

CHAPTER III.

Were the Ancient Americans of the White Race?—White Indians—White and Bearded Men—Light-haired Mummies—American Craniology.

The origin of the people of America and of their culture are questions on which there has been no small amount of speculation, and antiquarians, in respect to their theories, are to be divided into three classes: (1) Those who hold that both the people and their culture were exotic. (2) Those who hold that both were indigenous. And (3) those who hold that the people were of exotic origin, but who claim that their culture was purely an American product and not derived from any nation or nations whatever of the Old World.

To the first class belong such writers as Ranking, Lang, Jones, Delafield and Adair, who advocated, respectively, the descent, either in whole or in part, of the Americans from the Mongolians, Polynesians, Phœnicians, Egyptians and Israelites; to the second, such writers as Morton, Nott and Gliddon, and others who deny the unity of the human species; and to the third, such of our later writers as Brinton, Powell and Marquis Nadaillac.

The Book of Mormon teaches that both the people and the culture of ancient America came from the Old World. The Jaredites, coming from the Tower of Babel about twenty-two centuries B. C., landed upon the east coast of Central America, and for sixteen hundred years held sway over a territory which, at the wind-up of their career, extended from Honduras on the south to the Great Lakes on the north, and east and west from ocean

to ocean; and the Nephites, immigrating from Jerusalem about 600 B. C., and landing upon the coast of Chili, by gradual movements spread northward, until, at the close of their national existence in 385 A. D., they occupied both Americas.

These peoples, it is claimed, were the authors of those remarkable cities whose ruins still remain in Peru, Central America and Mexico. "And according to both the Book of Mormon and science," says Elder Stebbins, "it was not the red man who built cities and erected palaces. It was a nobler race, and they remained fair until they amalgamated with the Lamanites and were brought under the same cursing."—*Lectures*, p. 177.

With the history of the Jaredites and Nephites the book also gives us what its defenders claim to be the only true account of the origin of the red race and also its history for a thousand years from its beginning. According to this account, the American is an offshoot of the Semitic branch of the Caucasian race, which, by a miracle, was transformed in color from white to coppery, the cause of this wonderful transformation being a willful and persistent disobedience to the commands of God.

Nephi gives the following account of this miraculous change: "And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands. And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power. And, behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher; wherefore, I had been their ruler and their teacher, according to the commandments

of the Lord, until the time they sought to take away my life. Wherefore, the word of the Lord was fulfilled which he spake unto me, saying: That inasmuch as they will not hearken unto thy word, they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence. And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For, behold, they had hardened their hearts against him, that they had become like unto a flint. Wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. And cursed shall be the seed of him that mixeth with their seed: for they shall be cursed even with the same cursing. And the Lord spake it, and it was done. And because of their cursing which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey."—2 *Nephi* 4:4.

This, then, is the origin of the American Indians, if the Book of Mormon is true.

Without further introductory remarks I pass immediately to a consideration of the various lines of evidence—physiological, traditional and craniological—which Mormons produce in support of their claim that the first Americans were of the white race. To prove that the ancient Americans were of the white race, or were white races, Mormons confidently refer us to the tribes of so-called "white Indians," as the Mandans and Menominees, who, it is declared, are remnants of the ancient population; to the traditions of "white and bearded men," who are mentioned as the authors of the

ancient civilization of Peru, Central America and Mexico, which are explained in harmony with the accounts of the advent of the Jaredites and Nephites; to the mummies with red or chestnut hair from the mountain-caves of Tennessee and Kentucky, the cliff-houses of the southwest and the huacas of Peru, in which, it is declared, the type of the ancient race is preserved; and to the crania from the ancient burial-places, which we are told are far superior to those of our American Indians in both skull structure and shape. These are the evidences which Mormon writers insist corroborate the Book of Mormon.

WHITE INDIANS.

Among the various Indian tribes which have been termed "white Indians" may be mentioned the Yurucares of Bolivia, the tribes of the upper Orinoco, the Mandans of the upper Missouri, the Menominees of Wisconsin and the Kolosch of the northwest coast. These tribes are distinguished by a light shade of complexion from their fellows.

It is claimed that these so-called white Indians are the descendants of the remnant of the Nephites which escaped at the battle of Cumorah. "Doubtless," says Elder Stebbins, "they were scattered and driven in bands to various secluded places, and from them came the light-complexioned tribes who have been known since the time the Europeans settled this country, such as the Mandans and other tribes mentioned by travelers and explorers."—*Lectures*, p. 262.

But it can not be proved that these tribes have a drop of White blood in their veins. Their color does not prove it, for it is not a darker shade of white, but a lighter shade of brown or coppery, while their other

physical characteristics link them closely to the darker tribes around them.

On this point Bradford writes: "But yet no varieties have been observed which approach the Indians anywhere near the white and black races, and where an exception occurs in one particular, the other peculiarities are still retained. It is true, many statements have been made concerning the existence of white and black Indians, but, upon examination, they are found to have proceeded usually from the early travelers, who were often vague and exaggerated in their use of terms; or to have been founded upon misnomers; or to have related to tribes who had intermarried with Europeans."—*American Antiquities*, p. 259.

Brinton, also, after giving American anthropology his close attention for a lifetime, declares that there is no tribe on this continent which possesses a truly white skin. He says: "The hue of the skin is generally said to be reddish, or coppery, or cinnamon color, or burnt coffee color. It is brown of various shades, with an undertone of red. Individuals or tribes vary from the prevailing hue, but not with reference to climate. The Kolosch of the northwest coast are very light colored; but not more so than the Yurucares of the Bolivian Andes. The darkest are far from black, and the lightest by no means white."—*The American Race*, p. 39.

In respect to its variations in color, the red race has not as wide extremes as the Ethiopian and the Caucasian. The former includes within its limits the yellow Hottentot and the coal-black tribes of the tropics; while in the latter the color variations run from the blue-eyed, blond-haired Teuton to the dark-skinned Arab. The light color of some of the American tribes does, therefore, not prove that they have White blood in their veins, but is,

evidently, only one of those physical anomalies met with among all the varieties of mankind.

The whiteness of many of these tribes has also been grossly exaggerated.

The Menominees, for instance, are not truly white; Short says they are of an "ash color," the color of "white mulattoes," and a friend of mine, who has frequently seen them, informs me that they are "smoky white." In their other features they are distinctly Indian, having the same coarse, straight, black hair and high cheek bones of the tribes around them, while they are connected linguistically with the Chippeways, Ottawas and Pottawatamies.

The white Indians of the upper Orinoco, according to Humboldt, who gave them a personal examination, differ "from other Indians only by a much less tawny skin, having at the same time the features, the stature and the smooth, straight, black hair of their race;" and Brinton asserts that their light color "is not a question of descent, but of climatic surroundings and mode of life."¹

As for the Yurucares, the traveler, D'Orbigny, suggests that their fair complexion is due to their residence in the dense forests in a hot, humid atmosphere. And this explanation seems very reasonable, for it is an unquestioned fact that darkness and humidity have a tendency to bleach out the skin into a lighter hue. He also observed large patches of albinism upon many of their persons.²

The Mandans, while they, or some of them, have light complexions, blue eyes and chestnut hair, have other peculiarities which are distinctively Indian. Dellenbaugh ("The North Americans of Yesterday," p. 394) gives us a cut of Rushing Eagle, a Mandan chief, in whom are displayed the typical features of the red race: low fore-

¹ "The American Race," p. 271.

² "The American Race," p. 297.

head, large nose, high cheek bones and black hair. And Bradford suggests that the light complexion of some of the members of this tribe may be due to intermixture. He says: "But connected as they are by affinities in language to other tribes whose Indian physiognomy can not be doubted, it is possible that these peculiarities have been produced by an intermixture of the race."—*American Antiquities*, p. 267.

"The Algonkins," says Brinton, "with one voice called those of their tribes living nearest the rising sun Abnakis, our ancestors at the east, or at the dawn; literally, our white ancestors."—*Myths of the New World*, p. 207. From this a Mormon author¹ insists that the ancestors of the Algonkins were truly white. But this claim has no good foundation, for the Abnakis are not white, but copper colored, and they derive their name, not from a peculiarity of complexion, but from the fact that they are the farthest east of any of the Algonkin tribes and dwell toward the "white land," the land of the rising sun.

Donnelly is a prominent Mormon witness on the light complexion of the ancient Americans. He states that the ancient Quichuas of Peru were a "fair-skinned race, with blue eyes and light and even auburn hair," and that their descendants "are to this day an olive-skinned people, much lighter in color than the Indian tribes subjugated by them." But the assertion of this author relative to the color of the ancient Peruvians is wholly gratuitous. He does not know and can not prove what he claims. And his descriptions of their descendants do not accord with the descriptions of other and better authors.

Says Bradford: "The present Peruvian Indians, who are of the same race as the ancient inhabitants, are de-

¹ "Divinity of the Book of Mormon Proven by Archæology," p. 120.

scribed as of a copper color, with high cheek bones, small black eyes set widely apart, hair coarse and black, without any inclination to curl, beard scanty, nose somewhat flattened, small stature, and the feet small: these characters are of general prevalence among all the natives."—*American Antiquities*, p. 263.

And Brinton states: "Cieza de Leon and other early Spanish writers frequently refer to the general physical sameness of the Peruvian tribes. They found all of them somewhat undersized, brown in color, beardless, and of but moderate muscular force."—*The American Race*, p. 210.

These writers positively deny that the Quichuas were of a lighter color "than the Indian tribes subjugated by them," and Bradford declares that all of the Peruvian tribes are of the same race as the ancient inhabitants.

Some of the tribes owe their light color to an admixture with the whites since the discovery of the continent in 1492. For instance, the great number of half-breeds who are so common in North America. The Boroanes of Chili, a tribe of Araucanians, with light eyes, fair complexion and red hair, also owe these peculiarities to descent from women taken in Spanish towns.¹

Among the Pueblos of the Southwest albinos are common. They have light complexions, light hair and blue or pink eyes. Bancroft says of the Pueblos and Mokis: "Albinos are at times seen amongst them, who are described as having very fair complexions, light hair and blue or pink eyes."—*Native Races*, Vol. I., p. 530. Brinton informs us that the Pueblos are not all of the same stock, but that they belong to at least four families: the Moki, Kera, Tehua and Zuni. On the albinos among

¹ "American Antiquities," p. 262.

the Zuni we have the following report: "Many of the Indians of Zuni (New Mexico) are white. They have a fair skin, blue eyes, chestnut or auburn hair, and are quite good looking. They claim to be full-blooded Zunians, and have no tradition of intermarriage with any foreign race. The circumstance creates no surprise among this people, for from time immemorial a similar class of people has existed among the tribe."

But, as could be expected, Elder Walker, who is anxious to find some evidence by which he may establish the Book of Mormon claim that a white race once inhabited America, will not have it that way, and declares that "the description of the Zunians will not apply to Albinos."—*Ruins Revisited*, p. 202. He gives no reason for making so unwarranted an assertion, and the reader is left to infer that he has none. There is no more reason for assuming that the peculiar whiteness of the Indian albinos is due to descent from the Caucasian race than that the peculiar whiteness of the negro albino is, which we know is not the case.

There is as much reason for claiming that the ancient Americans were a black race as that they were white, if we are to be led to a conclusion by the complexion of their descendants; for the Kaws of Kansas, Short declares, "are nearly as black as the negro," and Winchell informs us that the "ancient Indians of California, in the latitude of forty-two degrees, were as black as the negroes of Guinea." And invariably the light-complexioned tribes are lower in point of culture than are many of those which are darker skinned. And this is inconsistent with the theory that they are descendants of the civilized and enlightened Nephites. The semi-civilized tribes of Peru, which contended so strongly against Pizarro, are described as copper colored, with

coarse black hair, high cheek bones, scanty beards, noses somewhat flattened, small statures and small feet. The enterprising Mayas are said by Brinton to be "short, strong, dark and brachycephalic."¹ And the Nahuas are said to be copper colored, with thick, black, coarse hair, thin beards and black eyes. Thus we look in vain for physical marks among the more civilized tribes of America by which descent from the Nephites may be traced.

TRADITIONS OF WHITE AND BEARDED MEN.

The traditions of the appearance in America of white and bearded men are warped into harmony with the accounts of the advent of the Jaredites and Nephites. Some of these men are said to have come in ships, and all are said to have introduced civilization among the natives.

All of the more advanced nations had traditions of the coming of these civilizers. The Nahuas had their Quetzalcoatl, the Tzendals their Votan, the Zapotecs their Wixeepecocha, the Mayas their Zamna, the Quiches their Gucumatz, the Mtuyscas their Bochica, and the Quichuas their Viracocha. There is a striking sameness to these old tales, all agreeing that their heroes were white and bearded; that they appeared suddenly and mysteriously; and that, after their work was done, they disappeared in the same way. It was the expectancy of the return of Quetzalcoatl, and the confounding of Cortez with him, that made the conquest of Mexico no more difficult than it was.

Quetzalcoatl is described as a white man with dignified bearing, large, round head, broad forehead and long black hair. He is said to have come to Cholula, Mexico, from Yucatan (some accounts say from Tulha, Mexico),

¹ "The American Race," p. 154.

and is declared to have been a man of great moderation, bitterly opposed to war and violence and to the sacrifice of human beings. After twenty years in Cholula, during which time he taught the people the art of working in silver, he departed toward the east with the promise that he would return at a future day and rule the land. Many of the Spanish fathers identified Quetzalcoatl with the apostle Thomas, but Lord Kingsborough and Elder Stebbins think he was none other than Jesus Christ. His name signifies bright or shining snake, or feathered serpent, and in his deification he stands in Aztec mythology as the god of the wind or air.¹

Votan, the hero of Chiapas, came, according to tradition, from across the sea with a company of followers called by the natives "Tzequiles." They are said to have been white and bearded and to have taught the savage Chichimecs the arts of civilized life. To him is ascribed the honor of the erection of Palenque and the establishment of the empire of the Serpents about a thousand years before Christ. Mormons think that Votan and his followers were the Jaredites from Babel.²

Wixeepecocha, the white and bearded culture hero of the Zapotecs, is said to have come from the sea and to have been a man of venerable aspect who dressed in the habiliments of a monk. In character he was like Quetzalcoatl, and was so strict a celibate that no woman was allowed in his presence except to give her auricular confession, a practice which he established among the people. A legend says that, after suffering persecution, he mysteriously disappeared from the summit of Mount Cempoaltepec.³

¹ "Myths of the New World," p. 213.

² "Parsons' Text-book," pp. 14, 15. "The Book Unsealed," Chap. III.

³ "Native Races," Vol. III., p. 455.

The traditional account of Zamna is that he entered Yucatan very early, some say coming from the west, others from the east. According to one account, he was the son of Hunab Ku, "the only god," and his spouse, Ixazaluoh. Unlike Wixeepecocha, he was well received by the people, who, after his death, founded the city of Izamal over his grave. To him is ascribed the honor of the invention of hieroglyphical writing.¹

The Quiche account of Gucumatz very closely resembles that of Quetzalcoatl, and, as their names mean the same, good authorities have decided that they are one and the same mythical character, and identical with the Maya god, Kukulkan.²

Bochica, so tradition says, after civilizing the Muyscas of Colombia, retired into a monastic state for two thousand years.³

And Viracocha, "foam of the sea," arising from the bosom of Lake Titicaca, made the sun and moon and placed them in the heavens, presided over the erection of the Peruvian cities on the islands and western shore of the lake, and then disappeared in the western ocean.⁴

Bancroft sums up the accounts of these culture heroes in the following: "Although bearing various names and appearing in different countries, the American culture heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice

¹"Native Races," Vol. III., p. 462.

²"Myths of the New World," p. 141.

³"Native Races," Vol. III., p. 269.

⁴"Myths of the New World," p. 211.

brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and, finally, they were apotheosized and held in great reverence by a grateful posterity."—*Native Races*, Vol. V., p. 23.

The question before us is, Are these traditions warped and vague accounts of the coming of the Jaredites and Nephites and of their settlement in America? Mormon writers insist that they are, but they possess certain features which forbid the application they make of them.

Elder Stebbins says: "Also traditions assure us that the first colonizers were civilized and were white men who wore beards."—*Lectures*, p. 174.

But this is one of the very things that these traditions do not assure us of. These white and bearded men, according to the accounts, were not *colonizers* of an uninhabited wilderness, as the Jaredites and Nephites are said to have been, but *civilizers* of savage and unenlightened tribes who had preceded them. They all found those countries to which they came inhabited. Bancroft, speaking of Votan, says: "He was not regarded in the native traditions as the first man in America; he found the country peopled, as did all the culture heroes."—*Native Races*, Vol. V., p. 159. Now, if these traditions are historical, who were the dark-skinned natives who were here before the Jaredites came? Why does the Book of Mormon give us no information regarding them? It will not do to say that this part of the traditions is purely mythical, while that which relates to their physical appearance is historical, for it is as general throughout all the traditions as the claim that the characters were white and bearded.

There are still other features in these myths which

will not harmonize with the Book of Mormon account. Quetzalcoatl is described as bitterly opposed to war and violence, as were also Gucumatx and Wixcepecocha, which can be said of neither the Jaredites nor Nephites. The Votanese could not have been either of the two, for, according to their tradition, they founded the empire of the Serpents in 955 B. C., twelve centuries too late for the Jaredites and eight or ten centuries too early for the Nephites. Neither of the great leaders of the Book of Mormon peoples, Jared nor Nephi, practiced celibacy nor instituted auricular confession. Neither disappeared mysteriously from the summit of Mount Cempoaltepec. Neither was buried where Izamal now stands, like Zamna. Neither went into a monastic state at the close of their life's work. And neither disappeared in the Pacific Ocean. If it is objected that this reasoning is arbitrary, I ask, How is it to be determined that these minor details are not as historical as the claim that these culture heroes were white and bearded?

Students interpret these traditions in three ways: (1) Some believe that they are vague historical accounts of Europeans or Asiatics, who, either accidentally or purposely, came to our shores in early times, and who afterwards either returned or mysteriously disappeared. (2) Others conclude that they are wholly mythical and that the white and bearded men are simply personifications of the dawn. And (3) still others claim that the culture heroes were Indian reformers, of lighter complexions than their fellows, who appeared for a time among the natives, introducing among them advanced ideas, and who afterwards disappeared to be deified by a grateful posterity.

I commit myself to no theory. It is possible that these myths are, in a limited sense, historical and record

the visits of white reformers from the Eastern continent in ancient times. However, if this be so, and it is not at all likely, their influence could not have been great, for at the time of the Discovery the arts, customs, religions and languages of the people bore no marks of such an impression from the Old World.

Brinton thinks that these heroes were only personifications of the dawn. He says that Quetzalcoatl "is a pure creation of the fancy, and all his alleged history is nothing but a myth." And adds: "Like all the dawn heroes, he, too, was represented as of white complexion, clothed in long white robes, and, as many of the Aztec gods, with a full and flowing beard."—*Myths of the New World*, p. 214.

But other authors believe that these heroes were real persons—Indian reformers—who, after death, were deified and made gods.

Dellenbaugh says of Quetzalcoatl: "He has been frequently identified with the dawn, but there seems to be good reason for believing that he was a real character, who became deified as his good deeds passed down to successive generations."—*North Americans of Yesterday*, p. 397.

Bandelier concludes that this god was "a prominent, gifted Indian leader, who certainly preceded the coming of those Nahuatl tribes"—Aztecs, etc.—"that subsequently formed the valley confederacy, as well as that of the later tribe of Tlaxcallan. The claim to his origin accordingly rests between the so-called Toltecs on one side and the Olmeca and Xicalanca on the other."—*Ibid.*

And Thomas asks: "Is it not possible that these traditional personages were priestly messengers traveling from tribe to tribe to weld together a common brotherhood? Such a supposition would not be more extrava-

gant than that theory which makes of them sun and light myths."—*American Archaeology*, p. 363.

No matter how these traditions may be interpreted, they will not harmonize with the Book of Mormon. If these culture heroes are only personifications of the dawn, as Brinton thinks, or Indian reformers, as Banelier and others conclude, they afford no support to the Book of Mormon account. And even if these traditions are to a limited extent historical, they contain radical features which can not be made to agree with the history of the Jaredites and Nephites.

Besides the tradition of the origin of her civilization previously given, Peru had two other traditions accounting for the introduction of advanced ideas among her peoples. According to one, the Sun, taking compassion on the degraded condition of the people, sent his two children, Manco Capac and his sister-wife, Mama Oello, "to gather the natives into communities and teach them the arts of civilized life." And, according to another, the people were civilized by four brothers who were raised from the bosom of Lake Titicaca by Viracocha and were given the four points of the compass.

Baldwin says of Montesinos: "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.

Mormons are very confident that these four white and bearded men were Laman, Lemuel, Sam and Nephi, the last the youngest, who became the first of a long

line of Nephite kings. "Were not these," the Committee ask, "the four brothers, Laman, Lemuel, Sam and Nephi?"—*Report*, p. 19.

But they could not have been, even if real characters, for the following reasons:

1. Their names, as given in the traditions, are Ayar-Manco-Topa, Ayar-Cachi-Topa, Ayar-Anca-Topa and Ayar-Uchu-Topa, not Laman, Lemuel, Sam and Nephi.

2. They found the country already inhabited by tribes to whom they imparted "the blessings of civilization," instead of uninhabited as the Nephites are said to have found it.

3. If Montesinos is correct, they entered the valley of Cuzco five hundred years after the deluge, several centuries too early for Lehi's sons.

4. According to the "Report of the Committee on American Archaeology" (pp. 18, 19), Laman and Lemuel had nothing to do with the founding of ancient Peru, being a thousand miles to the south in the province of Rioja.

5. The four sons of Lehi, who are said to have been at the founding of the city of Nephi (Cuzco), were Sam, Nephi, Jacob and Joseph, and the last was a priest, not a king.

Brinton, who is not inclined to take any of these accounts literally, says of these brothers: "Their names are very variously given, but as they have already been identified with the four winds, we can omit their consideration here."—*Myths*, p. 212. And this is the most reasonable disposal that can be made of them.

RED-HAIRED MUMMIES.

Mummies with red or chestnut hair have been discovered in different parts of America, and in these, it is

thought, has been preserved the type of the ancient race. These bodies have been taken from the saltpetrous caves of Kentucky and Tennessee, from the cliff-houses of the Southwest and from the burial-places of Peru. They have been preserved by different agencies, by the action of certain chemicals in the soil or in the atmosphere of the places where they have been deposited, by the cool, dry climate or by a primitive but effective process of embalment.

The question before archæologists is this: Are these mummies with auburn hair the bodies of a race different from the present American, or is the light color of their hair due to the action of certain chemicals found in their depositories?

The latter is by far the more reasonable explanation of the mystery, and has to support it the fact that the soils of their burial-places are strongly impregnated with lime, saltpeter and other chemicals which have a tendency to fade out the color of human hair.

Short says of the opinion of Jones on the color of the mummies from Kentucky and Tennessee: "Professor Jones supposes that the light color of these so-called mummies of Tennessee and Kentucky is due to the action of lime and saltpeter."—*North Americans of Antiquity*, p. 187.

And Bradford, in speaking of these mummies and also those from Peru, says: "With regard to the color of the hair observed upon these bodies"—from Kentucky and Tennessee—"it has been unreasonably considered as sustaining the theory of the European origin of the ancient inhabitants of the west. The probabilities are, however, that its original hue was black, and that the change to its present appearance is owing to the chemical action of the saltpetrous earth in which the bodies were

deposited. In corroboration of this view, some human remains found in Peruvian sepulchres may be referred to; several of these tombs examined in 1790, by the Spaniards, contained bodies in an entire condition, but withered and dried, and the hair of a red color. From their position and other accompanying circumstances, they were undoubtedly the remains of the Peruvian Indians, the change in the hair having probably arisen from the character of its soil, it being impregnated with saline matter."—*American Antiquities*, pp. 31, 32.

Yet Short, after admitting that "the siliceous sand and marl of the plain southward of Arica"—in Peru—"where the most remarkable cemeteries are situated, is slightly impregnated with common salt as well as nitrate and sulphate of soda," still contends that the ancient Peruvians were "an auburn-haired race!"¹

A most conclusive proof that the light-haired mummies of America are the bodies of American Indians is that they were buried in the same way and in the same kinds of sepulchres in which the historic tribes, of the localities in which they have been found, buried their dead.

Many of the light-haired mummies from Peru have been taken from large towers called *chulpas*, made of rough stone and clay, square, round or rectangular in shape, and often over twenty feet high. The bodies were wrapped in llama skins, were entombed in a sitting posture, and were surrounded by the ornaments and utensils which they had made use of during life. But these *chulpas* were not the work of an extinct race, but of the Aymaras, a tribe now existing, who practiced this mode of burial, according to Las Casas, until after the

¹ "The Book of Mormon Verified," p. 22.

Spanish Conquest. Brinton says: "The sepulchral structures of the Aymaras also differed from those of the Incas. They were not underground vaults, but stone structures erected on the surface, with small doors through which the corpse was placed in the tomb. They were called *chulpas*, and in construction resembled the *tolas* of the Quitus."—*The American Race*, p. 220. As the mummies from these sepulchres are the bodies of Aymara Indians, and as the color of the hair in this tribe is naturally black, we are warranted in our conclusion that the light color of the hair upon their heads is due to external chemical causes.

From Arica, Peru, and its vicinity, the tombs have yielded up a great number of these mummies. The burial-places in this locality are of circular form with a diameter of from three to five feet and a depth of from five to six, and are often surrounded by cromlechs of rough stones or are surmounted with mounds. Some of the bodies from these sepulchres have been preserved by being covered with a resinous substance; others have simply been dried before inhumation. They were seated on slabs of stone, with the knees drawn up against the breast, and the head resting on the knees, and were clothed in coarse linen cloth sewn with cactus thorns, and were surrounded by the implements, utensils and ornaments which they had made use of during life. These consisted of distaffs filled with wool, toys, balls of thread, vases, wooden needles, combs and shell money, and such provisions for the journey of the soul as maize and cocoa leaves. As identically the same kind of sepulchres has been employed by historic tribes, and as the same kinds of ornaments, utensils and implements have been used by them, we have two strong links connecting these mummies with the race now living.

The mummies from Kentucky and Tennessee, which have been found in the saltpetrous caves of those States, also are evidently only the bodies of North American Indians. That historic tribes employed these caves as depositories for their dead will probably not be denied, as their remains have from time to time been found in them.¹ These bodies, like those from Peru, were placed in a sitting posture and were surrounded by implements of agriculture, hunting and warfare, and were dressed and ornamented exactly as the North American Indians dressed and ornamented their dead. The articles found with these bodies were bows and arrows, pottery, fishing-nets, cloths, mats, cane baskets, beads, wooden cups, bark moccasins, turkey feather fans, dressed deerskins, and other things of like character, showing that they belonged to a primitive hunter race and not to a civilized people like the Nephites.² When we come to consider that in no way but in color of hair did these mummies differ from the Cherokees and other tribes which inhabited this territory at the time of its settlement by the whites, and that the chemicals found in these very caves will change the hair from black to sorrel or foxy, there is no good reason for believing that these mummies belonged to any other but the red race.

On the light-haired mummies from the country of the Cliff Dwellers, Elder Stebbins writes as follows: "When at the World's Fair last summer I saw some relics of that people. The professor who had charge made plain the difference between the skulls of the Cliff Dwellers and those of the Indians, showing the remarkable similarity between the heads of the Cliff Dwellers and the heads of the Caucasian race to-day. Also in the

¹ "Cherokees in Pre-Columbian Times," p. 35.

² "American Antiquities," p. 30, 31.

Utah Building I saw a mummy, a well-preserved mummy of a Cliff Dweller; and upon all the skulls the hair was as fine as the hair of the white people of our time, and some was both fine and light colored. Indian hair is all dark, all coarse. The skulls were shaped like the skulls of white people, a very distinct and different people from the Indians."—*Lectures*, pp. 103, 104.

But Mr. Stebbins' conclusions are not shared by the greater body of archæologists to-day. When we come to examine carefully these light-haired mummies and the evidences of their antiquity, culture and relationship, we find nothing to justify the conclusion that they represent a race distinct from the Pueblos and kindred tribes which now inhabit those parts. Even if it should be proved that the natural color of their hair was light, it would not establish their connection with the Caucasian race, for, as we have seen, the tribes of that locality are noted for the great number of light-haired individuals which they have among them, while some have skulls that are very well formed. And even if the bodies of white men should be found in the cliff dwellings, it should cause no surprise, for it is now known that the Cliff Dwellers were here as late as the year 1735 A. D. As Coronado first visited the "Seven Cities of Cibola" in 1540, we have nearly two hundred years during which white men might have been adopted among this people and their dead bodies deposited in their burial-places. I do not state this as a fact, but suggest it as a possibility.

Some Mormons claim that the Cliff Dwellers were the Gadianton robbers spoken of in the Book of Mormon who fled to the mountain fastnesses in order to escape the hand of the law, and who sallied forth from time to time to plunder the peaceable Nephites. "These bands of robbers," says Elder Phillips, "are frequently men-

tioned in the Book of Mormon; they lived in the time of the later civilization, the Nephites, and their remains are doubtless the same that are known now as 'ruins of the Cliff Dwellers,' which are found in a variety of places."—*Book of Mormon Verified*, p. 25.

But this claim is met by the undeniable fact that the Cliff Dwellers were not warlike freebooters, but peaceable agriculturists, who built their houses and grain-bins in the cliffs to protect themselves and their possessions from savage marauders, of whom, it is certain, the Apaches were a tribe.

Mr. Stebbins is not so certain on the nationality of the Cliff Dwellers as Mr. Phillips, and admits that he does not know whether they were Jaredites or Nephites, but adds: "Only their remains are found; but all unite in saying that they were altogether different from any of the tribes of Indians that were in North America, or that even dwelt in Mexico or Central America, at least in any recent age."—*Lectures*, p. 104.

It is amazing with what ease and satisfaction Mormon writers make claims which they know, or ought to know, are utterly at variance with the established facts of archæology. Had Mr. Stebbins given the subject the critical study that it deserves, he never would have written as he did, for "all" do not unite in saying that the Cliff Dwellers were different from the Indian tribes of Central America, Mexico and the United States. I have taken the pains to read a number of works on the subject, and have found that the opinion that the Cliff Dwellers were the direct ancestors of the Pueblos and kindred tribes is held by the very great majority of our archæologists to-day, instead of the theory that they were a white race of foreign extraction. In support of this, I now give a number of quotations from the works of leading

archæologists. These explode the theory that the Cliff Dwellers were blue-eyed, blond-haired Gadiantons.

"As already stated, it appears certain that the Cliff Dwellers and the inhabitants of the pueblos belonged to the same race, and that this did not materially differ from the Moquis and Zunis of the present day."—*Pre-historic America*, p. 255.

"Not only do the ruins of this group bear no resemblance to those of the south, but they represent in all respects buildings like those still inhabited by the Pueblo tribes and the Moquis, and do not differ more among themselves than do the dwellings of the peoples mentioned. Every one of them may be most reasonably regarded as the work of the direct ancestors of the present inhabitants of the Pueblo towns, who did not differ to any great extent in civilization or institutions from their descendants, though they may very likely have been vastly superior to them in power and wealth. Consequently there is not a single relic in the whole region that requires the agency of any extinct race of people, or any other nations, . . . than those now living in the country."—*Native Races*, Vol. IV., pp. 683, 684.

"I would emphatically say that there is nothing in any of the remains of the pueblos, or the cliff houses, or any other antiquities in that portion of our continent, which compels us to seek other constructors for them than the ancestors of the various tribes which were found on the spot by the Spaniards in the sixteenth century, and by the armies of the United States in the middle of the nineteenth. This opinion is in accordance with history, with the traditions of the tribes themselves, and with the condition of culture in which they were found."—*The American Race*, p. 115.

"I have included the Pueblo Indians of North Amer-

ica under the type of Asiatic Americans. There is little room for doubt that they are descendants of the builders of the cliff dwellings, which have been so happily described and illustrated by Jackson and Holmes, in connection with Dr. Hayden's survey of the Territories."—*Preadamites*, pp. 340, 341.

"There is not much room left to doubt that the present Pueblo Indians are the direct descendants of the ancient inhabitants of southern Colorado and New Mexico."—*Dr. E. Bessels, Ibid*, p. 161.

"There is no warrant whatever for the old assumption that the 'cliff dwellers' were a separate race, and the cliff dwellings must be regarded as only a phase of pueblo architecture."—*Cosmos Mindleff, in 16th Ann. Rept. Bu. Am. Ethno.*, p. 191.

"The kinship of Cliff Dwellers and Pueblos was long ago recognized by ethnologists, both from resemblances of skulls, the character of architecture and archæological objects found in each class of dwellings."—*J. W. Fewkes, in 17th Ann. Rept. Bu. Am. Ethno.*, p. 532.

"The ancient peoples of the San Juan country were doubtless the ancestors of the present Pueblo tribes of New Mexico and Arizona."—*W. H. Holmes, Ibid*, p. 532.

"It appears to be generally conceded that the modern Pueblo Indians are descendants of the cliff dwellers and people who built the clustered villages on the mesas and plateaus which have been mentioned."—*American Archaeology*, p. 229.

"Directing our attention now to still another region, we find in the Southwest a vast deal that is absorbingly interesting. Fortunately, the people were, many of them, still there when the first Spaniards came into the country

in 1540, so that we have data to prevent the attributing the works found there to some mysterious race. It has been attempted in the case of the 'Cliff dwellers,' but the investigations of competent ethnologists have effectually settled that matter, and checked the romantic tendency except in the case of a few who will not learn."—*North Americans of Yesterday*, p. 176.

Lumholtz found in the wild and uninhabited regions of the Sierra Madre, in Chihuahua, a number of imposing remains of the Cliff Dwellers. These consisted of buildings of stone perched on the mountain-tops and often surrounded by fortifications, cavate structures, often three stories high and provided with windows and doors, and stone terraces built across narrow glens. Burial caves, containing mummies, were also discovered. These mummies bore a wonderful likeness to the Moki Indians. Thomas speaks of them as follows: "These mummies, some of which still retained the hair and eyebrows, are of low stature, and bear a marked resemblance to the Moki Indians, who, as well as the Zunis, have a tradition that their ancestors came from the south."—*American Archaeology*, p. 222.

And still further, as identifying the Cliff Dwellers with present existing tribes, we have the identity between their implements, utensils, ornaments and articles of food and those of the Pueblos. Nordenskiold, while making an exploration in the vicinity of the "Step House," on the Mesa Verde, discovered a number of graves containing mortuary remains. These remains consisted of eight bodies, partly or wholly mummified, buried in shallow excavations with their knees drawn up against their breasts, and with them such articles and materials as bowls, mugs, osier matting, arrow shafts, cornhusks, pieces of flint, a basketful of cornmeal and the entire

shell of a pumpkin. A visitor at a Pueblo village two centuries ago would have seen such articles in actual use.

That a number of the cliff dwellings have been deserted since the coming of the Europeans is established beyond question or doubt. When the Spaniards first visited that part of the country the towns on the southern Gila and its tributaries were abandoned, while those farther north were found by Coronado to be in a somewhat flourishing condition. In 1735 the Cliff Dwellers were still in existence, for in that year Pedro de Ainsa led an expedition from Santa Fe against the Navajos and discovered a people living in stone houses "built within the rocks" and guarded by stone watch-towers. And with this the traditions of the natives agree. Brinton declares that the Apaches still retain a tradition of having driven out the Cliff Dwellers, and that one of their gentes is named from them "stone-house people."¹

On the contrary, Mr. Stebbins declares: "As for the age in which the Cliff Dwellers lived there is no clew to it. Neither the Spaniard nor any other European found even one living person of the race; none have been seen, and no tradition reaches back to the days of the Cliff Dwellers."—*Lectures*, p. 104.

Like many another of his assertions, it takes but little investigation to discover its falsity.

AMERICAN CRANIOLOGY.

It is claimed that there is a superiority in the structure and shape of the crania of the ancient Americans over those of the Indian race; that the former indicate an intellectuality on the part of the ancient races that the latter do not possess. Mr. Stebbins asserts: "There appears to be abundant proof of the superiority of the

¹ "The American Race," p. 115.

ancient Americans in color, in skull structure and shape, and as to the fineness and light shades of hair."—*Lectures*, p. 176.

But this is only another of Mr. Stebbins' baseless assertions, for craniometry does not reveal a superiority of the ancient American skulls over those of the existing race, but clearly establishes that in skull structure and shape the ancient Americans were precisely like those now living.

On certain skulls found in California, Illinois, Argentina and Brazil, which have been credited with a very high antiquity, Brinton writes: "All these are credited with an antiquity going back nearly to the close of the last glacial period, and are the oldest yet found on the continent. They prove to be strictly analogous to those of the Indians of the present day."—*The American Race*, p. 36.

The peculiarities of these crania, and those in which they conform to those of the present native population, are wide malar arches, low orbital indices, medium nasal apertures and broad faces.¹

In connection with his own, Brinton gives the conclusion of the distinguished Swiss anatomist, Dr. J. Kollman, which is that "the variety of man in America at the close of the glacial period had the same facial form as the Indian of to-day, and the racial traits which distinguish him now, did also at that time."

And this is the opinion of the learned Charles Darwin, based upon the report of Dr. Lund concerning certain skulls from the caves of Brazil. He says that a naturalist would hear "on the authority of an excellent observer, Dr. Lund, that the human skulls found in the

¹ "The American Race," p. 36.

caves of Brazil, entombed with many extinct mammals, belonged to the same type as that now prevailing throughout the American continent."—*Descent of Man*, pp. 164, 165.

But not only are these peculiar cranial characteristics, which in a very general way, when taken together, may be said to distinguish the American from the other races, traceable to a remote antiquity, but the very diversities that now exist have always existed. Craniologists, according to their measurements, divide human crania into three classes: brachycephalic, mesocephalic and dolicocephalic. The proportional measurement of a skull is called its cephalic index, which is the ratio between its width and length, taken antero-posteriorly. If the width of the skull is 78 per cent., or over, of its length, it is said to be brachycephalic, or short-headed; if it is between 78 per cent. and 74 per cent., it is mesocephalic, or middle-headed; and if it is 74 per cent., or under, it is dolicocephalic, or long-headed. These various types of crania have existed *contemporaneously* and not *consecutively*, and it is far from the truth to say that the ancient Americans were of one type and that the Indians are of another.

A few facts relative to American crania will set this matter before the reader in its proper light.

Of the oldest American skulls that have been discovered that from Argentina is brachycephalic, while those from Brazil are dolicocephalic. That the latter are skulls of the present American race Brinton affirms: "The skulls and human bones which were discovered by Dr. Lund in the caves of Lagoa Santa in immediate juxtaposition to those of animals now extinct, came from a region occupied by the Tapuyas, and are in all respects parallel to those of the tribe to-day. This would assign

them a residence on the spot far back in the present geologic period."—*The American Race*, p. 237.

The ancient peoples of Peru possessed skulls of varying type. Of 245 crania from that country in the Academy of Natural Sciences, Philadelphia, 168 are brachycephalic, 50 are dolicocephalic and 27 are mesocephalic. Of thirteen from near Arica all are dolicocephalic except one. And ninety-three out of 104 from Pachacamac are brachycephalic, the rest being mesocephalic.¹

The same diversity exists among mound crania. Thus, of two skulls from one burial-place, found by Putnam, one is brachycephalic and the other is dolicocephalic. Of eight skulls from the Red River mound three are brachycephalic. Three out of four crania from Chambers' Island, Wisconsin, are also short. Out of ten from Fort Wayne one is long and the rest are either short or intermediate. Of sixty-seven examined by Carr, which were taken from the stone-graves of Tennessee, 19 are brachycephalic, 5 are dolicocephalic, 18 are mesocephalic and 15 are artificially depressed. Moorehead took from Hopewell's Earthworks, Ohio, sixty-nine skeletons, of which 30 were short-headed, 10 long-headed, 4 intermediate and the remainder so far decayed that the cephalic index could not be obtained,² and he states that in the mound-building and stone-grave areas of Ohio cranial forms "as wide apart as those of the Caucasian and Ethiopian are not uncommon."³ And from the aboriginal cemetery near Madisonville, Ohio, come fourteen hundred crania, of which twelve hundred are brachycephalic and the remainder dolicocephalic.⁴ Thus we

¹ "The American Race," p. 210.

² "Primitive Man in Ohio," p. 222.

³ "Primitive Man in Ohio," p. 206.

⁴ "Primitive Man in Ohio," p. 210.

see that among the ancient inhabitants all types of skull, both high and low, were to be observed.

But identically the same variations are observed among existing tribes. The Mayas of Yucatan are brachycephalic, their neighbors, the Otomies, are markedly dolicocephalic.¹ Among the Iroquois and Cherokees dolicocephalism prevails, while their congeners, the Hurons, are prevailingly brachycephalic.² The Yumas are generally short-headed, but their crania have been found with a cephalic index as low as sixty-eight.³ And Brinton informs us that of seventy-seven Algonkin crania in the Academy of Natural Sciences, Philadelphia, 53 are dolicocephalic, 14 mesocephalic and 10 brachycephalic.⁴

By these facts we observe that not only those features common to the American crania of the present day are traceable to the remotest antiquity, but that even the existing diversities may be followed back to the earliest period. And this clearly refutes Mr. Stebbins' baseless claim that the ancient Americans were superior to our modern Indians in "skull structure and shape."

Even those who have held that the "veritable Mound Builders" were a race superior to the North American Indians have been forced to concede that their crania are of the Indian type.

Foster says: "Hitherto our knowledge of the Mound Builders' crania has been exceedingly scant—restricted to less than a dozen specimens—which, if authentic, clearly indicate for the most part the Indian type."—*Prehistoric Races*, p. 275.

Bancroft says: "Very few skulls or bones are recov-

¹ "The American Race," pp. 135, 136.

² "The American Race," p. 81.

³ "The American Race," p. 38.

⁴ "The American Race," p. 75.

ered sufficiently entire to give any idea of the Mound Builders' physique, and these few show no clearly defined differences from the modern Indian tribes."—*Native Races*, Vol. IV., p. 775.

And J. C. Nott, speaking of the Choctaws, says: "They present heads precisely analogous to those ancient crania taken from the mounds over the whole territory of the United States; while they most strikingly contrast with the Anglo-Saxons, French, Spaniards and negroes, among whom they are moving."—*Types of Mankind*, p. 289.

These statements come to us with the force of concessions from men who have believed that the Mound Builders were people distinct from the tribes of North American Indians.

Indian skulls have been found that exceed in capacity the skulls of the ancient American races. The average cubical capacity of the Parisian cranium is 1,448 cubic centimeters; that of the American Indian, 1,376, and that of the negro, 1,344. "But," says Brinton, "single examples of Indian skulls have yielded the extraordinary capacity of 1,747, 1,825 and even 1,920 cubic centimeters, which are not exceeded in any other race."—*The American Race*, p. 39.

When we come to compare these skulls with those of the ancient Peruvians from along the coast—from Arica, Chacota and adjacent territory, from which localities many of the light-haired mummies come—which average but 1,230 cubic centimeters, which is a lower capacity than that of the crania of the Bushmen and Hottentots, we are strongly impressed that some at least of the ancient "civilized people" were inferior "in skull structure and shape" to some of the modern "savage tribes."

The reader will have observed by this time that the

evidences adduced by the Mormons to prove that the ancient Americans were white are purely inferential, and that their inferences are drawn from some very uncertain sources. The tribes of "white Indians" are far from white, being only of a lighter copper color than their fellows and possess no features in art, culture or religion which would link them to the Nephites. As for the traditions of "white and bearded men," it is not at all certain that they are historical, but even if they are vaguely so the characters which they present could have been neither the Jaredites nor Nephites, for invariably they are described as *civilizers* of barbarous tribes who had preceded them, and not *colonizers* of uninhabited wildernesses. The light hair of some of the American mummies is shown to be, with great probability, due to the mineral ingredients in the soils of their burial-places, while the articles found with them and their manner of burial indicate that they belonged to the Indian race. And, lastly, a close and careful comparison of the American crania reveals the fact that the present distinctive cranial features, with the existing diversities, are traceable to a very remote period in the past. Not a single fact can be produced to prove that another race, or other races, besides the red, inhabited this continent during those centuries in which Mormons claim it was inhabited by the Jaredites and Nephites.

I close this chapter with the following quotation from Brinton: "These very ancient remains prove that in all important craniologic indicia the earliest Americans, those who were contemporaries of the fossil horse and other long since extinct quadrupeds, possessed the same racial character as the natives of the present day, with similar skulls and a like physiognomy. We reach, therefore, the momentous conclusion that the American race

throughout the whole continent, and from its earliest appearance in time, is and has been one, as distinct in type as any other race, and from its isolation probably the purest of all in its racial traits."—*Essays of an Americanist*, p. 40.