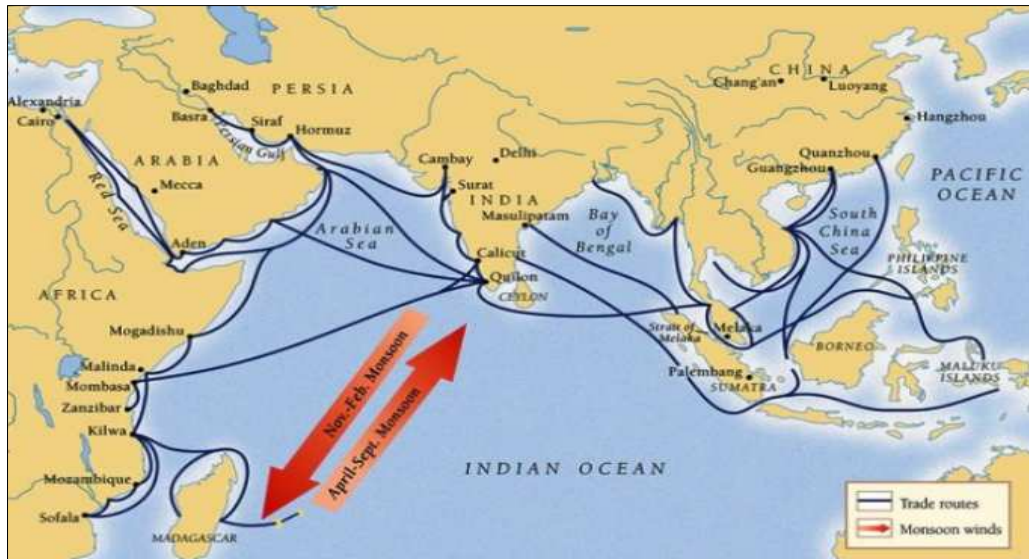


Fig 19 Ancient Maritime Trade Route From Alexandria to the Indian Ocean & China Coast

Eugene R. Fingerhut of California State University, Department of History states that Stephen Jett proposed that sailors from the Indonesian archipelago sailed east along the North Pacific Current or the Equatorial Counter-Current that flows to the Americas. Fingerhut's theory is that sailors east of the Philippine Islands picked up the flow of the North Equatorial Current, which moves west from America towards Asia, then turns North up the Asian Coast to Alaska and Northern British Columbia. There, the flow turns south as the California Current.²¹ By hugging the coast, sailors could easily go as far south as Ecuador, where they would encounter the Humboldt current, which flows north and then west to deposit them to a home port.

In the following map of principal oceanic surface currents, (a) = Japan/North Pacific Currents, (b)= California/Equatorial Currents, (c)= Equatorial Counter-Currents, (d)=Peru/South Equatorial Currents. Thus, we can follow the flow of ancient cultural seedings, from east to west.

21 Fingerhut, Eugene R. *Pre-Columbiana Journal of Long Distance Contacts* Vol 1 1998 pg 53

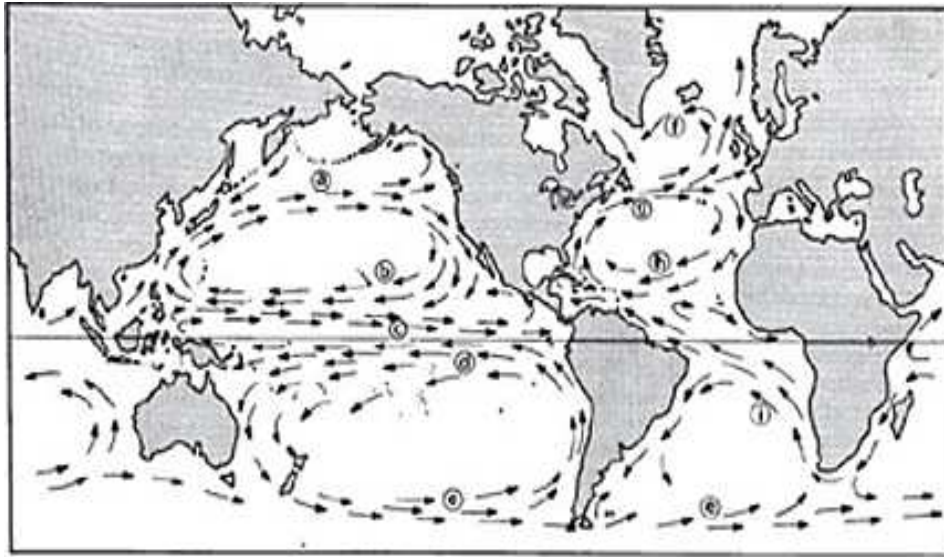


fig 20 Principal Oceanic Surface Currents Map

The documented Atlantic currents on the map: (e) = Antarctic Drift (f) = Irminger Current, (g) = Gulf Stream/North Atlantic Current, (h) = Canaries/North Equatorial Current.

A great, broad current sweeps southward from the Iberian Peninsula (Spain and Portugal) along the coast of western Africa then veers westward into the Atlantic in a great arc that strikes the New World at about the West Indies. Then this same current, now called the Gulf Stream, swings around, passes Florida, arching northward in another great sweep returning to Europe.

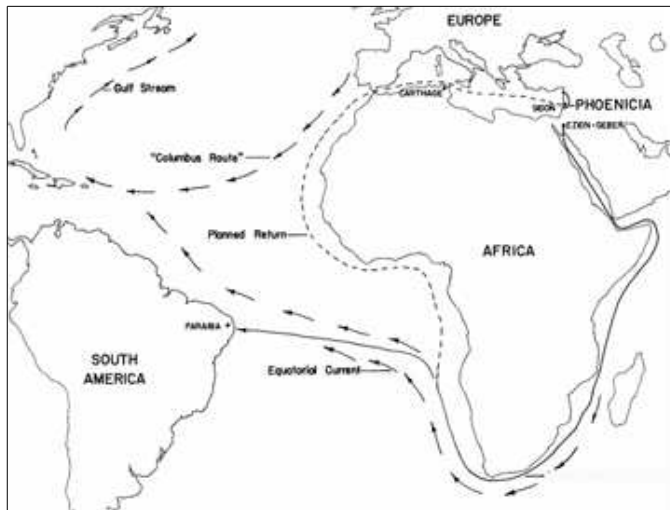


fig 21 Phoenician Maritime Trade Routes 1500 BCE-332 BCE



fig 22 Phoenician Cargo Vessel

In the book *Ancient America of 1871*, author John Denison Baldwin declared, “The known enterprise of the Phoenician race, and this ancient knowledge of America, so variously expressed, strongly encourage the hypothesis that the people called Phoenicians came to this continent, established colonies in the region where ruined cities are found, and filled it with civilized life. It is argued that they made voyages on the 'great exterior ocean', and that such navigators must have crossed the Atlantic; and it is added that symbolic devices similar to those of the Phoenicians are found in the American ruins, and that an old tradition of the native Mexicans and Central Americans described the first civilizers as 'bearded white men', who 'came from the East in ships'.²²

It has been established that under Pharaoh Ramses II(1279–1213 BCE), Egypt came to be recognized as overlord of the Phoenicians.²³ The teachings of *Ma'at* could have easily influenced Phoenician beliefs during that time.

Their skilled artisans provided the model for the Egyptian manufacture of faience and set the standard for work in bronze and silver. The Phoenicians seem to have developed the art of mass production, in that similar artifacts fashioned in the same way and in large quantities, have been found in the different parts of the world where the Phoenicians traded. Historian Richard Miles noted, "Favorite motifs included Egyptian magic symbols such as the eye of Horus (Ra)..."²⁴

During the time period from 1500 BCE to 332 BCE, Phoenicians built ocean-going ships for long hauls. Their cargo ships with vast, rounded hulls of cedar planks, made the extended trips from the Mediterranean ports of Carthage or Tingus out to Cadiz, Lixis on the West African coast and other destinations on the Atlantic Ocean coasts of Spain and Morocco. From there, on these pre-Columbian transatlantic voyages, Phoenician and sub-Saharan traders aboard could well have carried the teachings of *Ma'at*, influencing the Ojibwe spiritual code in North America. The Phoenicians, in fact, have been called the 'ancient middlemen' of culture by many scholars and historians because of their role in cultural transference.²⁵

22 Baldwin, John D. *The Phoenician Theory* January 2013 <http://djmcadam.com/phoenician-theory.html>

23 Mark, Joshua J. <https://www.ancient.eu/phoenicia/>

24 *Ibid*

25 *Ibid*

It is also possible that sea-worthy crafts departed from a Senegalese port for the Americas. The name 'Senegal' is a compound of Wolof words, giving *sunugal* = “place of our boats”. What seems to be another ancient name for Senegal is *Djahi* = “place of navigation”, which also seems to have been the Egyptian name for Phoenicia.²⁶ Senegal was also part of the Malian Empire at one stage when Malian sages knew the world was round when compared to a gourd.

In 1998, Dr. Douglas C. Wallace and his colleagues at Emory University School of Medicine, Atlanta, Georgia, discovered X-based mitochondrial DNA, tiny rings of genetic material that are bequeathed only by the egg cell and thus through the maternal line mark a rare West Asian lineage found among northern Native Americans such as the Ojibwe and Sioux.²⁷ Ojibwe migration legends only go as far back as 500 years ago, oral records of when they left the north-east coast of the United States/Canada to settle in the Great Lakes territories.

At first it was assumed that the pattern came from intermarriage with modern Europeans, but the Ojibwe X lineage turned out to be pre-Columbian and its bearers would have arrived in America either 15,000 or 30,000 years ago, depending on certain genetic assumptions.

As this X lineage seems to have originated in Western Asia some 40,000 years ago, it suggests that a part of this Western Asian group may have made its way to America via a trans-Atlantic route even earlier than the Phoenicians.



fig 23 'Baal' Stone with Phoenician Inscription Upstate New York



fig 24 Reptile Eye Close-Up

26 Diop, Cheikh Anta *The African Origins of Civilization* 1984

27 <http://partners.nytimes.com/library/national/science/050200sci-genetics-evolution.html>

In the northeast of the United States, stones with ancient Phoenician inscriptions have been discovered in Maine, Massachusetts and Rhode Island as well as the Catskill area of New York.²⁸ Confirming this contact, in 2016, B.F. Freeborn translated 800 BCE Phoenician letters engraved on a stone found in upstate New York as “*There is the eye of power. It is here at the quay that divides.*”²⁹ One way to decode “*The quay that divides*”, might be as land and sea. Another way, as suggested by Ndubuisi A. Nze, is to turn to the decode of the igbo word **Eluwa**, commonly used to indicate “earth”, our universe. **Elu** stands for “above” while **Uwa** indicates the “world”. We live “on top” of the world as the realm of physical manifestation, while the real world is underground, *the Duat*, where for ancient Egyptians, the dead was judged to learn if he or she behaved morally in the **Elu** of **Uwa**.³⁰ The eye itself adds another layer, as it seems to resemble that of a snake with a slit iris. Perhaps the python, deemed sacred in sub-Saharan Africa?

28 <http://ancientamerica.com/columbus-was-the-last-person-to-discover-america/>

29 <https://noahsage.com/tag/baal-in-america/>

30 Private conversation with Ndubuisi A. Nze

Conclusion

Further in-depth research needs to be devoted to the cultural impact of artifacts that appear to have arrived from other shores to the New World at earlier times. Recognition of these 'traveling' sacred objects will bestow greater meaning to our lives. For as stated before, what is written in stone is "*written in the medium of eternity*".³¹

And as another constant through the eons, the theme of the inviolate *Feather of Ma'at*, with its accompanying code of ethics, is a reminder to draw from enduring ancient ways so we may find true balance in the "now". This holy mission in Yoruba is called ***Mimu-pada sipo iwarere aye***, "Restoring righteous character to the World."³²

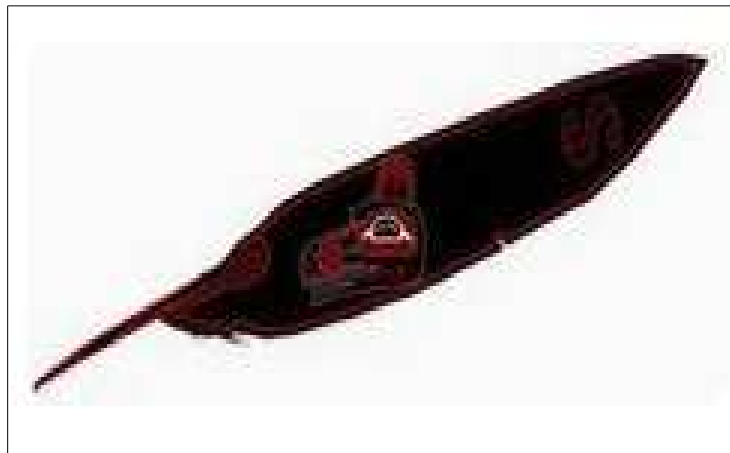


Fig.25 Heiltsuk Symbolic Painted Raven Feather

31 Duff, Wilson Images Stone b.c. 1975 Hancock House pg 18

32 Nok, Khonsu, Admin Kushite-Kemetic Spiritual Science

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