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## American Antiquities (Concluded)

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**Abstract:** Correct answers concerning the origins of past civilizations in the Americas were not found until the Book of Mormon was published. Discusses mounds in North and South America. Notes distinct historical periods in Mexico, Central America, and Peru.

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"My wife then told me how the dog had come home and had scratched, whined and barked at the door until it was opened and he had delivered his message. He then faithfully guided the rescuing party to the place where I lay in such agony, and thus was my life saved.

"On another occasion I was attacked by two highwaymen as I was returning home in the night and had it not been for my faithful companion, there is no telling what the result would have been. But he fought desperately, first biting one and then the other, until they were glad to leave me and escape themselves.

"These and other things have made me love this dog, and I look upon him as a friend with whom I would be very sorry to part."

## AMERICAN ANTIQUITIES.

BY J. R. F.

(Concluded.)

UNTIL quite recently the generally-accepted theory of the colonization of America, was that it was settled by a people who came from Asia by way of Behring Strait. A few years since, however, this theory commenced to lose ground. Mr. Squires in his work on the antiquities of Peru has shown us quite clearly that the ruins around Lake Titicaca are as old or older than any on the continent. It is his opinion that there was the first settlement. Mr. Baldwin says that the race probably originated in South America, and spread from there into Mexico and Central America. It is now agreed that the Peruvian ruins represent two distinct periods in the ancient history of the country. One being much older than the other. Mr. Prescott says that there existed in the country a race advanced in civilization before the time of the Incas. Montesinos in his account of the previous history says that one old city was built on ruins. Tradition says of the ruins near Kuamanga: "That the city was built by bearded white men, who came there, long before the time of the Incas, and established a settlement."

Montesinos claims from traditional history he was able to pick up that there were three distinct periods in Peruvian history. There was a period which began with the origin of civilization and lasted until the first or second century of the Christian era. Second; there was a period of disintegration, decline and disorder, during which the country was broken up into small states and many of the arts and sciences were lost. This period lasted more than 1,000 years. Third and last came the Incas. He further says that Cuzco was settled by a people led by four brothers; the youngest of which assumed control and became the first of a long line of sovereigns. He gives a list of sixty-four of them. The last sovereign was killed in battle by a band of invaders who came from the south-east. After this all was confusion for a great many centuries. Life and personal property were endangered, and civil disturbances caused the loss of the use of letters. There, as in Mexico, is in tradition frequent mention of strangers who came by sea and held intercourse with the people. This was in olden times. Tradition says that the use of iron was known in olden times, but during a time of civil disturbance it was neglected and lost. All of the nations in Peru had a name for iron at the time of the conquest. It is not easy to believe

they would have a name for it unless they had at one time known its use.

In Mexico and Central America, as in Peru, three distinct periods are placed in traditional history: First, the Chichemices; second, the Colhuas; and third, the Toltecs or Nahuas.

The Colhuas are described as the original civiliziers. Some of the traditions say they came from the east in ships. Others that they came from a great city called Xibalba in a country bearing the same name. That they found the Chichemices, a barbarous people, in the country, and taught them to cook their food and cultivate the earth. Another tradition is, that there existed somewhere an ancient empire, known as Huehue-Talapan, from which the Toltecs came to Mexico, in consequence of a revolution or invasion, and from which they had a long and tiresome migration to the Aztec plateau. It is said that some of the Toltecs came by land and some by sea. It appears that Huehue-Talapan was successfully invaded by barbarians who were united under one great leader. There was a terrible struggle, but after about thirteen years the Toltecs, no longer able to resist successfully, were obliged to abandon their country to escape complete subjugation.

Two great chiefs led the march of the emigrating nation. At length they reached a region near the sea named Talapan-Conco, where they remained several years, but they finally undertook another journey and reached Mexico, where they built a town. Some writers maintain that the Colhuas and Toltecs of the old books were the same people and that Xibalba and Huehue-Talapan were the same city. The original citizens of Peru, the Toltecs of Mexico and the mound builders of this country were probably the same race. What became of the Toltecs, is a question yet unanswered. Were they wasted away by civil disturbances, or were they pursued and destroyed by their former enemies, the barbarous tribes from whom they fled?

It is generally believed that the mound builders of this country were driven south by barbarous hordes from the north-west, but on what grounds I am unable to say, unless it is that the mound builders are gone and the barbarians are in possession of the country. Some writers try to trace a resemblance between our Indians and the wandering tribes of Asia, and even assert that they came from Asia, found a civilized people here, drove them out and took possession. They also say that the Indians of North and South America are different and distinct races. In what way? Not in color, manners or customs. There is no other difference than a long separation and different climates will make in any race. We think it much easier to believe that the tribes now found in Siberia were emigrants from America than that our aborigines were from that country.

In 1829, Joseph Smith gave the Book of Mormon to the world, claiming it to be a history of the aboriginal inhabitants of this continent. At that time he was twenty-three years old, with a very limited education. The country west of the Mississippi was almost an unexplored wilderness. South America and Mexico were agitated by wars and internal disturbances. Most of those countries were then struggling for independence. Very little was known of their ancient ruins outside of their own borders, and very little inside. Most of the books bearing on this subject at that time were published in the Spanish language. Joseph Smith could not read Spanish, yet he gave to the world a history that subsequent discoveries have substantiated.

From the Book of Mormon we learn that a civilized race landed on the coast of South America somewhere near Cobiga, the

sea port of Bolivia. Their first permanent settlement was in the region of Northern or Central Peru. In this region, Mr. Squires claims, are the oldest American ruins.

They were driven from there by barbarians and next settled in Columbia. From there they journeyed by sea and land into Central America, Mexico and the United States; but their great capital, Zarahemla, was in the northern part of South America. From this capital they were driven by the barbarous hords from the south; their journey was no doubt a long and weary one; driven by day and night by a ruthless enemy, and hunted on every hand, like sheep by a pack of wolves. They fought their tireless pursuers for years until hope died out, and they gathered all their armies together in the present State of New York, where the last great battle was fought; there they perished and left the dusky barbarian triumphant. It is noticeable that in Ohio and Western New York more ancient fortifications have been found than in any part of the American continent yet explored.

Whether the Nephites of the Book of Mormon were the bearded white men of Peruvian tradition or the Nahuas of Central America we will leave the reader to judge.

Whatever may be said of the Book of Mormon as a divine work, one thing is certain, as a history of American antiquity it has no equal. By it the conjecture of man fails, his opinions become as chaff before the wind of truth and are blown away, while this goes on and will go on gaining favor in the minds of thinking men, until the key, the fullness that we lack, shall be ushered from the fountain of divine truth, from whence all truth originates.

## HUNTING THE END OF THE RAINBOW.

BY FAITH WYNNE.

"I DO wish it would stop raining. It's just splash, splash, all the time, and I want to go out to play so badly!" said Bessie Baios impatiently, as she and her sister Bertha rested their elbows on the window sill and looked out at the little pools with troubled eyes.

"It always does rain when we have a holiday, said Bertha, pettishly.

"Come here, my dears," said mamma from her couch, where she had lain several weeks, a helpless invalid, yet so patient and smiling that her room was the center of attraction for the household. "Now sit down beside me while I tell you some of the uses of rain, so you may never be tempted to speak in such a naughty way again. The air every once in a while needs washing just as you do. There are many things in it that would produce disease if they remained there. They would not only be injurious to us, but the dumb animals; and the ground would become so dry that the beautiful flowers you love so well would die, because they need a drink as well as you do—and their mouths are in their roots. As soon as the sun comes out again you must notice how fresh and lovely everything appears after its shower bath. You should be very thankful that God has given us water so abundantly. The absence of it brings suffering that you cannot imagine. See, it is clearing away now. The sun is struggling through the clouds, though it still rains a little. If you will look

toward the east I think you will see the beautiful bow of promise."

With a skip and a jump the little girls disappeared from their mother's room and found a bright, many-colored arch across the sky.

"Oh, don't you remember Tom Sanders said if we'd go to the end of the rainbow that we'd find a bag of gold?" said Bessie, clasping her hands and shrugging her shoulders in an ecstasy of delight at the thought.

"Mamma said we could never find the end, and we must not be so silly as to try it," said Bertha.

"Well, but mamma is sick so much that she can't walk half so far as Tom; and he says he knows, if we can find the end, the gold will be there. I s'pose he must have seen it," said Bessie.

"Yes—I know; p'raps he does know better than mamma about a little thing like that; but mamma knows better about everything else," said Bertha, too loyal to her mother to be willing to acknowledge that her wisdom was at fault often. And so after they had discussed the matter a little longer they began to waver in their intentions to obey mamma. If they had been quite obedient they would not have hesitated between right and wrong. It is so easy to go over to the wrong side! And so they went. They walked very briskly at first, and two very happy, rosy faces peeped out from under the umbrella and kept their eyes upon the rainbow, that was now hidden behind chimneys, now dipping down below the tall roofs. They reached the edge of town before they knew it, and came to a broad common.

"I see the end, over there behind the roofs," cried Bessie.

"This common is awfully muddy!" said Bertha, looking down at her new shoes.

"Well, who cares? If we find the pot of gold we'll buy all the shoes in the world," said Bessie encouragingly.

And that settled it. Away they went, plunging ankle-deep into the soft clay. In one place their shoes stuck so fast that they could hardly pull them out, and they were so heavy that they could not walk, so they took them off, with their stockings, and carried them in their hands. And, oh, how tired they were getting!

"There! the sun is out, and we've gone away from the rainbow. I'm afraid we've missed it after all," said Bessie.

"Well, I'm too tired to carry home the pot of gold, anyhow," said Bertha, beginning to cry.

"I'll just give it to Tom Sanders the next time I see him. I believe he told us a big story," said Bessie, with difficulty restraining her tears.

"Mamma was right," sobbed Bertha.

"She always is, I guess. It's awful wicked to disobey our parents," said Bessie, beginning to repent when she began to suffer.

And sadly they turned homeward; but they were very unch ashamed of their dirty feet, which they could not hide, so they concluded the next best thing would be to hide their heads, which they did by opening the umbrella and letting it rest low down on their shoulders—and a funny picture was made of an umbrella walking on two pairs of very muddy feet and legs.

When the little girls reached home they ran in through the back yard, and the water trickling down the tin pipe at the back of the house pleasantly suggested a place to wash off the worst of the mud. But the two troubled, tear-stained faces looking anxiously down upon the water falling upon little bare feet were very different in appearance from the eager, happy eyes