

They Had NAMES



Tracing the History of the
North American Indigenous People

Nathaniel T. Jeanson

with illustrations by Cameron Suter

First printing: April 2025

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*To all who have desired to know the
pre-Contact history of North America*

Praise for *They Had Names*:

[Nathaniel Jeanson] has indeed written a spectacular new and revised history of North American Indians, of the numerous Tribal Nations' origins and migration theories. There are definitely bridges between many great civilizations such as the Aztecs, the Longhouse Peoples and the Mound Builders, based upon their histories such as the Red Record and linguistic ties, as well as new scientific methods of tracing Y- Chromosome of DNA.

Helikinuva (Ted David Wilson),
Wakashan, Salishan, and Tsimshian First Nations

They Had Names is a remarkable historical reference not only for Indigenous peoples curious about the history of Turtle Island and when they arrived here but also for those who seek to understand the true historical migration of the peoples of this land...

Jeanson's narrative is interwoven with journeys to sacred Indigenous sites, which hold profound significance for the various nations of Indian people who lived centuries ago. Unlike the monumental structures of Greek civilization, the Indigenous peoples of North America left fewer physical markers, reflecting their deep respect for the land. They treated it with care, ensuring it remained as pristine as when they first visited. These sacred sites were places of ceremonies, gatherings, and other cultural practices for generations.

Jeanson's travels to these sites not only provide valuable insights but also moments of humor and self-discovery. His experiences offer glimpses into the meaning of these sites and the lives of the Indigenous

peoples who inhabited these lands for centuries, imagining their historical journeys across the land.

Overall, *They Had Names* offers profound insights into the peoples of the land that many call Turtle Island, shedding light on their history through DNA analysis and other supporting documents. It challenges common assumptions and enriches understanding by presenting a detailed timeline of how, and perhaps when, the Great Plains of North America were settled. These revelations may surprise those who believed they already knew the region's history, whether through written, oral or graphic communication methods. He introduces another element in this analysis by using DNA data sets to help fill in some of the gaps.

The book's strength lies in its ability to bridge science with historical records. By utilizing DNA evidence and genealogical research, Jeanson provides a fresh perspective on the movements and settlement patterns of North America's Indigenous peoples. The findings are both surprising and enlightening, offering a clearer view of the past.

Though rich in scientific and historical data, the book remains accessible, blending technical analysis and research with engaging travel stories. Jeanson's personal reflections and anecdotes enhance the reader's experience, making this not just a study of history but a journey through it.

In conclusion, *They Had Names* is a commendable work that delivers a compelling analysis of a history that has long eluded many. Jeanson's dedication to uncovering the truth, paired with his approachable writing style, makes this book an invaluable resource for anyone interested in the origins and journeys of North America's Indigenous peoples.

Dana Soonias,
Red Pheasant Cree

Born and raised on the Navajo Reservation, I am proud to endorse Nathaniel T. Jeanson's journey to uncover the world in *They Had Names*.

I appreciate how Jeanson took the reader on an excursion through his research, allowing us to travel with him to different ancient ruins throughout the United States, walking us through his thought process, and, like a good guide, explaining the connection between his DNA research and tribal migration history.

For many Native Americans, our own history is a mystery to us. Yes, we have traditional stories of our migration to our heartland, but to translate those stories to current maps and timelines has not been composed in a way that is honest, respectful, and interesting—as Jeanson has been able to accomplish in *They Had Names*.

Sahvanna Benally,
Navajo

As a Cayuga nation member, Iroquois six nations, I have never come across a more clear and concise way of beginning to tell the story of Native American history. I'm thankful to God for the work Dr. Jeanson has done to start telling the true story of how Native America came about.

Seneca Van Aernam,
Cayuga Nation, Iroquois Six Nations

Prior to my full introduction to the Bible recently, I'm sure I would have discounted the timeline offered in the book. My new belief in the young earth theory makes the information here more relevant and answers a few other questions I had. By using DNA and linguistics Dr Jeanson was able to paint, for me, a better picture of the past.

Robert Rutherford,
Blackfeet/Potawatomi

This is a paradigm-breaking, mind-bending book!...

Jeanson is a scientist and scholar with a huge curiosity and the gift of quickly learning outside of his core discipline of molecular biology. He is also a synthesizer and a storyteller, looking to apply the principles of the scientific method to a very complex subject matter. This book is the result of his studies in DNA, genetics, historical and comparative linguistics, archeology, geology, cultural anthropology, western history, Native American culture, and Native American prehistory... .

Perhaps the biggest contribution Jeanson makes to the ongoing conversation about a more suitable narrative of the prehistory of North America, he re-opens the question of whether the *Wallam Olum* (“Red Record”) is authentic or a fabrication. He argues persuasively that there are multiple places in the text of the *Wallum Olum* which are corroborated by historical records and archeological, biological, and linguistic data—data which could not have been known in 1836 when Constantine Samuel Rafinesque first published the entire text of the *Wallam Olum*, and his English translation of it.

This new evidence of the veracity of the *Wallam Olum* allows Jeanson to re-introduce significant pieces into the multidimensional puzzle of what happened in North America before the arrival of the Europeans. The *Wallam Olum* narrative helps to calibrate as never before the timeline of events in the history of the Lenni Lenape people leading up to their contact with the first Europeans. This time calibration can now be used to inform the developing revised narratives about the prehistory of other peoples.

Stephen M. Echerd,
Linguist and Language Revitalization Specialist

This book does what few before can claim: returns Native American histories to their owners, unifies the diverse Nations' stories across the continent, and offers a humble, yet thrilling, connection to the entire world.

Uniquely, this book stands as a beginning—not a conclusion—of a work. Reading it brought forward objections, excited agreement, and that-makes-so-much-sense moments. All of these appear welcome by the author, who invites you to contribute your own knowledge to this story.

If you are Native American, I encourage you to read this and compare to your own stories and experiences. You come away with a new appreciation for the amazing accomplishments and journeys of all the tribes, questions to ask the oldest elders, and a new connection to investigate of people once thought far away.

If you are a descendant of more recent immigrants to this county (in the last five centuries) this book is vital knowledge of the country you call home. It ignites a desire to know more and inspires you to see anew the landscapes of your own backyard.

Jeanson does the amazing by combining great storytelling with complicated science and his personal experiences. The beautiful mix will take you across America to places you never knew, to deep history and lost civilizations, and return you home with a longing to know more.

I recommend this book to any adventurous enough to consider that the forgotten may be found, that the different may be my brother, and that the ancient may speak from my backyard.

Sarah Stewart grew up among Athabaskan and Yupik peoples and raised her kids among the Inupiat of Alaska

Jeanson's book on the history of the Native peoples of North America makes for a rare, unique, and interesting read. Even more so, since he presents it from a non-secular, biblical, young-earth creationist perspective, integrated with the gospel. Jeanson performed thorough research to present the true history of the Native peoples, encompassing historical, linguistic, ethnographic, and linguistic evidence. Jeanson's book intriguingly traces the movement of various Native tribes across the Americas. It is much like reading a detective novel. This book fills in a knowledge gap in the creation science literature.

Matthew Cserhati, PhD,
Associate Professor of Computer Science,
Concordia University Irvine

Who were the first Americans? Dr. Nathaniel Jeanson is on a mission to find out. His visits to Native American historical sites draws readers into a world of mystery where many times we've had more questions than answers. He then masterfully begins to answer those questions by showing how genetics confirms early accounts of Native American history. His level of discernment, attention to detail, and voluminous research in both indigenous history and genetics combine to provide a foundation for discovering the identity of the first Americans.

Georgia Purdom, PhD,
Vice President of Educational Content
and Director of Research, Answers in Genesis

This book represents a watershed moment in the creation-evolution debate. Creation scientists are now taking the lead in solving centuries-old scientific and historical mysteries. You'll be blown away and encouraged by how the true history in God's Word, combined with modern scientific techniques, is unshrouding history.

Ken Ham,
CEO, Answers in Genesis

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Acknowledgements

I am grateful, first and foremost, to God for the opportunity to explore the past in ways few people anywhere in the world or at any other time in history have been able to do. I recognize that the advances I've made are not because of my own cleverness or insight. They're due to the mercy of God giving me breath for each day and a sound mind to comprehend what I encounter. He has already given me far more than I deserve—the future hope of heaven, a clean conscience, and trustworthy promises of Scripture. Any discoveries I have made are the gracious and kind result of His enabling.

Many thanks to my wife and kids, who traipsed along on my Native American site excursions or held down the fort in my absence. My experiences on these trips will stick with me for a long time.

Thanks as well to my parents and my in-laws, both of whom were happy at a moment's notice to provide a place to stay in my travels around the country.

Cameron Suter has been an invaluable ally and collaborator. His efforts on the illustrations in these pages are just part of his contribution to this project. As a sounding board for visual communication and a wealth of ideas for making the visual point clearer, I'm especially grateful.

Walt Stumper, the now-retired librarian at Answers in Genesis, was a constant help in tracking down materials, books, and whatever I needed to get the answers I wanted on the pre-Columbian Americas.

Eric Dean was always prompt in getting me printed drafts of illustrations whenever I needed them.

Numerous lay and expert reviewers provided invaluable criticisms, corrections, and suggestions. I won't name them here, in part to protect their identities and careers. I thank you dearly for your work. Any errors that remain are my own.

A whole host of Native Americans and First Nation members have been wonderful contacts, sounding boards, and aids to the project at various stages. Some were early members of the study group. Others I've spoken with only briefly. So many were extremely helpful in ed-

ucating me on Native ways and practices and were patient with my foibles, ignorance, and cultural faux pas. To protect their identities, I have also omitted their names. But do know how grateful I am to you for all your help.

I have had different supervisors at different stages of the project. Thanks to both Andrew Snelling and Georgia Purdom for your support and help. Thanks as well to the CEOs of Answers in Genesis, Ken Ham and Martyn Iles, for the opportunity to take this rewarding journey.

1

Missing History

I've always known there was something *off* about the history of North America. I was born and raised in Wisconsin but grew up in two cultures. My dad's side supplied the American culture; my mother's family supplied the other. Because of her German roots, I spent nearly every summer of my boyhood years across the Atlantic visiting my German relatives and hitting as many tourist sites as we could. It was there, while traveling up and down the Old Country, that a gnawing feeling began to grow, a nagging sense that I was missing something profound about the history of my homelands.

I remember meandering in a boat down the Rhine River, medieval castles popping up on either side. We walked into one. Swords and armor lined the stone walls which rose high above us and obscured the sun. I felt like I had stepped back into the era of knights and maidens and jousts of the Middle Ages.

And then we'd return to the United States, and I'd remember that the Middle Ages came and went before any Pilgrims set foot in America. Curious.

One of our favorite German tourist destinations was on the Tauber River. *Rothenburg*, a stone-walled town, was quaint, colorful, romantic. The old-fashioned, half-timbered, and odd-shaped houses with low doorways crammed together astride narrow streets made it feel like it

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was locked in time, as if little had changed since its cathedral was built in the A.D. 1300s.

And then I'd come back to the United States and remember that Columbus sailed the ocean blue, not in 1392 but in 1492. Amazing. By the A.D. 1300s, European civilization had organized to such an extent that they were building architecturally stunning churches. But in the Americas, history was—about to begin?

As an adult, I returned to Europe, this time visiting Italy. Ancient ruins popped up everywhere in Rome, often right next to streets bustling with cars and lined with modern apartment buildings. I remember my host parking his car on a hill, me getting out, and then walking over to the edge of the vista to see vehicles below driving around one of the most famous first century A.D. sites, the Roman Coliseum.

It is jarring to walk among the remnants of a 2,000-year-old civilization, and then return to a land where the main historical attractions all date to the A.D. 1600s or later: Plymouth Rock, the Old State House in Boston, Monticello, Mount Vernon, Gettysburg.

And so, for years, I had wondered: In North America, where were the ruins of civilizations gone by, the evidence of millennia of history? Why was North American history so late, so short? What was I missing?



Growing up, I had learned about the indigenous peoples here at European Contact—Algonquians like the Powhatan Confederacy in Virginia and like the Wampanoag in New England; Muskogean like the Choctaw, Chickasaw, Creeks, and Seminoles who, along with the Cherokee, trudged the bitter path of removal from the southeast to west of the Mississippi; Siouans like the Lakota and Crow, who ruled the northern Great Plains; Cheyenne, Blackfeet, Arapaho, Kiowa, Comanche, Pawnee, Shoshone, and others who roamed the prairies and Rocky Mountains. Because I had grown up in Wisconsin, I had also been familiar with the indigenous peoples of the upper midwest: Menominee, Chippewa (Ojibwa), Winnebago (or *Ho-Chunk*), Fox, Sac, and Potawatomi. In school, I suppose we had also touched on the indigenous peoples of the southwest and northwest, nations like the Apache, Navajo, and Hopi, as well as the Nez Perce. But I had never learned the back story, the history of any of these peoples.

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This omission was especially glaring when placed next to the detailed back story I had learned for the people who arrived on their shores—the Europeans. In high school I was taught that European civilization had been born millennia before Christ. It had sprung from the Minoans on Crete and from the Mycenaeans on the Balkan peninsula. I had learned that their linguistic relatives, the Greeks, had expanded their civilizational footprint in the first millennium B.C., sending out colonists far and wide across the Mediterranean world. I was told about Alexander the Great and his attempts to expand the footprint all the way to Central Asia. I had learned that the Romans, despite humble beginnings on the Italian peninsula, eventually overran the Mediterranean world around the time of Christ. I had learned about famous Roman rulers like Julius Caesar, Augustus, and Nero. I was taught that several centuries later, Rome was conquered by invaders. Barbarians from northern and eastern Europe, and Huns from Central Asia, ended Roman hegemony and ushered in the Middle Ages, eventually spawning the voyages of Columbus, of the Jamestown settlers, and of the Pilgrims.

And yet for North America, the Jamestown founders and the Pilgrims were the start of the narrative, not the end. I had been taught—again, in great detail—about the failure at Jamestown, about Plymouth Plantation, about the 13 Colonies, about the American Revolution, about the Louisiana Purchase and Manifest Destiny, and about the Wild West.

I wasn't taught the history of North America prior to European arrival.

For example, how long had the Wampanoag survived the cold winters of Massachusetts? Two thousand years ago, were they living on the Atlantic Seaboard? Were their ancestors even in North America? Or were they like the Huns in Europe, invaders from a faraway land?

What about the Seminoles? Had the Florida sun always shone on them? Or did the Seminoles once do battle with peoples living in the Caribbean? In Mexico? In Canada? In South America? Did they march their armies as many thousands of miles as Alexander the Great marched his?

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What about the Lakota and the Crow? What nations, if any, preceded their rule of the northern Great Plains? Did they ever govern an empire as large as the one that the Romans commanded in Europe? Or was their political domain smaller, like one of the many Middle Ages-era kingdoms in Europe that popped up and disappeared in short succession?

My history classes hadn't answered any of these questions.

Thus, for decades, I had no ruins to point to, no millennia of history leading up to the A.D. 1600s; no sequences of kingdoms and battles; no cradle of civilization from which they had sprung; no names for the heroes and villains, the winners and losers of the ancient American past.



And then...a glimmer of light began to creep through the opaque window to pre-Contact North America.

It started with little insights here and there. For example, sometime within the past nine years, I was strolling through the history section of our local library when Charles Mann's book *1491: New Revelations of the Americas Before Columbus* caught my eye. Here, finally, I thought, might be some answers to questions that had bothered me for years.

One of Mann's main conclusions contradicted the thinking from 60 years ago. Back then, the prevailing view was that, at the time of European Contact, Native American populations were sparse. Mann showed data suggesting that the Americas were brimming with people.

And then, 80% to 90% of the indigenous populations present in A.D. 1491 disappeared in the centuries following.

This sobering realization provided a stepping stone into another beam of light. About five years ago, I was trying to make sense of a puzzle that was pestering me at my day job. By training, I'm a biologist. At the time, I was working on the genetics of human origins. From DNA comparisons, I could reconstruct a putative family tree for global humanity—a tree that included branches connected to Native Americans.¹

1 E.g., studies such as: Poznik et al. 2016; Karmin et al. 2015.

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Back then, I wasn't seeking the pre-European history of the Americas. Instead, I wanted to understand the tree as a whole. But I was stumped on two questions: Where was the beginning—the root—of the DNA-based family tree? And how was the timescale of human history stamped on the tree? Answers to these questions were essential to my goals.

Mann's conclusions led the way to the solution. I knew that the Native American peoples had suffered a profound population collapse after European Contact. Where was the genetic smoking gun that 90% of the historical Americans had disappeared? This question pressed on me.

And so I pressed deeper into the data. It turns out that the population collapse is unmistakable—if you adopt a non-standard root for the tree and a non-standard timescale.

These discoveries didn't pull back the curtain on the sequence of historical battles and heroes in the pre-Columbian world. At least, not immediately. But they did set off a chain of events that would consume me for the next several years.² Along the way, I made two more unconventional discoveries—ones that finally brought me full circle to the pre-European history of the Americas.

The first discovery arose from a deeper analysis of the DNA of Native Americans. The prevailing scientific and historical dogma says that the Americas were settled once in the ancient past from Asia. The same dogma puts the migration in the incomprehensibly distant past—far before the dawn of human civilization.³ The genetic research I was pursuing suggested that the Americas had been settled from Asia, not once but several times. It also planted at least two of the migrations squarely within the known history of civilization.

The second discovery was almost accidental. I don't even remember how it came about. But I do know the result.

2 I chased these data wherever they led and ended up following the implications for human history around the globe. In each region, the new root and timescale brought known history and DNA-based history into agreement, further confirming the validity of the unconventional approach that I was taking. In 2022, I published the results of this chase (see Jeanson 2022).

3 See Raff 2022 for discussion of mainstream debate over dates.

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In mainstream science, the histories that Native peoples tell about their own origins and migration tend to be marginalized, if not dismissed outright. If this isn't immediately obvious to you, just think back to your own experience learning the history of the Americas. How much of what you learned was based on the standard scientific fields of archaeology, genetics, and linguistics? Then ask yourself how much the indigenous histories played a role in the conclusions that you were taught. If you can't think of a single example of the latter, or if you didn't even know that Native Americans have their own histories, then you've likely experienced the fruits of what I'm talking about.

As I dug into the DNA-based family trees for indigenous Americans, I found genetic confirmation of these Native accounts. One of the most explosive examples was the *Red Record*, or *Wallam Olum*. This document represented the putative history of the Delaware nation (the *Lenni Lenape*). According to the *Red Record*, the history was authored by the Delawares themselves.⁴ In the early A.D. 1800s a Kentuckian named Constantine Rafinesque had brought the *Red Record* to the attention of the Western world. Rafinesque had obtained it from a physician, who had obtained it from a Delaware man.⁵ For almost two centuries thereafter, the *Red Record* enjoyed occasional study and published analyses.

Then, in 1995, a graduate student in anthropology named David Oestreicher published his PhD thesis. Oestreicher claimed that the *Red Record* was a forgery, a hoax constructed by Rafinesque to garner himself publicity. Oestreicher's claims were so persuasive that the Delaware nation in Oklahoma "formally withdrew its earlier endorsement"⁶ of the *Red Record*.

Around twenty-five years later, I was exploring the DNA-based family tree of humanity. It confirmed the history in the *Red Record*—

4 See the following for examples of English translations of the *Wallam Olum*: Brinton 1885; McCutchen 1993.

5 McCutchen 1993.

6 Oestreicher, D.M. "The Tale of a Hoax," p. 23, in: Swann 2005.

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directly contradicting Oestreicher's claims.⁷ Questions, however, remained in my mind. So I dug deeper into the Native histories, including those from Latin America.

Time and time again, the Native histories and the DNA histories agreed, from the Incan's history of their arrival in South America,⁸ to the Aztec's history of Central America,⁹ to the histories from the linguistic relatives of the Delaware in North America.¹⁰ This process has been so productive that, now, when I encounter an unfamiliar Native American history, my default position is to assume that it's true.

To clarify, I don't assume that every single recorded account of Native American history is accurate. My Native friends themselves have cautioned me in specific instances, telling me which 1800s ethnologists were diligent in transcribing Native accounts and which ones lacked discernment. But my attitude remains one of true-unless-proven-otherwise rather than the opposite.



This book is the result of my multi-year deep dive into genetics and Native histories, as well as into North American archaeology and linguistics.

In this book, you'll discover pre-Columbian links between civilizations of the Old World—civilizations that we learned about in school—and civilizations of the New. You'll read about unexpected connections between Mexico and the tribes I learned about north of the Rio Grande. You'll also discover that ancient ruins from North American civilizations still exist, that these ruins tell dramatic stories, and that they can still be visited. Some of them might be in your own backyard. More importantly, I hope that, once you finish this book,

7 See Jeanson 2020. To be clear, I'm not claiming to have answers for all of Oestreicher's objections. Rather, given how closely the history in the *Red Record* matched the history implied by the reoriented DNA-based family tree, I find it hard to dismiss the *Red Record* as inauthentic. How could a forgery from the early 1800s anticipate genetic discoveries two centuries in the future? In my view, only real histories could do this, not hoaxes. See chapter 4 for additional lines of evidence. See also Appendix A.

8 See Sarmiento de Gamboa 1572. The straightforward reading of the timescale in this document implies an arrival in South America precisely in line with the genetics I show in chapter 3.

9 See Bierhorst 1992. The straightforward reading of the timescale in this document implies an arrival in Central America precisely in line with the genetics I show in chapter 3.

10 See chapters 4 and 5 and Appendix B.

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you'll walk away with a profound sense of how dynamic the Americas were before European Contact. Here, on this continent, peoples and kingdoms rose and fell, great battles were fought, heroes were enshrined—heroes whose names have been preserved.

You won't find the complete history of pre-Columbian North America within these pages. We have the most historical information for the millennium prior to European Contact, especially the latter half of that millennium, but for the thousands of years prior, our information is still fragmentary. I've divided this book into two parts to reflect this temporal asymmetry in our knowledge.

I'm guessing that you'll find the pace for Part I to be slower than the pace for Part II. The events during Part I lack the ethnic detail and personal angle of Part II. There's more archaeology and less connection to modern tribal names. There are also more unresolved questions. Part II tends to focus more on the story, relying on the scientific conclusions reached in Part I. Part II is also full of histories connected to specific tribal peoples. Part I sets the framework for Part II, so if you persevere through Part I, I think you'll find Part II to be richly rewarding.

You might be wondering why I would even write a book, given the incompleteness of our understanding of the ancient past. Why not wait until more research is done and more results are gathered? For one, I think the information we currently possess is revolutionary and worth sharing. For another, I hope that, if nothing else, this book will inspire others to pick up the baton and run with it, to enlarge our understanding of and appreciation for all those who came before. Those who catch the vision for this work might eventually make discoveries that contradict some of what I've written in this volume. In fact, if this doesn't happen, I would be surprised. Science, by nature, is uncertain and always in flux. This book represents research happening right now. I fully expect some of the conclusions I've made to change with time.

I've written this book primarily with a lay audience in mind, not my nerdy professional peers. If you find yourself in the latter group, or if you're just looking for more technical justifications for my conclusions, or if you have burning technical questions (e.g., "Why doesn't he use ancient DNA in his analyses?") and would like the detailed science behind what I claim, see **Appendix A** in the back of this book.

I've also tried to bump many of the specific technical justifications or explanations for my points to **footnotes**.

For everyone reading this book, I recommend that you go to the online map of North America at Contact.¹¹ In subsequent chapters, especially in Part II, we'll explore the history of most of the bewildering array of peoples and nations that called North America home. Many of these nations might be unfamiliar to you. If you acquaint yourself with the map now, and if you keep it handy as you're reading, it will help keep the amount of detail in the coming chapters from feeling overwhelming. For both lay and technical audiences alike, I hope that, by the time you finish this book, you'll look at North America—and the peoples still in it—in a radically new way.



A word to my Native American friends

If you're reading this book as a Native American, and if you're wondering why a European-American would try to tell the story of Native American history, I'm glad you asked. To be clear, I don't pretend to have any Native American ancestry. Nothing in my family tree suggests that I have any genealogical links to the indigenous peoples of the Americas. In fact, I've spent nearly all my life swimming in a thoroughly Caucasian world.

So why write on Native American history?

Because I don't want my fellow Caucasians to live like I did—ignorant of those who came before and unaware of those who remain. How can someone esteem the indigenous heroes of North America if the pre-European history of North America is never taught? How can someone respect what they don't know?

To be clear, I'm not proposing that Caucasian-Americans learn pre-Columbian history and then embark on a grand plan to act like “white saviors” to the Natives who are still here. I'm not even proposing that Caucasian-Americans do anything but leave you alone. Rather, my ambition is to restore the rightful respect and appreciation for the peoples who were here before Europeans, as

¹¹ <answersingenesis.org/go/theyhadnames/>

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well as for their descendants. I want my kids to grow up knowing, appreciating, and respecting the Native peoples.

This may not be an earth-shattering goal, but I think it's a worthy one. I grew up without knowing and without appreciating. I don't want others to repeat my path.

I know that the U.S. government has a long and sordid history with Native Americans. I'm relieved to say that I'm not with the government. My current employer, Answers in Genesis, is a Christian, creationist non-profit. They are also not with the government. I don't receive any government money for what I do. In fact, because my research findings are unconventional and challenge the mainstream narrative, I will likely never receive any government money.

I recognize that this book uses scientific methods that have caused angst, hurt, and even anger in the past. As you read, you'll find plenty of discussion of archaeology and genetics, as well as linguistics. I know that some Native Americans are concerned that these tools will be used, for example, by the government, to take away their lands, their loved ones, and their identity. However, because this book is one of the rare examples of science confirming indigenous histories, my hope is that what you read within these pages will be a help, and not a hurt, to the Native American community. If nothing else, I hope that this book returns to your community the dignity and respect that you and your ancestors are due. Fellow human beings deserve nothing less.



A word to my young-earth creationist friends

If you're reading this book as a young-earth creationist, this section is for you. You might be wondering: "Why should this book matter to me?" I'm glad you asked.

My answer is succinct: This book pushes back against one of the longest-standing objections to young-earth creation science. "What objections?" For decades, critics of creation science have made specific demands. They flow from the nature of science:

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The most important feature of scientific hypotheses is that they are testable [emphasis theirs].¹²

In other words, science—as a discipline—lives in the perpetual present. All claims are provisional. They are subject to ongoing experimental evaluation. The best scientific claims are those which survive the most attempts to disprove them. For years, evolutionists have insisted that creationists should publish—and then experimentally test—scientific predictions.

Happily, for young-earth creationists, the conclusions in this book are based on more than a decade of a consistent pattern of making testable genetic predictions, and then seeing these predictions fulfilled by later experiments. These have led to more predictions and more fulfillments. I've also witnessed these genetic findings match data from other fields, whose own data harmonize across disciplines. In short, my conclusions are working well.

To put it bluntly: This book represents a monumental reversal in the history of the creation-evolution debate. As a participant in this debate, my book is not primarily a refutation of evolutionary claims about pre-Columbian North American history. Instead, this book represents a replacement of those claims with a superior paradigm.

For more details and documentation on this paradigm shift, see **Appendix A**.

¹² Futuyama and Kirkpatrick 2017, p.578.