

CHAPTER VI.

Were the Mound Builders the Jaredites and Nephites?—History of the Discussion of the Nationality of the Mound Builders—The Theory of the Mormons on the Nationality of the Mound Builders—The Mound Builders One People, Not Two—The Mound Builders Not One Nation, but Many Tribes—The Direction of Mound Builder Migration—The Antiquity of the Mounds—The Culture of the Mound Builders—The Mound Builders Neither Jaredites nor Nephites, but Lamanites.

The name "Mound Builders" is applied to the ancient people who built the mounds and earthen fortifications of the United States. It is confessed on all sides that it is only a convenient term, and that it is used in want of a better designation. No question in American archæology has provoked more discussion than has the question of the nationality of this people. For a long time the majority of archæologists believed them to be a vanished race of high culture, distinct from the Indian tribes who inhabited the mound region at the coming of the whites. But this theory, during the last quarter of a century, has been fully refuted, and the opposite theory, that they were only tribes of American Indians, has been established.

On the history of the discussion of the nationality of the Mound Builders, Professor Thomas writes:

"About the commencement of the nineteenth century two new and important characters appear on the stage of American archæology. These are Bishop Madison, of Virginia, and Rev. Thaddeus M. Harris, of Massachusetts. 'These two gentlemen,' as remarked by Dr. Haven, . . . 'are among the first who, uniting oppor-

tunities of personal observation to the advantages of scientific culture, imparted to the public their impressions of Western antiquities. They represent the two classes of observers whose opposite views still divide the sentiment of the country; one class seeing no evidence of art beyond what might be expected of existing tribes, with the simple difference of a more numerous population and consequently better defined and more permanent habitations; the other finding proofs of skill and refinement, to be explained, as they believe, only on the supposition that a superior native race, or more probably a people of foreign and higher civilization, once occupied the soil.'

"Bishop Madison was the representative of the first class. Dr. Harris represented that section of the second class maintaining the opinion that the mound builders were Toltecs, who, after residing for a time in this region, moved south into Mexico.

"As the principal theories which are held at the present day on this subject are substantially set forth in these authorities, it is unnecessary to follow up the history of the controversy except so far as is required in order to notice the various modifications of the two leading views.

"Those holding the opinion that the Indians were not the authors of these works, although agreeing on this point, and hence included in one class, differ widely among themselves as to the people to whom they are to be ascribed; one section, of which Dr. Harris may be considered the pioneer, holding that they were built by the Toltecs, who occupied the Mississippi Valley previous to their appearance in the vale of Anahuac.

"Among the more recent advocates of this view may be classed the following authors: Messrs. Squier and Davis, in their 'Ancient Monuments of the Mississippi

Valley (though Mr. Squier subsequently changed his opinion so far as it related to the antiquities of New York, which he became convinced should be attributed to the Iroquois tribes); Mr. John T. Short, in his 'North Americans of Antiquity'; Dr. Dawson, in his 'Fossil Man,' who identifies the Tallegwi with the Toltecs; Rev. J. P. McLean, in his 'Mound Builders,' and Dr. Joseph Jones, in his 'Antiquities of Tennessee.'

"Wilson, in his 'Prehistoric Man,' modifies this view somewhat, looking to the region south of Mexico for the original home of the Toltecs and deriving the Aztecs from the mound builders.

"Another section of this class includes those who, although rejecting the idea of an Indian origin, are satisfied with simply designating the authors of these works a 'lost race,' without following the inquiry into the more uncertain field of racial or ethnical relations. To this type belong most of the authors of recent short articles and brief reports on American archæology, and quite a number of diligent workers in this field whose names are not before the world as authors.

"J. D. Baldwin, in his 'Ancient America,' expresses the belief that the mound builders were Toltecs, but thinks they came originally from Mexico, or farther south, and after occupying the Ohio Valley and the Gulf States, probably for centuries, were at last driven southward by an influx of barbarous hordes from the northern region and appeared again in Mexico. Bradford, thirty years previous to this, had suggested Mexico as their original home. Lewis H. Morgan, on the other hand, supposes that the authors of these remains came from the Pueblo tribes of New Mexico. Dr. Foster agrees substantially with Baldwin. In this general class may also be included a number of extravagant hypotheses,

such as those advanced by Rafinesque, George Jones, Delafield and others.

"The class maintaining the view that the monuments are the work of Indians found inhabiting the country at the time of its discovery or their ancestors, numbered, up to a recent date, but comparatively few leading authorities among its advocates; in other words, the followers of Bishop Madison are, or at least were until recently, far less numerous than the followers of Dr. Harris. The differences between the advocates of this view are of minor importance and only appear when the investigation is carried one step further back, and the attempt made to designate the particular tribe, nation, people or ethnic family to which they pertained.

"The tradition of the Delawares, as given by Heckewelder, having brought upon the stage the Tallegwi, they are made to play a most important part in the speculations of those inclined to the theory of an Indian origin. And, as this tradition agrees very well with a number of facts brought to light by antiquarian and philological researches, it has had considerable influence in shaping the conclusion even of those who are not professed believers in it.

"One of the ablest early advocates of the Indian origin of these works was Dr. McCulloh; and his conclusions, based, as they were, on comparatively slender data then obtainable, are remarkable, not only for the clearness with which they are stated and the distinctness with which they are defined, but as being more in accordance with all the facts ascertained than perhaps those of any contemporary.

"Samuel G. Drake, Henry Schoolcraft, Dr. Haven and Sir John Lubbock are also disposed to ascribe these ancient works to the Indians. Among the recent advo-

cates of this theory are the following, who have made known their position in regard to the question by their writings or addresses.

"Judge C. C. Baldwin, in a paper read before the State Archæological Society of Ohio, expresses the belief that the mound builders of Ohio were village Indians. Col. F. M. Force expresses a similar opinion in his paper entitled 'The Mound Builders,' read before the Cincinnati Literary Club. Dr. D. G. Brinton brings forward, in an article published in the October number, 1881, of the *American Antiquarian*, considerable historical evidence tending to the conclusion that the Indians were the authors of these ancient works. Dr. P. R. Hoy, in a paper entitled 'Who Built the Mounds?' published in the 'Transactions of the Wisconsin Academy of Science,' brings forward a number of facts to sustain the same view. Mr. Lucien Carr, of Cambridge, Mass., in a paper entitled 'The Mounds of the Mississippi Valley, Historically Considered' (contained in the 'Memoirs of the Kentucky Geological Survey'), has presented a very strong array of historical evidence, going to show not only that the Indians east of the Mississippi, at the time they were first discovered by Europeans, were sedentary and agricultural, but also that several of the tribes were in the habit of building mounds. Several articles and two small volumes have also been published by the author of this volume, taking the same view. The articles will be found in the *American Antiquarian*, *Magazine of American History*, *Science*, *American Anthropologist*, and elsewhere. The two small works are 'The Cherokees in Pre-Columbian Times' and 'The Shawnees in Pre-Columbian Times.'

"These recent papers may justly be considered the commencement of a rediscussion of this question, in

which the Indian, after a long exclusion, will be readmitted as a possible factor in the problem. Professor Dall has likewise taken an advanced step in this direction in the excellent American edition of Marquis de Nadaillac's 'Prehistoric America,' boldly accepting the results of later investigations; and the same is true in regard to Prof. N. S. Shaler's 'Kentucky.'"—*Twelfth Annual Report of the Bureau of American Ethnology*, pp. 598-600.

Since this was written, eighteen years ago, the theory that the American Indians were the builders of these works has grown rapidly in favor, while the opposite theory has been gradually losing ground. From the discoveries that have been made it would seem utterly impossible to draw any line between the people who built the mounds and those who inhabited the mound region at the time of its settlement by Europeans. Historical, traditional and archæological evidences all tend to sustain the view that they were one and the same people and in about the same conditions of life.

THE THEORY OF THE MORMONS ON THE NATIONALITY OF THE MOUND BUILDERS.

A number of Mormon writers declare that the people known to us as the Mound Builders were the Jaredites of the Book of Mormon. This is the opinion of Apostle Kelley, who says: "This history"—Book of Mormon—"is in harmony with the Indian tradition; that is, a 'uniform statement' among them everywhere that the mound builders preceded their nation in settling in America. The mound builders were here centuries—twelve centuries—before the progenitors of the Indians came, according to the Book of Mormon."—*Presidency and Priesthood*, p. 263.

Elder Stebbins quotes the following from Baldwin;

"Who were the Mound Builders? They were unquestionably American aborigines, and not immigrants from another continent." And then adds: "Now they judge this from the fact that their constructions, their mode of burial, and other peculiarities, mark them as having been a separate and distinct people from any other that at any time inhabited America. And we, knowing that they came from the Tower of Babel, can understand why they were neither Hebrews nor like any other people in any land."—*Lectures*, p. 85.

The people who, according to the Book of Mormon, were here before the ancestors of the Indians came, and who came from the Tower of Babel, and who were not Hebrews, were the Jaredites.

But all Latter-day Saints do not, evidently, agree that the Jaredites, exclusively, were the Mound Builders, and some seem disposed to give credit for some of the mounds built to the Nephites. The Committee on American Archæology, of which Apostle Kelley is himself a member, say: "On entering the United States, the Nephites settled largely in the same sections inhabited by the Jaredites, the oldest mound builders, and their march to their final conflict was along the same lines."—*Report*, p. 65.

The superlative adjective "oldest" implies that there were Mound Builders more recent, and this opinion is more in harmony with the Book of Mormon, which seems to designate very plainly the territory of the United States as a part of both Jaredite and Nephite dominions.

From the account that the Book of Mormon gives, it appears that the country north of Mexico was first settled by a company under a Jaredite king, Omer, who, through the "secret combinations" of one Akish, was

deposed from his throne and was forced to flee from the land of Moron in Central America. His journey lay by the "hill of Shim," which the Committee locate in Chiapas; by the "place where the Nephites were destroyed," which is at Hill Cumorah, in Wayne County, New York, and ended at "Ablom, by the seashore," which the Committee think was where Boston is now located. Omer was soon afterwards joined by Nimrah, a son of Akish, who was forced to flee from his native land because of having been angry with his father for having slain his brother. From this small nucleus, and from Central America, the Jaredites spread out until they covered "the whole face of the land northward."

Ether gives this description of the Jaredites at the period of their greatest glory and widest extent: "And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plough, and to sow, to reap and to hoe, and also to thresh. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship."—*Ether* 4:7.

On the spread of the Nephites throughout the land

northward, Helaman says: "And it came to pass in the forty and sixth"—year of the judges, about 44 B. C.—"yea, there were much contentions and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla"—United States of Colombia—"and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water"—Great Lakes—"and many rivers"—Mississippi, etc.—"yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants"—Jaredites—"who had before inherited the land."—*Helaman 2: 1.*

In the next paragraph he adds: "And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east."

The Committee identify these natural boundaries as follows: "The 'south sea' was the Gulf of Mexico, and the sea north, most likely, the lakes or Hudson's Bay; and the sea east, the Atlantic Ocean, and the sea west, the Pacific."—*Report*, p. 59.

If these identifications are correct, the Nephites as well as the Jaredites occupied the territory of the present United States, and we may expect to find evidence showing that the ancient inhabitants of this territory differed both racially and culturally from the American Indians. But if, on the other hand, it should be shown that the builders of the mounds were in no way above the American Indians in their culture status, and that they did not differ from them in race, the Book of Mormon is proved

a fraud and the ecclesiastical structures that are built upon it do not possess the authority they so loudly claim.

THE CLAIM OF THE BOOK OF MORMON, THAT THE TERRITORY OF THE PRESENT UNITED STATES WAS INHABITED IN ANCIENT TIMES, DURING SUCCESSIVE EPOCHS, BY TWO DISTINCT PEOPLES, WITH TWO DISTINCT CIVILIZATIONS, MEETS WITH NO CONFIRMATION FROM AMERICAN ARCHAEOLOGY.

It can not be proved that there were two separate epochs of mound-building with a break of five or six hundred years between. On the contrary, the analogies between the mounds, the similarities that have been traced between the different works of art that have been found in them and the comparative conditions in which they have been discovered, prove conclusively that they were all built by *one race*, of similar habits and customs, though divided into various tribes, and not by two distinct peoples of widely different races and during successive epochs. This is so clear that I know of no archaeologist who disputes it.

"They were probably one people; that is, composed of tribes living under similar laws, religion and other institutions."—*Native Races*, Vol. IV., p. 785.

"There must have been separate, although cognate, nations."—*Mound Builders*, p. 140.

"The analogy between the mounds is such that they can not but be the work of a people in about the same stage of culture."—*Prehistoric America*, p. 184.

"They are all built by one people."—*Footprints of Vanished Races*, p. 39.

"This renders it highly probable that there was no manifest break in the mound-building age. It may have continued, and probably did, for many centuries, but

there is no satisfactory evidence found in the monuments that there were two distinct mound-building ages."—*Cherokees in Pre-Columbian Times*, p. 97.

Other writers whose works I have examined, and who agree with the above as implied in what they have written, but who have not made statements concise enough to be quoted here, are Nott and Gliddon, Bradford, Fontaine, Donnelly, Foster, Short, Winchell, Shaler, Powell, Brinton, Moorehead, Carr and Dellenbaugh. To all these authors, no matter what their opinions on the nationality of the builders of the mounds are, the name Mound Builders stands for one people, a single race, and not for two peoples separated from each other by a period of five or six hundred years.

IT IS POSITIVELY DENIED THAT THE MOUND BUILDERS, AS THE JAREDITES AND NEPHITES ARE SAID TO HAVE BEEN, WERE, AT ANY TIME IN THEIR HISTORY, ALL UNDER ONE GOVERNMENT EITHER INDEPENDENT OF OR SUBJECT TO THE PEOPLE OF CENTRAL AMERICA.

On the contrary, it is certain that they were divided up into a number of independent tribes who were often at war with one another, and who were evidently of different stocks, though belonging to the same great race and possessing about the same degree of culture.

On this point Thomas writes: "One result of the more recent explorations and study of the ancient works of the mound region in the conviction that the mound builders were divided into numerous tribes, though belonging substantially to the same culture state, which was of a lower grade than that attained by the people of Mexico and Central America, and apparently somewhat less advanced than that of the Pueblo tribes of New Mexico and Arizona. However, there are no data to

justify the belief that they pertained to different 'races,' using this term in its broad and legitimate sense."—*Cherokees in Pre-Columbian Times*, p. 65.

And MacLean remarks: "There is one thing that impresses itself upon the mind of the investigator, viz.: that, owing to the manner in which they lived, the extent of territory occupied and the diversity of the works, there could not have been a central government, but there must have been separate, although cognate, nations."—*Mound Builders*, p. 140.

The mound territory proper is to be divided into a number of sections, as, for instance, the New York section, the Ohio section, the Wisconsin section, etc. The remains in each of these States bear evidence of having been built by different tribes, possessing slightly different habits and customs and prompted by different motives, instead of by tribes under one central government. And many of these sections are to be resubdivided upon craniological and archaeological grounds.

It is now conceded, even by those who have contended that the Mound Builders are a vanished race, that the mounds and inclosures of New York were the work of the Iroquois tribes. And it must be admitted that some at least of the great structures of the Gulf States were erected by the Muskokis. Here, then, we have two sections of the mound region clearly established and separated from each other and the rest.

The effigy-mound people of Wisconsin were evidently a different tribe, or were different tribes, from those who lived elsewhere in the country, and were most likely governed by different social and religious ideas. And the same may be said for the stone-grave people of Tennessee.

As for Ohio, Moorehead has very plainly shown that

the State was formerly the home of two hostile and savage mound-building tribes, the "long-heads" of the valley of the Muskingum and the "short-heads" of the valleys of the Miami and the Scioto, and that these were almost constantly at war with each other.¹

To claim that these tribes were only divisions of one great political body is absurd and foundationless. Each had its own petty government and practiced its own primitive habits and customs, which we shall see presently were far below the standard given in the Book of Mormon.

THE MOUND BUILDERS DID NOT COME FROM THE SOUTH, AS THE JAREDITES AND NEPHITES ARE SAID TO HAVE COME, BUT FROM THE NORTH OR THE NORTHWEST.

I am aware that this is not only contradictory to the Book of Mormon and to the theory of its defenders, but that it is also contradictory to a number of those earlier opinions according to which the mounds were built by a people who were an offshoot of the Maya and Nahua nations, and whose culture was a well-developed product from the south. Nevertheless, the theory of a northern, or northwestern, derivation is more consistent with the data which we have at hand. Let us first consider the arguments that have been advanced to prove the southern origin of the Mound Builders.

1. It was long believed that the Mound Builders must have come from the south, as it was thought a chain of aboriginal works could be traced from Mexico through Texas into the Mississippi Valley. Baldwin says of them: "This ancient race seems to have occupied nearly the whole basin of the Mississippi and its tributaries, with the fertile plains along the Gulf, and their settle-

¹ "Primitive Man in Ohio," pp. 197-199.

ments were continued across the Rio Grande into Mexico."—*Ancient America*, p. 32.

But this claim is false, and can not stand in the light of recent investigations. Says Professor Thomas: "The statement frequently made by authors that the mound distribution continues through Texas is incorrect."—*American Archaeology*, p. 60. This, then, breaks the supposed chain of connection between the Mississippi Valley and Mexico.

2. It has also been asserted that pipes have been found in the mounds carved to represent a beast and birds that belong to a tropical climate, and this has been eagerly pressed into the service of the theory of the southern origin of the Mound Builders. Squier and Davis, during their researches among the mounds of the Mississippi Valley in 1845-47, found forty-five of these pipes, seven of which they claimed were carvings of the manatee, three others of the toucan, while one they thought represented the paraquet. Wilson, in his "Prehistoric Man," Vol. I., p. 475, declares that the close fidelity of these carvings to an aquatic animal and to birds of the south proves one of three things: either that the arts of the Mound Builders were derived from a foreign source; or that they were in intimate communication with the civilized people of the south; or else that there was a "migration and an intrusion into the northern continent of the race of the ancient graves of central and southern America, bringing with them the arts of the tropics and models derived from the animals familiar to their fathers in the parent land of the race."

But this fanciful bubble has been bursted, and it is now known that these carvings are only rude imitations of beasts and birds familiar to the Indian tribes of the Mississippi Valley, and not models of those from the

torrid zone. Mr. H. W. Henshaw, of the Smithsonian Institution, who has combined a knowledge of beasts and birds with his knowledge of relics, has ably refuted the identifications of Squier and Davis. He has shown that the objects said to be manatees have external ears, feet instead of flippers, while, in one instance, a supposed manatee has a fish in its mouth, notwithstanding that animal is "strictly herbivorous." He justly concludes, therefore, that the sculptor intended to represent an otter, an animal with which all the Indian tribes of the Mississippi Valley were well acquainted, and not a manatee. Of the carvings said to represent the toucan, he concludes that one is "vaguely suggestive of a young eagle," another of a crow, and the third of a wading bird of uncertain identification. The paraquet, he decides, is a member of the hawk family. This evidence, then, so long depended upon, has no force whatever in proving the southern origin of our Mound Builders. Mr. Henshaw concludes his examination by saying: "The state of art culture reached by the Mound Builders, as illustrated by their carvings, has been greatly overestimated."—*Second Ann. Rept. Bu. Amer. Ethno.*, p. 166.

3. But, perhaps, the architectural analogy, which has been traced between the temple mounds of the two regions, has been urged with greater persistency than any other evidence as proof that the Mound Builders came from Central America. In both sections the people built truncated pyramids and employed them as bases for buildings. But here the analogy ends. Those at the south were foundations for magnificent and gorgeously decorated temples, while those at the north were employed as bases for wooden structures which long ago disappeared. Now, it is not reasonable to suppose that

a people with highly developed arts, migrating from Central America into the Mississippi Valley, into a country of equal or superior advantages for the practice of their arts, and in constant intercourse with the mother country, should degenerate so far as to give up entirely the use of sculptured stone and mortar for wood and earth. And yet this must have been the case if the Book of Mormon is a true history of ancient America, for neither cut stone nor mortar were used by the Mound Builders.

The bare fact that the ancient inhabitants of both sections erected pyramids with flattened summits does not prove that they were nationally related, although it may prove that the art germ of each came from the same source. If this architectural similarity proves migration in any direction, it does in the direction from north to south, and we may look upon the culture of Central America as being a development of that of the Mississippi Valley instead of the culture of the Mississippi Valley being a retrogression from that of Central America. In the New World, as well as in the Old, the trend was upward, not downward; forward, not backward.

In contradiction to the theory that the Mound Builders came from the south, we have the traditional and historical evidences of their migration from the north or northwest. It can no longer be denied that the Iroquois, Algonkins, Cherokees, Muskokis and Dakotas, as well as other tribes, were Mound Builders, and both tradition and history declare that their movements were in southerly and southeasterly directions. "So far as linguistic and traditional evidence can be traced," says Thomas, "it leads to the conclusion that the general movement, in prehistoric times, of the stocks in the

United States was toward the south and the southeast."
—*American Archaeology*, p. 157.

The traditions of the Iroquois, as recorded by Colden, Cusick, Morgan and Hale, tell us that this stock originally dwelt north of the Great Lakes, from which country they migrated southward into New York and adjacent States. Cartier, in 1535, found them on the St. Lawrence in territory which seventy years afterward was in possession of the Algonkin tribes. That they were Mound Builders is conceded by both Squier and Baldwin, who were leading advocates of the vanished-race theory.

The Cherokees are a remote offshoot of the Iroquoian stock. This relationship was first suspected by Barton over a century ago; advocated by Gallatin and Hale later, and positively established by Hewitt in 1887. With this claim their traditions agree, according to which they came from the north. Brinton declares that they "erected mounds as sites for their houses and for burial-places."

The Algonkins, certain tribes of whom were Mound Builders, also came from the north. Gallatin, in his "Synopsis of the Indian Tribes," expresses the opinion that the Algonkins dwelling north of the Great Lakes are the original stock. Dr. Hale, from the name of their country, Shinaki, "land of fir-trees," decides that these tribes must have originally inhabited the woody region north of Lake Superior, while Dr. Brinton thinks that their early home must have been north of the St. Lawrence and east of Lake Ontario.

Professor Thomas, whose opinion on this point is the same as that of Gallatin and Hale, after making a special study of the aboriginal migrations of this stock, concludes that the Lenapes crossed to the south side of the

lakes in the region of Michilimackinac, after which they divided into three branches, the Shawnees going south, the Miamis settling in southern Michigan, and the rest, the Delawares, Nanticokes and other tribes, moving onward toward the Atlantic Coast. The Chippeways, Ottawas and Pottawatamies, he thinks, came from the same quarter and by the same route. The Mascoutens, passing down the eastern shore of Lake Michigan, went round the lake into Wisconsin. And the Sacs and Foxes, moving down the eastern shore of Lake Huron and coming in contact with the Hurons, were forced to change their course westward across Michigan into the same State.¹ Not a few of these tribes are known to have been Mound Builders. Thomas assigns to the Delawares the box-shaped stone graves of the Delaware Valley and most of those in Ohio, and to their kindred, the Shawnees, the stone graves and mounds south of the Ohio in Kentucky, Tennessee and northern Georgia, and such works as Fort Hill and Fort Ancient in the State of Ohio. The Chippeways have also built mounds within the historic period, and I am satisfied that the works in the vicinity of Laporte, Ind., and, in fact, those throughout southwestern Michigan and northwestern Indiana, were thrown up by the Miamis, Sacs (Sauks) and Pottawatamies.

That the Muskokis were Mound Builders is a fact of history to be found in the books written by the early Spanish and French explorers and settlers of the lower Mississippi Valley. "Their legends," says Brinton, "referred to the west and the northwest as the direction whence their ancestors had wandered."

As it is a fact of history, tradition and archaeology

¹ "American Archaeology," pp. 158, 159.

that the tribes just mentioned erected mounds, we enter the discussion with the presumption that they were the Mound Builders. And, as they all came into their historic seats from the north or northwest, we may consider it reasonably certain that all the mound-building tribes came from those directions, and not from the south, as the Book of Mormon teaches.

THE MOUND-BUILDING EPOCH BEGAN AND ENDED TOO LATE
FOR THE MOUND BUILDERS TO HAVE BEEN THE JARED-
ITES AND NEPHITES.

Many different opinions have been expressed among archæologists as to the age of the mounds. As already mentioned, Baldwin is disposed to identify their builders with the Toltecs, which, according to his theory, would necessitate them leaving the valleys at least one thousand years before Christ, back of which he would have "a very long period" during which they flourished in their ancient seats.¹ Foster agrees substantially with Baldwin.² Nott and Gliddon are also of the opinion that the Mound Builders were the Toltecs, but, as they defer the latter's advent into Mexico to the seventh century A. D., they would give the mound-building age a much more recent close.³ Bancroft thinks that a thousand years must have elapsed since some of the works were abandoned.⁴ Donnelly, who also is of the opinion that the Mound Builders immigrated into Mexico, has them leave the valleys at some time between 29 A. D. and 231 A. D.⁵ Short is of the opinion that a thousand or two thousand years must have elapsed since they left their

¹ "Ancient America," pp. 51, 52.

² "Prehistoric Races," p. 341.

³ "Types of Mankind," p. 286.

⁴ "Native Races," Vol. IV., p. 790.

⁵ "Atlantis," p. 384.

original seats, and eight hundred since they left the Gulf Coast.¹ And Professor Shaler, who believes that they were not distinct from the American Indians, would bring the mound-building period to a close about 1000 A. D., but claims that they "had not quite abandoned the mound-building habit when they came in contact with the whites."²

Later research makes it necessary to reject the assumption of a very great antiquity for the mounds. There is no reason for beginning the mound-building period before the birth of Christ, while it is known to have closed within the last one hundred years.

Johnston's "Encyclopedia" (Art. "Mound Builders") says on this point: "The period when the Mound Builders flourished has been differently estimated; but there is a growing tendency to reject the assumption of a very great antiquity. There is no good reason for assigning any of the remains in the Ohio Valley an age antecedent to the Christian era; and the final destruction of their towns may well have been but a few generations before the discovery of the continent by Columbus."

Brinton ("Myths of the New World," p. 30) incidentally speaks of "the dispersion of the Mound Builders of the Ohio Valley" as "in the fifteenth century." And yet Thomas declares that some of the most remarkable works of that State "were built subsequent to the discovery of the continent by Europeans."

On the antiquity of the mounds, Dr. C. A. Peterson, in a paper, "The Mound-building Age in North America," read before the Missouri Historical Society and published in the *St. Louis Post-Dispatch* of February 16, 1902, says: "In conclusion, let it be reiterated that there

¹ "North Americans of Antiquity," p. 106.

² "Nature and Man in America," p. 182.

never was an iota of evidence in existence tending to establish the contention that people, other than the American Indian, erected the mounds, nor a belief that any were erected more than one thousand years ago."

And, on the antiquity of the mound-building epoch, Thomas writes: "As mound-building in this division had not ceased when Europeans appeared upon the scene, it may be inferred from the data presented that one thousand years preceding that date would suffice for the beginning and development of the custom and for the construction of all the known works. That it may have continued for a much longer time is not denied; all that is claimed here is that there is nothing which has as yet been found pertaining to the mounds and other ancient works of the division which bears incontestable evidence of reaching back more than a thousand years previous to the discovery by Columbus."—*American Archaeology*, p. 152.

Other archæologists have also come to the conclusion that the age of the Mound Builders was not as remote as was once believed. Judge Force fixed upon the seventh century as their most flourishing period. Stronck began the mound-building age with the first century of our era. Hellwald made them contemporary with Charlemagne. And Henshaw says that an antiquity of "a thousand or more years has been assigned to some of the mounds." I do not hesitate to say that most of our later archæologists have come to the conclusion that the beginning of the mound-building period is to be fixed at a date this side of the birth of Christ, and that this period overlapped the coming of the Europeans by a considerable number of years. This makes it impossible for the Mound Builders to have been either the Jaredites or Nephites.

Various arguments have been advanced by those of the opposite school to prove the high antiquity of the mounds, and as these have been employed by the Mormons to support the Book of Mormon, I shall examine them here.

I. It has been asserted that the mounds are not found on the lowest river terraces, on account of which it has been inferred that these terraces must have been formed since the mounds were built, and as centuries are required for natural agencies to create such formations, it has been concluded that a long period of time must have elapsed since the Mound Builders ended their work.

But the claim that mounds were not built upon the lowest river terraces is not strictly true. "Recent discoveries," says Nadaillac, "enable us to add that some of the mounds rise from the most recent alluvial deposits."—*Prehistoric America*, p. 185. As for the rest it is very evident that they were not built upon the lower levels, because of the danger from the immense floods which in springtime inundate the river valleys. When we come to consider that the difference in level of the upper Mississippi at its mouth at low and high water is thirty-five feet, that of the Missouri at its mouth from thirty to thirty-five feet, and that of the Ohio at Louisville, forty-two feet, we need go no further for the reason that these earthworks were usually built upon higher ground.

Foster, a believer in the high antiquity of the mounds, writes: "Squier and Davis hastily stated that none of these works occupied the alluvial bottoms (an error which Mr. Squier subsequently corrected), and from this statement the most erroneous conclusions as to their antiquity have been drawn. There is nothing to indicate but that these works were constructed after

the surface had assumed its present configuration, and that the climate had become essentially as it is now. That they should not occur as abundantly on the bottoms as on the terraces, is not to be wondered at, when we consider the great fluctuations of the Mississippi and its tributaries."—*Prehistoric Races*, p. 172.

And Short, another advocate of the high antiquity of the mounds, says: "To any one familiar with the great rise and fall which takes place annually in the water-level of the Ohio and Mississippi and all of their tributaries, the fallacy of such an argument is at once apparent."—*North Americans of Antiquity*, p. 103.

The building of the mounds upon elevated grounds is, therefore, not proof of their great age, but is, with more probability, to be explained by the supposition that their builders chose these sites in order to escape the floods which in springtime cover the lowlands of our great American rivers.

2. Another argument, equally as fallacious, is that a great age is to be required for the mounds in order to account for the heavy growth of forest trees upon them.

Trees have been found growing on the mounds which, if we are to judge by their annual rings, have been standing for three or four hundred years. And, as they are surrounded by the decaying bodies of others equally as large, it has been inferred that at least six or eight centuries, and very probably more, have passed since the Mound Builders were here.

That a period of six or eight centuries, or even more, may have elapsed since some of the mounds were built will be conceded by all, but when by this evidence it comes to prove that the Mound Builders ended their work six centuries before Christ, or four centuries after, it can not be done; for nothing certain as to their

antiquity can be decided by the growth of our American forest trees. I think that the most that can be said from this evidence is that some of the mounds were erected longer ago than 1492.

Dr. Lapham found that in Wisconsin trees increased one foot in diameter in from fifty-four to 130 years, the rapidity of growth depending upon the kind of tree. And, as but few of those living were over three or four feet in diameter, he concluded that they could not possibly date from a period earlier than the sixteenth century, and were probably much younger. Dr. Hoy, of the same State, in a pamphlet, "Who Built the Mounds?" states that, of a number of kinds of trees planted in the streets of Racine in 1847 and 1848, white elms measured, in 1882, from six to eight feet in circumference; maples, from four to six feet; willows, eight feet; and poplars, from eight and one-half to nine feet. All this goes to show that the growth of our forest trees is so rapid that by it it can not be proved that one of the mounds was standing a thousand years ago, and this antiquity will be granted to some of them by all.

The following facts from Dr. C. A. Peterson's paper, "The Mound-building Age in America," will show how quickly a forest will cover a mound. In Elbert County, Georgia, at the junction of the Tugelo and Broad Rivers, there formerly existed a large town of the Cherokee, Uchee or Creek Indians. It was very probably visited by De Soto in 1540, as several of his chroniclers describe it in their narratives of that ill-starred expedition. According to these narratives, the house of the chief was perched upon a high mound with the town below at the base. William Bartram, the botanist, visited the site in 1775 and found the mound and the village grounds covered with the cornfield of an English planter, the mound

yielding one hundred bushels of corn per year. He describes it as being, at the time of his visit, between forty and fifty feet high, flat at the apex, and the spiral path running from base to summit still visible. He also mentions a single red cedar growing upon its summit. The site was visited in 1848 by Mr. George White, author of "White's Statistics of Georgia," who found the sides and summit of the mound covered with cane and a number of large trees. It was visited again in 1886 by an agent of the Smithsonian Institution, who found it covered with such trees as the sugarberry, walnut, hickory and oak, a sugarberry being six feet in circumference, a walnut five feet, a hickory three and one-half, and an oak, ten; and this all in 111 years.

3. It has been assumed, in the third place, that the mounds are of a very great age because the skeletons found in them are always in a badly-decayed condition. It is declared that skeletons known to have lain in burial-places in England and elsewhere for two thousand years are in a better state of preservation than are many that come from the mounds, and it is argued from this that those of the Mound Builders must be more ancient.

In answering this argument, I can not do better than to quote from Dr. Foster, himself an advocate of the high antiquity of the mounds. "Inferences drawn from the condition of skeletons form no reliable guide as to the lapse of time in which they have lain in the earth. Their condition depends, to a great extent, on the mechanical texture of the soil, and the presence or absence of antiseptic properties held in chemical solution by the filtrating waters."—*Prehistoric Races*, p. 370.

The skeletons of the Mound Builders are not more decayed than are many of those that come from known Indian village sites.

4. Still another argument to prove the great antiquity of the mounds is the faint resemblance of one of those in Wisconsin to the mastodon, a beast which is commonly supposed to be long extinct.

But, in the first place, it is very improbable that the Wisconsin mound was ever intended to represent a mastodon. Professor Thomas, who surveyed it in 1884, says: "Take, for example, the supposed elephant mound of Wisconsin which has played such an important role in most of the works relating to the mound builders of the Mississippi Valley, but is now generally conceded to be the effigy of a bear, the snout, the elephantine feature, resulting from drifting sand."—*American Archaeology*, p. 24.

And, in the second place, if it were intended to be the effigy of a mastodon, it would not necessarily prove the long dispersion of the Mound Builders, for it is now generally conceded that this beast was an inhabitant of this continent only a few centuries ago. "That the mammoth was exterminated by the arrows of the Indian hunters," says Lyell, "is the first idea presented to the mind of almost every naturalist." And Henshaw states: "Mastodon bones 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 Rept. Bu. Am. Ethno.*; p. 153.

5. Lastly, it is asserted that the mounds must be of great antiquity because the Indians had no traditions touching their building, which they attributed to another and a preceding people.

That the Indians had few traditions touching the building of the mounds, and that they sometimes attributed them to preceding tribes, I concede. The latter can

be explained as being due to the shiftings of the population, one tribe moving into the territory of another tribe truthfully denying the authorship of the ancient works; while the absence of traditions, touching the building of the mounds, is accounted for as being due to the weakness of the primitive mind in retaining, after the lapse of a few generations, even the most signal events. It is a fact much wondered at that the Indians of the Mississippi Valley, after a few generations, had forgotten all about De Soto and his expedition, while the tribes of the lakes soon lost all recollection of the Jesuit Fathers. On account of this Foster says: "I would not make these traditions the basis of an argument for the high antiquity of these works; for among a people who have no written language the lapse of a few generations would obliterate all knowledge even of the most signal events."—*Prehistoric Races*, p. 375.

But that the North American Indians had no traditions of mound-building is untrue.

On the Cherokees Haywood says: "One tradition which they have amongst them says they came from the west and exterminated the former inhabitants; and then says they came from the upper parts of the Ohio, where they erected the mounds on Grave Creek, and that they removed thither from the country where Monticello (near Charlottesville, Virginia) is situated."—*Nineteenth Ann. Rept. Bu. Am. Ethno.*, p. 20.

If the Cherokees built the large burial-mound on Grave Creek, which has been described, they were able to erect any of the earthworks and mounds in the country.

The Delawares confirm this tradition with one of their own, in which they ascribe the Ohio mounds to the Alligewi, Talligewi, Tallegwi or Tallike, whom com-

petent American philologists identify with the Cherokees, who call themselves Tsalaki. And the Wyandots also agree with them. On the tradition of the latter, Mooney says: "According to their tradition, as narrated in 1802, the ancient fortifications in the Ohio Valley had been erected in the course of a long war between themselves and the Cherokee, which resulted finally in the defeat of the latter."—*Ibid*, p. 19.

On the traditions of mound-building among other tribes we have the following from Professor Thomas: "According to a Winnebago tradition, mounds in certain localities in Wisconsin were built by that tribe, and others by the Sacs and Foxes. There is another Indian tradition, apparently founded on fact, that the Essex mounds in Clinton County, Michigan, are the burying-places of those killed in a battle between the Chippewas and Pottawatomies, which occurred not many generations ago."—*Problem of the Ohio Mounds*, p. 13.

At the junction of Straddle Creek and Plumb River, Carroll County, Illinois, is a group of burial-mounds. In all of these mounds, except one, the only remains of the human body to be found were "cinders and a residuum of black mould." In this exception, which is situated 280 yards from the main group, the bodies were simply interred. "It is alleged," says Nadaillac, "that tradition ascribes this change in the mode of burial to obedience to the prophets of the tribe, who were alarmed by an eclipse of the sun which occurred whilst the body of one of their chiefs was being burnt."—*Prehistoric America*, p. 121.

On an effigy mound, in the form of the human body, in Wisconsin, he says: "It is stated that a more or less ancient tradition alleges that this mound was erected in honor of a chief killed in battle."—*Ibid*, p. 124.

Thus, we see that tribes of Indians not only had traditions of mound-building, but also that these traditions plainly identify them with the Mound Builders.

I pass now to some of the positive evidences by which the recent close of the mound-building period is established.

In the first place, it is a fact in history that certain Indian tribes, at the first appearance of the Europeans, were building mounds which in size and shape compare favorably with those attributed to the "veritable Mound Builders." De Soto's chroniclers declare that they saw many occupied as foundations for the buildings of the chiefs and principal men of the tribes through whose territory they passed and many others in process of erection. After stating that "mound-building was beyond question continued, at least to some extent, into post-European times," Professor Thomas says: "The proof of the last statement is found in both historical and monumental evidence. The chroniclers of De Soto's strange and unfortunate expedition through the Gulf States in 1540-2, whose statements could not have been warped by any preconceived opinions in regard to the authorship of these works, speak so positively as to the building and use thereof by the Indians as to leave no doubt that the custom of building and using mounds had not been abandoned at that date in the sections through which the expedition passed. They not only make repeated allusions to them, but state expressly that they were built and used by the Indians."—*American Archaeology*, p. 140.

The chroniclers of this expedition were Biedma, Garcilasso de la Vega and the Gentleman of Elvas. With them, on this point, agree such early French writers as De Tonti, St. Cosme, De la Source, Joutel, Cravier, Peni-

cault, La Petit, De la Harpe and Du Pratz, who came in contact with the tribes of the lower Mississippi some years afterwards. The historical evidence of mound-building will be noticed more fully later on.

In the second place, articles have been found in some of the mounds which positively prove their post-Columbian erection. On this point Professor Thomas writes: "From a mound in Wisconsin were obtained a few silver crosses, silver brooches and silver bracelets, one of the last with the word 'Montreal' stamped on it in plain letters. These evidently pertained to an intrusive burial. In another Wisconsin mound, which stands in the midst of a group of effigies, was found, lying at the bottom on the original surface of the ground, near the center, a genuine, regularly-formed gunflint. In another, in Tennessee, some six feet high and which showed no signs of disturbance, an old-fashioned, horn-handled case-knife was discovered near the bottom. Far down in another of large size and also in comparatively modern Indian graves, at widely different points, have been found little sleigh-bells, probably what were formerly known as 'hawk-bells,' made of copper, with pebble and shell-bead rattles, and all of precisely the same pattern and finish. From a group in northern Mississippi, in the locality formerly occupied by the Chickasaws, were obtained a silver plate with the Spanish coat-of-arms stamped upon it, and the iron portions of a saddle. At the bottom of a North Carolina mound parts of an iron blade and an iron awl were discovered in the hands of the principal personage buried therein; with these were engraved shells and polished celts. At the bottom of an undisturbed Pennsylvania mound, accompanying the original interment, of which but slight evidence remained, was a joint of large cane, wrapped in pieces of

thin and evenly wrought silver foil, smoothly cut in fancy figures. In addition to these, the assistants have obtained from mounds such things as brass kettles with iron bails, brass wire, wooden ladles, glass beads, etc. Some of these things clearly pertained to intrusive burials, but a large portion of them were evidently placed in the mounds at the time they were constructed and with the original interment, as shown by their position when discovered."—*Work in Mound Exploration*, p. 9.

These articles indicate contact with European civilization, and as some of them were found at the bottom of the mounds, or so near the bottom as to make it impossible for them to have been intrusive burials, it is positively certain that the mounds in which they were found were erected in post-Columbian times.

With no well-founded evidence of their high antiquity, and with so much to prove the recentness of some of their works, we are justified, contrary to the Book of Mormon, in assigning the Mound Builders to a very late period in the history of ancient America.

THE CULTURE OF THE MOUND BUILDERS WAS FAR BELOW WHAT THAT OF THE JAREDITES AND NEPHITES IS DECLARED TO HAVE BEEN, AND WAS IN NO WAY DIFFERENT FROM, NOR SUPERIOR TO, THAT OF THE INDIAN TRIBES WHEN THEY WERE FIRST SEEN BY THE WHITES.

The Book of Mormon declares that the ancient inhabitants of the United States were races of people considerably above the American Indians in point of culture. They were monotheists, and the Nephites practiced the virtues, observed the ordinances and entertained the tenets of the Christian religion. Their governments were well-organized and had their seats in Central America, or perhaps, in the case of the Nephites, farther

south in the United States of Colombia. They had well-drilled armies that could be assembled in an incredibly short time. They built cities of wood and cement. They tilled the soil. They built ships and carried on commerce with the distant parts of their empires. They manufactured tools, weapons and implements of iron and steel. They had secret societies. And they employed phonetic systems of writing by which they recorded the events in their history. These, in brief, are the chief features of the civilization of those peoples who, the Book of Mormon declares, inhabited the United States of America in ancient times.

But this is all an empty dream. The latest word that the field worker sends to us is that the status of the Mound Builders was not superior to, nor essentially different from, that of the more-advanced tribes of North American Indians when these were first met by the whites. As the exploration of the mounds has continued, the apparent "chasm" between their builders and the Indians has gradually decreased in width until to-day no chasm remains and the two people are known to have been identical. The truth of this assertion is more apparent to the field worker than to the ordinary reader, as he has before him the actual works of these peoples instead of the sensational books written by theorists, many of whom never did any field work at all.¹

Two objections are to be urged against the character

¹ "One 'popular' book by a superficial observer has a bad influence and does more harm than can be remedied by much honest, conscientious endeavor on the part of workers in the field. Those who have endured the rains of spring, the heat of summer, the chilly snows and sleet of winter, living in thin tents or barnlike sheds alongside the tumuli that must be studied inch by inch with pick and shovel, have a right to cry out in honest indignation when the reports of men who have never thrust a spade into the structures they attempt to describe pretend to be conclusive on this subject."—"*Primitive Man*," *Preface*.

of the evidence employed by Mormon writers to prove their theory of the high civilization of the ancient North Americans. In the first place, much of it comes from yellow journalism and other questionable sources. They are especially partial to sensational newspaper write-ups. And, in the second, much of it is out of date, being derived from the works written before the more extended and careful investigations had been made. Since the Bureau of Ethnology was organized in 1879 more exact and scientific methods of research have been employed, with the result that many false theories have been exposed and exploded. Let the reader consider that the works upon which Mormon writers chiefly depend to prove the high civilization of the Mound Builders were nearly all written before that date. Baldwin's work was published in 1871; Foster's, in 1873; Bancroft's, in 1875; MacLean's, in 1879; while Short's appeared in 1880 and Donnelly's in 1882. On the other hand, Powell, Henshaw, Carr, Holmes, Thomas, Brinton and others of the opposite school have done most of their writing since the more extended investigations began to be made.

The works of art found in the mounds, when compared with the works of art of the Indian tribes who inhabited the continent at the time of its settlement by Europeans, are found to be so much like them that it is impossible to distinguish between the two. Says Nadailac: "For the most part the objects found in them, from the rude knife to the carved and polished 'gorget,' might have been taken from the inmost recesses of a mound or picked up on the surface among the debris of a recent Indian village, and the most experienced archæologist could not decide which was their origin."—*Prehistoric America*, p. 131.

The two peoples were alike in so many things and different in so few that there can be said to be no just line of demarkation between them. Both erected mounds and inclosures; both chipped arrowheads out of flint, chert and chalcedony and manufactured celts, axes and pestles out of diorite, hematite and other similar materials; both made and used the so-called "Monitor" pipe; both were semi-agricultural; both buried their dead in a sitting posture and surrounded them with bark, or deposited them in stone graves; both built circular habitations; both employed mounds as bases for buildings, etc. As the Indians were the only occupants of the mound territory at the coming of the whites, these analogies amount almost to proof of the identity of the two peoples. The burden, therefore, rests with the other side to show why this identification should not be accepted.

So much alike are the relics of the Mound Builders and the Indians that the former chief of the Smithsonian Institution, Major J. W. Powell, does not hesitate to pronounce the two peoples one and the same. He says: "The research of the past ten or fifteen years has put this subject in a proper light. First, the annals of the Columbian epoch have been carefully studied, and it is found that some of the mounds have been constructed in historical time, while early explorers and settlers found many actually used by tribes of North American Indians; so we know many of them were builders of mounds. Again, hundreds and thousands of these mounds have been carefully examined, and the works of art found therein have been collected and assembled in museums. At the same time, the works of art of the Indian tribes, as they were produced before modification by European culture, have been assembled in the same

museums, and the classes of collections have been carefully compared. All this has been done with the greatest painstaking, and the mound builders' arts and the Indians' arts are found to be substantially identical. No fragment of evidence remains to support the figment of theory that there was an ancient race of mound builders superior in culture to the North American Indians. . . . It is enough to say that the mound builders were the Indian tribes discovered by white men."—From "*Prehistoric Man in America*," an article in the *Forum* of January, 1890. Quoted in "*Cherokees in Pre-Columbian Times*," pp. 38, 39.

One of the best books on mound exploration is "*Primitive Man in Ohio*," by Warren K. Moorehead. The author, in four seasons of exploration, part of the time under the direction of the World's Columbian Exposition, excavated 107 mounds, graves and cemeteries. On the culture of the Mound Builders of Ohio he says: "Nothing more than the upper status of savagery was attained by any race or tribe living within the limits of the present State of Ohio. All statements to the contrary are misrepresentations. If we go by field testimony alone (not to omit the reports of early travelers among North American tribes), we can assign primitive man high attainments in but few things, and these indicate neither civilization nor an approach toward it."—*Primitive Man*, pp. 199, 200.

And Professor Thomas, of the Smithsonian Institution, who has excavated as many mounds probably as any explorer, says: "Nothing trustworthy has been discovered to justify the theory that the mound builders belonged to a highly civilized race, or that they were a people who had attained a higher culture status than the Indians. It is true that works and papers on American

archæology are full of statements to the contrary, which are generally based on the theory that the mound builders belonged to a race of much higher culture than the Indians. Yet, when the facts on which this opinion is based are examined with sober, scientific care, the splendid fabric which has been built upon them by that great workman, imagination, fades from sight."—*Work in Mound Exploration*, pp. 11, 12.

One of the chief arguments relied upon to prove the superior culture of the Mound Builders was their ability to build circular and square intrenchments. It is asserted that many of those found in Ohio and elsewhere are so exact in dimensions that their builders must have had some knowledge of geometrical principles in order to construct them. Elder Stebbins declares that the fifteen hundred inclosures in the State of Ohio are of "perfect geometrical precision, as good as could be made to-day by the best student of geometry."—*Lectures*, p. 83. And of course along with this belief the assumption is made that the Indians not only lacked the ability, but also the disposition, to perform the labor necessary to throw up these earthworks. But these assumptions are both wrong, for the mounds and inclosures are not only lacking in geometrical exactness, but history shows that the American Indians, before their contact with European greed and vices, had both the ability and disposition to perform such labor.

Professor Thomas, in the "Twelfth Annual Report of the Bureau of American Ethnology," p. 645, refutes the argument of the geometrical exactness of the mounds. He says: "One serious objection urged against the theory that the Indians were the authors of the ancient works is that the great number of them, the magnitude of some of them, and the art displayed

in their construction, indicate a centralized and systematic form of government and a skill foreign to and entirely above the culture status of the Indians. This opinion is based largely upon the statements made in regard to these works and their contents, which a more careful examination has shown in many cases to be erroneous and overdrawn. For example, the estimates as to size where given without careful measurements are, as a very general rule, largely in excess of the true dimensions. The statement so often made that many of these monuments have been constructed with such mathematical accuracy as to indicate not only a unit of measure, but also the use of instruments, is found upon re-examination to be without any basis, unless the near approach of some three or four circles and as many squares of Ohio to mathematical correctness be sufficient to warrant this opinion. As a very general, and in fact, almost universal, rule, the figures are more or less irregular and indicate nothing higher in art than an Indian could form with his eye and by pacing. Circles and squares are simple figures known to all savage tribes and easily formed; hence the fact that a few, and a very few, approach mathematical accuracy is not sufficient to counterbalance the amount of evidence on the other side."

"We should have to descend low in the scale of humanity indeed," says Dellenbaugh, "to find a tribe that could not make a cord long enough to lay out any circle yet discovered on this continent. There is nothing difficult about it. The largest circle at Newark has a diameter of about a thousand feet. This would require a rope only five hundred feet long, which would be nothing for any tribe on the continent to make."—*North Americans of Yesterday*, pp. 346, 347.

That the American Indians had both the mechanical

ability and the disposition to build earthen mounds and fortifications, are facts of history. "To assert," says Professor Carr, "that the Indian would not have submitted to the labor requisite for the construction of these mounds is virtually to beg the whole question. So far is this from being true that there is probably no fact in American archæology better authenticated than that the red Indian has, within the historical epoch, voluntarily built both mounds and earthworks."—*Smithsonian Report for 1891*, p. 534.

There is nothing in any mound in the Mississippi Valley which would require in men, skill or systematic labor, more than could be furnished by such tribes as the Iroquois, Cherokees and Chata Muskokis. Mr. Gerard Fowke, who has a wide reputation as an archæologist, shows that a mound one hundred feet in diameter at the base and twenty feet high could be thrown up with the simple means that the Mound Builders had at hand by one hundred men in forty-two days. This is concurred in by Professor Thomas.¹ The great Cahokia mound, the largest in the country, contained 25,000,000 cubic feet of earth. One thousand men with hand barrows, the vehicles used as shown by the individual loads that can be traced in the mounds, each bearing one-half of a cubic foot of earth at a load and bringing twenty-five loads a day, could throw up the mound in two thousand days. Now, such a task would not be arduous, and as for men any one of the above-mentioned tribes could have provided them. In 1735 Adair estimated that the Cherokees could muster more than six thousand fighting men, while the whole number of individuals in the tribe amounted to between sixteen and seventeen thousand

¹ "American Archæology," pp. 63, 64.

souls.¹ And Mr. Kirkand, a missionary among the Oneidas, estimated in 1783 the total number of warriors in the Six Nations at more than four thousand.² Besides, the Mound Builders frequently made use of natural elevations, changing and enlarging them to suit their purpose, and worked intermittently.

The Mound Builders and the American Indians built the same kinds of habitations. At various points in the mound region what archæologists call "hut rings" are still to be made out. These rings are from fifteen to fifty feet in diameter, the inclosed area being depressed. They are found in Tennessee, Illinois and southeastern Missouri and were frequently seen in Ohio, according to Squier and Davis, before the plow had done its work of obliteration. Excavations in the center of these rings usually bring to light cracked stones, ashes, fragments of pottery and animal bones, which mark the hearths. Nadaillac gives this description of the hut rings at Sandy Woods, Missouri: "As at Greenwood, circular trenches marked the site of dwellings. They are about two feet deep by twenty-eight feet in diameter. The presence, in some particular spots, of heaps of burnt clay, cinders, fragments of charcoal and the calcined bones of animals indicate the hearths. They were generally in the center of the habitation, and, as is the custom among numerous savage tribes, the smoke escaped through a hole made in the roof."—*Prehistoric America*, p. 96.

The circles at Greenwood, Tenn., referred to in the foregoing, were made by a people, according to Professor Putnam, who were one of the most forward tribes in North America. They tilled the soil. They buried their dead instead of burning them. They were experts

¹ "Nineteenth Rept. Bu. Am. Ethno.," p. 34.

² "The Ten Tribes," p. 97.

in the manufacture of pottery and ornaments. And they made long journeys to obtain copper from Lake Superior and shells from the Atlantic Coast. They also built mounds and fortifications, which classes them with the Mound Builders.

But it requires no advanced knowledge of aboriginal American architecture to discover that these circular huts were identical with the Algonkin wigwams of post-Columbian times.

Another class of dwellings, the remains of which are found on the mounds of Arkansas, Missouri and Mississippi, were evidently square. Their sites are marked by three layers of debris: the first of common soil from one to two feet thick; the second of burnt clay of from four inches to a foot thick, and the third of hardened muck or dark clay. In the lower stratum skeletons are usually found. The middle layer is supposed to have been the plastering of the walls, which had fallen where it is found, as it always occurs in lumps and with it the evidences of cane lathing. It is thought that these structures were built by planting upright posts in the ground, then weaving in and out among them laths of split cane, and finally coating the whole with clay. These were without doubt habitations of the Mound Builders, and yet Du Pratz saw just such cabins erected by the Indian tribes of that section at the beginning of the eighteenth century.¹

The Book of Mormon declares that the ancient inhabitants of the United States erected cities, temples, synagogues and sanctuaries, using for the purpose wood and cement. "And there being but little timber upon the face of the land, nevertheless the people who went forth

¹ "American Archæology," pp. 135-137.

became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell."—*Helaman 2:1*.

But the Mound Builders used neither cut stone nor mortar in the construction of their fortifications and habitations. Frequently rough stones were used, but these were simply thrown together or laid up in rude piles and were not held in place by cement of any kind. As an example of this, we have the fortress at Bourneville, Ohio, whose walls, which are two miles and a quarter in length, were made of rough stones. The walls of Fort Hill, of the same State, were likewise built of stones mingled with earth. And mounds made of rough stones piled together are sometimes found in the same section.

"The Mound Builders," says Nadaillac, "used the materials at hand. When stones were abundant, they piled them up with earth to make their walls, but these stones are never quarried or dressed, nor are they ever cemented with any mortar; several instances may be quoted, notably a stone fort on the Duck River, near Manchester, Tennessee, in which the walls are of unworked stones, detached from neighboring rocks."—*Prehistoric America*, p. 89.

And Bancroft states: "There is no instance of walls built of stone that has been hewn or otherwise artificially prepared, of the use of mortar, of even rough stones laid with regularity, of adobes or earth otherwise prepared, or of material brought from any great distance."—*Native Races*, Vol. IV., p. 753.

In respect to the building materials employed, the Mound Builders were even inferior to our historic Indian tribes of the Southwest, who have made use of cut stone and mortar from time immemorial.

The Mound Builders, like the Indians, had not pro-

gressed beyond the use of stone as the material out of which they manufactured their arrowheads, knives and axes. Manufactured iron was unknown amongst them, although iron ore and meteoric iron were sometimes made into implements and ornaments. This, of course, is directly at variance with the teachings of the Book of Mormon, according to which the Mound Builders "did make gold, and silver, and iron, and brass, and all manner of metals."

Foster states: "No implement of iron has been found in connection with the ancient civilizations of America. The mound builders, as we have seen, wrought *as a stone*, the rich specular ores of Missouri, into various instruments, which they ground and polished with elaborate care, little conscious that the same material, subjected to a high heat, could be cast into any required form, and converted into much more efficient weapons."—*Prehistoric Races*, p. 333.

And Professor Thomas says: "The mound builders had neither iron nor steel of which to form spades and shovels, nor had they beasts of burden to assist in the transportation of material."—*American Archaeology*, p. 61.

A number of Mormon works contain descriptions of iron implements taken from the mounds which are held up as proof that the Mound Builders were an iron-working people.¹ But, as has heretofore been shown, these implements do not prove that the Mound Builders were iron workers, but that some of the mounds have been erected within post-Columbian times, as they all bear the marks of European workmanship.

¹"Book of Mormon Lectures," pp. 276, 277. "Divinity of the Book of Mormon Proven by Archaeology," pp. 112, 113. "Parsons' Text-book," pp. 7, 8. "Book of Mormon Verified," p. 14. "Ruins Revisited," p. 208.

If the reader will consult Moorehead's "Primitive Man in Ohio," Thomas' "American Archæology," and similar works, he will find how identical the implements from the mounds are with the implements manufactured by the Indians, and how dissimilar they are to the implements of a people in the culture grade of the Jaredites and Nephites. The mound relics are flint knives, spear-heads and arrowheads; shell and slate gorgets; pots; bone awls, needles and scrapers; stone celts and axes; copper plates, pounded and rolled out while the metal was cold; copper, spool-shaped ornaments; perforated animal teeth, etc. In a single cache Moorehead found 7,232 large flint discs, the size of the human hand, while from another mound he took a head-dress made of wood to represent the antlers of an elk, the whole being neatly covered with sheet copper which had been rolled over the wood.¹ These finds are the most remarkable recorded in his book, yet neither the discs nor the head-dress were above the ability of the American Indian.

The aboriginal cemetery at Madisonville, Ohio, is one of the largest of its kind in the United States. It occupies a plateau, facing the Little Miami, and is one-half mile west of Batavia Junction on the P. C. C. & St. L. Railroad. This cemetery was accidentally discovered in March, 1879, by a laborer in the employ of Dr. C. L. Metz. It was rich in Mound Builder relics, and from it have been taken fourteen hundred crania. With the skeletons have been found such articles as flint and stone implements; stone pipes; pots; charred matting; tools and implements of bone, shell and copper; chisels of horn and flint; perforated stones, and *umio* shells. With these were intermingled carbonized maize, cracked boulders

¹ "Primitive Man," pp. 189, 194.

and the bones of the deer, elk, raccoon, opossum, mink, woodchuck, beaver and turkey, which all go to show that the Mound Builders buried there were only semi-agricultural, depending in a great measure upon the chase for their food supply.¹

From a mound in Tennessee, 220 feet long by 184 feet broad and 14 feet high, ninety skeletons were taken, and with them such articles as pots; stone pipes, chisels, celts and axes; discoidal stones; flint arrowheads and nodules; engraved shells; gorgets; shell masks and pins; beads; red paint; bear teeth, etc.² Nothing that would indicate a civilization like that attributed to the Jaredites and Nephites.

No relics essentially different from these, nor requiring more skill in their manufacture, have ever been found in the mound region, and this is leading archæologists to believe that the Mound Builders were only tribes of American Indians after all.

In their ceramic arts the Mound Builders were not in advance of such Indian tribes as the Iroquois, Natchez and Delawares. Both made earthen vessels, and the work of each, in many instances, is of high order, even superior to the pottery of Europe in the same period of development. The pottery of the Mound Builders was manufactured out of a dark gray or blue clay, which was given more consistency by being mixed with sand, fragments of shells, bits of quartz, mica and feldspar, or particles of the carbonate of lime. Squier and Davis assert that real ovens existed in Ohio in which pottery was baked. Vessels were formed in a variety of ways. Some were moulded in baskets, some in nets of cord, others in holes in the ground, and still others were made by coiling

¹ "Primitive Man," pp. 49-58.

² "American Archæology," p. 84.

round and round, from bottom to top, long, slender ropes of clay, after which the whole was carefully smoothed with the hand, a shell or some other instrument. American pottery is soft, unglazed ware, is moulded in various shapes, and is covered with fantastic and highly-colored designs.

But no line can be drawn between the Mound Builders and the American Indians here. They used the same materials, manufactured their vessels in the same ways, and covered them with the same fantastic designs. Among the articles taken from the mounds are large pots, some holding several quarts, earthen jars and long-necked bottles. But just such vessels were made by historic Indian tribes before they lost the art by the introduction of European wares. Du Pratz states that the Natchez made "pots of an extraordinary size, cruses with a medium-sized opening, jars, bottles with long necks holding two pints, and pots or cruses for holding bear's oil."¹

Among the articles taken from the Ohio mounds by Squier and Davis was a vase with a bird's head engraved upon it. It appears in many works on American archæology as proof of the superiority of the ceramic art of the Mound Builders over that of the Indians. But Dr. Rau, a practical archæologist, after examining the vase, declared that it was in no way superior to clay pottery manufactured at Cahokia Creek, Illinois, by recent Indian tribes, and Davis himself, after examining the Indian pottery from that locality, also expressed the same opinion.²

On the equality of the Indian ceramic art to that of the Mound Builders, Nadaillac says: "The Iroquois,

¹"American Archæology," p. 96.

²"Ohio Mounds," p. 23.

Natchez, Delawares and Indians of Florida and Louisiana made vases, the ornamentation and delicacy of which were not in any way inferior to the pottery of the Mound Builders, and the curious pipes"—monitor—"of which we have spoken, are met with among the Indians of the present day."—*Prehistoric America*, p. 193.

And Thomas says: "The statement so often made that the mound pottery, especially that of Ohio, far excels that of the Indians, is not justified by the facts."—*Ohio Mounds*, p. 24.

The textile fabrics of the Mound Builders, also, were no better than those woven by the hands of the American Indians. It is commonly assumed that the Indian dressed entirely in skins or other natural products and that he did not manufacture cloth of any kind, and, as the Mound Builders manufactured cloth of hemp, it is assumed that there was a wide gulf between the two. But the assumption that the Indian dressed entirely in skins is false, for he, too, made cloth of hemp, and also of cotton and bird feathers. "Weaving was not confined to the Pueblo and Mexican country when the whites first came to the continent, but was in vogue amongst many different tribes, who used various substances in the manufacture of rugs and blankets. Cotton amongst Southern and Southwestern tribes was a favorite material, and in other places hemp and the hair of animals and birds' feathers were used."—*North Americans of Yesterday*, p. 128.

W. H. Holmes, in writing on the impressions made on mound pottery by the cloth of the Mound Builders, says: "Attention should be called to the fact that the work described, though varied and ingenious, exhibits no characters in execution or design not wholly consonant with the art of a stone-age people. There is nothing superior to or specifically different from the work of our

modern Indians."—*Textile Fabrics of the United States Derived from Impressions on Pottery in Third Annual Report of the Bureau of American Ethnology*, p. 425. And Major J. W. Powell, in the introduction to the Third Report, declares that this discovery is "an important deduction," and that it "eliminates one more source of error cherished by lovers of the mysterious to establish and exalt a supposed race of 'Mound Builders.'"

In their burial customs the Mound Builders and the American Indians were identical. In some localities they both removed the flesh from the bones before their final interment. Both often buried beneath dwellings. Both frequently buried the corpse in a sitting posture. Fire was employed by both in their burial ceremonies. The Mound Builders, Shawnees and Kickapoos buried in stone graves. Both placed bark beneath and over their dead. The Southern Mound Builders often wrapped the corpse in cane matting, and, according to Lawson, certain Carolina Indian tribes did the same. And each buried with the deceased the ornaments and utensils that he had made use of during life. In considering this point, in his "Problem of the Ohio Mounds," Professor Thomas remarks: "The mortuary customs of the mound builders, as gleaned from an examination of their burial-mounds, ancient cemeteries and other depositories of their dead, present so many striking resemblances to those of the Indians when first encountered by the whites as to leave little room for doubt regarding their identity. Nor is this similarity limited to the customs in the broad and general sense, but it is carried down to the more minute and striking peculiarities."—*Ohio Mounds*, pp. 18, 19.

Still another difference that has been assumed between the Mound Builders and the Indians is that the former were a sedentary people, while the latter are more

of the hunter type. The common conception of the former is that of a people living in permanent communities, building large and substantial structures and depending for their livelihood on the cultivation of the soil; the common conception of the latter is that of a people of a more or less nomadic character, depending for their livelihood chiefly upon the chase. But both of these conceptions are overdrawn, and the more their works are studied the stronger becomes the evidence that the Mound Builders were only semi-agricultural and that the American Indians originally were only semi-hunter.¹

It has been the habit of those who seek to maintain the theory of the lost race to judge the Indian of three hundred years ago by the product of European greed and vice. And this is an unfair judgment. The Indian of to-day is almost as different from his ancestors of the sixteenth century as our Southern negro is from the wild tribes of Africa. Contact with a foreign civilization and foreign vices has wrought this transformation.

When the whites first appeared on the scene the American tribes were manufacturing their pottery out of clay, their cloth out of cotton, hemp and bird feathers, and their tools out of stone, bone and other natural materials. The copper kettle soon took the place of the pot of clay and the art of manufacturing pottery in all parts declined, while in some it was quite forgotten. The brilliantly-colored cloths from the looms of Europe also began to supplant those made of hemp and cotton and by primitive processes. And the gun and knife of steel soon drove out of favor the bow and the knife of flint or bone.

¹ This is ably set forth in the excellent paper, "Mounds of the Mississippi Valley," by Mr. Lucien Carr, of Cambridge, Mass., published in the "Memoirs of the Kentucky Geological Survey," Vol. II., 1883, and republished in the Smithsonian Report for 1891.

The Indian found that a copper kettle and a piece of European cloth could be purchased for a bundle of beaver skins, and, as these were more serviceable than the articles of his own manufacture, he gave up, in a great measure, the practice of the arts of pot-making and weaving. But, above all, the white man's firewater wrought a most disastrous change, and the free and liberty-loving son of the forest became a servile slave to his appetite, and, as a consequence, manhood, independence and land have all gone to satisfy it.

But Mr. Lucien Carr, in his "Mounds of the Mississippi Valley," has proved that there is a wide difference between the Indian as he is and as he was. By the earlier works of history, description and travel, written by white men, he has shown conclusively that, at the time of the settlement of America, many of the tribes were sedentary and possessed a social standing equal to that of the Mound Builders. Others have successfully performed the same task, until, to-day, we have a mass of historical testimony on this point that is simply irrefutable.

That the Mound Builders depended in part for food upon the chase is made evident by the implements of the chase and the wild-animal bones found in the mounds and cemeteries. On the other hand, when we come to consider the manner of life of the Indian tribes, we find plenty of evidence to show that they were by no means the hunter race that they are said to have been. Colonel Force, in speaking of the agricultural habit of the historic tribes east of the Mississippi, says: "All the tribes east of the Mississippi were more or less agricultural. They all raised corn, beans, squashes and melons."—*Some Considerations on the Mounds*, p. 70. And Brinton states that the Algonkins, according to the early writers,

cultivated "large fields of maize, squash and tobacco;" that the Cherokees, "when they were upon the Kanawha and Ohio, had large fields under cultivation;" and that, according to De Soto's historians, the Chata Muskokis had "extensive fields of maize, beans, squashes and tobacco." Nothing more can be said for the agricultural pursuits of the Mound Builders, and when we come to consider that they raised identically the same kinds of grain and vegetables, we must conclude that they were one and the same people.

The theory that the American Indians have always been a nomadic or roving race, too falls to the ground before a painstaking investigation. "History also bears us out," says Thomas, "in the assertion that at the time of the discovery nine-tenths of the tribes in the mound district had fixed seats and local habitations, depending to a great extent for sustenance upon the cultivation of the soil."—*Ohio Mounds*, p. 9. This can be said of the Hurons, Iroquois, Cherokees, Lenapes, Creeks, Mandans and many other tribes.

What has been presented in this section of the present chapter will certainly convince the reader that the Mound Builders not only possessed a degree of culture no higher than that of many of the Indian tribes at the time of the Discovery, but also that in its main features it was identical with the culture of these Indian tribes. And this explodes the theory of the Mormons that they were civilized and enlightened Jaredites and Nephites.

Moorehead, in the following extract from his "Primitive Man in Ohio," pp. 200, 201, sums up all that the Mound Builder of Ohio was capable of. "First, he excelled in building earthen fortifications and in the interment of his dead; second, he made surprisingly long journeys for mica, copper, lead, shells and other foreign

substances to be used as tools and ornaments; third, he was an adept in the chase and in war; fourth, he chipped flint and made carvings on bone, stone and slate exceedingly well, when we consider the primitive tools he employed; fifth, a few of the more skillful men of his tribe made fairly good representations of animals, birds and human figures in stone. This sums up, in brief, all that he seemed capable of, which we in our day can consider remarkable. On the other hand, he failed to grasp the idea of communication by written characters, the use of metal (except in the cold state), the cutting of stone or the making of brick for building purposes, and the construction of permanent homes. Ideas of transportation, other than upon his own back, or in frail canoes, or the use of coal, which was so abundant about him, and which he frequently made into pendants and ornaments, and a thousand other things which civilized beings enjoy, were utterly beyond his comprehension. Instead of living peacefully in villages and improving a country unequaled in natural resources, of which he was the sole possessor, he spent his time in petty warfare, or in savage worship, and in the observance of the grossest superstitions. He possessed no knowledge of surgery or the setting of bones, unless we accept as evidence two neatly knitted bones found at Fosters', which by some extra effort he may have accomplished. But, while admitting these two specimens to be actually and carefully set with splints, we have scores of femora, humeri and other bones from Fort Ancient and Oregonia which are worn flat against unnatural sockets, formed after the bones had been displaced. We have broken fibulæ and tibias which had never been reset. They were bent like a bow, and nature alone had aided them in coming together."

Reader, does this look very much as if the Mound

Builders were the Jaredites and Nephites, or that there was in ancient times in the United States "a wonderful civilization" which "had its base and origin in Central America and Mexico"? Does it not look as if the people who built the mounds were, after all, only red Indians and not civilized Cushites from Babel or Jews from Jerusalem? The more the remains of the Mound Builders are studied, the farther do archæologists get away from the old notion that they represent a civilization that is vanished and a race that is extinct.¹

¹ The earthworks differ less in kind than in degree from other remains respecting which history has not been entirely silent.—*Haven*.

There is nothing indeed in the magnitude and structure of our western mounds which a semi-hunter and semi-agricultural population, like that which may be ascribed to the ancestors or Indian predecessors of the existing race, could not have executed.—*Schoolcraft*.

No doubt that they were erected by the forefathers of the present Indians.—*Cass*.

All these works—and I am inclined to assert the same of the whole of those in the Atlantic States and the majority in the Mississippi Valley—were the production, not of some mythical tribe of high civilization in remote antiquity, but of the identical nations found by the whites residing in these regions.—*Brinton*.

Nothing in them which may not have been performed by a savage people.—*Gallatin*.

The old idea that the mound builders were peoples distinct from and other than the Indians of the fifteenth and sixteenth centuries and their progenitors, appears unfounded in fact and fanciful.—*C. C. Jones*.

Mound-builders were tribes of American Indians of the same race with the tribes now living.—*Force*.

The progress of discovery seems constantly to diminish the distinction between the ancient and modern races; and it may not be very wide of the truth to assert that they were the same people.—*Lapham*.

There is no more occasion for assuming a mysterious race of "Mound Builders" in America than for assuming a mysterious race of "Castle Builders" in England.—*Fiske*.

In view of these results, and of the additional fact that these same Indians are the only people, except the whites, who, so far as we know, have ever held the region over which these works are scattered, it is believed that we are fully justified in claiming that the mounds and inclosures of Ohio, like those in New York and the Gulf States, were the work of the red Indians of historic times, or of their immediate ancestors.—*Carr*.

For a long time these aboriginal monuments were esteemed sufficient evidence to prove that the country had been inhabited by a peculiar race,

THE MOUND BUILDERS WERE NEITHER JAREDITES NOR NEPHITES, BUT "LAMANITES."

This chapter would not be complete if I did not bring before the reader more of the historical and traditional evidences by which the American Indians and the Mound Builders are identified as one people.

I begin with the historical evidences of mound-building in that region which, at the time of the Discovery,

to which the name of "Mound-Builders" was given. We now know that these works were constructed by the immediate ancestors of our American Indians, and that, indeed, in the more southern parts of the Mississippi valley, as, for instance, in northern Mississippi, the people had not quite abandoned the mound-building habit when they came in contact with the whites.—*Shaler*.

For a long time it was believed by a great many persons, scientific and otherwise, that these piles of earth, often called pyramids quite erroneously, could not have been made by ordinary Amerinds, but as the study of the native American proceeded and the data of what he did and does actually do began to be recorded, it was perfectly plain that it was not at all necessary to look beyond the "Indian" for the origin of the mounds—that is, beyond the "Indian" as he was known in the region where the mounds occur. It was found that he had erected mounds after the arrival of the whites, and if he built one or several he might have built all.—*Dellenbaugh*.

Nothing yet discovered proves for any of the Mound-Builders a higher intellectual capacity than is, or was, possessed by more than one well-known tribe of American Indians.—*Fowke*.

What, it may be asked, are we to believe was the character of the race to which for the purpose of clearness we have for the time being applied the term "Mound-Builders"? The answer must be, they were no more nor less than the immediate predecessors in blood and culture of the Indians described by De Soto's chronicler and other early explorers, the Indians who inhabited the region of the mounds at the time of their discovery by civilized men.—*Nadaillac*.

The researches of Thomas and others have shown that the artificial mounds and other earthworks of the Mississippi Valley are in no way different from earth-structures sometimes seen in process of erection by early explorers, and contain no artifact types distinct from those found in use among the Indians (except beads of Venetian glass, hawk bells of alloyed metal, and other objects of European origin found in a few of the tumuli); accordingly it has been made clear that these structures are not the work of ancient peoples of high culture as once supposed, but of Indians corresponding in culture and habit to those found in the region by the settlers.—*International Year Book*, 1898.

was mainly inhabited by tribes of the Chata Muskoki family, and which comprises the present States of South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana.

The first white men to visit this section of the New World were De Soto and his army of six hundred choice men, who, in their search for gold, crossed it in the years 1540 and 1541. This expedition had with it a number of chroniclers or historians who have left us accounts of its trials and privations, the country through which it passed and the character of the tribes inhabiting it. Of the chroniclers of this expedition there are three whose works have come down to us, Biedma, Garcilasso de la Vega and the Gentleman of Elvas. The accounts of mound-building among the tribes of the section through which this expedition passed as given by these writers are as follows:

"The caciques of this country make a custom of raising near their dwellings very high hills, on which they sometimes build their houses."—*Biedma, Hist. Coll. La., Vol. II., p. 105.*

"The town and the house of the Cacique Ossachile are like those of the other caciques in Florida. . . . The Indians try to place their villages on elevated sites; but inasmuch as in Florida there are not many sites of this kind where they can conveniently build, they erect elevations themselves in the following manner: They select the spot and carry there a quantity of earth which they form into a kind of platform two or three pikes in height, the summit of which is large enough to give room for twelve, fifteen or twenty houses, to lodge the cacique and his attendants. At the foot of this elevation they mark out a square place according to the size of the village, around which the leading men have their houses,

... To ascend the elevation they have a straight passageway from bottom to top, fifteen or twenty feet wide. Here steps are made by massive beams, and others are planted firmly in the ground to serve as walls. On all other sides of the platform the sides are cut steep."—*Garcilasso de la Vega, Hist. de la Flor., Lib. II., Chap. XXII.*

"The chief's house stood near the beach upon a very high mount made by hand for defense."—*Gentleman of Elvas, Bradford Club Series, Vol. V., p. 23.*

These mounds are identical in size and shape with the so-called "temple mounds" of Squier and Davis.

One hundred and thirty years after De Soto's expedition the French began the settlement of Louisiana. At that time these tribes had not yet given up the custom of mound-building, for a number of early French writers mention the practice.

M. de la Harpe says: "The cabins of the Yasous, Courous, Offogoula and Ouspie are dispersed over the country on mounds of earth made with their own hands."—*Annals of Louisiana Hist. Coll., p. 196.*

Pericault, in 1704, said of them: "The houses of the suns (chiefs) are built upon mounds and are distinguished from each other by their size. The mound upon which the house of the great chief or sun is built is larger than the rest, and the sides of it steeper."

Du Pratz, who spent twenty years among the Natchez, wrote as follows in 1720: "As I was an intimate friend to the sovereign of the Natchez, he showed me their temple, which was about thirty feet square, and stands upon an artificial mound about eight feet high by the side of a small river (St. Catherine). The mound slopes insensibly from the main front, which is northwards, but on the other sides it is somewhat steeper."

Others of the French who have mentioned the fact of mound-building by the historic southern tribes are De Tonti, St. Cosme, De la Source, Joutel, Cravier and La Petit.

The Cherokees also were Mound Builders. Bartram, speaking of their ancient town of Stricoe, says: "On these towering hills appeared the ruins of the ancient famous town of Stricoe. Here was a vast Indian mount or tumulus and great terrace, on which stood the council house, with banks encompassing their circuit; here were also old peach and plum orchards; some of the trees appeared yet thriving and fruitful."—*Bartram, p. 343.*

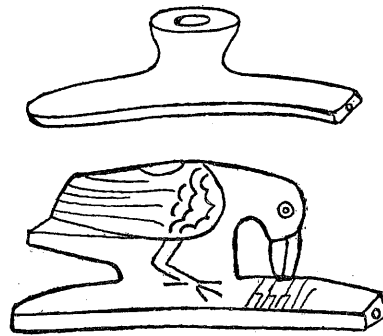
In 1765 Lieut. Henry Timberlake drew a map of a portion of the Cherokee country and located their "over-hill towns," those in the valley of the Little Tennessee. The location of these towns upon Timberlake's map agrees exactly with the location of the various mound groups of that section upon the map of the Geological Survey of the National Bureau. Mound Group No. 1, on the latter map, is located where Timberlake locates the Cherokee town of "Mialoqui;" No. 2 is identified with "Tuskegee;" No. 3, with "Tommotley;" No. 4, with "Toqua;" No. 5, with "Tennessee;" No. 6, with "Chote;" No. 7, with "Settaco;" No. 8, with "Halfway Town;" No. 9, with "Chillowey," and No. 10, with "Tellassee." Who can say, in the face of this, that the Cherokees were not Mound Builders?¹

As still further confirmatory of the theory that the Cherokees were Mound Builders, we have the various works of art from the mounds which are identical with the works of art of this tribe. Among these are the

¹ "Cherokees in Pre-Columbian Times," p. 32.

so-called "Monitor" pipe and the shell gorgets with engravings upon them.

The "Monitor" pipe was made of soapstone with a flat base, two or three inches long and perhaps one broad, from the middle of which rose the bowl, often carved into the shape of a bird, animal or human head. Because of its general resemblance to the ironclad "Monitor" it has been given its name. These pipes formed no uncommon part of the Mound Builders' possessions, and are found throughout the entire mound territory. But



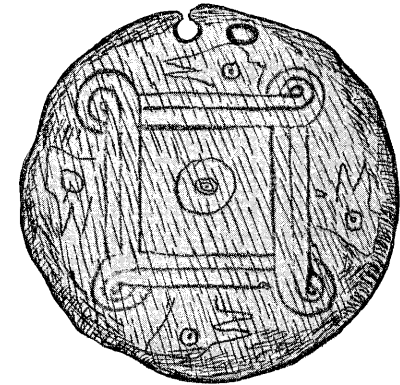
MONITOR PIPES.

just such pipes were made and used by the Cherokees within historic times. "The 'Monitor' pipe, or pipe with broad base running out in front and behind the bowl, is considered typical of the people who built the 'sacred mounds' and 'sacred enclosures' of Ohio; yet, according

to Adair, the Cherokees made pipes of precisely this pattern, as he says 'the forepart of each commonly runs out with a sharp peak, two or three fingers broad and a quarter of an inch thick, on both sides of the bowl lengthwise; they cut several pictures with a great deal of skill and labour.' This seems not only to connect the builders of these typical Ohio works with the Indians, thus presenting a difficult problem for the advocates of the above theory to solve, but forms another strong link in the chain of Cherokee history we are trying to follow."—*Cherokees in Pre-Columbian Times*, p. 73.

The shell gorgets taken from the mounds have various designs carved upon them, such as crosses, half moons, stars, faces and serpents. There is no doubt that these are the work of the ancient inhabitants, yet just such ornaments were made and worn by the Cherokees and other tribes after the occupancy of the mound territory by the whites; and this identifies the American Indians with the Mound Builders. Lawson, who traveled in North Carolina in 1700, says that "the Indians often-

times make of a certain large sea-shell a sort of gorget, which they wear about their neck in a string, so it hangs on their collar, whereon is sometimes engraven a cross or some odd sort of figure which comes next in their fancy." — *Cherokees*, p. 26.



SHELL GORGET.

The "Monitor" pipes and the shell gorgets plainly identify the Cherokees with the Mound Builders.

Passing to the State of New York, we have the concession that the mounds of that State were the work of the Iroquoian tribes. Baldwin, a most zealous advocate of the opposite theory, says: "It has heretofore been stated that remains of this people"—Mound Builders—"exist in western New York, but a more intelligent and careful examination shows that the works in western New York are not remains of the Mound Builders. This is now the opinion of Mr. Squier, formed on personal

investigation since the great work of Squier and Davis was published."—*Ancient America*, p. 32. This is an important concession. Colden, who wrote in 1750, states that the tribes of that State, after the corpse had been placed in a round hole in the ground, raised "the earth in a round hill over it."

Other tribes have also built mounds in very recent times. Lewis and Clark make mention of the erection of a large burial-mound on the bluffs of the Missouri in 1802. Beck's "Gazeteer for Illinois and Missouri," 1821, speaks of the erection of an immense memorial earth-work over the mortal remains of an Osage chief. And a group of fifteen mounds near Ottumwa, Iowa, were thrown up to cover the dead slain in a battle between the indomitable Black Hawk, and his Sacs and Foxes, and a force of Omahas little more than seventy-five years ago; while near Eldon, of the same State, there is a group of seven others which cover a band of dead Iowas slain in a battle with the same chief.¹

The Algonkins also built mounds. Brinton states: "The neighbors of the Iroquois, the various Algonkin tribes, were occasionally constructors of mounds. In comparatively recent times we have a description of a 'victory mound' raised by the Chippeways after a successful encounter with the Sioux."—*Essays of an Americanist*, p. 70.

And it is to tribes of this stock, mainly, that the stone graves are to be attributed. "The Kickapoos living in southern Illinois, and the Shawnees, who dwelt near Nashville, buried their dead, until quite recent times, in stone graves."—*Prehistoric America*, p. 188.

We come now to the State of Ohio, which bears

¹"The Mound-building Age in America."

evidence of supporting a denser Mound Builder population than any other State, perhaps, in the Union. The mounds and inclosures of this section were, most of them, erected before the Columbian epoch, and even among those who hold to their Indian origin there is a difference of opinion as to which tribe, or tribes, to assign them. Dr. Brinton early advanced the theory that their builders were the ancestors of the Chata Muskoki tribes, who, after their dispersion, moved farther south. But in later years the learned Doctor seemed disposed to modify this theory somewhat, so as to divide the honor between the Muskoki tribes and the Cherokees.¹

Professor Thomas is of the opinion that the earth-works of that State were the joint work of the Cherokees, Shawnees and some few other Indian tribes, and this seems to agree best with the facts as they have been brought out by traditional, historical and archæological researches.

It has been ascertained that the State was anciently inhabited by two hostile, savage tribes, the dolicocephali of the Muskingum Valley and the brachycephali of the valleys of the Miami and the Scioto. These tribes were the Ohio Mound Builders. The attempt has been made to trace a connection between them and historic tribes, and a few clues have been found which seem to indicate that the long-heads were the Cherokees and the short-heads the Lenapes and Hurons. The stock which formerly inhabited the valleys of the Miami and the Scioto bore unmistakable osteological affinities to the stone-grave people of Tennessee, and, as the Shawnees who inhabited that State buried their dead in stone graves, it is inferred that they were one with its ancient inhabitants

¹"Essays of an Americanist," p. 82.

and also of the same race with the ancient inhabitants of the Miami and Scioto Valleys, as they, too, buried their dead in the same kind of sepulchres. Therefore Professor Thomas concludes that both Fort Ancient and Fort Hill were erected by this tribe.

The evidence connecting the Cherokees with the other stock is very strong. According to the Delaware tradition, obtained by Heckewelder, the Delawares (who were originally one with the Shawnees and Mohicans) came from the far western part of the continent. After a very long journey they arrived at the river called the Naemaesi Sipu, where they met the Mengwe, or Hurons, who had also left their old country for a new. The Lenape spies, who had been sent ahead, returned from the land beyond the river and reported that the country was inhabited by a very powerful and industrious people called by themselves Talligeu, or Tallegwi, who had regular fortifications and intrenchments. The Lenape, after hearing this report, sent a messenger to the Tallegwi requesting permission to settle in their country. This was promptly refused, but they were given permission to pass through and seek a home to the eastward. After the messenger returned, the Lenape made preparations and began to cross the river, when the Tallegwi treacherously fell upon them, slew a great number and drove the rest back. Fired at this treachery, they called a council of their chief men to decide upon what was best to be done, to retreat as cowards or to fight it out as men. At this juncture the Mengwe, who had heretofore taken no part in the matter, offered to join them, upon condition that they would divide the country with them after it had been conquered. The proposal was gladly accepted, and

* "Cherokees in Pre-Columbian Times," p. 79.

the two joined forces against the original inhabitants. The war, which was long and bloody, resulted favorably to the allies, and the Tallegwi were driven from the land and were forced to flee toward the south, while the victors divided the land between them, the Mengwe taking the northern part along the lakes and the Lenape the southern part along the Ohio River.

That the Tallegwi were the Mound Builders there seems to be no reasonable doubt, and some have seen in them, at their expulsion, the migrating Toltecan hordes pouring down from the regions of the north into Mexico. But later students have generally given up this theory, and many, for several reasons, identify them with the Cherokees, who at the time of the early settlement of the country were living in Tennessee, North Carolina and adjacent territory.

One of the most weighty reasons for connecting the Tallegwi with the Cherokees is their name. The former are variously called in the traditions Allegewi, Tallegewi, Tallegwi, Tallegeu and Tallike. The Cherokees were first called "Chelaques" and "Achelaques" by the historians of De Soto's expedition. The French called them "Cheraqui." And the name as we have it was first used in 1708. The name that they give themselves is "Tsalagi" in their Middle and Western dialects and "Tsaragi" in their Eastern. The reader will observe that there is close agreement in sound between Tallike, the name of the ancient Mound Builders of Ohio, and Tsalagi, the name that the Cherokees give themselves. "Name, location and legends," says Brinton, "combine to identify the Cherokees or Tsalaki with the Tallike; and this is as much evidence as we can expect to produce in such researches."—*Walam Olum*, p. 231.

Another reason for identifying the Tallike with the

Cherokees is that their language points to the north for its derivation; it is an offshoot of the language of the Huron-Iroquois stock. "Linguistically," says Mooney, "the Cherokee belong to the Iroquoian stock, the relationship having been suspected by Barton over a century ago, and by Gallatin and Hale at a later period, and definitely established by Hewitt in 1887. While there can now be no question of the connection, the marked lexical and grammatical differences indicate that the separation must have occurred at a very early period."—*Nineteenth Annual Report of the Bureau of American Ethnology*, p. 16.

We have already seen that the Cherokees were Mound Builders and that they claimed to have built the mounds on Grave Creek, West Virginia, which include one of the largest burial-mounds in the country, whose dimensions are one thousand feet in circumference by seventy-five feet high. The traditions of other tribes sustain this tradition. Mooney says of the Wyandots: "The Wyandot confirm the Delaware story and fix the identification of the expelled tribe. According to their tradition, as narrated in 1802, the ancient fortifications in the Ohio Valley had been erected in the course of a long war between themselves and the Cherokees, which resulted finally in the defeat of the latter."—*Ibid*, p. 19.

And Prof. John Fiske writes: "The Cherokees were formerly classed in the Muskoki group, along with the Creeks and Choctaws, but a closer study of their language seems to show that they were a somewhat remote offshoot of the Huron-Iroquois stock. For a long time they occupied the country between the Ohio River and the Great Lakes, and probably built the mounds that are still to be seen there. Somewhere about the *thirteenth* or *fourteenth* century they were gradually pushed south-

ward into the Muskoki region by repeated attacks from the Lenape and Hurons. The Cherokees were probably also the builders of the mounds of eastern Tennessee and western North Carolina. They retained their mound-building habits sometime after the white man came upon the scene."—*The Discovery of America*, Vol. I., p. 145.

From the foregoing facts it seems highly probable that the Cherokees were the Tallegwi, and that they, with the Lenapes and Hurons, were the Mound Builders of Ohio.

Thomas attributes the mounds of the various sections of the United States to the Indian tribes as follows: "The proof is apparently conclusive that the Cherokee were mound builders, and that to them are to be attributed most of the mounds of east Tennessee and western North Carolina; it also renders it probable that they were the authors of the ancient works of the Kanawha Valley in West Virginia. There are also strong indications that the Tallegwi of tradition were Cherokee and the authors of some of the principal works of Ohio. The proof is equally conclusive that to the Shawnee are to be attributed the box-shaped stone graves, and the mounds and other works directly connected with them, in the region south of the Ohio, especially those of Kentucky, Tennessee and northern Georgia, and possibly also some of the mounds and stone graves in the vicinity of Cincinnati. The stone graves in the valley of the Delaware and most of those in Ohio are attributable to the Delaware Indians. There are sufficient reasons for believing that the ancient works in northern Mississippi were built chiefly by the Chickasaw; those in the region of Flint River, southern Georgia, by the Uchee; and that a large portion of those of the Gulf States were built by the Muskokee tribes. The evidence obtained is rendering it

quite probable that the Winnebago were formerly mound builders and the authors not only of burial tumuli, but also of some of those strange works known as 'effigy mounds,' so common in Wisconsin. That most of the ancient works of New York must be attributed to the Iroquois tribes is now generally conceded."—*Work in Mound Exploration*, p. 13.

Now, to sum up: The Mound Builders were not the Jaredites and Nephites, because they were one people, were divided into numerous independent tribes, came from the north or northwest, began and ended their work too late, were of an inferior culture, and are identified with existing tribes by traditional, historical and archæological evidences. The theory of the Book of Mormon, then, that the United States was the seat, in ancient times, of a "wonderful civilization" which "had its base and origin in Central America and Mexico," is wholly a creation of the fancy and unsupported by the facts.