

CHAPTER II.

The Origin of Man in America—The Antiquity of Man in America—How Man Reached America—The Historic Tribes and Nations of America—The Ruins of America—Traditional History of America—Archæological Knowledge in 1830.

When the Europeans discovered America they found here nations of various degrees of culture, from the lowest savage who eked out a miserable existence by hunting and fishing, to the semi-civilized tribes of Peru, Central America and Mexico. These all belonged to one race, separated from the peoples of the Old World in a body, and partook of the same general physical characteristics. Dr. Brinton, professor of American archæology and linguistics in the University of Pennsylvania, remarks upon the homogeneousness of the American race as follows: "The American race is physically more homogeneous than any other on the globe. There is no mistaking a group of American Indians, whether they come from Chili or from Canada, from the shores of Hudson Bay or the banks of the Amazon. And this superficial resemblance is a correct indication of what a close anatomical study confirms."—*Myths of the New World*, p. 52.

Yet, notwithstanding this general physical uniformity, there are wide inter-racial variations. The majority of American tribes are prevailingly meso- or brachycephalic, but in a few the long-headed type of skull prevails. Of these, Brinton mentions the Eskimo of the north, the Tapuyas of Brazil and the Aymaras of Peru, while the cephalic index of the Yumas has been noticed to run as low as 68. In color the American tribes vary from a light ash color to a very dark, almost black, shade of

complexion. These variations are not, however, in reference to climate, the Yurucares of the torrid zone being light, while the Kaws of the north temperate are very dark. The hair is generally coarse, straight and black, but cases are known in which it is fine and silky and even wavy or curly. When carefully examined, it reveals an undercolor of red very noticeable in some tribes, especially among the children. The growth is usually thick and strong on the head, but scanty on the body and face, and yet instances are recorded of tribes with full beards. Within some tribes individuals have been observed with light hair and light eyes. The Americans also vary in stature, the Patagonians being frequently over six feet in height, while the Warraus are below medium; though no tribes are as dwarfish as the Lapps and Bushmen. The arms are generally long and the hands and feet small in comparison with those of the Europeans.¹

Whatever may have been their origin, one thing is certain: the people of this continent have been so long separated from the rest of mankind as to set themselves off in a body by themselves, distinct from all other races in language, color and culture, and are to be recognized, not as a branch of the Mongolian, Polynesian or Caucasian family, but as a distinct family by themselves, for which the Anthropological Society of Washington has suggested the name "Amerind," a combination of the first syllables of American and Indian. "They constitute," says Brinton, "as true and distinct a sub-species as do the African or the White Race."—*Essays of an Americanist*, p. 17.

For our knowledge of the Amerind of the past, we have to depend upon oral and, more or less, uncertain

¹ "The American Race," pp. 36-40.

traditions handed down from father to son through numberless generations; the picture-writing of the Aztecs and the more developed system of the Mayas, their southern neighbors; the writings of the Spanish and French priests and English missionaries, with those of the native converts, conquistadors, travelers and explorers; the "actual condition, institutions and beliefs" of the tribes at the time of the Discovery; the lingual affinities between the tribes; and the material monuments of ruined cities, mounds and fortifications with other archæological remains.

THE ORIGIN OF MAN IN AMERICA.

It has long been a question with anthropologists whether to consider the distinct races of men as separate creations or as types of one species descended from a common source. Those who believe in man's specific diversity have advocated their side of the question with a degree of zeal and a display of learning quite remarkable, and yet the argument still seems to be on the side of those who believe with Paul that God "hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). On this point Dr. Brinton says: "But now, after weighing the question maturely, we are compelled to admit that the apostle was not so wide of the mark after all—that, in fact, the latest and best authorities, with no bias in his favor, support his position and may almost be said to paraphrase his words. For, according to a late writer whose work is still a standard in the science of ethnology, the severest and most patient investigations show that 'not only do acknowledged facts permit the assumption of the unity of the human species, but this opinion is attended with fewer discrepancies, and has greater inner

consistency, than the opposite one of specific diversity.'"
—*Myths of the New World*, p. 14.

Prominent among the advocates of the diversity of the human species was Dr. Samuel George Morton, who wrote in its defense his well-known works, "Crania Americana" and "Crania Egyptiaca." His investigations were confined, however, to the first half of the nineteenth century, he dying May 15, 1851. After his death his disciples, Dr. J. C. Nott and Mr. George R. Gliddon, defended his views in their "Types of Mankind." Louis Agassiz was also of this opinion and divided humanity into eight distinct types which, he thought, originated independently of each other and in special adaptation to the climate and environment of those regions where they dwelt. These types are the Arctic, Mongol, European, American, Negro, Hottentot, Malay and Australian.

It hardly needs to be said that this theory, which at the time of its introduction caused no little stir in scientific and religious circles, so far as it relates to the question of the origin of the American race, has but few supporters to-day, the recent studies in biology and anthropology putting it in no very favorable light.¹ "On the one hand," says Brinton, "the laws of the evolution of the higher vertebrates offer no support to the idea that the species man was developed on the American continent. Its living and fossil fauna are alike devoid of high apes, of tailless monkeys, or those with thirty-two teeth; in the absence of which links we must accept man as an immigrant, not a native in the New World. Nor can we place his advent extremely remote."—*Myths of the New World*, p. 48.

¹ The theory of "monogenism," or the specific unity of man, is now adopted by most anthropologists.—*Myths of the New World*, p. 14, Footnote.

Those who hold to the theory that American man came from the Old World are divided among themselves in their opinions as to the country from which he came. Some have suggested China, others Polynesia, others Phenicia, others Atlantis, and still others Palestine. Volumes have been written on these different theories, and numberless analogies in custom, habit, institution and belief have been pointed out to prove them, but, notwithstanding all this, these theories have passed away before the advance of scientific research. Brinton remarks: "For all those old dreams of the advent of the Ten Lost Tribes, of Buddhist priests, of Welsh princes, or of Phenician merchants on American soil, and there exerting a permanent influence, have been consigned to the dust-bin by every unbiased student, and when we see learned men essaying to resuscitate them, we regretfully look upon it in the light of a scientific anacronism. The most competent observers are agreed that American art bears the indisputable stamp of its indigenous growth. Those analogies and identities which have been brought forward to prove its Asiatic or European or Polynesian origin, whether in myth, folklore or technical details, belong wholly and only to the uniform development of human culture under similar conditions. This is their true anthropological interpretation, and we need no other."—*Myths of the New World*, pp. 33, 34.

The data which we have at hand make it necessary for us to reject the assumption that the American Indian is a descendant of some one, or of a number, of the historic nations. His physical peculiarities, his languages and the characteristic features of his culture all combine to refute such a hypothesis. On the contrary, these evidences go to show that he must have come to America in the dim, distant ages of the past, long before the erection

of the pyramids of ancient Egypt and the palaces and temples of ancient Babylon, and when he and his fellows were still chippers of stone, and developed here upon this continent in conformity with its climate and environments and the laws of his own nature. This theory is rapidly being confirmed by the data which are being brought to light by scientific investigation.¹

The "area of characterization," or the locality where American man received the peculiar physical stamp characteristic of his race, Brinton would locate in North America, east of the Rocky Mountains and between the receding wall of the glacial ice-sheet and the Gulf of Mexico. His reasons for this belief are the proximity of this region to the land areas of the Old World; the inadaptation of the race to the tropical climate; their susceptibility to hepatic disorders and diseases of the torrid zone; the robust physique of the tribes of the temperate regions, as compared with those of the tropics; and the fact that in North America "we find the oldest signs of man's residence on the continent."²

THE ANTIQUITY OF MAN IN AMERICA.

On the antiquity of man the opinions of anthropologists vary widely. Professor Winchell states that man's antiquity "may reach a hundred thousand years."³ And Dr. Brinton thinks that man may have been in the Delaware Valley even longer ago than that.⁴ On the other hand, Dawson declares that the "four or five thousand years for the postdiluvian period, and two thousand, or a little more, for the antediluvian period, will exhaust all

¹ "North Americans of Yesterday," p. 14.

² "The American Race," p. 35.

³ "Preadamites," p. 473.

⁴ "Essays of an Americanist," p. 53.

the time that geology can allow for the possible existence of man."¹

With reference to the glacial period, man's origin is preglacial, glacial or postglacial. To arrive, therefore, at any conclusion whatever as to his antiquity, it is first necessary to locate, approximately, this period. The Glacial Age has been put back in the history of the world 1,280,000,000 years. Lyell's first estimate brought it to a close 800,000,000 years ago, but this he subsequently lowered to 200,000,000 years.² But, since Lyell's day, estimates as to the length of the geological periods have been greatly cut down, and Professor Wright now tells us that geological time is not a hundredth part as long as it was once supposed to be. Of more recent estimates on the close of this age, Brinton says: "As you are aware, the attempt has several times been made to fix the final retrocession of the glaciers of North America. The estimates have varied from about 12,000 years ago up to 50,000, with a majority in favor of about 35,000 years."—*Essays of an Americanist*, p. 41.

The late writer on American anthropology, F. S. Dellenbaugh, following Gilbert, would, however, reduce even the lowest of these estimates. He says: "The period of time that has elapsed since the so-called disappearance of the ice was formerly believed to be very great, but latterly views on this point have been much modified. Gilbert has declared, after a study of the Niagara gorge, that the time since the ice left that region is not more than seven thousand years, perhaps less. More recent investigations have tended to confirm his suggestion of

¹ "Present-day Tracts, No. 42," p. 22.

² "Science of the Day and Genesis," p. 105. I give these figures wholly on the authority of Dr. Nisbet. I have not been able to trace them further.

fewer years."—*North Americans of Yesterday*, p. 441.

This seems to be in agreement with the results of the investigations of other geologists in other localities. Professor Andrews estimated, after making observations on the beaches of Lake Michigan, that a period of time somewhere between 5,500 and 7,500 years has elapsed since the deposits of the Glacial Age were made.¹ And Professor Winchell, by comparing the present rate of wear with the chasm worn at St. Anthony's Falls, obtained, as the mean result of the different estimates, 8,859 years as the length of time between our own and the retrocession of the glaciers of that locality.² On the recent close of the glacial period, Prof. G. F. Wright says: "The glacial period did not close more than ten thousand years ago. This shortening of our conception of the ice age renders glacial man a comparatively modern creature. The last stage of the excessive instability of the earth was not so very long ago and continued down to near the introduction of man."³

Confining our attention to the American continent, we find no well-authenticated evidence that man came before the glacial period. As for the indications of his existence during that period, they are vague and uncertain, in consequence of which archæologists differ, some holding that he came before the ice receded, and others holding that he came after. Among those of the former class may be mentioned the names of Wilson, Wright, Abbott and Putnam; and of the latter, Dawson, Holmes, Fowke, McGee, Thomas and Russell.

Professor Thomas writes: "The writer, as those who peruse this work will observe, has not entered into a dis-

¹ "Story of the Earth and Man," p. 295.

² "Science of the Day and Genesis," p. 109.

³ "The Other Side of Evolution," p. 95.

cussion of the question of the so-called paleolithic age, or glacial man in America, for the reason that he does not believe the evidence on which the theory is based as yet sufficient to justify its acceptance. The results of the more recent investigations in America, or at least North America, all tend in the other direction. One by one the strongholds of the advocates are being overturned, and the evidence on which the theory is based discounted."—*Introduction to the Study of North American Archaeology*, p. 5.

And Prof. Israel Cook Russell, professor of geology in the University of Michigan, in his late work, "North America," p. 362, says: "Turning to the geological records, we find no authentic and well-attested evidence of the presence of man in America either previous to or during the glacial period. . . . In brief, all the geological evidence thus far gathered bearing on the antiquity of man in America points to the conclusion that he came after the glacial epoch. Judgment in this respect, however, should be held in abeyance, as the search for evidence is as yet incomplete."

One by one the evidences of the extreme antiquity of American man have been overturned. The fossil Guadalupe man, which Nott and Gliddon declared to be of a great age, was shown by Professor Dana to be the body of a Carib Indian two or three centuries old. Agassiz gave the Florida bone an antiquity of fourteen thousand years; but its finder, Count Portales, declared that it was not found imbedded in coral rock, as was supposed, but in fresh-water sandstone on the shores of Lake Monroe, Florida, associated with the shells of fresh-water species now living. Of the Natchez bone, which was thought to date back to preglacial times, Winchell says: "From being the relic of a preglacial man it suddenly became the

bone of a red Indian, perhaps a hundred and fifty years old."—*Preadamites*, p. 425. And Dr. Dowler estimated that the New Orleans skeleton, found buried under sixteen feet of river mud and four successive cypress forests, was 57,000 years old. This estimate was approved by Charles Lyell. On the contrary, the engineers, Humphreys and Abbott, claim that the ground upon which New Orleans now stands, to the depth of forty feet, has been deposited within 4,400 years; while Dr. Foster claims that the so-called cypress forests are nothing more than driftwood carried down the Mississippi and imbedded in the sediment.¹

But, perhaps, the piece of evidence that has been considered the most important, as proving the existence of Tertiary man in America, is the renowned Calaveras skull said to have been found in a mine-shaft at Altaville, California, in 1866. Winchell declares that this is the "best authenticated instance of Pliocene man which has been brought to light," and it has been accepted as such by a number of other scientists, although there never has been a time when some have not held it in doubt. According to Professor Whitney, who was one of the first geologists to examine this skull, it was found in Mattison & Co.'s mine, 130 feet under the ground, being taken from a bed of gravel by Mr. Mattison himself, who at first thought it was only a piece of the root of a tree. When delivered to Whitney, the base of the skull was incrustated "in a conglomerate mass of ferruginous earth, water-worn pebbles of much altered volcanic rock, calcareous tufa, and fragments of bones," which gave it the appearance of a great antiquity. Whitney wrote a defense of its genuineness and the find was heralded throughout both

¹ "Science and Genesis," pp. 84, 85.

Europe and America as positive proof of the existence of preglacial man upon this continent. But many scientists have never been convinced of its high antiquity. There is a "practical identity of the skull with modern crania" which "speaks very eloquently against extreme antiquity," it being very closely analogous to the skulls of the Digger Indians who inhabited that region when the skull was found. Its claim to a high antiquity is also weakened by the report current at the time of its finding that it was an Indian skull which was coated with gravel, buried at the bottom of the mine, and afterwards taken out to hoax a certain doctor of the place. Mr. W. H. Holmes, who does not believe in its high antiquity, has reviewed the evidences in the case in a convincing manner in Bulletin 1242 of the Smithsonian Institution, entitled "Review of the Evidence Relating to Auriferous Gravel Man in California."

The finding of human bones and implements with the bones of the mastodon has been taken by some as strong evidence of the great age of the species man in America. This assumption, however, will not stand in the light of geological and archæological research, for it is now a well-known fact that mastodon bones have been taken from peat beds, which, judging by the present rate of deposit, are not more than five hundred years old. This brings the mastodon down to a comparatively recent date. "Mastodon bones," says Professor Henshaw, "have been exhumed from peat beds in this country at a depth which, so far as is proved by the rate of deposition, implies that the animal may have been alive within five hundred years."—*Second Report Bu. Amer. Ethno.*, p. 153.

On the antiquity of American man, the chronological systems of the Mexicans, Mayas and Peruvians throw no

light, as they carry us back but comparatively few centuries before the Discovery. The annals of the Mayas reach back nearly to the beginning of the Christian era, where they fade into the mythical, while those of the Nahuas, Bancroft declares, "reach back chronologically, although not uninterruptedly, to the sixth century of our era." And, as for Peru, great uncertainty shrouds its history after a few centuries back of the invasion of the Spaniards, and this grows denser and deeper as we go further back.

Because of the uncertainties that have crowded into the American traditions, the events they describe are accepted as historical only so far as they are borne out by other evidences. The tradition that the Nahuas came from a more northern latitude, therefore, is established by the linguistic evidences which we have of such a migration. And it may be received as historically true that Peru has had two, or more, epochs in her history. While the former existence of a powerful Maya empire in the region of the Usumacinta rests upon something more than vague tradition, it has to prove it the crumbling palaces and temples of Palenque, Copan and Quirigua.

One of the most reasonable grounds for demanding a high antiquity for the American race is found in its languages. Here we find a diversity greater than is to be found among any other race on the globe. In fact, the American languages, 450 in number, as given by Reclus, exceed in number those in use in all the rest of the earth. It is said that in Mexico alone there are nineteen linguistic stocks, divided into 108 distinct languages, and upwards of sixty dialects. The great Algonkin family, which originally stretched from the Rockies to the Atlantic, contains, according to Brinton, twenty-six distinct languages.

And this diversity extends throughout the two Americas until it is safe to conjecture that the number of dialects in both continents exceeds two thousand.

American languages have changed slowly. While tribes have dropped some words and invented others, often on account of superstitious caprice, the radicals and structure of the different languages have remained unchanged for untold ages, and, because of this, "they form the safest guide now available in the classification of the various branches of the Amerind race."—*North Americans of Yesterday*, p. 25.

Some philologists, despairing of ever tracing the American languages back to a common point of divergence, are of the opinion that they sprang from several linguistic centers. Powell, whose ability as an American philologist none will question, after an exhaustive study of the tongues of North America, writes: "The North American Indian tribes, instead of speaking related dialects, originating in a single parent language, in reality speak many languages, belonging to distinct families, which have no apparent unity of origin." It was his belief that there was no "single primitive speech common to mankind," but that the human race "spread throughout the habitable earth anterior to the development of organized languages," and that the different tongues of men sprang from distinct centers after their dispersion.¹

But to other philologists this great linguistic diversity is only a forceful argument for the high antiquity of man upon this continent. "To me," says Brinton, "the exceeding diversity of languages in America and the many dialects into which these have split, are cogent proofs of the vast antiquity of the race, an antiquity

¹ "First Rept. Bu. Am. Ethno.," p. 79.

stretching back tens of thousands of years. Nothing less can explain these multitudinous forms of speech."—*Essays of an Americanist*, p. 35.

The conclusion upon which we all can agree is that the marvelous diversity of his languages demands for American man the highest antiquity the other evidences will allow, which will at least carry him back to the close of the glacial epoch.

HOW MAN REACHED AMERICA.

This brings us to another question: How did man reach America? Three ways have been proposed for the peopling of this continent by those who hold to the exotic origin of the American race: by vessel, either intentionally or accidentally; by way of Behring Strait, and over lands now submerged beneath the ocean.

Those who hold that America was peopled by immigrants from the Old World who crossed the sea in ships, and with the *intention* of inhabiting this continent, were numerous a century ago. They differed among themselves as to the country from which the populators came, some claiming Babel, others Polynesia, others Phoenicia, others Scandinavia and some Atlantis as the original home of these immigrants. Probably the most unreasonable of all these theories, and yet the one that has outlived all the others, is that they were Jaredites from Babel and Jews from Jerusalem. Those who think that this continent was peopled *accidentally*, by crews of vessels wrecked upon our shores, are with us to-day. Professor Shaler is of the opinion that the first men were either Japanese or Chinese who were floated on "chance rafts" by the ocean and atmospheric currents to our Pacific shore. He also states that it is "barely possible" that ships from the Mediterranean may have been carried by

wind and wave to the coast of South America, although, he says, "the distance is, however, so great, and the time of the journey so long, that it is improbable that a ship scantily provisioned, as were the vessels of old, should have borne living voyagers across this wide field of waters."—*Nature and Man in America*, p. 178. But, while Mongolian vessels have actually reached our Pacific coast at the rate of two per year, it is very unlikely that our continent was peopled in that chance way, for the number of vessels afloat two thousand years ago was nothing as compared to the number afloat to-day. The majority of students are of the opinion that some other way will have to be found to account for the peopling of this continent.

The most generally accepted theory is that the first inhabitants of America came from northeastern Asia across Behring Strait. The proximity of the continents of Asia and America at the north has made such a theory appear most plausible. It is also known that there has been, for a number of centuries, intercommunication between the tribes of Alaska and Siberia, for the Eskimo have carried on a regular traffic with the Russian traders, while the Tchutski have made hostile inroads upon the tribes on this side of the strait. But, within historic times at least, immigration has been into Asia from America, instead of in the opposite direction, and Behring found the Aleutians nearest Kamschatka uninhabited, while those nearest the American side were inhabited by tribes with unmistakable American affinities. Dr. Brinton also offers two serious objections to this route: "We know that Siberia was not peopled till late in the Neolithic times"—the first Americans being Paleolithic men, the inference is, then, that the continent was inhabited before Siberia—"and, what is more, that the vicinity of

the strait and the whole coast of Alaska were, till a very modern geologic period, covered by enormous glaciers which would have prevented any communication between the two continents."—*The American Race*, p. 21. But, be this as it may, one thing is very certain: if the western continent was peopled from Asia, via Behring Strait, it was not by those highly cultivated nations from the southern parts. To suppose that Egyptians, Israelites or Hindoos would leave a warm climate and journey hundreds of miles through a zone of ice, which is devoid of the fruits and cereals upon which they depended in a great measure for sustenance, carrying with them their arts, customs, habits, religion and language, in order to reach a land of which they could have heard only by the most uncertain rumors, if at all, is too absurd to think about. If, then, America was peopled from the northwest, it must have been by slow stages and successive waves of immigration and by tribes accustomed to the rigorous Arctic climate.

But, admitting this as a possible route for immigrants accustomed to the severity and food supply of a cold climate, and even admitting the possibility of a few immigrants reaching our shores through the agency of wind and wave, there is a better theory which accounts for the peopling of America upon the hypothesis that there formerly existed a land-bridge, or land-bridges, by which men passed from continent to continent. That such land surfaces once existed, linking the continents together, is an established fact. Such sunken lands are revealed by soundings, and there seems to be evidence of their former existence in the fauna and flora of the New World. Brinton claims that, from the period of the Eocene down to the close of the Pliocene, America and Europe were connected on the north by such sur-

faces, of which Greenland, Iceland, Shetland and the Orkneys were the highest elevations. Prof. James Geikie claims that in the glacial and early postglacial ages the north Atlantic bed was raised three thousand feet above its present level, constituting a continuous land passage from Europe to America. And Mr. James Croll declares that the glacial striæ, on the rocks of Shetland, Iceland, the Faroe Islands and south Greenland, are in such directions and of such a character as to show clearly that they have been produced by land ice, and that a theory of land connection between Europe and America "can alone explain all the facts."¹

There also seems to be clearly established evidence in the fauna and flora that the continents of Europe and North America were at one time connected. Certain species of land snails are found in both Labrador and Europe. The horse, which is commonly supposed to belong to the Old World, is now known to have been a native of America in the earlier geologic epochs. The cave bear of Europe was identical with our Rocky Mountain grizzly. Remains of the mammoth are found in both continents. The musk-ox, once common in Europe, still lives in Arctic America. Rutimeyer declares that the ancient bison (*Bos priscus*) of Europe was the same as the American buffalo. The fossil remains of the camel, it is said, have been found in South America and Kansas. The glutton of northern Europe and the wolverine of the United States are the same. Remains of the European cave lion and cave wolf are met with in America. And the *Cervus Americanus*, discovered in Kentucky, was as large as and resembled the Irish elk.²

The flora of northern Greenland is American; that of

¹ "The American Race," pp. 29-32.

² "Atlantis," p. 55.

southern Greenland is European. The flora of the Miocene in Europe still lives in the forests of Virginia, the Carolinas and Florida in such familiar trees as the magnolia, tulip-tree, maple, evergreen oak, plane-tree, robins and sequoias. And of three thousand plants, found in the Miocene fossil beds of Switzerland, the majority are found in America.¹ This identity of fauna and flora can best be explained by the theory of land surfaces connecting the continents, and, if these formed a bridge for plants and animals to pass over, as they continued into postglacial time,² they may also have formed a bridge over which man passed from the Old World into the New.

It is possible that the first immigrants to America reached our shores at different times and in all three of the ways suggested, but it seems most probable that the bulk of the ancient population came over land surfaces now submerged and when in a very low state of culture, and that the subsidence of these lands, isolating the people from the Old World, was one of the means of establishing here a distinct type of men—the American race. These, isolated from the men of the other continent, and with numbers increased only occasionally by small and insignificant influxes of immigration, which were not sufficient to tinge the stock, developed here on American soil, and under the influence of American climate and environment, a culture peculiarly American, of which the Mayas, Mexicans and Peruvians, at the time of the Discovery, exhibited the highest phase, and which bore but few special resemblances to that of Old World nations and only such as can be accounted for upon the hypothesis that two peoples, in similar condi-

¹ "Atlantis," p. 56.

² "Earth and Man," pp. 288, 289.

tions and grades of development, will do the same thing alike. This is the theory accepted by a considerable number of American ethnologists, and is confirmed by the great mass of data which we have at hand.

THE HISTORIC TRIBES AND NATIONS OF AMERICA.

The American race is divided into 180 separate linguistic stocks, of which eighty are found in North and one hundred in South America. These stocks, in turn, are subdivided into tribes which speak dialects differing, in some instances, from one another as much as the German differs from the English, yet with a thread of homogeneity running through them all that proves their primitive unity.

As it would be impossible and unnecessary for me to describe and locate all the tribes of this continent, which would require a book of several hundred pages, I shall content myself with speaking only of those who are most important, or who are in some way connected with the argument of this book.

In the far north we have the Eskimo, or Innuvit, who are an arctic and a maritime people inhabiting the coasts of the Arctic Ocean, from Alaska eastward to Labrador, Greenland and the islands of the Northern Sea. Some ethnologists claim that they do not belong to the American race at all, but are of Asiatic origin, while others believe that they are a distinct race by themselves.

South of the Eskimo and stretching almost from Hudson Bay on the east to the Pacific Ocean on the west and from the territory of the Eskimo on the north to British Columbia on the south, are the tribes of the Tinne or Athapascan stock. A branch of this stock, of which the Apaches and the Navajos are tribes, is found in Arizona and New Mexico wedged in between the Uto-

Aztecan tribes of Utah and adjacent territory and those of Mexico.

Along our Pacific Coast, from Alaska southward into

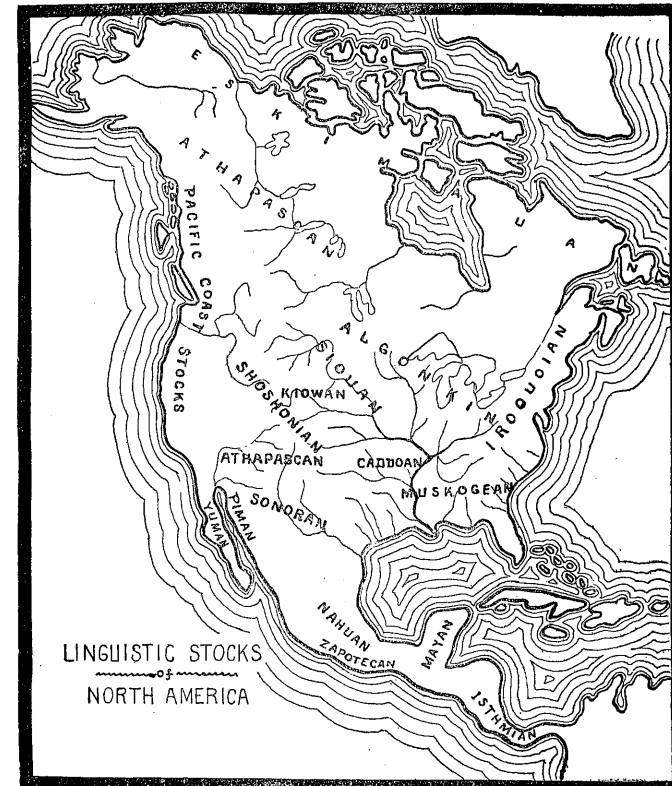


FIGURE 3.

Lower California, are a number of small, but independent, stocks of which the most important are the Kolu-schan, Chimmesyan, Skittagetan, Salishan, Wakashan, Chinookan, Sahaptian, Mariposan, Yuman, Piman and

Serian. Brinton tells us that of the fifty-nine stocks in North America north of Mexico "no less than forty . . . were confined to the narrow strip of land between the Rocky Mountains and the Pacific Ocean."—*American Race*, p. 57.

The Algonkins, originally, extended from the Rocky Mountains to the Atlantic Ocean and from Hudson Bay to the Carolinas. These Indians were the skillful hunters, bold warriors and typical Americans of whom Pontiac, Tecumseh and Black Hawk were notable examples. Among their tribes are the Mohicans, Lenapes, Shawnees, Miamis, Chippeways, Ottawas, Pottawatamies, Sacs and Foxes, Kickapoos, Menominees, Crees, Cheyennes, Arapahoes and Blackfeet.

The Iroquoians occupied the valley of the St. Lawrence and the State of New York. The Cherokees also belong to this stock, and when the whites came were dwelling in the mountainous country of eastern Tennessee and Kentucky, northern Alabama and western Virginia and North Carolina. Another branch, the Tuscaroras, dwelt on the head-waters of the Roanoke River, and still other branches on the Susquehanna, in Pennsylvania, and on both the north and south shores of Lakes Ontario and Erie.

Lying south of the Algonkins and Iroquoians were the tribes of the Chata-Muskoki family in the present States of Louisiana, Mississippi, Alabama and Georgia. To this stock belong the Creeks, Chickasaws, Choctaws and Seminoles.

The watershed of the Mississippi was largely in possession of the Dakotas or Sioux, those intrepid plainsmen who have ever viewed the encroachments of the whites with a jealous eye and who have more than once on the field of battle disputed their right to advance westward.

Small bands of Sioux have also been found in Virginia and near the mouth of the Mississippi.

The Caddoes and Kiowas are two smaller stocks. The tribes of the former were scattered irregularly from the Middle Missouri River to the Gulf of Mexico, while the latter lived in the upper basin of the Canadian branch of the Arkansas River.

The great Uto-Aztecan family next claims our attention. Tribes speaking dialects of this language have been found as far north as the Columbia River and as far south as the Isthmus of Panama. This family is divided into three branches: the Shoshonean, or northern; the Sonoran, or middle, and the Nahuan, or southern. Within this family are found the widest degrees of culture, the Diggers, the lowest Indians in North America, and the Aztecs, one of the most accomplished tribes, belonging to it. Among the tribes connected with this stock whose names will be mentioned on the pages of this work are the Toltecs, Aztecs, Chichimecs, Tezcucans and Tlascalans.

Tribes of the great Mayan family inhabited the greater portion of Central America. Of these are the Mayas of Yucatan, the Tzendals of Chiapas, the Cakchiquels and Quiches of Guatemala and the Lancandons on the Rio Lancandon. An outlying colony, the Huastecs, are also found in Mexico, on the Rio Panuco, north of Vera Cruz. The Mayas were the most enterprising of all the peoples of antiquity and built the forest-grown cities of Central America and Yucatan.

Lying between the Uto-Aztecan and Mayan tribes, or occupying territory among them, are such stocks as the Otomies, Tarascos, Totonacs, Zapotecs, Miztecs, Zoques, Mixes and Chontals. These tribes, or some of them, are sometimes classed with one or the other of the great

peoples just mentioned, the Nahuas and Mayas, but Brinton gives them independent positions.

Passing over the Isthmian tribes, who are of little importance to us in this consideration, we enter the present territory of the United States of Colombia. Here originally dwelt the Chibchas, or Muyscas, a race of high culture, whose capital was in the vicinity of Bogota. The Chibchas were skillful in the working of metals.

The Carib stock was extensively distributed in the southern continent, inhabiting, on the mainland, the territory between the Essequibo River and the Gulf of Maracaibo. At the Discovery dialects of this stock were also found on the Lesser Antilles and the Carriby Islands.

South of the Caribs lay the tribes of the Orinoco and its affluents. Father Gili, over a century ago, grouped them into nine stocks, the Carib, Saliva, Maipure, Otomaca, Guama, Guayba, Jaruri, Guarauna and Aruaca, but Alexander Humboldt, after naming and locating 186 of these tribes, renounced as hopeless any attempt to classify them linguistically.

The tribes on the upper Amazon and its tributaries Hervas classifies into sixteen stocks. This classification Brinton, however, rejects, and says: "No portion of the linguistic field of South America offers greater confusion than that of the western Amazonian region."—*American Race*, p. 278.

Of all the native languages of South America, the Arawack is the most widely disseminated. Tribes of this stock are scattered from the head-waters of the river Paraguay northward to the Goajiros Peninsula, the most northerly point on the southern continent. Both the Greater and Lesser Antilles, with the Bahamas, were originally inhabited by tribes of this stock.

The Tupis are found in Brazil from the Amazon on

the north to Uruguay on the south and from Bolivia on the west to the Atlantic on the east. Brinton men-

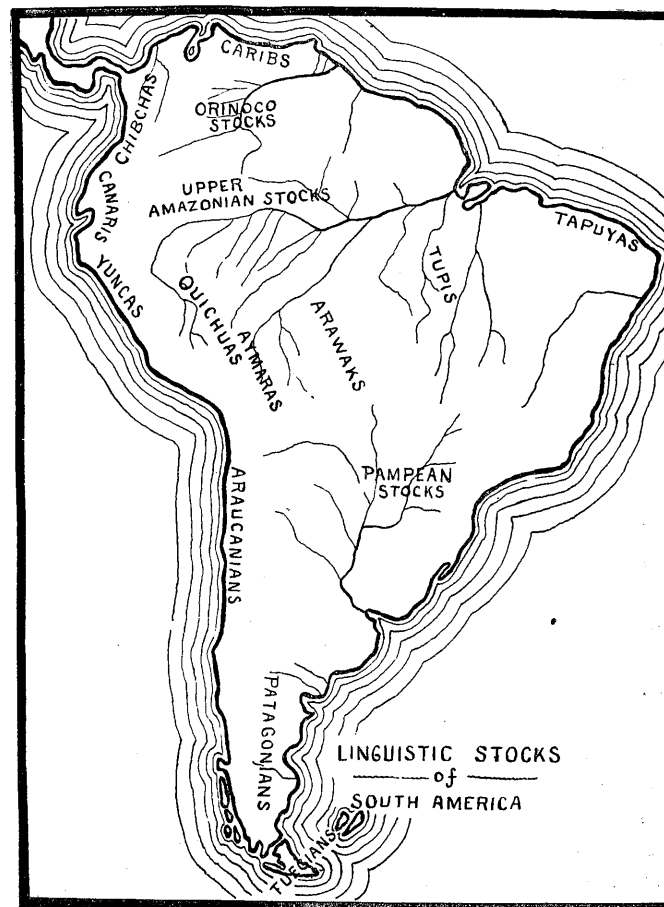


FIGURE 4.

tions forty-one tribes who belong to this stock.

Adjacent to the Tupis on the east are the Tapuyas,

who are located between south latitude 5 degrees and south latitude 20 degrees, from north to south, and from the Schingu River on the west to the Atlantic Ocean on the east. This stock, which is one of the most extensive in South America, contains twenty-two known tribes.

That vast region lying south of the dividing upland which separates the southern watershed of the Amazon from the watershed of the Rio de la Plata, is the home of a number of wild and independent stocks. For convenience this region is divided into three divisions: the Gran Chaco, or northern; the Pampean and Araucanian, or middle, and the Patagonian and Fuegian, or southern. Brinton mentions the names of five stocks in the Gran Chaco, one in the Pampean and three in the Patagonian region.

Directing our attention now to the tribes on the Pacific Coast, we find the Canaris in the region around the Gulf of Guayaquil, and the Yuncas, or Chimus, in the vicinity of the present city of Truxillo. Both of these tribes were skillful artificers, and to the Yuncas is ascribed one of the most noted of the ruins in Peru, Gran Chimu.

In Peru, proper, we find two great families, the Aymara and the Quichua. Some hold that they are related, others that they are independent. The first can, probably, claim the longer residence in this region, and to them are undoubtedly due the ancient monuments of the first epoch of Peruvian history. To the Quichuas belonged the Incas, to whom are ascribed the cities of the later epoch of Peruvian history. The Quichuas inhabited a territory stretching from 3 degrees north of the equator to 32 degrees south of the equator, and reaching from the Pacific Coast some hundred miles into the interior. The Aymaras dwelt south and east of the Quichuas upon

the plateau and western slopes of the Andes and from south latitude 15 degrees to 20 degrees.

The foregoing descriptions, while very brief, will be sufficient, I believe, to give the reader some idea of the location of those tribes whose names will be mentioned in this book. I recommend the reading of Brinton's excellent and comprehensive work, "The American Race," for a fuller description of these tribes and nations.

THE RUINS OF AMERICA.

The American archæological field may be divided, for convenience, into six sections: the Mississippi and Ohio Valleys and adjacent territory; the southwestern part of the United States, comprising adjacent portions of Utah, Colorado, New Mexico and Arizona; Mexico; Central America; the United States of Colombia, and Peru. Although in other parts of the continent ancient tribes have left remains, it was in these that aboriginal American art reached the highest stages of its development.

Antiquities of the Mound Builders.

The remains of the Mound Builders are found chiefly in the valleys of the Ohio and Mississippi Rivers and their tributaries, with a number in the Southeastern States. Yet, while this may be called the territory proper of this people, their remains have been found as far west as British Columbia and as far east as the Atlantic Coast. The greatest number of mounds is found in the State of Ohio, which has ten thousand of them. New York has 250. And, in an area of fifty square miles on the borders of the States of Illinois and Iowa, twenty-five hundred mounds have been counted, to say nothing of inclosures.

Squier and Davis, who in 1845-47 excavated more

than two hundred of the mounds, and who published the account of their explorations in their well-known work, "Ancient Monuments of the Mississippi Valley," classify these works, according to their probable purposes, as follows:

ENCLOSURES	{	For Defense.	MOUNDS	{	Of Sacrifice.
		Sacred			Of Temple Sites.
		Miscellaneous.			Of Sepulture.
					Of Observation.

As chief among the defensive inclosures may be mentioned Fort Ancient in Warren County, Ohio. It is situated upon a bluff, about three hundred feet high, on the east bank of the Little Miami. The wall ranges in height from three or four to nineteen feet and is from twenty-five to seventy feet wide at the base. It is made of earth and rough stones and incloses an area of about eighty acres, though the wall itself, on account of its windings, is about three and a half miles in length. The dirt composing the wall was obtained from the inside, thus forming an internal trench or moat.¹ The fortress at Bourneville, Ohio, twelve miles from Chillicothe, is also worthy of notice. As is generally, if not always, the case with defensive inclosures, it crowns the summit of a steep hill. Its walls are of unworked stones thrown together and are more than two miles in length. Three entrances are still to be made out, and these are defended with mounds. In a number of places, especially near the entrances, the walls show the action of fierce fires. The territory inclosed is given by MacLean as 140 acres.² Fort Hill, another of Ohio's ancient monuments, is in Highland County on an eminence overlooking Paint Creek. The walls are composed of mingled earth and stone, are from four to six feet high by thirty-five feet

¹ "American Archaeology," pp. 125, 126.

² "The Mound Builders," p. 23. "Prehistoric America," p. 89.

thick and inclose an area of 111 acres. The hill from which it rises is said to be five hundred feet high and the wall over a mile and a half in length.¹

A number of earthworks, because of their form and location, are supposed to have been sacred inclosures. The walls are usually circular or square, the circular works having nearly a uniform diameter of from 250 to 300 feet. The reasons given for classifying them as sacred inclosures are: First, they are of smaller dimensions; secondly, the ditches are on the inner side of the embankment; thirdly, "altars" are found within them; and, fourthly, they are more often found on the river bottoms, frequently overlooked by adjacent heights. However, all archæologists do not agree that these works were for sacred purposes. Prof. Cyrus Thomas ("American Archæology," p. 131) says: "Although this view has been accepted by numerous authors, it does not appear to be founded on any valid reason. The more reasonable conclusion which is generally accepted at the present day is that they have been fortified villages. Lewis H. Morgan suggested that where the square and the circle were combined, the former surrounded the village, while the latter, which is often without a trench, was a substitute for a fence about the garden in which the villagers cultivated their maize, beans, squashes and tobacco."

The mounds of sacrifice, or "altar mounds," are found at various points throughout the country. The distinguishing feature about them, and that which gives them their name, is an altar, or hearth, made of clay or stone found at the base resting on the original surface. These altars are of different shapes, round, elliptical, square or oblong, and in size range from two to fifty feet

¹ "Prehistoric America," p. 89.

by twelve or fifteen, the average dimensions being from five to eight. Upon excavation these altars have been found to contain calcined human bones, and implements and trinkets of various kinds, such as carved stones, mica ornaments, copper bracelets, discs and tubes, shell beads, pottery, spearheads and the like. It is very probable that these altars, instead of being for sacrifice, were for the purpose of cremating the dead, or were the beds where victims were burned at the stake, as they were used for this purpose after the coming of the whites. The mound group at Mound City, Ohio, three miles north of Chillicothe, on the Scioto River, contains a number of these so-called altar mounds. One of them is ninety feet in diameter at the base by seven and one-half feet high. The altar was ten by eight feet in dimensions at the base and six by four at the top, being eighteen inches high. The dip of its concave surface was nine inches. The hollow contained a deposit of ashes three inches thick and a few shell and pearl beads.¹

Of so-called temple mounds, we have those at Marietta, Newark and Portsmouth, Ohio; Cahokia, Illinois, and Seltzertown, Mississippi. One of the temple mounds at Marietta is 10 feet high, 188 feet long and 132 feet wide. Leading up to its summit are four graded ascents, midway upon each side, each being sixty feet long by twenty-five wide.² The Cahokia mound was by far the largest and has been called the "monarch of all the mounds." It was located within a group of about sixty others and was in the form of a parallelogram, being 720 by 560 feet at the base and ninety feet high, truncated at the top. The dimensions of its truncated summit were 310 by 146 feet. On its top was a conical

¹ "The Mound Builders," p. 48.

² "The Mound Builders," p. 45.

mound, ten feet high, which, upon excavation, was found to contain human bones, pieces of flint and fragments of pottery.¹ The great mound at Seltzertown is almost as large as was that at Cahokia. In its form it is a parallelogram, being six hundred by four hundred feet at the base and forty feet high. The platform is reached by a flight of steps and is about three acres in area. From the summit rise three conical mounds, the largest of which is forty feet high, giving the entire structure an altitude of eighty feet. The northern face of the mound is strengthened by a wall of sun-dried bricks two feet thick, many of which still retain the finger-marks of the builders.² The temple mounds are all truncated and many of them are terraced.

The great mound at Grave Creek, West Virginia, ranks among the most important of the mounds of sepulture. It is one thousand feet in circumference at the base and seventy feet high. Three chambers were found in it, two at the base, the other thirty feet above. The upper chamber contained one body; one of the lower chambers two—one of a male, the other of a female. With these remains were also found mica ornaments, shell collars, copper bracelets and fragments of carved stone. The third chamber contained ten skeletons in a squatting posture, supposed to have been victims immolated in honor of the chief. The walls and ceilings were made of beams, which, decaying away, let the superimposed mass of earth and stones down upon the skeletons.³ A sepulchral mound at New Madrid, Missouri, upon exploration, was found to be 900 feet in circumference at its base and 570 at its summit. In its interior was found

¹ "Prehistoric America," p. 103.

² "Prehistoric America," pp. 103, 104.

³ "Prehistoric America," p. 116.

a chamber formed of elm or cypress poles set together like the rafters of a house, the ends being tied together with reeds. This chamber was coated both inside and out with a coating of marl, the inside coating being carefully smoothed and painted with red ochre. Excavations yielded syenite discs, numerous pieces of pottery and one vessel inclosing a human skull which could not be removed.¹

The great Miamisburg mound, in Ohio, is classed by MacLean among the mounds of observation. It is situated on a high hill, just east of the Great Miami, and has a commanding view of the valley. It is 852 feet in circumference by sixty-eight in height. A beacon light displayed from its summit could easily be seen from the high mound near Elk Creek, in Butler County, and from there warning could be given to all the inclosures in that part of the State.² Lookout Mountain, near Circleville, Ohio, is also supposed to be a mound of observation.

There is still another class of mounds which remain to be mentioned, those that resemble animals, birds and the human figure and which are known as effigy mounds. These abound in the State of Wisconsin, and have also been found elsewhere. Their purpose was evidently totemic. Of this class I mention two, the Great Serpent and the Great Elephant. The former is found in Adams County, Ohio, on a hill overlooking Brush Creek. Its coils are seven hundred feet long and in its mouth it has an egg-shaped mound whose major axis is 160 feet.³ The latter is found in Grant County, Wisconsin, eight miles from the mouth of the Wisconsin River, and is 135

¹ "Prehistoric America," p. 104.

² "The Mound Builders," p. 59.

³ "Prehistoric America," p. 126.

feet long by sixty broad at the broadest part.¹ Prof. Cyrus Thomas, who explored it in 1884 under the direction of the Smithsonian Institution, declares that it was intended to represent a bear, the proboscis being made by drifting sand.

Other works of the Mound Builders might be mentioned, but as this is not intended to be a work of descriptive archæology, I forbear, referring the reader to the authors quoted from and referred to for further information concerning the mounds.

Antiquities of the Cliff Dwellers.

The country of the Cliff Dwellers, in the southwestern part of the United States, affords much that is interesting to the antiquarian. Here, in a region of mountain ranges and arid deserts, with an occasional fertile valley, a numerous population once lived and developed a stage of culture considerably beyond that of the wild tribes of North America.

Mr. G. Nordenskiöld classifies the works of this people geographically as follows: (1) The ruins on the upper course of the Colorado and its tributaries. (2) The ruins on the Rio Grande and its tributaries. And (3) the ruins on the Gila and its tributaries.

Holmes classifies these works topographically as: (1) Settlements in the valleys and on the plains. (2) Settlements on the high plateaus or mesas. (3) Cliff dwellings. And (4) cave dwellings.

The villages or settlements found in the valleys or on the plains and mesas consist of pueblos made of stone or adobe laid in clay or mud and forming parallelograms or circles laid out, where the ground permits, with great

¹ "Prehistoric America," p. 125.

regularity. The pueblos were, in fact, colossal communal houses, built of several series facing an inclosed area, and receding in the form of steps on the inside, but with the outer walls perpendicular. A few of the pueblos are inhabited to-day, but some of them were deserted as far back as 1540, when Coronado visited them. This class of ruins is found chiefly in the drainage area of the San Juan and in or along the valleys of the Mancos, Las Animas and Rio de la Plata, at the Aztec Springs in Montezuma Valley, in the McElmo and Hovenweep Canyons and on the wild plateau around the Grand Canyon.

The cave dwellings occur chiefly on the west side of the Rio Grande from Santa Clara to Cochiti, a distance of about seventy-five miles, and in the San Juan Valley, especially above the mouth of the Rio Mancos. In the former section the cliffs, of a yellow volcanic tufa of coarse texture, rise to the height of from fifty to two hundred feet above the sloping debris which extends downward to the bottom of the canyons. It was in the lower part of these perpendicular cliffs that the ancient inhabitants hollowed out their places of dwelling. These caves were formed by first cutting in the face of the rock the door to the depth of about a foot, and then hollowing out the room, which was generally oval or irregularly rounded, about twelve feet in diameter, and with the ceiling only sufficiently high to permit a full-grown person to stand upright. Along the walls, on the inside, niches and recesses were dug which served as places in which to store the articles of domestic use. The outside walls were sometimes pierced with irregular holes which probably served for windows. In some instances the outer walls were artificial and made of stone.

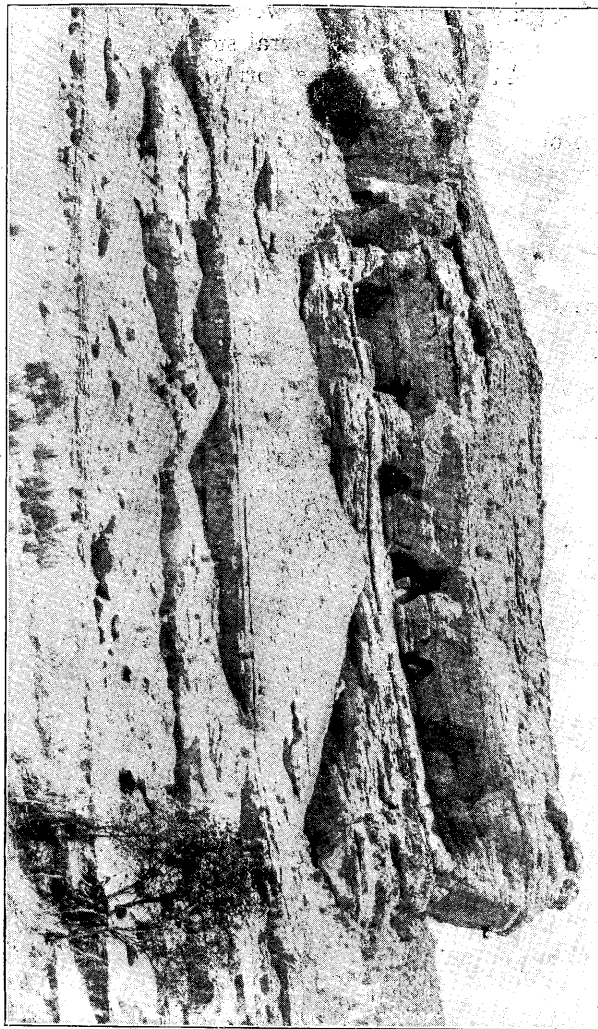


FIGURE 5. CAVATE RUINS. Permission U. S. Bureau Ethnology.

The cliff dwellings are found at various points throughout the Rio Colorado basin and in the Grand and Mancos Canyons, besides in various other localities in the Southwest. They are constructed on the shelves and in the recesses of the cliffs and at their base. They are usually circular or rectangular in shape and are made of stone and mortar. In many of them even wooden beams and articles, textile fabrics and bone implements are well preserved. It is claimed that in the Rio Mancos region alone there are as many as five hundred of the dwellings.¹

Antiquities of the Mexicans.

Passing southward into Mexico, we come to a group of ruins known as the Casas Grandes, in the State of Chihuahua. These ruins consist of the remains of walls made of sun-dried blocks of mud and gravel and varying in thickness from sixteen inches to four feet. The buildings were several stories in height, the central portions being higher than the outer. Holes, rectangular, round and oval in shape, were cut through the walls, and were evidently for ventilation and the admission of light.²

In the State of Zacatecas, six miles from the present town of Villanueva, are found a group of ruins known to archæologists as Quemada. They are situated upon a plateau a half mile in length by from two hundred to five hundred yards in width and guarded at the approachable points by stone walls. Where the interior surface is uneven it is formed into terraces by walls of solid masonry. These terraces originally supported numerous edifices the remains of which are still to be made out. One of the most important of the monuments at Que-

¹"American Archæology," pp. 203-220.

²"American Archæology," pp. 223-229.

mada is a pyramid thirty-six feet square by nineteen feet high, built with six successive stages or steps. The material out of which all these works are constructed is chiefly gray porphyry made into undressed slabs three or four inches thick and laid in reddish clay mortar mixed with grass or straw.¹

On the site of the present unimportant town of Tula, fifty or sixty miles north of the City of Mexico, there formerly existed the capital of the Toltecs, which, according to tradition, was variously known as Tula, Tulla, Tulha, Tulan, Tolan or Tollan. This ancient city spread over a plain crossed by a muddy river, which still flows round the base of Mount Coatepetl. But few antiquities have, however, been found in this locality. Among these are fragments of sculptured columns carved to represent a feathered serpent. Charnay also discovered in tumuli near the present town the foundations of two ancient dwellings, one of which consisted of rooms, cisterns, corridors and stairways. Other ruins of buildings and pyramids were also found.²

About twenty-five miles northeast of the City of Mexico stand the ruins of Teotihuacan, the "City of the Gods." This city is easily at the head of all the ancient cities of Mexico in the magnitude of its ruins and the evidences it bears of population and antiquity. Its principal works are the Pyramids of the Sun and Moon, the Citadel and the "Pathway of the Dead." The Pyramid of the Sun is a colossal mound with a square base measuring seven hundred feet on a side and towering upward to an altitude of 180 feet. The Pyramid of the Moon is smaller, measuring nearly five hundred feet on a side and is of proportional height. The Citadel is a rectangular

¹ "American Archaeology," p. 251.

² "American Archaeology," pp. 255-257.

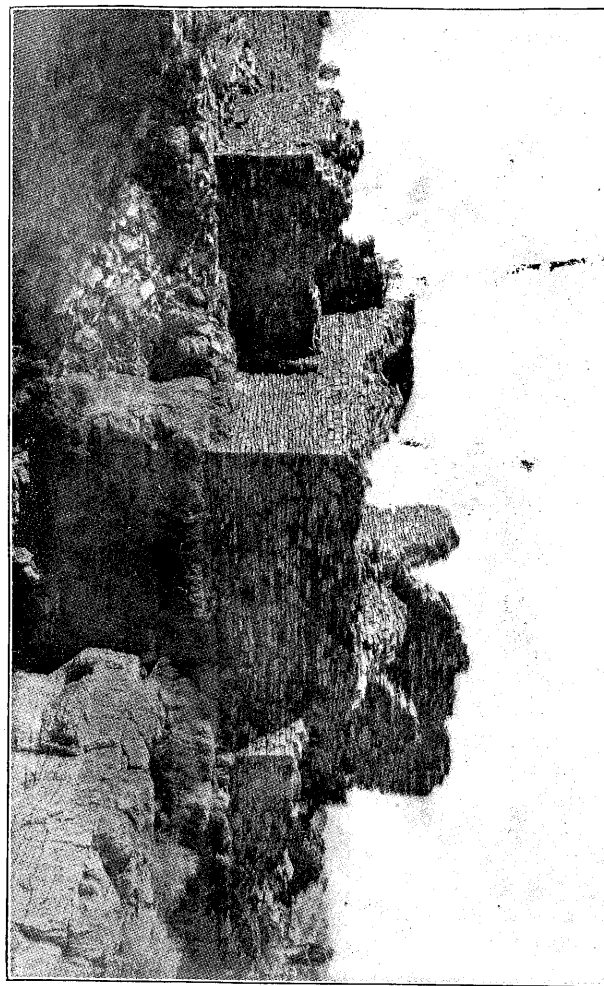


FIGURE 6. CLIFF DWELLINGS, BLACK FALLS, LITTLE COLORADO RIVER, ARIZONA.
Permission U. S. Bureau Ethnology.

inclosure 1,350 by 1,400 feet in width and length, and surrounded by walls varying from 100 to 180 feet in width and from 10 to 20 feet high. The Pathway of the Dead is described by Thomas as follows: "The latter, a depressed way varying from two to three hundred feet in width, extends southward a distance of over two miles, and is flanked on either side by an almost unbroken series of mounds and terraces ranging in height from ten to thirty feet."—*American Archaeology*, p. 260. Teotihuacan is attributed by most writers to pre-Aztecan origin.

At Cholula the remains of a great square pyramid are still to be seen. The size of this pyramid is variously given, Bandelier ascribing to it a perimeter at the base of 7,740 feet and a height of 165 feet. Tradition says that it is of pre-Aztec origin, and that it was formerly surmounted by a temple to Quetzalcoatl.

Thirty miles almost straight east of the capital of the State of Oajaca lie the remains of the ancient Zapotec capital, Mitla. Its original name was Tiobaa, or Yobaa, "the place of tombs," and its present name in the Aztec tongue signifies the "dwelling of the dead." The region in which these remains are found is one of the most desolate in southern Mexico, being a high, narrow valley surrounded by bare hills and with a soil of fine powdery sand in which nothing grows save a few scattered *pitahayas*. A stream flows through the valley between parched and shadeless banks which becomes a torrent in the rainy season. The songs of birds are never heard and the fragrance of flowers is never breathed among the desolate ruins, but venomous spiders and scorpions abound. The number of original structures has been different stated by different explorers according to

¹ "American Archaeology," pp. 259-263.

² "American Archaeology," p. 267.

their own peculiar methods of counting. The most important are the temples, or palaces, four in number, made of stones dressed with regularity, and with well-cut joints, faultless bends and edges of unequaled sharpness. The mosaics at Mitla are some of the finest that are to be found among the ruins of ancient America. A characteristic and distinguishing feature of the architecture of this city is a number of large stone columns running through the middle of some of the rooms and probably intended as supports for the roofs. These ruins were probably built at an early period of Zapotec civilization, and continued the chief center of that people down to a century or two before the Conquest, to a disastrous conflict between the Zapotecs and Aztecs.¹

Antiquities of Central America.

Hidden away in the tropical forest of the State of Chiapas in Central America lie the ancient ruins of Otolum or Palenque. These ruins are by far the grandest in America, and are very probably among the oldest. The city is situated on both sides of a branch of the Usumacinta River, about seven miles southwest of Santo Domingo and sixty-five miles northeast of San Cristoval, the State capital, and covers an area of, probably, not more than a mile square, although it has been claimed that it stretches along the stream for several leagues. Among the best-preserved ruins are those of the Palace and of the Temples of the Three Tablets, of the Bas Reliefs; of the Cross and of the Sun. The Palace is the most important of the remaining edifices of Palenque and stands upon a pyramid forty feet high and 310 by 260 feet long and broad at the base. The interior of the

¹ "American Archæology," pp. 268-273.

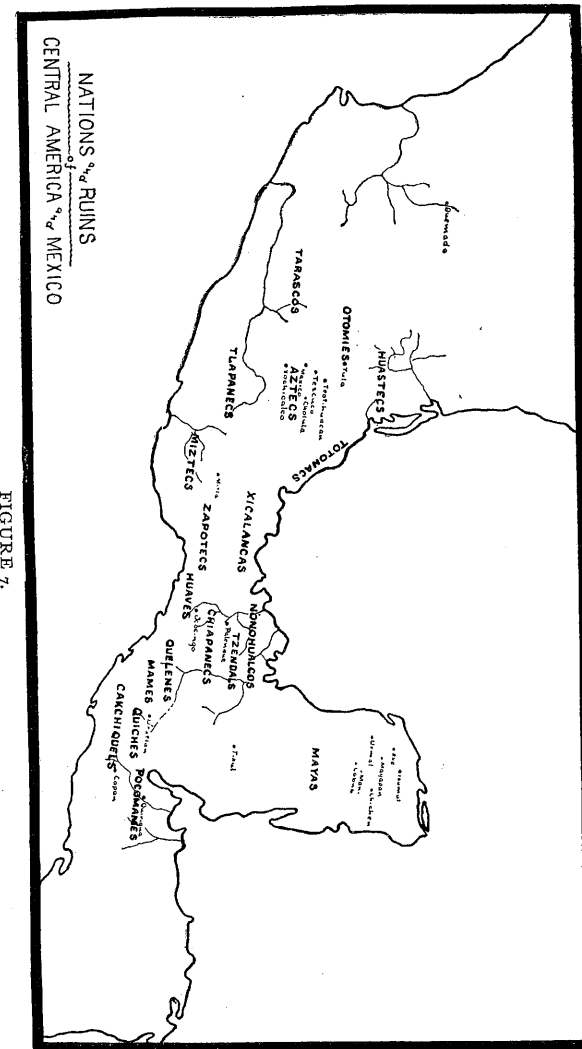


FIGURE 7.

pyramid is formed of earth, but the exterior is a covering of stone slabs. A flight of steps leads up to the summit, upon which stands the principal building, forming a quadrilateral of 228 feet by 180. The walls of the Palace are made of rubble, two or three feet thick, and are coated both inside and out with a very durable stucco painted red or blue, black or white. The edifice faces the east and has fourteen entrances, nine feet wide, separated by pillars ornamented with carved figures. On the inside there are galleries running around a court, with rooms decorated with granite bas-reliefs carved with grotesque figures some thirteen feet high. The rooms are connected by corridors. The roof is surmounted by a peculiarly shaped cone. The Temple of the Three Tablets also stands upon a mound and is 76 feet long, 25 wide and 35 high. The Temple of the Cross is described as 50 feet long, 31 feet wide and 40 feet high. And the Temple of the Sun is said to be 28 feet wide by 38 feet long. The last two structures, like the former, are built upon stone-faced pyramids and are decorated with bas-reliefs. The dates assigned for the erection of Palenque have varied from before the flood to a few centuries before the Spanish Conquest.¹

One of the most important of the ancient cities of Yucatan is Uxmal, the remains of which lie some thirty-five or forty miles south of Merida, the present capital. The most important of the ruins cover an area of not more than half a mile square and consist of some five or six buildings, mounted as usual upon pyramids, a tennis court and three or four mounds, whose edifices, if they ever existed, have entirely disappeared. One of the buildings is the Casa del Gobernador, or Governor's

¹ "Prehistoric America," p. 319.

House. It is reared on a colossal terrace, and "is the most extensive, best known and most magnificent monument of Central America." This house is 325 feet long by forty broad, and has a promenade thirty feet wide running entirely around it. The height from the base to its level top is twenty-six feet, nearly the whole of the upper half of which is a profusely ornamented frieze running entirely around the building, a distance of 725 feet. "This elaborate ornamentation, which is all in wrought stone, consists of a checkered or lattice background; Greek frets, series of bars terminating with serpent heads, the interspaces being covered with hieroglyphs; human figures with immense head-dresses over the doorways (the human figures have all been broken away); and an upper line of great stone masks, with long, curved, proboscis-like noses."—*American Archaeology*, p. 291. This edifice is divided lengthwise, by a wall running through the middle, into two series of rooms. It is made of rubble and gray limestone, the latter forming the facings and the former filling up the interior. The limestone is cut into large square blocks laid with precision and are in most instances plain. The rear wall is nine feet thick and without openings, except near the ends, where there are recesses, entrance being gained from the front. Other structures of interest to archaeologists are the Nunnery, the Temple of the Dwarf or Magician and the House of the Pigeons.¹

Chichen Itza, the most important ruins in eastern Yucatan, lies twenty miles west of the present city of Valladolid, in the midst of a forest-covered plain. Its name signifies "The Mouth of the Well of the Itzas," and was probably given on account of two great natural

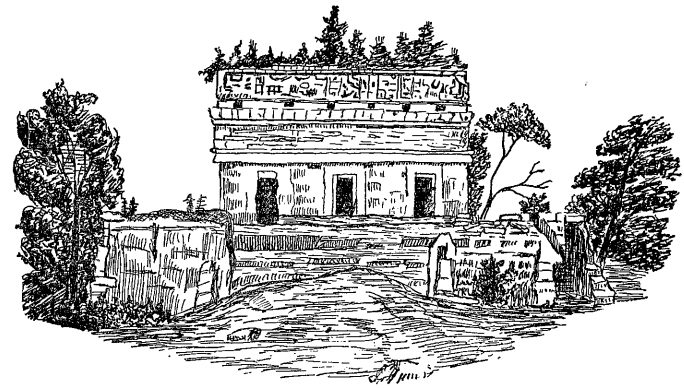
¹ "American Archaeology," pp. 288-295.

wells or cenotes which are found within its area. The principal ruins cover a territory considerably less than a mile square and consist of about a half-dozen important structures, with a number of others of less importance that have not been explored. These structures have been named by archæologists so that they may be distinguished from one another, but it does not follow that they have been correctly named. We have the Nuri's Palace, the Caracol or Tower, the Castillo or Castle, the Gymnasium and the House of the Tigers. The Castillo is the most important of these edifices. It consists of a block-like superstructure built upon the summit of a steep, terraced pyramid seventy-five or eighty feet high. The sides of this pyramid are divided into nine steps or terraces, and running up each of the sides from bottom to top is a broad stone stairway. At least one of these stairways is bordered with balustrades carved to represent serpents and ending at the bottom in huge serpent heads with open mouths and protruding tongues. The temple itself is of usual form; a front entry extends its whole length and is interrupted by two columns, placed at equal distances supporting a wooden lintel and carved to represent feathered serpents with the heads bent outward at the base. Columns of the same form are also found in the House of the Tigers, and they are so similar to those discovered at Tula, mentioned before, that there is little doubt that their sculptors were governed by the same religious ideas and motives. The chief sculptures in the Castle are those of human form, elaborately costumed, stern featured and represented, in some instances, with long, full beards.¹

The ruins of Tikal are found about twenty miles

¹ "American Archæology," pp. 296-302.

northeast of Peten, a modern town in the present State of Peten. One of the most important of the edifices is a pyramid which, with its three-storied temple, measured, according to Maudsley, the English explorer, nearly three hundred feet high, probably on the slope. The chief features of Tikal architecture which have impressed archæologists the most are its native wood carving, which is the best, so far as is known, in America; an



CASA COLORADO, CHICHEN ITZA.

enormous stone serpent, arched and ornamented, holding between its open jaws a human figure with lofty head-dress; an erect human figure with lance and shield; and several columns of beautifully carved hieroglyphics closely resembling those at Palenque and easily recognized as day symbols with numerals attached.¹

On the Rio Motagua, in eastern Guatemala, lie the celebrated ruins of Quirigua. These ruins consist of a number of square or oblong mounds and terraces ranging from six to forty feet in height, some standing in isolated positions, others clustered together in groups.

¹ "American Archæology," p. 303.

Like the pyramids in other localities in Central America, these are faced with worked stone and their summits reached by flights of stone steps. With these pyramids are also found thirteen or more monoliths arranged irregularly around courts or plazas. Six of these monoliths are stone columns, measuring from three to five feet square and from fourteen to twenty feet high, and five are carved to represent turtles, armadillos or similar animals. The columns are usually carved on both front and back sides with a human figure standing upright and full-faced in a stiff and conventional attitude. The sides are covered with hieroglyphics like those at Palenque and Tikal.¹

The ancient city of Copan lies on the Copan River in Honduras some twenty-five or thirty miles directly south of Quirigua. While the ruins extend along the river for a distance of two miles, the most important structures are included in an area of 900 by 1,600 feet. Stretching along the river from north to south is a stone wall, which at the time of Stephens' visit was 624 feet in length and from sixty to ninety feet high, in some places fallen, in others entire. This wall seems to have formed one of the sides of the elevated foundation of a great edifice whose length, running east and west, was 809 feet. The wall along the river is perpendicular, but the other sides of the foundation are sloping. The original height of the terrace platform above the surface of the ground is supposed to have been about seventy feet. This massive structure is built of cut stone in blocks a foot and a half wide by three to six feet long, and required, it is estimated, about twenty-six million cubic feet in its construction. On the platform are two sunken courts about

¹ "American Archaeology," pp. 303, 304.

thirty feet below the surface, one of which is 90 by 144 feet in dimensions, the other still larger. These courts are reached by flights of stone steps. On the platform between these sunken courts rises a pyramid to the height of 122 feet on the slope, in steps or stages each six feet high and nine feet wide. In addition to this structure, carved obelisks, statues and idols, with a number of stone altars, are also to be seen. There are fourteen of the obelisks, most of them standing and in good preservation. In the center of the front side of these obelisks is a human face, usually with benign and peaceful countenance, around which appears a profuse mass of ornamentation. On the sides are columns of hieroglyphics like those at Palenque. The altars resemble those at Quirigua.¹

This completes our description of the ruins of Mexico and Central America. It has of necessity been brief, but has been, we believe, sufficiently comprehensive to give the reader some idea of those ancient cities, many of which the Mormons claim were built by Jaredite and Nephite workmen. Others of sufficient importance to deserve mention are Zape, Xochicalco, Tusapan, Misantla and Monte Alban in Mexico; Ocoingo in Chiapas; Ake, Izamal, Kabah, Labna and Tuloom in Yucatan, and Utatlan in Guatemala.

Antiquities of the Muyscas.

In the region of Bogota, United States of Colombia, there formerly lived an enterprising people known to us as the Chibchas or Muyscas. Their territory was only forty-five leagues long by from twelve to fifteen wide, and yet in this comparatively small region they developed

¹ "Native Races," Vol. IV., pp. 77-105

a culture and maintained their independence against their powerful neighbors. Nadaillac sums up the chief features of their culture in the following: "Less advanced, perhaps, than the Aztecs or the Peruvians, the Chibchas were yet able to lay out and pave roads, to span their watercourses with bridges, to build temples with columns to their gods, to carve statues, to engrave figures on stone, to weave and dye cotton and wool, to adorn their woven tissues with varied patterns, and to work in wood, stone and the metals. Their pottery resembled that of other people of America; their vessels are generally formed of three superposed layers; the central layer is black, whilst the internal and external ones are of finer earth and lighter color. The ornaments of the Chibchas were collars made of shells which came from the coasts of the Pacific, more than two hundred leagues off; gold, stone and silver pendants, pearls and emeralds. Their wealth was considerable, and chroniclers relate that in the first few months succeeding the conquest the conquistadors collected spoil of which the value exceeded thirty million francs. If these figures are not exaggerated, they are really enormous for the time and country."

—*Prehistoric America*, pp. 459, 460.

The chief town of the Muyscas was Sogomuxi, which at an early date was destroyed by the Spaniard, Quesada. It is thought to have stood in the vicinity of Tunja, in the State of Boyaca, and here still stand thirteen columns of stone from twelve to fifteen feet high, and a little farther off, near some extensive ruins, stand nineteen others which are not so tall, while along the coast for two miles are scattered numerous carved stones, relics of the ancient civilization.¹

¹ "Prehistoric America," p. 461.

Antiquities of the Peruvians.

All of the western coast of South America, from the modern city of Truxillo southward to Tumbes, a distance of more than 625 miles, belonged, according to Garcilasso de la Vega, to the Chimus. Tradition says that this people came from the sea and that, after conquering the wild tribes, they began a career of industry and civilization. They were early conquered by the Incas and remained subject to them, though not willingly, until the Spanish Conquest. Their capital was Gran Chimu, in the vicinity of the present town of Truxillo. Here its ruins extend over a territory nearly fifteen miles long by five and a half wide and consist of the remains of massive walls, huacas, palaces, aqueducts, reservoirs and granaries, some in a fair state of preservation. One of the most important of the structures is the huaca, or venerated structure, of Obispo. It is built of a conglomerate of stone and clay and is 150 feet high, 580 feet square at the base, and covers an area of eight acres. Some of the huacas were used for burial purposes. The palace, which rises from a mound of successive terraces, includes a number of buildings, irregularly arranged, built of adobe. The interior is divided up into a series of halls, rooms, corridors and vaulted crypts, one of the rooms being fifty-two feet wide and its length exceeding one hundred. It is ornamented with stucco-work, fine arabesques and Greek frets, the latter a characteristic feature of Peruvian ornamentation. The royal necropolis was not far from the palace, and excavations have laid bare walls of immense thickness and a stairway leading to a number of vaulted chambers in which were found several dried-up mummies with their skulls painted red. The prison is an immense inclosure 320 feet by 240

and 25 feet high. Within this inclosure forty-five cells have been found arranged in five rows and with no communication between them. A rare thing about these remains is that dwelling-houses have been made out.¹

The ancient city of Pachacamac was situated on the Pacific Coast, twenty miles from Lima. The ruins are now in extreme decay, only a single burial-place remaining. Perhaps the best description that we have of this ancient city is that of Estete, a member of the expedition led by Pizarro. He claims that the town was large, and that near the temple stood a house, surrounded by five walls, called "The House of the Sun." At the time of his writing, the entire city was surrounded with a wall, with large doors opening through it, which was already in ruins, even at that time, in some places. The Castle rose from a rock five hundred feet above the level of the sea. The walls of this rock rose in four terraces, faced with adobes, painted red. Its platform covers several acres, and is covered by debris which once formed a number of important buildings. The temple faced the south, was well decorated and painted, and contained an inner sanctuary in which a wooden image of the Creator was kept. A mile and a half away still stand the ruins of the "Nun's Convent."²

At Cuzco, the structures are made of extremely hard rocks, such as diorite, porphyry and brown trachyte. These were carried by main force from the quarries of Anduhaylillas, twenty-two miles distant, the Peruvians having no beasts of burden. These materials were cut into great blocks, and were carefully squared and fitted together with mortise and tenon. No mortar, according to Squier, was used in the construction of any of these

¹ "Prehistoric America," p. 395.

² "Prehistoric America," pp. 392, 393.

buildings, the walls being kept in place by their own weight. At the time of the Conquest, the most important of the edifices of Cuzco was the Temple of the Sun, "the pride of the capital and the wonder of the empire." It was so enriched with the precious metal that it was given the name of "The Place of Gold." It consisted of one principal and several inferior buildings in the center of the city, all made of stone and encompassed with a wall. On the interior of the principal building, on the western side, was a golden representation of the sun from which emanated golden rays of light, while the walls and ceilings everywhere were encrusted with the golden metal. A golden frieze, or belt, encircled the whole edifice on the outside. Yet, notwithstanding all of this lavish adornment, the roof of this temple was thatched with straw! Besides the Temple of the Sun, there were others dedicated to the moon, stars and other deities. Prescott says there were between three and four hundred of these.¹

Lake Titicaca is twelve thousand feet above the level of the sea, and soundings have revealed a depth of 1,710 feet. It is one hundred miles long and from fifty to seventy wide, and is dotted by a number of islands. The most important bears the name of the lake and is six miles long by three or four wide. This was the sacred island of the ancient Peruvians, and it was here that tradition says were born Manco Capac and Mama Oello. It is covered with ruins, the most important of which are the Palace of the Sun, the Convent and the Palace of the Incas. The island of Coati, two and a half miles long by three-quarters of a mile wide, six miles from Titicaca, was also a shrine of the Peruvians. As Titicaca was dedicated to the sun, so Coati was dedicated to the moon.²

¹ "Prehistoric America," p. 410. "Conquest of Peru," Vol. I., pp. 8-10.

² "Prehistoric America," pp. 406-408.

The ruins of the ancient city of Tiaghuanaco rise from the center of a basin twelve thousand feet above the level of the ocean, formed by two lakes, Titicaca and Aullagas, and overlooked by Mt. Illampu, the loftiest mountain in South America. This ancient city is of pre-Incan origin, and was evidently the seat of an important civilization. Here are found a number of colossal monoliths, carved and ornamented with bas-reliefs. The structures were built of stone, "red freestone, a slate-colored trachyte, and a very dark basalt" being the kinds, highly polished and laid one upon another with such precision that the joints are hardly perceptible. The most important of the buildings, which we shall not take the space to describe, are the Fortress, the Temple and the Hall of Justice.¹

For a fuller description of the antiquities of Peru, I recommend the reading of the interesting chapter on them in Nadaillac's "Prehistoric America," to which I am indebted for most of the facts brought out in the last few pages.

Mormons contend that the Book of Mormon must be of divine origin because it locates the ancient American cities in those very localities where they were afterwards found. On this point Apostle Orson Pratt writes: "In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts and cities were reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of

¹"Prehistoric America," pp. 400-406.

these cities from each other, and, if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine very nearly the precise spot of ground they once occupied. Now, since that invaluable book made its appearance in print, it is a remarkable fact that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here, then, is certain and indisputable evidence that this illiterate youth—the translator of the Book of Mormon—was inspired of God."—*O. Pratt's Works*, p. 278.

But this claim can not be accepted for several reasons.

In the first place, many of the ancient cities of Mexico and Central America were discovered long before the Book of Mormon appeared. Of these may be mentioned Copan, Utatlan, Chichen Itza, T'Ho, Tuloom, Palenque, Mitla, Cholula, Teotihuacan and Mexico. Therefore the Book of Mormon, in placing the great centers of aboriginal population in this region, simply stated what scientific men already knew years before it came out. Its fabricator evidently used this knowledge to good advantage in getting up his story.

In the second place, the book has been with us seventy years, and more, and yet it has never rendered any assistance whatever to the archæologist in making his discoveries. It has never revealed the location of a single prehistoric city. The investigator who would depend upon it to trace the relative bearings and distances of the cities of Central America from each other would soon find himself bewildered. When brought to a practical test, this "invaluable book" fails at the very point where

its defenders claim that it is accurate and reliable. If it is what its defenders assert it to be, why have they left the work of archæological research wholly in the hands of uninspired men? Why have they not gone forth, Book of Mormon in hand, and located the ruined cities of Central America and thus proved its infallibility and inspiration?

In the third place, its geographical and topographical descriptions are so vague that there exists a difference of opinion among even the Mormons themselves on the location of many of the cities and places mentioned in the book. Although hundreds of cities, countries and places are mentioned, but few landmarks are given by which they may be located. While the author seems to have recognized the general shape of the central portion of the continent in the construction of his story, his topographical and geographical descriptions are very vague and indefinite. The Isthmus of Panama is called "the narrow neck which led into the land northward" (Alma 30:3), and this seems to be the fixed star from which Mormon writers make all their geographical calculations. It is easy to understand that by the Land Northward and the Land Southward North and South America are meant; and that by the Land of Many Waters the United States is intended, while the Land of Nephi is without doubt to be located somewhere on the west coast of South America. But these are about all of the natural and political divisions whose locations can be made out by the descriptions given. On the location of other countries and places there is disagreement, conjecture and uncertainty, and this is admitted by the Josephite Committee on American Archæology: "So all that can be done in the way of mapping the lands and places of dwelling of this ancient race is by approximation and probabilities, in the main; cer-

tainty as to fixed locality being the exception, while much must be left to mere theory."—*Report*, p. 7. This admission places the Josephite Committee on American Archæology in direct opposition to the Brighamite, Orson Pratt.

TRADITIONAL HISTORY OF ANCIENT AMERICA.

The Mound Builders.

To the people who erected the mounds of the Mississippi and Ohio Valleys, archæologists, for want of a better designation, have given the name "Mound Builders." This people possessed in all parts about the same degree of culture, which in no respect differed from that of the more advanced tribes of American Indians when first seen by the whites.

Who were the Mound Builders? This question has probably provoked more guesses than any other in American archæology. Some have been certain that they were a people from Central America, who, after dwelling in the northern valleys for a long time, returned into Mexico as the Toltecs. Others have been satisfied to speak of them simply as a "lost race" without trying to account for either their origin or their disappearance. But of late, on account of the data gathered by the Smithsonian and other institutions, archæologists have pretty generally settled down to the conclusion that they were tribes of American Indians and not a lost race of superior culture. The evidence of this is so strong that it is sheer folly any longer to deny it.

The most important tradition which reaches back to pre-Columbian times is that preserved among the Delawares. It was given to the world by the missionary Heckewelder, in 1819, and was later confirmed by Brinton in his translation of the Delaware *Walam Olum*, or Red

Score, though it was, without doubt, known to white men before. According to this tradition, the Ohio Valley was, in olden times, inhabited by the Alligewi, Talligewi, Talligeu or Tallike, an enterprising and numerous race, who lived in communities and tilled the soil. It is stated that this people, after long occupying this region, were finally driven out by the combined forces of the Lenape and Hurons and forced to flee to the south. Name, location, tradition and language all agree in identifying this expelled people with the Cherokees, who call themselves Tsalagi.

The tradition, as given by Heckewelder, runs as follows: "The Lenni Lenape (according to the tradition handed down to them by their ancestors) resided many hundred years ago in a very distant country in the western part of the American continent. For some reason which I do not find accounted for, they determined on migrating to the eastward, and accordingly set out together in a body. After a very long journey and many nights' encampment by the way, they at length arrived on the Namaesi-Sipu, where they fell in with the Mengwe, who had likewise emigrated from a distant country and had struck upon this river somewhat higher up. Their object was the same with that of the Delawares: they were proceeding on to the eastward until they should find a country that pleased them. The spies which the Lenape had sent forward for the purpose of reconnoitering had, long before their arrival, discovered that the country east of the Mississippi was inhabited by a very powerful nation, who had many large towns built on the great rivers flowing through their land. Those people (as I was told) called themselves Talligeu or Tallegewi. . . . Many wonderful things are told of this famous people. They are said to have been remarkably tall and stout; and

there is a tradition that there were giants among them, people of much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or intrenchments, from whence they would sally out, but were generally repulsed. I have seen many of the fortifications said to have been built by them, two of which in particular were remarkable. One of them was near the mouth of the river Huron, which empties itself into the lake St. Clair on the north side of that lake, at the distance of about twenty miles north-east of Detroit. This spot of ground was, in the year 1776, owned and occupied by a Mr. Tucker. The other works, properly intrenchments, being walls or banks of earth regularly thrown up, with a deep ditch on the outside, were on the Huron River, east of the Sandusky, about six or eight miles from Lake Erie. Outside of the gateway of each of these two intrenchments, which lay within a mile of each other, were a number of large flat mounds, in which, the Indian pilot said, were buried hundreds of the slain Tallegwi, whom I shall hereafter, with Colonel Gibson, call Alligewi. Of these intrenchments Mr. Abraham Steiner, who was with me at the time when I saw them, gave a very accurate description, which was published in Philadelphia in 1789 or 1790, in some periodical work the name of which I can not at present remember. When the Lenape arrived on the banks of the Mississippi, they sent a message to the Alligewi to request permission to settle themselves in their neighborhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the Namaesi-Sipu, when the Alligewi, seeing that their numbers were so very great, and, in fact, they consisted of many thousands, made a furious attack upon

those who had crossed, threatening them all with destruction if they dared to persist in coming over to their side of the river. Fired at the treachery of these people and the great loss of men they had sustained, and, besides, not being prepared for a conflict, the Lenape consulted on what was to be done—whether to retreat in the best manner they could, or to try their strength and let the enemy see that they were not cowards, but men, and too high-minded to suffer themselves to be driven off before they had made a trial of their strength and were convinced that the enemy was too powerful for them. The Mengwe, who had hitherto been satisfied with being spectators from a distance, offered to join them on condition that after conquering the country they should be entitled to share it with them. Their proposal was accepted, and the resolution was taken by the two nations to conquer or die. Having thus united their forces, the Lenape and Mengwe declared war against the Alligewi, and great battles were fought, in which many warriors fell on both sides. The enemy fortified their large towns and erected fortifications, especially on large rivers or near lakes, where they were successfully attacked and sometimes stormed by the allies. An engagement took place in which hundreds fell, who were afterwards buried in holes or laid together in heaps and covered over with earth. No quarter was given, so that the Alligewi at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors, and fled down the Mississippi River, from whence they never returned. The war which was carried on with this nation lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear, leaving them to face the enemy. In the end the conquerors divided the coun-

try between themselves. The Mengwe made choice of the lands in the vicinity of the Great Lakes and on their tributary streams, and the Lenape took possession of the country to the south. For a long period of time, some say many hundred years, the two nations resided peacefully in this country and increased very fast. Some of their most enterprising huntsmen and warriors crossed the great swamps, and, falling on the streams running to the eastward, followed them down to the great bay river (meaning the Susquehanna, which they call the great bay river from where the west branch falls into the main stream), thence into the bay itself, which we call Chesapeake. As they pursued their travels partly by land and partly by water, sometimes near and at other times on the great salt-water lake, as they call the sea, they discovered the great river which we call the Delaware."—*Cherokees in Pre-Columbian Times*, pp. 12-14.

I am strongly of the opinion that it was this tradition that suggested to the originators of the Mormon fraud the story of the Nephites fleeing southward after their defeat at Cumorah.

The Central Americans and Mexicans.

Central America and Mexico were the seats of two distinct and semi-civilized peoples, the Mayas and Nahuas. Of these, the former were the more ancient and cultured, the latter the more recent and widespread. The monuments, hieroglyphics and languages of these peoples show marked diversities, but some of the myths and their calendar systems show close resemblances.¹

In the valley of the Usumacinta, in Central America, tradition says there once existed a mighty Maya, or Colhua, empire known as Xibalba, or the empire of Chanés,

¹ "Prehistoric America," p. 262.

or Serpents, whose attributed founder was Votan, who is said to have come from the land of shadow beyond the seas. Just where his home was no one can tell, but all sorts of conjectures are rife. Brasseur de Bourbourg supposed it to have been in South America over the Caribbean Sea and identified him and his followers with the fleeing Atlantes. Some of the Spanish missionaries, determined to bend every tradition to make it harmonize with their theories, placed it in the Old World, to which, they claimed, he made four visits, during which he saw the ruins of the Tower of Babel and Solomon's temple. The Chiapanese are said to have called him "the grandson of that respectable old man that built the great ark" (?); and Short says of this tradition: "The tradition of Votan, the founder of Maya culture, though somewhat warped, probably by having passed through priestly hands, is, nevertheless, one of the most valuable pieces of information which we have concerning the ancient Americans. Without it, our knowledge of the Mayas would be a hopeless blank, and the ruins of Palenque would be more a mystery than ever."—*North Americans of Antiquity*, p. 204.

In Central America Votan is said to have found tribes of the lowest degree of culture, who had preceded him in the occupancy of the country. They are mentioned in the old traditions as the Chichimecs, and are said to have lived entirely by the chase. Votan apportioned the land among his followers, who were known as Tzequiles ("men with petty-coats"), taught the savage Chichimecs the art of cooking their food, and instituted among them the arts of civilized life. According to Quiche chronology, the empire of Xibalba was founded in 955 B. C. Its capital is known in tradition as Nachan, which is almost universally conceded to be Palenque.

"Nachan, or the Town of Serpents, of which the ruins of Palenque exhibit the grandeur, was their capital."—*Nadaillac*, p. 263.

"This Nachan is unquestionably identified with Palenque."—*Short*, p. 205.

"It is more than probable that Palenque was the capital, as Ordonez believes—the Nachan of the Votanic epoch."—*Bancroft*, Vol. V., p. 169.

This, however, is disputed by both Charnay and Thomas, who regard Palenque as having been a religious rather than a civil center.¹

The empire grew so rapidly that three tributary monarchies were founded with capitals at Tulan in Chiapas, Mayapan in Yucatan, and Copan in Honduras, and the whole central region came under the sway of the scepters of the Votanic monarchs. But after a number of centuries of progress this empire began to decline, probably through internal revolts, and fell an easy prey to the victorious Nahuas who had come down from the north. Bancroft remarks: "The result was only a change of dynasty accompanied by the introduction of some new features in government and religious rites. The old civilization was merged in the new, and practically lost its identity; so much so that all the many nationalities that in later times traced their origin to this central region were proud, whatever their language, to claim relationship with the successful Nahuas, whose institutions they had adopted and whose power they had shared."—*Native Races*, Vol. V., p. 234.

From the valley of the Usumacinta colonies went out in several directions to people the surrounding country. Some went to Guatemala, where their descendants are

¹"*American Archaeology*," p. 285.

known still as the Cakchiquels and Quiches. After the eleventh century Quiche civilization was modified by Toltec contact and the region where they are located presents two different sets of ruins, an older and one more recent; the first evidently built by the direct descendants of the founders of Xibalba, the latter by those descendants after coming in contact with foreign influences and receiving infusions of foreign blood. Those who settled Yucatan are known as the Mayas even to the present day. They reached their golden age about a century before the invasion of Cortez, but were followed by defeat and their kingdom was broken up into a number of petty states. So tenaciously have they clung to their ancient language that, in many localities, it is still spoken in its original purity, and the sons of the conquerors in some instances have forgotten their Castilian and have adopted entirely the tongue of the sons of the conquered. The Tzendals and Tzotzils also claim to be direct descendants of the builders of Palenque.

The Nahuas, the second people to exert an influence and establish a civilization in Mexico and Central America, came into those countries from the north or northwest. "The ancient American races preserved the tradition of distinct migrations, in their hieroglyphics and pictographs. According to these traditions, it was from a country situated on the north or the northwest that the Nahuas came."—*Prehistoric America*, p. 272.

It is very evident that Nahuatl immigrations continued from the north during a considerable period of time, beginning with their first appearance as a rival of Xibalba, and, if tradition is to be believed, not ending until the invasion of Mexico by the Aztecs and kindred tribes as late as three hundred years before the Conquest.

Little is known about the early history of the Nahuas

in Central America. Bancroft says: "The Nahua power grew up side by side with its Xibalban predecessor, having its capital Tulan apparently in Chiapas."—*Native Races*, Vol. V., p. 233. There are also good reasons for believing that at first this people were content to dwell quietly and peaceably in the Usumacinta region and that hostilities were not provoked until after they had succeeded in bringing under their influence a number of wild tribes, who, reduced to a life of civilization, joined their standard in the struggle to overthrow the Votanic monarchs. After the fall of Xibalba but little is heard of the Nahua people and their government for a number of centuries, except that at sometime prior to the fifth century a struggle occurred, following which there was a general scattering of the tribes.

We have now reached the sixth century, when tradition begins to assume more of the aspect of historical fact. Bancroft states: "As has been stated, the sixth century is the most remote period to which we are carried in the annals of Anahuac by traditions sufficiently definite to be considered in a strict sense as historic records."—*Native Races*, Vol. V., p. 157.

With this century we have the advent of the Toltecs into Mexico. They were a Nahuan tribe and the most prominent representative of that people's culture of which we have any record. The unanimous testimony of tradition is that they came from the north, from the mysterious Hue Hue Tlapallan (Old Old Red Land), the nursery of the Nahua people, which has been variously located. Briart locates it near Lake Tulare in California; Becker, on the Rio Colorado; and Baldwin, Short and Foster in the Mississippi Valley. But Bancroft, on the contrary, attempts to find this country in the Usumacinta region and supposes that the Toltecs were a fragment of

that people which overthrew Xibalba. Notwithstanding his views, however, he admits the prevalence of the tradition, that the Toltecs came from the north, among the Aztecs when the Spaniards first came in contact with them. "It is not probable," he says, "that this idea of a northern origin was a pure invention of the Spaniards; they doubtless found among the Aztecs with whom they came in contact what seemed to them a prevalent popular notion that the ancestors of the race came from the north."—*Native Races*, Vol. V., p. 217.

Baldwin and Foster, in their works, "Ancient America" and "Prehistoric Races of the United States," begin the Toltec period in Mexico at about 1000 B. C., instead of in the sixth century A. D., confounding the date of their rise with the traditional date of the founding of Palenque, and, possibly, themselves with the Nahua tribes who had preceded them. Among those who have dated the beginning of the Toltec supremacy in Mexico from the sixth or seventh century A. D. are Clavigero, Galatin, Humboldt, Prescott, Squier, Morton, Nott and Gliddon, Bancroft, Short, Bradford, Stephens, Charnay, Nadaillac and Thomas. This latter view is more consistent with the probabilities, for the theory is now generally accepted that fifteen hundred years are sufficient to cover the building of all those cities of both Central America and Mexico whose ruins still remain.

Brinton denies that the Toltecs, as they are commonly described, ever existed. He says: "The Toltecs may have been one of the early and unimportant gentes of the Azteca, but even this is doubtful. The term was properly applied to the inhabitants of the small town of Tula, north of the valley of Mexico."—*The American Race*, p. 129.

Elsewhere he says of them: "One of their"—Nahua's

—"small bands, the Toltecs, became invested in later legends with the halo of heroes and magicians, and were mythically represented as the founders of that civilization which it is probable they largely borrowed in germ from tribes in the south of Mexico. Such as it was, they readily assimilated and increased it, and their distant colonies in Nicaragua and Costa Rica carried it with them to these remote points."—*Myths of the New World*, p. 42.

It is possible that the Nahua tribes from the north, with a degree of culture but little above that of the Chata Muskoki tribes, but with progressive dispositions, coming in contact with the Maya civilization in Central America, enhanced their own culture and developed it with a number of resemblances to the Mayan, but in a different channel; and that the Toltecs did not originate all the features of the civilization commonly ascribed to them, but, infusing new life into that which had been derived in part from Xibalba or its fragments by the Nahua tribes who had preceded them, developed it into that enjoyed by the people of Anahuac between the sixth and eleventh centuries of our era.

Stephens and Charnay go to the opposite extreme of denying any culture in Central America at all but the Toltecan. Their theory is that the cities commonly ascribed to the ancient Mayas were built by that people after their career in Mexico. Charnay says: "Granted their building genius, seeing that both the architecture and the decorations of the edifices correspond to the descriptions left by historians respecting Toltec palaces and temples of the Uplands, we are in a position to affirm that there was no other civilization in Central America except the Toltec civilization, and that, if another existed, our having met with no trace of it gives us the right to deny

it altogether."—*The Ancient Cities of the New World*, p. 278.

The Toltecs ruled in Mexico for five hundred years, to the eleventh century, when they were overcome by the Chichimecs, a people of the same Nahua stock. The Toltec empire was ruled by a confederacy of three cities, Culhuacan, Otompan and Tollan, each having its turn as the leading power; the last being renowned for its culture and splendor, the first surviving in name the subsequent changes to the Conquest. On the nature of the Toltec overthrow Bancroft remarks: "The Toltec downfall was the overthrow of a dynasty, not the destruction of a people."—*Native Races*, Vol. V., p. 288.

After their fall the great mass of the Toltec people quietly submitted to their successors, while the nobles, with their followers, fled southward, taking refuge among the Miztecs and Zapotecs of Oajaca and influencing the culture of the Quiches of Guatemala. The Chichimecs were, in turn, overcome by the Aztecs, who continued their rule to the invasion of Cortez and the fall of Montezuma.

This, in brief, is the outline of the ancient history of Central America and Mexico, taken from the traditions of those countries, with the opinions and explanations of modern writers included. It is not at all unlikely that much that is recorded is a statement of fact and truly historical, while much is purely mythical.

The Peruvians.

Trustworthy information does not carry us back in the history of Peru further than a few centuries before the conquest by Pizarro. What we have has been obtained chiefly from the works of Garcilasso de la Vega and Montesinos, the former a descendant, through his

mother, of the Incas, and whose chief aim seems to be to glorify his people; and the latter a Spaniard whose work is of doubtful importance.

According to Montesinos, Peruvian history is to be divided into two epochs: the first lasting from the dawn of civilization to the first or second century of our era; the second, from 1021 A. D., when the empire was reconstructed under the first Inca, to the Conquest.

Ancient Peru was more extensive than the present, and comprised, along with what is now included within its boundaries, the country of Ecuador and parts of Bolivia, Chili and Argentina, a territory three thousand miles long by four hundred broad. Here are to be found ruins noted for their massiveness; long, well-paved roads; aqueducts, and other evidences of a taste and mechanical skill considerably beyond the ordinary savage. Marquis Nadaillac is pleased to call the Peruvian the "most highly civilized empire of the two Americas," and indeed, in some respects, at the time of the Conquest, it surpassed even that of Montezuma. The Peruvians were "equally advanced in the various mechanical and fine arts," says Bancroft; "except sculpture and architectural decoration, they lived under as perfect a system of government and rendered homage to less bloodthirsty gods."—*Native Races*, Vol. IV., p. 792.

The Incan capital, Cuzco, from *cosca*, Peruvian for "heaps," was built upon the foundations of a more ancient city which dated back to an earlier period, and authorities are pretty well agreed that Peruvian history is to be divided into at least two epochs.

"It is now agreed that the Peruvian antiquities represent two distinct periods in the ancient history of the country, one being much older than the other."—*Ancient America*, p. 226.

"The most remarkable monuments of antiquity are considered the works of a people preceding that found by Pizarro in possession of the country, and bearing very much the same relation to the subjects of the Incas as the ancient Mayas bore to the Quiches of Guatemala, or perhaps the Toltecs to the Aztecs."—*Native Races*, Vol. IV., p. 791.

"We may reasonably conclude that there existed in the country a race advanced in civilization before the time of the Incas; and, in conformity with nearly every tradition, we may derive this race from the neighborhood of Lake Titicaca; a conclusion strongly confirmed by the imposing architectural remains which still endure, after the lapse of so many years on its borders."—*Conquest of Peru*, Vol. I., p. 7.

"It is certain that before the time of Manco Capac—the first Inca—"the inhabitants of the country were by no means plunged in barbarism. The Quichua culture had a past, of which the theocratic and social organization founded by the first Inca was but a development. Numerous buildings are undoubtedly earlier than the Incas, at least than those of whom authentic history has preserved an account."—*Prehistoric America*, p. 389.

Just when this first period began no one can surely tell, but Montesinos begins it five hundred years after the deluge, when its first inhabitants, he says, "flowed in abundance towards the valley of Cuzco, conducted by four brothers." Baldwin attaches some probability to this myth and says: "He discards the wonder-stories told of Manco Capac and Mama Oello, and gives the Peruvian nation a beginning which is, at least, not incredible. It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest

of these brothers assumed supreme authority, and became the first of a long line of sovereigns."—*Ancient America*, p. 264.

This period, according to our Spanish author, lasted till the first or second century of our era, during which, he says, sixty-four sovereigns reigned. For a thousand years after its close the country was broken up into a number of petty states until 1021 A. D., when the first Inca began to rule. The Incas ruled until the Conquest, when Atahualpa, the last, was cruelly put to death by Pizarro. There were twelve or thirteen of these sovereigns whose names have been preserved in the lists of Garcilasso and Montesinos. Dr. Brinton unhesitatingly denounces the list of Montesinos as spurious. He says: "Historians are agreed that the long lists of Incas in the pages of Montesinos, extending about two thousand years anterior to the Conquest, are spurious, due to the imagination or the easy credulity of that writer."—*Essays of an Americanist*, p. 23.

This, in brief, is the outline of the aboriginal history of America as given in the traditions. That some of it is untrustworthy I grant, but that much of it is to be depended upon is proved by the corroboratory evidences from the languages and remains. If the reader will compare this outline with the historical outline of the Book of Mormon as given in Chapter I., he will find but few points of agreement between the two.

ARCHAEOLOGICAL KNOWLEDGE IN 1830.

I pass now to the Mormon claim that prior to the year 1830, in which the Book of Mormon came out and the Mormon Church was organized, there was not enough known of the antiquities of America to enable some one to get up such a story as the Book of Mormon.

On this point Elder H. A. Stebbins writes: "But many people innocently suppose that numerous books were in existence before 1830, from which it would have been comparatively easy for something to have been written as a work of fiction, just as Mr. Clark Braden boldly and falsely stated about the work of Josiah Priest. Desiring to know for myself how this was, I have either examined the books themselves or the encyclopedia accounts of them and their authors, and the result is that of over twenty chief writers upon American antiquities only one book is proven to have been published in the English language prior to the copyrighting of the Book of Mormon, and that is the work of Captain Del Rio, which was published in London in 1822."—*Book of Mormon Lectures*, p. 18.

In a foot-note on the same page he adds: "Probably now two with the work of Helen Maria Williams, if hers was published before 1830." Her work, a translation of Humboldt, was printed in 1814. (Nadaillac's "Prehistoric America," p. 284, foot-note.)

In his tract, "Modern Knowledge of the Antiquities of America," p. 4, Mr. Stebbins says further: "And to those, whether they are in the church or out of it, who have gathered the idea that for sometime before the publication of the Book of Mormon there was world-wide knowledge of the existence of the ruined cities of Central America, we say that they have certainly obtained a very wrong impression, one that is contrary to the truth. And that the opposers are either very deficient in their education upon this point, or else they purposely leave their readers and hearers in the dark as to the real facts, which, when stated, will make the whole subject clear to all who desire the truth, and only the truth."

If this gentleman has examined only a few more than

twenty of the chief works on American antiquities, or the encyclopedia accounts of them, his research has certainly not been extensive, and this accounts for his conclusion, and possibly what he says about the education of others may apply to himself. While it is not claimed that there was world-wide knowledge, using this term in its broadest sense, of the ruined cities of Central America in 1830, it is claimed, and can be proved, that there was enough known of them before that date to have enabled some one to get up just such a story as the Book of Mormon. The fact is that there were a considerable number of works on science, travel and adventure published in the English language before 1830 which contained descriptions of the ruined cities of Mexico, Central America and Peru. Some of these were translations of works in French and Spanish; others were works by English and American authors. The following are the names of a number of works in the English language which, before 1830, described the antiquities of Central America and Mexico. They are either quoted from or referred to in the writings of Bancroft, Prescott and other later writers:

"Conquest of Mexico," De Solis, London, 1735.

"History of America," Herrera, London, 1740.

"History of America," Robertson, London, 1777.

"Origin of the Tribes and Nations of America," Barton, Philadelphia, 1797.

"Account of the Settlement of Honduras," Henderson, London, 1811.

"Decades," Peter Martyr, London, 1812.

"Researches," Humboldt, London, 1814.

"Researches in America," McCulloh, Baltimore, 1817.

"Spanish America," Bonneycastle, London, 1818.

"Travels in North America," Bingley, London, 1821.

"Description of an Ancient City," Del Rio, London, 1822.

"Six Months' Residence in Mexico," Bullock, London, 1823.

"History of Guatemala," Juarros, London, 1824.

"History of Mexico," Mill, London, 1824.

"Notes on Mexico," Poinsett, London, 1825.

"Historical Researches," Ranking, London, 1827.

"Journal," Lyon, London, 1828.

"Mexico Illustrated," Beaufoy, London, 1828.

"Mexico in 1827," Ward, London, 1828.

While most of these writers have not written directly upon the subject of American antiquities, they have all mentioned, and some have quite fully described, the monuments of Mexico and Central America. Thus Copan, which was discovered in the year 1576, and which was very accurately described by the Spanish licentiate, Palacios, was given a lengthy notice in the "History of Guatemala," by Juarros. This same author also described other ruins throughout Guatemala. Herrera and Peter Martyr both gave descriptions of the Maya structures on the eastern coast of Yucatan. Mitla, the ancient capital of Oajaca, was referred to by Bonneycastle and Mill. An account of Papantla was given by Bingley. Certain mounds in Panuco were mentioned by Lyon. There are a number of early descriptions of Cholula given in the works of Robertson, Poinsett, Bullock, Ward, Beaufoy, Mill and McCulloh. And the antiquities of Mexico were written about by Robertson, Beaufoy, Bonneycastle, Lyon, Poinsett, McCulloh and Ranking. Even Palenque, which Mr. Stebbins, on the strength of a statement from Stephens, declares could not have been known of in time for Joseph Smith to have used the knowledge in "fabricating the Book of Mormon," was

written about by at least three English authors, if Bancroft has made no mistake, before the copyrighting of the Book of Mormon in 1829. These authors are Juarros, Bullock and McCulloh, the last devoting several pages of his "Researches in America" to its description.¹

On the antiquities of Peru, before 1830, we have such works as the "Naturall and Morall Historie of the East and West Indies," London, 1604, by Acosta; "History of America," London, 1777, by Robertson; and "Voyage to South America," London, 1806, by Ulloa. On Robertson's work Justin Windsor, in his "Narrative and Critical History of America," Vol. I., p. 269, says: "Robertson's excellent view of the story of the Incas in his 'History of America' was for many years the sole source of information on the subject for the general English public."

The antiquities of the Mound Builders were also well known of, and extensively written upon, a number of years before the Book of Mormon appeared. The controversy over the question of the nationality of the Mound Builders began as early as 1803. The American Antiquarian Society was organized at Worcester, Mass., in 1812, and for it Caleb Atwater surveyed the aboriginal works at Circleville, Ohio, in 1819.² And Lewis Cass wrote of the mounds in the *North American Review* for January, 1826. The following works on the antiquities of the United States were extant before 1830:

"History of Louisiana," Du Pratz, London, 1763.

¹"Native Races," Vol. IV., p. 294, footnote. Since writing the above I have run across the following statement in Justin Windsor's "Narrative and Critical History of America," Vol. I., p. 169: "The earliest general account of these ancient peoples—of Mexico and Central America—which we have in English is in the 'History of America,' by William Robertson." This work was published in the year 1777.

²"The Mound Builders," p. 3.

- "Travels," Bartram, London, 1766.
 "History of Florida," Romans, 1775.
 "North American Indians," Adair, London, 1775.
 "Travels," Carver, 1776.
 "Notes on Virginia," Jefferson, Boston, 1802.
 "Travels," Lewis and Clark, London, 1814.
 "Views of Louisiana," Breckinridge, Pittsburg, 1814.
 "Researches in America," McCulloh, Baltimore, 1817.
 "Travels in Arkansas," Nuttall, 1821.
 "Gazetteer for Illinois and Missouri," Beck, 1821.
 "Natural and Aboriginal History Tennessee," Heywood, Nashville, 1823.

In addition to these, we have such other writers as Timberlake, Hunter, Barton, Colden, Loskiel, Stoddard and Charlevoix, who wrote, more or less extensively, on the subjects of antiquities and Indian life before 1830.¹

The lists of books just given prove that there was ample information before 1830 for some one to get up just such a story as the Book of Mormon. The fact is that Adair's "American Indians," Robertson's "History of America" and Barton's "Origin of the Tribes and Nations of America" would have furnished Solomon Spaulding, long before 1812, all the information necessary to write out its outline as claimed.

Not only was there a considerable number of works on American antiquities extant before 1830, but the basic theories of the Book of Mormon were those held by their authors and were popular at that time.

1. According to the Book of Mormon the arts, habits, customs, language and religion of ancient America were

¹ Justin Windsor, "Narrative and Critical History of America," Vol. I., p. 398, says of Barton's opinion on the nationality of the Mound Builders: "B. S. Barton, in 'Observations in Some Parts of Natural History' (London, 1787), credits the Toltecs with building them—the mounds—"whom he considered the descendants of the Danes."

brought from the Old World. This opinion was held by the great majority of Americanists at the beginning of the last century, one deriving American culture from China, another from Atlantis, another from Polynesia, and another from Palestine.

2. The book claims that the first inhabitants of this continent came direct from the Tower of Babel. A belief that was shared in by such early writers as Ulloa, Villagutierre, Torquemada, L'Estrange, Thompson and others.

3. The book declares that the American Indians are descendants of the children of Israel. Of earlier writers who held this view may be mentioned Thorowgood, Penn, Ben Ezra, Beatty, Edwards, Stiles, Smith, Boudinot, Adair, Mayhew and Eliot. In 1873 Foster declared that this theory was "profoundly entertained a century ago."—*Prehistoric Races*, p. 323.

4. The book tells us further that the valleys of the Ohio and the Mississippi were inhabited in ancient times by highly civilized peoples, distinct from the American Indians. This theory was not new in 1830, having been advanced about the beginning of the century by Rev. Thaddeus M. Harris, and was held at that time by the greater number of American archaeologists.

5. After the defeat of the Nephites at Hill Cumorah we are told that their remnant fled into the "south countries." Heckewelder, as we have seen, gave to the world in 1819 a Delaware tradition according to which the Tallegwi, the Ohio mound builders, after their defeat by the combined forces of the Lenape and Hurons, also fled southward.

6. The book further declares that two distinct, civilized peoples, the Jaredites and Nephites, dwelt, in ancient times, in Central America and Mexico. Long before

1830 the ethnical distinction between the Mayas and Nahuas had been observed.

7. The Jaredites, it is claimed, were all exterminated, with the exception of two individuals. The theory of "extinct," "vanished" and "lost" races was held long before it entered into the minds of Spaulding, Rigdon and Smith.

8. The belief that the Christian religion had been preached in America, as made in the Book of Mormon, was first advocated by many of the Spanish priests of Mexico, who saw in the Aztec god, Quetzalcoatl, the apostle Thomas, who, they thought, preached in America during the first century of our era.

9. Smith's claim that he found the plates in Hill Cumorah may have been suggested by the Stockbridge Indian tradition, obtained by Dr. West and published in Boudinot's *Star in the West* in 1816, according to which "their fathers were once in possession of a 'Sacred Book' which was handed down from generation to generation and at last hid in the earth."

These theories have pretty much all been disproved and given up. Americanists no longer look abroad for the origin of American culture, but have come to consider it as purely American, developed here and possessing no marks by which it may be traced to the Old World. No ethnologists of note any longer hold to the opinion that the American Indians are descendants of the children of Israel, having fully satisfied themselves that the analogies cited by Adair are insufficient to establish any such relationship. The highly civilized Mound Builders have also passed under the investigations of the Smithsonian and other institutions, and in their place we have a people who had reached only the "upper status of savagery." The Tallegwi, it is now known, were not

the Nephites fleeing southward from Cumorah, but were only the Cherokees who were driven from their ancient seats north of the Ohio River by the combined forces of the Lenapes and Hurons, and who fled southward into that country which they inhabited at the coming of the whites. The theory of "extinct," "vanished" and "lost" races, made so prominent in the Book of Mormon, has given place to the more sober presumption that the builders of the ancient American cities were only those races who were found here at the time of the Discovery, and the ancestors of existing native tribes. And Quetzalcoatl turns out to be neither St. Thomas nor Jesus Christ, but only the god of the air in Aztec mythology.

If he is but aware of it, the anti-Mormon polemic has, in the data acquired by our archæologists, a mass of evidence which, if rightly used, will completely overturn the strongholds of Mormonism. The trend of research has not been, as Mormon writers try to make it appear, in the direction of the Book of Mormon, but away from it, as will be observed by any one who will read the up-to-date works on the subject. It is a noticeable fact that the defenders of the book appeal for material with which to defend their claims far more often to works written by the older authors than they do to works written later. There seems to be a decided partiality for Adair, Boudinot and Priest, although the latest of these, Priest, wrote over seventy years ago. These, on the question of the relationship of the Indians to the Jews, are their standard authors. On the subject of the Mound Builders, their chief authority is Baldwin's "Ancient America," a work published in 1871, and before the more critical study of the works of this people had been made. Baldwin's theory, under later investigation, has been completely demolished, and to-day such writers as Pow-

ell, Holmes, Henshaw, Thomas, Brinton, Fowke, Moorehead, Carr, Shaler and Dellenbaugh speak of the Mound Builders, not as a vanished race, but as those very Indian tribes who inhabited the mound region at the coming of the whites. Of course such facts are carefully concealed by Mormon writers from the eyes of their readers, they writing as though all discoveries were corroboratory of their claims. They are further to be charged with being lovers of the fanciful, the marvelous, the sensational and the impossible. Their books are full of the accounts of "wonderful finds," sensational newspaper reports and the descriptions of tablets and plates acknowledged to be frauds by all good archæologists. These are dealt out to a gullible public without question, and are received by a certain class in the same way. In one of their recent works appears, unquestioned, a newspaper report of "A Prehistoric Town 125 Feet Under the Earth."¹ Several others contain long descriptions of the well-known frauds, the "Kinderhook Plates" and the "Newark Tablet." The more the antiquities of America are studied, the less of the marvelous appears, and the reader may justly look with suspicion upon every report that ascribes to the ancient Americans things exceedingly extraordinary.

¹ "Parsons' Text-book," p. 5.