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Report of the Committee on American Archaeology Appointed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, 1894

Author(s): Francis M. Sheehy, William Woodhead, Rudolph Etzenhouser, William H. Kelley, and Louise Palfrey Published: Lamoni, IA: Herald Publishing House, 1910

Abstract: "At the General Conference of the Reorganized Church held at Lamoni, Iowa, April 6-19, 1894, a "Committee on American Archaeology" was appointed to outline and prepare a map of Book of Mormon history—the record of the ancient inhabitants of North and South America.

For a number of years those especially interested in the subject of ancient American history and archaeology have been urging the preparation of a work of this kind. It is now given to the public, after much time and labor upon the part of the members of the committee, who have devoted themselves untiringly to the work of research and Criticism assigned them. This labor has been rendered the more arduous because involving consideration of various theories held concerning locations of civilizations, lands, boundaries, rivers, etc., with other problems connected with the settlement, migration, and general vicissitudes of the various nations mentioned; and has required close and diligent study. In the examination of the evidences adduced from archaeology and other lines of evidence those comprising the committee reached conclusions which they consider to be substantially correct, in the leading points involved.

The work is so arranged that its general plan will readily be comprehended by the reader. The maps are reproduced from the large maps prepared at direction of the committee by George F. Weston, of Buchanan, Michigan.

Part 1 outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, which is followed by a summary of the conclusions reached, with statement of evidences upon which said conclusions are based. Part 3 is an addenda. It includes a list of early authors on American antiquities, including opinions concerning the origin of the ancient Americans; also a list of authors quoted; the whole systematically indexed for ready reference.

The report is presented with the conviction that it will prove materially helpful to every student of Book of Mormon history and American archaeology."

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> Herald Publishing House Lamoni, Iowa 1910

PUBLISHERS' PREFACE.

AT THE General Conference of the Reorganized Church held at Lamoni, Iowa, April 6-19, 1894, a "Committee on American Archæology" was appointed to outline and prepare a map of Book of Mormon history—the record of the ancient inhabitants of North and South America.

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LAMONE, IOWA, February 1, 1898.

AUTHORS CONSULTED.

SOME of the authors consulted in the preparation of this map and report as far as we can now think. To those who may have been omitted we offer apology, as it is not intentionally done. We think the list now appended will be helpful to the student who desires to continue this very interesting study.

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The committee desires to express its appreciation of the friendly aid rendered it by the following named brethren, who favored the committee with suggestions, opinions, criticisms, etc., in the preparation of the map, in answer to its request printed in the *Herald*:

William Hawkins, G. F. Weston, W. E. Peak, Simon Smith, C. R. Duncan, and R. Etzenhouser.

PREFACE.

This edition of the Report of the Committee on Archæology has been revised, new matter added, corrections made, references to the authorized edition of the Book of Mormon inserted, and some illustrations supplied. What is new will be found of interest, supportive of former positions assumed, and evidences adduced, showing general agreement among writers in regard to much relating to prehistoric Americans.

The matter supplied from Introductions to Contributions to South American Archæology, by Marshall H. Saville, published in New York, 1907, from Ecuador and Colombia, will be of special interest, although for lack of time he did not make the extensive research he desired, so there is likely more to follow. His explorations were confined largely to the province of Manibi which lies in Ecuador and Colombia on or near the equator and near the Pacific Ocean; which corresponds, in part at least, to the province and town of Manti of Book of Mormon record. This old Indian (or Nephite) name is still in use at that place, but spelled "Manta" by these writers, only a single letter being changed in the spelling, the i changed to a. This Manta is in the region, if not the identical place, where the committee located the province and city of Manti. (See map.) This is a fine point for investigators and defenders of the stick of Joseph. the very name having been preserved by traditions for a thousand generations; a rare thing to have thus been handed down for centuries without change by ignorant savages. The city of Zarahemla was near the present town of Popayan. This opens up a most interesting field of exploration.

The committee now consists of F. M. Sheehy, William Woodhead, Rudolph Etzenhouser, and William H. Kelley; Sr. Louise Palfrey having resigned. She is very capable and we are sorry to lose her from the committee.

> WM. H. KELLEY, for the Committee.

THE NEPHITES.

As a prelude and aid to a full understanding of the map presented and positions taken, the following brief has been prepared, and historical events linked together in such a manner that one can easily scan the whole field gone over by the committee, examine it along with the map, and thus be able to see and judge of its merits from the standpoint of the committee. There was no other course open to the committee, except to present a map with a few abstract statements that would be neither interesting nor convincing nor allow them to present a reason for their work. It is not claimed that the map is perfect; it approximates. It is not done by plenary inspiration.

In endeavoring to trace and locate the line of travel and countries passed over and inhabited by the ancient Nephites in their journeyings, it is to be regretted that we have only as authentic an "abridged" history to enlighten the way. So it is nothing strange that difficulties should mark the pursuit; but the eagerness to know inspires one to make the research. The Book of Mormon is the chief source cf information, and its leading object is to teach religion as believed in and practiced by the people who wrote it, that the nations who should be privileged to read it in future time might be led to believe in the true God and Jesus Christ his Son. While the record contains much in regard to their political and social compact, their divisions and strifes, conflicts and wars, false religions that crept in, their journeyings, boundaries, chief places of dwelling, national prosperity, decline and fall, etc.; yet all of this was incidental to the main purpose of the book. So that in a geographical, historical, topographical, and descriptive sense, it would be natural for lapses and breaks to occur; and, too, in places where light would be most gratifying. It would be singularly strange if such were not the case. After all, there is something charming in the very manner in which the subject-matter is couched; and each leaf turned and its contents compared with the advance modern light reflected gives new proof that no latter day genius conceived and wrote its contents. It stands alone in conception, outline, and general lead. Written above fourteen centuries ago, and revealed upwards of sixty-five years ago, at a time when the countries containing the early and chief settlements made by the ancient race were unknown by the English readers, except in general outline; being in the possession of savages, overgrown by forests and jungle, or overrun by and in possession of an avaricious, cruel, and barbarous foreign foe with foreign speech; nothing but the gravity of facts could make the leading geographical outlines of travel, cities, and countries harmonize with modern research and revealments.

The earlier and larger settlements and highest civilization among the Nephites were in South America, along the Isthmus. and in Central America. Their countries and chief places of settlement, after being long inhabited by themselves, were overrun by a foe stronger than they, who occupied and built upon their ruins; and they in turn were vanguished by others; nation rising after nation, and conflict following conflict, until the work of the old civilization, except the most enduring, became effaced and destroyed; and these even have fallen, more or less, into decay, been worked over and inwrought into later and even modern superstructures; or left to the wilds, hidden by overgrown forest, until the tooth of time has greatly obscured even the most enduring: or left it marred and often in doubt, until it is next to impossible to arrive at definiteness and certainty, except it is where the history is clearest, and modern research and explanation fullest. Wind, wave, and earthquake have united to change the face of nature also, as the history of modern times shows as being most probable. No doubt where once existed beautiful plains, plateaus, and landscapes, containing cities and hamlets filled with a numerous and thrifty population, are now to be found but hills and mountains, volcanoes, and lakes of water; great rivers having changed their course by reason of upheavals and depressions in the land, and highways raised upon the mountain top, or become buried in the bowels of the earth. All of this is within range of probabilities, judging from what is known to have occurred in the history of many of these countries in recent years.

Markham says:

The whole Peruvian coast, is subject to frequent and severe carthquakes, more especially the southern sections. The most terrible in its effects was that of 1746, which destroyed Callao (käl-yä-o). Callao was overwhelmed by a vast wave which rose eighty feet, and the shocks continued until the following February. On August 13, 1868, a fearful earthquake nearly destroyed Arequipa and leveled the cathedral, and great waves rolled in upon the ports of Arica (ü-re-kä) and Iquique (e-ke-ka). An equally terrible visitation took place on May 9, 1877, in the extrem south of Peru, when all the southern ports were overwhelmed. These fearful catastrophes are connected with volcanic action, for they are in greatest force in the neighborhood of volcanoes, whether extinct or active. Since 1570 there have been seventy violently destructive earthquakes recorded on the west coast of South America, but the record is of course very incomplete in its earlier part.—Peru, by Clements R. Markham, C. B., pp. 18 and 19.

Then there are large tracts of country adjacent to and where the ancient inhabitants had some of their chief seats, not yet even explored, or certain boundaries and geographical lines set. Nature's forests and the untamed savage hold them in oblivion.

The limits of this vast territory [the State of Ecuador] . . . have never been surveyed nor even determined.—Bureau of American Republics, Eucador, p. 1.

So all that can be done in the way of mapping the lands and places of dwelling of this ancient mace is by approximation and probabilities, in the main; certainty as to fixed locality being the exception, while much must be left to mere theory. Yet there is sufficient light reflected in what is written and known, to insure the correctness of general outline, and a few fixed points that will be of great value to those interested in the ancient record, and a puzzle to those who would like to have it otherwise. What is known confirms the ancient narrative, and although complete knowledge in detail is denied us, and must be left to the future antiquarian and explorer to develop and bring to light; yet what is in

sight will be of great service, and most gratifying and confirming to the believers in the existence of the ancient race. It is no marvel that desired exactness can not be attained. when it is remembered that many Bible lands and cities are yet unknown or in doubt. The identical spots where the Israelites crossed the Red Sea in their exodus, or of their encampment before Sinai, are unknown. The cities of Babel, Erech, Accad, and Calneh, in the land of Shinar, mentioned in Genesis 10:8-10, which have long been in dispute, have not all been confirmed by archæologists, although every facility is at their disposal. We are left even to conjecture as to who the reputed Nimrod, the mighty hunter, was. Rawlinson says: "The monuments must be regarded as silent with respect to Nimrod, and we must look elsewhere for traces of his existence and authority." The land of Ophir is unknown except in theory.

THE NEPHITES.

To begin with, the origin of the Nephites as a separate people began at Jerusalem, Palestine, about 600 B. C., in the days of Zedekiah, king of Judah. They were all Jews, descendants of Abraham, and of separate families. There were eighteen grown persons and probably some children, in the little company that left Jerusalem under the guidance of Providence to go to a land of safety, "a choice land." Nephi, the fourth son of Lehi, by reason of his faithfulness and courage, became their chief leader. By commandment they left Jerusalem and "came down by the borders near the shore of the Red Sea," and "traveled in the wilderness in the borders which are nearer the Red Sea." They "traveled three days in the wilderness," and "pitched" their tents "in a valley by the side of a river of water," which "emptied into the Red Sea"; and the river they called Laman, and the valley Lemuel. (Book of Mormon, 1 Nephi 1: 19-22, large type edition; common edition 1:13, 14; authorized edition 1:30-35.)

It was from this place that the four brothers returned to Jerusalem to obtain the records, which they secured, and Zoram also, Laman's servant. (1 Nephi 1: 44-51, 117-121; com. ed. 1: 20-22, 41, 42; a. ed. 1: 60-67, 141-145.) From this place also the four brothers returned again to Jerusalem, and brought down Ishmael and his household. (1 Nephi 2: 8-12; com. ed. 2: 3-5; a. ed. 2: 8-12.) Here, too, is where Laman, Lemuel, Sam, and Nephi took wives of the daughters of Ishmael, and Zoram also married Ishmael's oldest daughter. (1 Nephi 5: 7; com. ed. 5: 3; a. ed. 5: 7.) Here also is where they received the "round ball" of "fine brass" with "two spindles," as a means to direct their course. (See map.)

On leaving the valley of Lemuel they crossed the river Laman and entered the wilderness, and "traveled for the space of four days, nearly a south, southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer." (1 Nephi 5:15; com. ed. 5:6; a. ed. 5:16.) Here they obtained food. (See map.)

From this place, Shazer, they traveled in the same direction (a south, southeast course) "keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea." They traveled for the space of many days, following the direction of the ball, and again pitched their tents in order to rest. Here Nephi broke his bow of "fine steel," and the "springs" gave out in those of his brethren, and they murmured against Nephi and against God, because of their hard lot. And Nephi "did make out of wood a bow, and out of a straight stick an arrow." (1 Nephi 5: 17-26; com. ed. 5: 7-10; a. ed. 5: 18-28.) And a writing appeared upon the ball, or director, (1 Nephi 5: 30-33; com. ed. 5: 11, 12; a. ed. 5: 32-35.) (See map.)

From this place they traveled in "nearly the same course as in the beginning [south, southeast course]; and after we had traveled for the space of many days, we did pitch our tents again, that we might tarry for the space of a time." (V. 39; com. ed. v. 14; a. ed. vs. 42, 43.) "And it came to pass that Ishmael died, and was buried in the place which was called Nahom." (V. 40; com. ed. v. 15; a. ed. v. 44.) Here a rebellion took place; and the lives of both Lehi and Nephi were threatened by reason of the affliction passed through and sorrow over the death of Ishmael. (V. 40-44; com. ed. v. 15; a. ed. vs. 45-52.) (See map.) From Nahom "we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth." (V. 46; com. ed. v. 17; a. ed. v. 55.) "And we did sojourn for the space of many years, yea, even eight years in the wilderness." "And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters." And "we did pitch our tents by the seashore." (1 Nephi 5: 51-54; com. ed. 5:17, 18; a. ed. 5: 61-65.)

By consulting a map of Asia, and noting the direction traveled by the company, as cited above, it will be observed at once that "Bountiful" could not have been elsewhere than on the southeastern shore of Arabia, on the Gulf of Oman. (See map.) The Red Sea lies in a south, southeast direction, hence they followed closely along its borders for a long distance, and then moved nearly eastward from that time forth. This direction would keep them south of the Persian Gulf, and there was no chance of passing to the north of it. That point seems clear. At "Bountiful" they built a ship (1 Nephi 5: 57; com. ed. 5:20; a. ed. 5:70), into which they entered, and "put forth into the sea, and were driven before the wind towards the promised land." (Vs. 111-113; com. ed. vs. 35, 36; a. ed. vs. 175-181.) After they "had been driven forth before the wind, for the space of many days," some of the company began to make merry, frolic and dance, forgetting the "power" that had brought them on their way. Their jealousy and envy led them to bind Nephi with strong cords, for which they were threatened with destruction by being swallowed up in the sea. Finally they repented of the evils done. Nephi was released, and "after we had sailed for the space of many days, we did arrive to the promised land; and we went forth upon the land, and did pitch our tents; and

we did call it the promised land." (Vs. 113-127; com. ed. vs. 36-43; a. ed. vs. 182-213.)

Although this passage across the waters was controlled by miracle, still it is reasonable to conclude that natural agencies would be employed by divine wisdom, if at hand, in conveying this little bark across the ocean. In order to learn as correctly as possible about such matters, such as currents and winds, Miss Louise Palfrey, secretary of the committee, wrote and obtained the following reply from this eminent authority, which will be of interest to the investigator. It indicates a possible reason why the little company embarked from the place they did.

"I submitted the following question to the Hydrographic Office at Washington, District of Columbia:

"By what winds or currents, especially winds, would a vessel starting from the eastern coast of Arabia arrive at the western coast of South America, somewhere along Chile?

"The case I suppose is before modern times; is when sailors were dependent upon the winds and the currents."

The answer received is as follows:

HYDROGRAPHIC OFFICE,

WASHINGTON, D. C., September 5, 1907.

Madam: 1. Replying to your inquiry of the 23d inst., regarding the winds and currents that a sailing vessel would experience on the voyage from the eastern coast of Arabia to the coast of Chile, the Hydrographic Office, after investigating the wind and current charts of the Indian and Pacific Oceans, finds as follows:

2. From the coast of Arabia a vessel would sail, in the winter season, to cross the 10th parallel of latitude, south, in longitude 65 degrees east, while the average winds blowing at first from northeast, backing by way of north around to northwest: the currents would at first set toward the southwest, then south, and later From this position the best route would lie toward eastward. latitude 40 degrees south, longitude 70 degrees east, and the winds would prevail with fair steadiness at first from southeast, shifting later to east, northeast, north, northwest, and finally to west; the currents which then run toward the west would later be found setting toward south and southeast. In the latitudes lying south of 40 degrees, favorable winds and currents may carry all the way across to the west coast of South America, and the vessel need not edge up toward the northward of the 45th parallel until she has gotten into mid-Pacific. On approaching the coast of Chile the

Humboldt Current will set a vessel to the northward, and the winds will also be found to agree in direction with the current.

3. Should the departure from Arabia be made during the summer months, wind and current conditions are quite different, and it would be found advisable to lay the first part of the course so as to cross the 5th parallel of north latitude in longitude 65 degrees east. The prevailing winds are those of the southwest monsoons. The current has about the same direction (i. e., toward N. E.) Having reached the 5th parallel it is necessary to cross a belt of weaker winds whose general direction is toward the south as far as latitude 5 degrees south, from which point the southeast trades will prevail as far as latitude 25 degrees south in about longitude 55 degrees east, and the ocean currents will, in general, flow toward the westward. From the last named position it is advisable to continue southward until the prevailing westerly winds are met, which will be somewhere near the 35th parallel; after that westerly winds and easterly currents will unite to give the vessel free passage into the Pacific without proceeding southward of the 50th parallel. and these conditions will prevail over the Pacific as described in the preceding paragraph.

4. It must be remembered that the notation of winds and currents among mariners is directly opposite. Thus while an easterly wind means one blowing from the eastward, an easterly current means one flowing toward the eastward. It should further be remembered that, while the prevalence of the trade winds and of the prevailing west winds in southern latitudes is fairly steady, there is a seasonal shifting of direction in the winds that prevail between Arabia and The last named fact would enable the vessel to steer the equator. a much more direct course from north to south during the season of northeast monsoons (winter), whereas, during the southwest monsoon (summer) it would be necessary to sail much farther toward the eastward at the outset. This last fact, however, is not of any great disadvantage, as it is counterbalanced on reaching the region of southeast trades, which blow quite strongly between latitudes 10 degrees and 20 degrees south during July and August, growing slightly weaker from month to month as the end of the year approaches. Respectfully,

HENRY H. BARROLL,

Commander, U. S. Navy (Ret'd), Acting Hydrographer.

I looked up the date of sailing vessels, and while large sailing vessels are said not to have come into general use until in the beginning of the fourteenth century, I find, "The earliest Egyptian drawings show boats constructed of sawn planks, and having sails as well as numerous oars."

The Greeks and Romans used galleys, but, contemporary with them,

The hardy Norsemen had chopping seas and Atlantic swells to fight with; their ships differed much from the stately galleys and quinqueremes of the empire. Far smaller, they were built more stoutly, with bluff bows, and a lug-sail which could be braced well up to the wind. The Norse ships must have been of considerable power, for there is good evidence that they had visited the coasts of the New World at an early period.—See article "Ship-building," Chambers' Encyclopædia.

A tradition still preserved in China, says that a company of sailors, driven off shore by westerly winds, sailed many weeks until they came to a great continent where grew the aloe and other plants that were strange to them, but which we recognize as natives of Mexico. Even within the last hundred years, fifteen vessels have been driven across the Pacific to our western shores; and during all the previous ages we may believe that many accidents had occurred.—The Eclectic History of the United States, p. 10.

Now a leading point to be determined is as to where this landing was effected, according to our modern maps. We have decided that it was upon the west shore of South America, on the coast of Chile, not far from the thirtieth degree, south latitude. (See map.)

Should it be asked as to the ground upon which this conclusion is reached and others further on, the answer is that it is from the aggregation of facts, as noted in the "abridged" history of the people written by themselves: Compared with the geographical, hydrographical, and topographical outlines of the country as it now appears; the revealments of the archæologists of modern times, the class of people and their manner of life found there; distances traveled over from place to place, as set out in the record; course of travel, varied kinds of animals found, climate, mineral wealth, natural boundaries, fruitfulness of the soil, the latitude and longitude in which the leading transactions of the great nation occurred; the great forests, etc. These points and their relationship one to the other will be developed further on, so that the facts elicited will be both interesting and convincing as the history and map are followed.

After landing in the New World they began to till the soil, plant seeds of every kind, which they "had brought from the land of Jerusalem"; and "they did grow exceedingly; wherefore, we were blessed in abundance." (1 Nephi 128, 129; com. ed. 5: 44; a. ed. 5: 214, 215.) "And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper. And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people." (1 Nephi 5: 130-132; com. ed. 5: 45, 46; a. ed. 5: 216-218.)

It will be noted that where this young colony landed there must be soil that is fruitful in production: that will grow pretty much every variety of cereals, vegetables, fruits, etc., at least that were known and in use for food at that time. They planted seeds of every kind, and they produced in abundance. The climate had to be most excellent, at least adapted to these conditions. There must be an abundance of animals, roaming in nature's vast forests, adapted to the use of man; there must be minerals of every kind-"all manner of ore," gold, silver, copper, etc., and it must be of easy access; it must be a place adapted to the growth and development of human life, physically and mentally. There must be a vast territory to open up and occupy. Were this not so, the critics of the Book of Mormon could easily find a vulnerable place at which to attack it. South America answers, in every respect, to the demands of the described conditions. It embraces thousands of miles of territory, and every variety of climate known is to be found there.

The Nephites and Lamanites together occupied Chile, the Argentine Republic, Peru, Bolivia, Ecuador, Colombia, and parts of Venezuela. Some of these states they occupied only in part. These countries are traversed from the north to the extreme south by the Andes Mountains, covering an average area in width from west to east of from one hundred and fifty to three hundred miles, and extending a distance from north to south of over four thousand miles. The territory widens near the southern border of Colombia by a branch of the Andes, which runs to the east through the west part of Venezuela. According to the record, as will appear, it was along these mountain ranges and cordillera, in their rich valleys, plains, plateaus, and grassy uplands, that the Nephites and Lamanites lived for four centuries after their landing; and it is now known to be one of the richest countries, if not the richest one upon the globe, and best adapted to the wants and demands of vegetable and animal life. The whole land from north to south is rich in mineral wealth, and every climate is represented. The soil is productive, and animals and fowl are grown in abundance, with all kinds of fruit and cereals. The mineral wealth is said to be enormous, almost past belief—gold, silver, copper, iron, tin, lead, etc. The record says it is a "choice land above all other lands."

The Andes from the eastern boundary, an unknown wall from six thousand feet in average height southward to fifteen thousand feet northward, and with peaks rising above twenty-two thousand feet. North of Chile there is a secondary and lower coast range in parts divided into two and broken at intervals to allow the passage of rivers.

The space between the Andes and the coast range south of latitude 33 degrees, consists of plains and rolling lands with isolated hills. This is the so-called valley of Chile, the richest part of the republic and containing the bulk of the population. From 33d to 37th degrees the land was originally open prairie; farther south it is more or less varied with woods of evergreen, oaks, and myrtles, and there are numerous lakes. All this region is well watered and fertile, adapted for grazing, and the cultivation of grains, and with a delightful and very healthy climate. South of latitude 42 degrees the whole country is mountainous and covered with heavy forests.

North of latitude 33 degrees the space between the mountains is much broken by spurs and cross chains and the intermediate plains are high, rainless, and barren; these are the deserts of Atacama and Tarapaca. There are several active and quiescent volcances and the whole country is subject to earthquakes. One of these in 1822 not only destroyed several towns, but raised a portion of the coast line three to four feet.—Johnson's Universal Encyclopædia, vol. 2, p. 245, Article "Chile."

. . The whole region is subject to earthquakes, one of which in 1822 destroyed several cities, and raised the coast four feet above its former level, which change of level proved permanent.—Ibid., vol. 2, pp. 51, 52, 1893 edition.

Bear in mind that there was little known of these countries

in 1830, when the Book of Mormon was published, and what was known was mainly in the Spanish tongue. In confirmation of the exceeding wealth of these countries, and their adaptability to the growth and maintenance of man and beast, note the following: The Rand, McNally Company's Index Atlas of the World, giving the "natural resources" of Chile in the region where it is affirmed that the Nephite colony landed, says:

From Coquimbo [ko-kem-bo] southward to beyond Concepcion, the moist winds blow from the Pacific, clothing the mountains with verdure. The short rivers which run into the sea, are utilized for irrigating purposes, so that a great variety of products are raised besides the provender for cattle. In the northern portions of this strip oranges are grown, and all over it corn, wheat, barley, grapes, figs, olives, peaches, and melons. The root crop flourishes in the south, potatoes being particularly prolific. Bolivia, Peru, Ecuador, Colombia, and even Central America, depend upon Chile for flour, its chief competitor being California. The latest statistics show that the foreign commerce of Chile amounts to one hundred and nineteen million dollars.—Page 176.

Of the Argentine Republic, which lies contiguous to Chile, it is stated that "it includes much of that territory which will become the richest portion of South America. Great tracts of vast pampas (prairies) stretching from Patagonia to Rio Salado (re-o sa-la-tho) are covered during favorable seasons with a rank growth of grass and clover, supporting millions of wild and corralled cattle. . . . Near the streams, where the land is not too low, palm, orange, melons, fig, cocoa, and other trees abound, and tobacco, grapes, figs, sugar, cotton, tea, and red pepper are raised. In the raising of live stock it is the 'competitor of the United States.'" The annual "agriculture exports" are said to be \$18,900,000.

In 1888 there were 70,461,665 sheep, 22,779,491 cattle, and 4,387, 280 horses, the total value being \$370,061,717.

These are cited as proof that the conditions of climate and power of production and varieties grown agree perfectly with the Nephite record, so far as relates to nature's ability to perform.

The following also confirms the same. In the *Cincinnati* Enquirer, of May 16, 1897 (Sunday morning issue), a writer, under the heading of "Argentina the land of sunshine," etc., in writing from Villa Mercedes, March 10, 1897, says of the Argentine Republic:

Unlike Brazil, or those other countries nearest the equator, the lands of Argentina are nearly all adapted to the useful and profitable habitation of the human race, and would easily support a population equal to our seventy million; yet there is less than five million at present occupying this highly favored land. Argentina nearest approaches our great West, but has a great disadvantage climatically and geographically. . . . There is no frost, no necessity of putting up winter food. . . . It is one vast carpet of living green, its color relieved by beautiful wild flowers of purple and yellow, the golden rod being quite prominent. Tall pampas grass plumes, waving gracefully to the balmy breezes, so far as the eye can reach, resemble a green sea greatly agitated by the winds. For five hundred miles we are never out of sight of herds of cattle, droves of horses, and innumerable flocks of sheep. The train spins along so leisurely that the bunches of quail are only moved to jump a few feet further, while the flocks of small birds on the wires, and large eagle-looking grandfather birds perched on the iron telegraph poles are as undisturbed and sedate as Poe's raven. Wherever there is a pond or lake, it is literally swarming with ducks, and the very sky above us is shaded by flocks of geese. Deer also are very plentiful. In a word, in all the days of my traveling (and I have covered ground on this continent), I say in all the days of my life together, I never saw so much game, of so many varieties, as I did on this one-day's ride on the Pacific road out of Buenos Ayres to Villa Mercedes. . . . There are millions of cows.

Where the Nephites landed in the "choice land," they made a settlement, which they called their "first inheritance." How far from the sea this settlement was is not known. Most likely it was no great distance from the seashore. Anyway, they did not tarry there long. It was not the most desirable part of the country. They were in the promised land, and it was but natural for them to seek choice spots on which to dwell. The country, and an extensive one, was before them.

Acting upon the natural promptings of men to explore, find out, and better their condition, the little colony doubtless pushed out from their first settlement, and made others farther on in the interior, as desirable places were discovered and their increasing numbers demanded. Just how many moves they made, and how far they traveled before the death of Lehi, and the colony became permanently divided, there is nothing to show; but it was while they "journeyed in the wilderness" that they made the discovery of the large variety of animals, of which mention is made, and the peculiar wording, "As we journeyed in the wilderness," would strongly indicate that it was a considerable distance, and that they "journeyed" in a body, largely so at least. Their movement no doubt was first from west to east, or northeast and north, as that was where the most accessible and desirable country lay, fruitful in production, rich in minerals, and the forest filled with game.

The common feeling manifest in the history of the race. as to who should be greatest or leader, became a curse to this little colony also, and was from the beginning. The green-eyed monster would not down. Lehi, the father, now being dead (2 Nephi 3:13, 14; com. ed. 3:4; a. ed. 3:22, 23), the contentions were intensified, insomuch that Nephi, the real leader, was threatened with death (2 Nephi 4:6, 7; com. ed. 4:1, 2; a. ed. 4:6, 7), and the little colony became permanently divided. Under divine guidance Nephi left the main body, taking with him his family, "and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob, and Joseph, my younger brethren. and also my sisters, and all those who would go with me." (2 Nephi 4:8; com. ed. 4:2; a. ed. 4:8.) "And all these who would go with me, were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words." "And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days." "And after we had journeyed for the space of many days, we did pitch our tents." "And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi." (2 Nephi 4: 9-12; com. ed. 4:2; a. ed. 4: 9-12.)

Plain Nephi, without any additions or qualifications, and it ever remained a prominent place and center in the history of that people.

Now just how far the colony was from its original settlement at the time of the division, and Nephi and friends took their exit into the wilderness, is not known; neither is the distance known from where Lehi died, and the colony was divided, to the city of Nephi. From the first settlement to the place of division was probably two or three hundred miles. From the place of division to Nephi was doubtless a great distance, not out of range of reasonable probability to say it was from eight hundred to one thousand miles. Nephi's company traveled "many days" in the wilderness. Their intention was to get far enough away that they might dwell in seclusion and safety from their enraged and hostile brethren-away from jealousy, envy, and conflict. Nephi was an old soldier at traveling, had been eight years in the wilderness in Arabia, besides crossing the great deep and spending a number of years in the "choice land." His life had been threatened by his brethren, and he sought security in a distant place where his enemies might not come. He evidently went a long journey. Had he desired to stop at a shorter distance, he would not have done so in an uninviting place. but would have pushed on into a desirable locality. Besides, the Lord was directing him, and would have certainly led him, after so many years of sacrifice, to a choice spot. He certainly deserved to see and dwell upon one of the choice spots of the New World. The record says he traveled "many days."

From these considerations it will be seen that the distance stated above is not extraordinary. His course lay along the Andes Mountains to the northeast, north, and northwest. There was no other way open for him to go any great distance and enter a preferred and inviting country. To the south were low, flat lands, difficult to penetrate; to the east and northeast were wet lands and thick forests, until the great wilderness was reached, where no one might enter. The elevated mountainous country, although said to be a wilderness, was an open upland prairie country with grass and scattering trees, and not difficult of access, with wooded strips and forests occurring at intervals. Nephi's colony must have moved along the Andes, through the open country of grassy uplands of easy access, in making its way to Nephi. The new colony most likely passed along to the east of the eastern boundary of Chile, to the northwestern part of the Argentine Republic and western portion of Bolivia, into southern Peru, into the region now known as the Lake Titicaca (tit-e-ka-ka) country; passing at the heads, or nearly so, of the rivers Passage, Pilcomayo, and Madeira; and, as we conclude, located at what is known as Cuzco (koos-ko), a beautiful fertile valley of the Andes, nine miles long and three miles wide. It was a rich country.

The Cuzco section of the sierra is the center and heart of Peru, and here Nature has worked on her most stupendous scale. This region presents every variety of climate and scenery; tropical vegetation in the deep gorges, the climate and products of Italy and Spain in the warm valleys, the crops of northern Europe in the more elevated and ravines, higher up the pasture lands of the Alps, then bleak wilds with sub Arctic climate, crowned by rocky heights and peaks covered with everlasting snow.— Peru, by Markham, page 25.

They planted and gathered in abundance, and raised flocks and herds. There was also an abundance of gold and silver, iron and copper, and other minerals at hand, easy to gather. They built buildings, erected a temple constructed after the manner of Solomon's temple. (2 Nephi 4: 10-21; a. ed. 2 Nephi 4: 21-25; com. ed. 4: 3.)

Two colonies were now established at two different capitals, one at Nephi (Cuzco), and the other farther south, probably not far from the line between Chile and the Argentine Republic, in the province of Rioja. (See map.) These people continued ever after distinct, although at one time they became united in one religious belief.

The traditions of the natives, as may be seen, testify that this was one of the very oldest settlements of the New World.

"Peru," says Montesinos (mon-ta-se-nos), "was populated about five hundred years after the deluge. Its first inhabitants flowed in abundance towards the valley of Cuzco, conducted by four brothers. Ayar-Manco-Topa, Ayar-Cachi-Topa, Ayar-Anca-Topa, and Ayar-Uchu-Topa, who were accompanied by their sisters and wives, named Mama-Cora, Hipa-Huacum, Mama-Huacum, and Pilca-Huacum. . . . The youngest of the brothers, according to tradition, was at the same time most skillful and hardy."—l'eruvian Antiquities, by Rivero and Tschuidi, page 52.

Were not these the four brothers, Laman, Lemuel, Sam, and Nephi? While traditions are liable to be filled with myth and fable, there is after all much of truth to be found in them. "All traditions and myths are but misplaced verities." We quote the following from Prescott. volume 1:

The Sun, the great luminary and parent of mankind, taking compassion on their degraded condition, sent two of his children, Manco-Capac [man-ko ka-pak] and Mama Oelio Huaco [ma-ma oelio wa-ko]. to gather the natives into communities, and teach them the arts of civilized life. The celestial pair, brother and sister, husband and wife. advanced along the high plains in the neighborhood of Lake Titicaca. to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared for ever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Oello initiating her own sex in the mysteries of weaving and spinning. . . . Such is the pleasing picture of the origin of the Peruvian monarchy, as portrayed by Garcilasso de la Vega [ve-ga], the descendant of the Incas, and through him made familiar to the European reader. But this tradition is only one of several current among the Peruvian Indians, and probably not the one most generally received. Another legend speaks of certain white and bearded men, who, advancing from the shores of Lake Titicaca, established an ascendency over the natives, and imparted to them the blessings of civilization.--Pp. 8-10.

The fiction of Manco Capac and `is sister-wife was devised, no doubt, at a later period, to gratify the vanity of the Peruvian monarchs, and to give additional sanction to their authority, by deriving it from a celestial origin. We may reasonably conclude that there existed in the country a race advanced in civilization, before the time of the Incas; and, in conformity with nearly every tradition, we may derive this race from the neighborhood of Lake Titicaca; a conclusion strongly confirmed by the imposing architectural remains which still endure, after the lapse of so many years, on its borders. Who this race were, and whence they came, may afford a tempting theme for inquiry to the speculative antiquarian. But it is a land of darkness that lies far beyond the domain of history.

The same mists that hang round the origin of the Incas con-

tinue to settle their subsequent annals; and so imperfect were the records employed by the Peruvians, and so confused and contradictory their traditions, that the historian finds no firm footing on which to stand till within a century of the Spanish conquest.—Ibid., pp. 12, 13.

We quote also from Ancient America, by J. D. Baldwin:

Manco Capac, here set down as the first Inca, with a marvelous story of his mysterious origin and his miraculous powers as a civilizer, was undoubtedly borrowed from traditions of the origin of civilization in the more ancient times, which had been used by the Incas in support of their claim to direct descent from the sun.—Pp. 260, 261.

According to Montesinos, there were three distinct periods in the history of Peru. First, 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, introduced by successful invasions from the east and southeast, during which the country was broken up into small states, and many of the arts of civilization were lost; this period lasted more than a thousand years. Third and last the period of the Incas, who revived civilization and restored the empire. He discards the wonder-stories told of Manco Capac and Mama Oello, and gives the Peruvian nation a beginning which is, at least, not incredible. It was originated, he says, by a people led by four brothers, who settled in the Valley of Cuzco, and developed civilization there in a very The youngest of these brothers assumed supreme human way. authority, and became the first of a long line of sovereigns.-Baldwin, p. 264.

There was a period in history of Peruvian civilization much earlier than that of the Incas, a period still represented by these old monuments.—Baldwin, p. 270.

In Professor Orton's book, entitled, "The Andes and the Amazon," page 109, he says:

"Geology and archæology are combining to prove that Sorato [so-rä-tä] and Chimborazo [chim-bo-rä-zo] have looked down upon a civilization far more ancient than that of the Incas, and perhaps coeval with the flint-fiakes of Cornwall and the shell-mounds of Denmark. On the shores of Lake Titicaca are extensive ruins which antedate the advent of Manco Capac, nd may be as venerable as the lake-dwellings of Geneva. Wilson has traced six terraces in going up from the sea through the province of Esmeraldas [es-ma-räl-däs] toward Quito [ke-to], and underneath the living forest, which is older than the Spanish invasion, many gold, copper, and stone vestiges of a lost population were found." . . . At various points along this coast he found "ancient or fossil pottery, vessels, images," and other manufactured articles, all finely wrought. Some of these articles were made of gold.—Baldwin's Ancient America, pp. 273, 274.

The little colony of believers were now established at Nephi (Cuzco) in Peru. They tilled the soil, raised flocks, mined, etc., and they prospered and multiplied in the land. (2 Nephi 4: 9-18; com. ed. 4: 2, 3; a. ed. 4: 9-18.) They "lived after the manner of happiness." (2 Nephi 4: 37; com. ed. 4: 5; a. ed. "And thirty years had passed away from the time 4:43.) we left Jerusalem." When forty years had passed, their enemies had already discovered their whereabouts, and there had been "wars and contentions" between them. (2 Nephi 4:45; com. ed. 4:6; a. ed. 4:51.) Nephi had taken with him the Holy Scriptures, and the "ball" or "compass," which had directed their course in Arabia, and Nephi taught the people the Scriptures, and how to build and work in wood. iron, copper, etc., (2 Nephi 4: 17, 20; com. ed. 4: 2, 3; a. ed. 4:17, 21,) and they were thrifty and successful. God put a curse upon their enemies. "He caused a skin of blackness to come upon them" for their iniquity, and they were "loathsome" unto the people of Nephi, and their hatred intensified as the years went by. (2 Nephi 4:28, 29; com. ed. 4:4; a. ed. 4: 32, 33.)

The Nephites began to occupy the land radiating out from the chief city, Nephi, into the most desirable parts of the country; no doubt following along the Andes Mountains, and settling in the territory now known as Peru and a portion of Ecuador. This was the only course they could in reason take—their enemies were to the south. The country to the east was difficult to enter, and largely undesirable, if not impossible of settlement; and east of north and northeast lay the great wilderness, also impossible of settlement. The country along the Andes elevation was most desirable, accessible, and unsurpassed in climate, natural wealth, and fruitfulness.

By reason of its lofty ranges of mountains, Peru, although situated in the tropics, has the advantage of enjoying a great variety of climate. In many parts the salubrity of the climate is such that it is even superior to some of the healthier cities of Europe, and offers, according to latitude and peculiar circumstances of the localities, desirable advantages to European colonists.—Amazon Provinces of Peru, by H. Guillaume, F. R. G. S., p. 3.

Moyobamba, which stands two thousand seven hundred feet above

the sea, has a mean annual temperature of seventy-seven degrees. The climate here is delightful. Nature is so prodigal that everybody can get a living except physicians.—Ibid., p. 4.

Mr. Hillbeck, consul-general for Germany in Peru, says Peru is one of the healthiest countries in the world, and is highly suitable for European immigration.—Ibid., p. 6.

The existence of the king of rivers, with its numerous tributaries, would be a great advantage to any country; more especially then must it be the case in Peru, where the district through which it flows is rich in every kind of mineral and vegetable product.—Ibid., p. 15.

The organe trees of Moyobamba have no rival in the world; the trees bloom all the year around. The grapevine bears three crops a year, and pineapples grow to the weight of twenty pounds. The Plata or alligator pear is one of the most delicious of fruits, and grows at Moyobamba. Guavas, figs, olives, also abound; maize, rice, beans, peas, potatoes, onions, mountain cabbage, yuca (yellow potato, an excellent kind, unique in Peru) grow freely there. The soil is in many places twenty feet deep, and sugar cane grows to the height of over thirty feet.—Ibid., p. 21.

Markham, in his work on Peru, says:

From Cerro de Pasco there is a considerable descent southward to the city of Juaja, the climate of which is said to be almost perfect for patients with pulmonary complaints. It is a charming little sierra town, and near it on the eastern watershed is Tarma [tär-mä], another sierra town, beautifully situated in an amphitheater of the mountains, clothed to their summits with waving fields of barley. The climate is delightful, so that no doctors can gain a living, and the one resident surgeon depends on his salary from a tax on spirits and on the tolls of the bridge Oroya.—Ibid., p. 5.

Nephi died, at the city of Nephi, fifty-five years from the time they left Jerusalem. Previous to his death he "anointed a man to be king" in his stead, and a line of kings by the name of Nephi was established. The two nations are now known as Nephites and Lamanites. One an intelligent, industrious, progressive, religious white people; the other a warlike, dark-skinned, irreligious, evil-minded, lazy, and shiftless people. (Book of Jacob 1: 8-13; com. ed. 1: 2, 3; a. ed. 1: 9-The Lamanites "delighted in wars and bloodshed." and 14.) they had an eternal hatred against the Nephites. (Jacob 5: 36: com. ed. 5: 7; a. ed. 5: 39.) They sought by the power of their arms to destroy us continually; wherefore, the people of Nephi did fortify against them with their armies, and with all their might, trusting in the God and rock of their salvation; wherefore, they became as yet, conquerors of their enemies." (Jacob 5: 37; com. ed. 5: 7; a. ed. 5: 41.) "And it came to pass that I, Jacob, began to be old; and . . . I conclude this record, declaring that I have written according to the best of my knowledge, by saying; That the time passed away with us, and also our lives passed away, like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem." (Jacob 5: 38; com. ed. 5: 8; a. ed. 5: 42, 43.) "And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos, Take these plates." (V. 39; com. ed. v. 9; a. ed. v. 42.)

Enos wrote: "Knowing my father, that he was a just man: for he taught me in his language, and also in the nurture and admonition of the Lord." (Book of Enos 1:1.) "And I saw wars between the Nephites and the Lamanites, in the course of my days. And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem." (Book of Enos 1:31, 32; com. ed. 1:6, 7; a. ed. 1:41, 42.)

Jarom, the son of Enos, wrote: "And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land." (Book of Jarom 1: 9; com. ed. 1: 3: a. ed. 1: 10.) "They observed to keep the law of Moses, and the Sabbath day holy unto the Lord." "And they profaned not; neither did they blaspheme." "And the laws of the land were exceedingly strict." "And they were scattered" upon much of the face of the land; and the Lamanites also." (Jarom 1: 10-13; com. ed. 1: 3; a. ed. 1: 11-14.) "And they were exceeding more numerous than were they of the Nephites; and they loved murder, and would drink the blood of beasts." "And it came to pass that they came many times against us, the Nephites, to battle." "But our kings and our leaders were mighty men in the faith of the Lord: and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites, and swept them away, out of our lands, and began to fortify our cities, or whatsoever place of our

inheritance." (Jarom 1: 14-16; com. ed. 1: 3, 4; a. ed. 1: 15-"And we multiplied exceedingly, and spread upon 18.) the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war; and thus being prepared to meet the Lamanites, they did not prosper against us." (Jarom 1: 17; com. ed. 1: 4; a. ed. 1: 19-21.) "And it came to pass that two hundred and thirty and eight vears had passed away, after the manner of wars, and contentions, and dissensions, for the space of much of the time." "And I deliver these plates into the hands of my son Omni." (Jarom 1: 22, 25; com. ed. 1: 6; a. ed. 1: 29, 32.)

Omni wrote that in his days he "fought much with the sword, to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. . . . Two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed." "Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron." (Omni 1: 1, 3, 4; com. ed. 1: 1, 2; a. ed. 1: 1, 5.)

Prosperity among the Nephites tended to fill them with pride and vanity, and they became evil and sinful, and their enemies gained power over them. Amaron wrote "that three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed. . . . I did deliver the plates unto my brother Chemish." (Omni 1: 5-8; com. ed. 1: 3; a. ed. 1: 7-10.) Chemish wrote in the same book with his brother a "few things." (1: 9; com. ed. 1: 4; a. ed. 1: 11.) Abinadom, the son of Chemish, wrote: "I saw much war and contention between my people, the Nephites, and the Lamanites: and I, with mine own sword, have taken the lives of many of the Lamanites." (Omni 1:12; com. ed. 1:5; a. ed. 1:14, 15.)

In support of the record that these wars occurred, and in the country designated as the region where the city of Nephi was located and where, beyond question, fortifications and places of defense were erected, as per history cited above, the following is quoted:

The architectural remains of former civilizations are witnesses of the condition of the people in past centuries, and constitute unerring monumental records which should be carefully studied. They are guides enabling the inquirer to compare the past history of the country with the lot of its present inhabitants. The study of this ancient Peruvian civilization is especially important, because it was selfdeveloped. It is exclusively of natural growth. The ruins, scattered over Peru, differ in style, and thus give evidence of having been erected at different epochs; but, at the same time, the same styles are met with as a rule in the most distant parts of the country. Hence they must be attributed to distant periods, not to the handiwork of different races. The earliest ruins certainly date from very remote ages. Five distinct styles may be traced, each representing a long lapse of time. The first style consists of walls of unhewn stone and mud, on terraces or platforms; and the surviving works of this remote period were probably *pucaras*, or defensive forts. There is a good example of this style at Curampa, between Andahualas and Abancay [ä-bän-ki]. The next style, in point of time, is represented by the cyclopean ruins. They must have been raised after the imperial race had conquered a vast extent of country, and thus commanded an unlimited amount of labor, but before it had developed that enlightened economy and skillful avoidance of waste of power which distinguished the later Incas.-Peru, by Markham. p. 65.

Mr. Squier, who recently examined the ruins with great care, says that "in no part of the world has he seen stones cut with such mathematical precision and admirable skill as in Peru, and in no part of Peru are there any to surpass those scattered over Tihuanacu." The most remarkable monument is the great monolithic doorway, thirteen feet five inches long, seven feet two inches above the ground, and four feet six inches in thickness. Through its center is cut the doorway, four feet six inches high by two feet nine. Above the opening there are three rows of sculpture in relief and a central figure, on the reverse side there are cornices and niches.—Ibid., p. 67.

These marvelous ruins point to the former existence of a large population, and to the guiding hand of some powerful sovereign; but their history is entirely lost in remote antiquity.—Ibid., p. 68.

Amaleki, the son of Abinadom, wrote:

"Behold, I will speak unto you somewhat concerning Mosiah,

who was made king over the land of Zarahemla: for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord, should also depart out of the land with him, into the wilderness." (Omni 1: 15; com. ed. 1: 6; a. ed. 1: 19, 20.)

"They came down into the land which is called the land of Zarahemla." (Omni 1: 18; com. ed. 1: 6; a. ed. 1: 23.)

Their departure was caused by the increasing strength of the Lamanites, whom they could not successfully contend against, and the wickedness of a large number of the Nephites. During the conflicts which were of long continuation (see Omni), the Nephites, who were the weaker body, had probably been driven by the Lamanites from the old city of Nephi (Cuzco) into northern Peru; and it was from this place that they took their departure under Mosiah, into the wilderness, to go to the land of Zarahemla. They left Peru, entered the wilderness, and made their way to Zarahemla.

Here they found a new people, whose fathers left Jerusalem at the time of the captivity, in the days of Zedekiah, and landed in Central America, and came down to where Mosiah found them—Zarahemla. (Omni 1: 19-33; com. ed. 1: 6-11; a. ed. 1: 24-40.)

Zarahemla now became the chief seat of the Nephites, and all of the God-fearing were concentrated there, and united with the natives of Zarahemla (Mulokites), and they became a powerful people; while all of those who did not immigrate with Mosiah from Peru were either slain by the Lamanites or became absorbed by them, and all of the land of Nephi fell into the hands of the Lamanites. The Lamanites now held undisputed control of Peru, and part of Ecuador, where the Nephites had dwelt for nearly three centuries, and also Bolivia, Paraguay, Chile, the Argentine Republic, Uruguay, and the habitable parts of Brazil. The country developed and occupied by the Nephites for so many centuries, with its wealth, facilities, and grandeur, was now overrun by the heathen, who dreamed only of war and conquest.

Zarahemla, the capital city, was situated on the west side

of the Magdalena River, and as we conclude, between the modern towns of Neva and Honda, state of Colombia, in the northern part of South America (see map), and three thousand miles distant from the first Nephite settlement, and over one thousand miles, on a direct line, from the city of Nephi (Cuzco), with but a division line, "a narrow strip of wilderness," which was agreed upon as a boundary line of the two countries between them; the Lamanites taking the older, lying to the south. This boundary line ran from the Pacific Ocean, beginning at or near Cape San Francisco, passing to the east, and following the cordillera oriental branch of the Andes through the states of Colombia and West Venezuela, to the Atlantic Ocean, near Puerto Cabello (pwär-to käbel-yo). It was known as an east and west line, but was really more of a northeast and southwest line. This long remained the line of demarkation between the Nephites and the Laman-(See Alma 13: 60; Alma 22: 5; com. ed. 13: 11; 22: 2; ites. a. ed. 13: 68, 69; 22: 7, 8.)

In the days of Mosiah, the first king or prophet among the Nephites, after they united with the Mulokites, probably about the year 400 from the time they left Jerusalem, some of the Nephites retaining a love for their fatherland, resolved to return there and possess it. (Omni 1: 39-43; com. ed. 1: 14, 15; a. ed. 1: 48-54.) A number started into the wilderness; a contention arose as to the best policy to be pursued in order to get possession of the land of the Lamanites; a conflict ensued, and they were all slain but fifty, who returned to Zarahemla. New recruits joined "the fifty" to a considerable number, and they went again into the wilderness, and were successful in reaching their objective point.

It will be interesting to follow the journeyings of this little colony, to note their settlement and future history, and by so doing we will reach a geographical point. Zeniff, the leader of this colony, says in his record:

"I, Zeniff, having been taught in all the language of the Nephites, and having had a knowledge of the land of Nephi, or the land of our fathers' first inheritance, and having been sent as a spy among the Lamanites, that I might spy out their forces, that our army might come upon them and destroy them; but when I saw that which was good among them, I was desirous that they should not be destroyed." (Mosiah 6:1; com. ed. v. 1; a. ed. 6:1, 2.)

This caused the contention in the wilderness, led to the conflict and death of so many, and the return of the fifty to Zarahemla. Zeniff had been in Lamanite territory as a spy, with a view to taking possession by conquest; but changed his mind, turned Quaker, and wished to employ peaceable So he writes, "I being overzealous to inherit the means. land of our fathers, collected as many as were desirous to go up to possess the land, and started again on our journey into the wilderness. . . . After many days' wandering in the wilderness, we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers." (Mosiah 6: 3, 4; com. ed. 6: 1; a. ed. 6: 6, 7.) "And it came to pass that I went again with four of my men, into the city, in unto the king, that I might know of the disposition of the king; and that I might know if I might go in with my people, and possess the land in peace." "And I went in unto the king, and he covenanted with me, that I might possess the land of Lehi-Nephi, and the land of Shilom." (Mosiah 6:5, 6; com. ed. 6:2; a. ed. 6:6, 7.)

The Lamanites departed out of Lehi-Nephi and Shilom, and Zeniff and company went in and occupied; and they "began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom." "And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits." (Mosiah 6: 8, 9; com. ed. 6: 2; a. ed. 6: 11, 12.)

It has been most difficult to locate the land of Lehi-Nephi, for the reason that in the history it is so soon abridged and called Nephi, hence has been confounded with the old city of Nephi (Cuzco). But the ancient Nephi was never called Lehi-Nephi, but Nephi. In the judgment of the committee, there is no good reason that these cities or lands should be considered as identical. We are distinctly told that after Nephi and his brethren had traveled "many days" in the wilderness, on being separated from their enemies, that they pitched their tents, and the people were desirous that the place be called Nephi, and it was called Nephi, not Lehi-Nephi. This is, as we think, Cuzco. Let us look elsewhere, then, for Lehi-Nephi and the land of Shilom. The dividing line at this period, between the Nephites and the Lamanites, was "the narrow strip of wilderness," and the whole land where both Nephites and Lamanites dwelt may now be termed the "land of Zarahemla" (including Colombia and a part of Ecuador), and the land of Nephi (including southern Ecuador, Peru, Chile, etc.)

Let us see then if we can find Lehi-Nephi, where Zeniff and company went and occupied, and were lost so long from the knowledge of their brethren at Zarahemla. Now Zeniff left Zarahemla (see map), and "after many days' wandering in the wilderness," they pitched their tents "near to the land of our fathers." They had to travel something like five hundred miles to the south, in order to enter the borders of the land where their fathers lived previous to their going to Zarahemla under Mosiah (northern Peru), through a dense wilderness, without a known path to guide them. Now it is unreasonable to conclude that they continued still further along in the wilderness, to avoid the Lamanites, seven hundred miles further, in order to reach Nephi (Cuzco), when they knew that after once entering Lamanite territory, if received peaceably, there were highways that would enable them to reach any desirable point without so much effort. They evidently halted when the subdivision or province of Lamanite territory, known as Lehi-Nephi, was reached (for this was the place where Mosiah went from): and while vet camped in the borders of the land, put themselves in communication with the king of the Lamanites, in order to ascertain if they could go in and possess the land in peace. Zeniff had a knowledge of the conditions of the land, understood the

language of the people, as he had dwelt among them as a spy. An agreement was entered into between Zeniff and King Laman, to the effect that Zeniff and company should go in and possess Lehi-Nephi and Shilom. The Lamanites moved out, and Zeniff and company moved in. It seems quite certain that Nephi proper was at this time the capital of the Lamanite kingdom; and it appears to us unreasonable and next to impossible that the king and people would abandon their chief seat of empire and turn it over to a company of adventurers; for at this time the Lamanites had a strong and well-ordered system of government, by which the whole nation was kept intact, and moved at the bidding of one chief or king.

So where was this Lehi-Nephi and land of Shilom? Let Mosiah was the one who led the Nephites us try again. from the land of Nephi "down into the land which is called the land of Zarahemla." (See Omni 1:15-19; com. ed. 1:6; a. ed. 1: 19-24.) King Benjamin, his son, succeeded him as king of Zarahemla; and during his reign there was "a serious war, and much bloodshed, between the Nephites and Lamanites." (Omni 1: 34; com. ed. 1: 11; a. ed. 1: 41.) It was either during the reign of Mosiah or King Benjamin that Zeniff and party left Zarahemla, in order to settle at Lehi-Nephi. Amaleki, who was in charge of the sacred records. was born in the days of Mosiah, and lived to see his death. He having no children, "and knowing King Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him." (See Omni 1:36; com. ed. 1:12; a. ed. 1:43.) So the plates were placed in the keeping of the king. This King Benjamin had three sons, namely, "Mosiah, Helorum, and Helaman." (Mosiah 1:2; com. ed. 1:1; a. ed. 1:2.) In time the eldest of these sons succeeded his father in the kingdom, "and he began to reign in the thirtieth year of his age, making in the whole about four hundred and seventy-six years from the time that Lehi left Jerusalem." (Mosiah 4: 4, 5; com. ed. 4:2; a. ed. 4:5, 6.)

After this Mosiah the second had reigned in peace for three

years, "he was desirous to know concerning . . . the city of Lehi-Nephi: for his people had heard nothing from them, from the time they left the land of Zarahemla; therefore they wearied him with their teasings." So sixteen strong men were selected to go up in search of Lehi-Nephi, or the people of Zeniff; one Ammon, a descendant of Zarahemla, being their leader. (Mosiah 5: 1-3; com. ed. 5: 1, 2; a. ed. 5: 1-4.) "And now, they knew not the course they should travel in the wilderness, to go up to the land of Lehi-Nephi; therefore, they wandered many days in the wilderness, even forty days did they wander." "And when they had wandered forty days, they came to a hill, which is north of the land of Shilom, and there they pitched their tents." "And Ammon took three of his brethren, and their names were Amaleki, Helem, and Hem, and they went down into the land of Nephi [Lehi-Nephi]; and behold, they met the king of the people, who was in the land of Nephi [Lehi-Nephi], and in the land of Shilom. (Mosiah 5: 4-6; com. ed. 5: 2; a. ed. 5: 5-8.)

This was not the king of the Lamanites, but Limhi, the grandson of Zeniff, who was "overzealous to inherit the land of his fathers," and who on entering the territory of the Lamanites had been deceived by the king of the Lamanites; King Laman having granted him possession of "a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about;" with a view to bringing him into bondage. (Mosiah 5:23; com. ed. 5:6; a. ed. 5:31-34.)

Now it is impossible that these men could have traveled all the way from Zarahemla to Nephi (Cuzco), in forty days, without a road to guide them, wandering about in the wilderness in order to search out the way. The distance on a straight line was at least twelve hundred miles; and it would again be impossible that they could go so direct, but by curves, angles, and turns; over bluffs, valleys, hills, along river beds, without a public way. They would have had to make thirty miles a day, in a wilderness so dense that it had not yet invited settlement. They did not go to Nephi (Cuzco) then, but to Lehi-Nephi, the place they started for, and where they found Limhi, a descendant of Zeniff, reigning as king. Where was it? Let us go on further. Ammon and company found King Limhi and his people in bondage to the Lamanites, and they were anxious to throw off the yoke and escape from their tyranny, and were only waiting favorable opportunity. (Mosiah 5: 24-27; com. ed. 5: 6; a. ed. 5: 35-40.) Through the aid of Ammon and party, and the advice of one Gideon, King Limhi gathered his people together, with all their movable possessions, after making the Lamanite guards drunk.

In order to understand the effect that this wine had upon those who drank it, the following from the Spanish historian will explain:

These people [ancient natives] are very rich in gold, for they had very large pieces, and beautiful vases, out of which they drank their wine made of maize. Those who drink this liquor soon lose their senses, yet the Indians are so vicious that they will sometimes drink an arroba at one sitting, not at one draft, but by taking many pulls.—Pedro de Cieza de Leon, translated by Markham, p. 82, "printed for the Hakluyt Society, 1864," London.

This was written in A. D. 1532 to 1550.

At night they passed through "the back pass through the back wall, on the back side of the city" or secret pass, "into the wilderness"; "and they went around about the land of Shilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren." "And after being many days in the wilderness, they arrived in the land of Zarahemla." (Mosiah 10: 8-13; com. ed. 10: 2; a. ed. 10: 10-16.) Thus the people of Zeniff have been found.

We will now follow another account, beginning with chapter 7, book of Mosiah. Here we are told that Zeniff conferred the kingdom upon his son Noah, "he did not walk in the ways of his father." (Mosiah 7:1.) "For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines." (Mosiah 7:2, 3; com. ed. 7:1; a. ed. 7:2, 3.) King Noah laid a heavy tax upon the people, and he "built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper; and he also built him a spacious palace, and a throne in the midst thereof." (Mosiah 7:11; com. ed. 7:2; a. ed. 7:12.) "And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about." (Mosiah 7:13; com. ed. 7:3; a. ed. 7:16.) "He caused many buildings to be built in the land of Shilom: and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi, at the time they fled out of the land." (Mosiah 7:14: com. ed. 7:4; a. ed. 7:18, 19.)

Through the influence of King Noah his people grew to be very wicked, and the Lord sent Abinadi to reprove them; but they did not repent. King Noah threatened Abinadi's life. and finally had him put to death. (Mosiah 9: 1-24: com. ed. 9:1-5; a. ed. 9:1-27.) But there was a young man among them by the name of Alma, who believed what Abinadi said, and plead with the king to let him go in peace. This caused the king to be enraged against Alma, and he sent his servants to destroy him. Alma fled and hid himself, accepted the message of Abinadi, and began to preach to the people privately. "And it came to pass that as many as did believe him, did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested, by times, or at seasons, by wild beasts." (Mosiah 9:28; com. ed. 9:6; a. ed. 9:32.) "Now there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself." (Mosiah 9:29; com. ed. 9:6; a. ed. 9:33.) Alma continued to teach the people, and a church was formed at Mormon. "All this was done in Mormon; yea, by the waters of Mormon, in the forest that was near the waters of Mormon: yea, the place of

Mormon, the waters of Mormon, the forest of Mormon." (Mosiah 9: 55; com. ed. 9: 10; a. ed. 9: 65, 66.) "And these (Italics are things were done in the borders of the land." by committee.) (Mosiah 9:56; com. ed. 9:10; a. ed. 9:68.) The king sent an army to destroy Alma, of which he was apprised, and he and his followers, to the number of four hundred and fifty, escaped into the wilderness. (Mosiah 9: 59, 60; com. ed. 9:10; a. ed. 9:69-73.) Alma and his companions "fled eight days' journey into the wilderness." (Mosiah 11: 3; com. ed. 11: 1; a. ed. 11: 3.) "And they came to a land, yea, even a very beautiful and pleasant land; a land of pure water." (Mosiah 11:4; com. ed. 11:1; a. ed. 11:4.) Here they stopped and made a settlement. They called the land Helam. "And they built a city, which they called the city of Helam." (Mosiah 11:19; com. ed. 11:2; a. ed. 11:21, 22.) In process of time they were discovered by the Lamanites, who had been sent out to intercept the flight of Limhi and his people, and Ammon and his company, to (Mosiah 11:25; com. ed. 11:3; a. ed. 11:28.) Zarahemla. They got lost, and in their wanderings discovered the land of Amulon, where the priests of King Noah resided. Amulon and people joined the Lamanites, and were in search of the land of Nephi when they made the discovery of Alma and people at Helam. (Mosiah 11: 30-35; com. ed. 11: 3; a. ed. 11:34-39.) Through treachery they brought Alma into bondage. Amulon (the priest of Noah) was appointed teacher over the Lamanites in Shemlon, and Shilom, and the land of Amulon: "for the Lamanites had taken possession of all these lands"; i. e., that were outside of the older settlements. This Amulon had great influence with the Lamanite king, and he was an enemy of Alma, and he oppressed him. (Mosiah 11: 36-45; com. ed. 11: 3-5; a. ed. 11: 40-56.) So Alma and his people made their escape, by entering the wilderness again. They traveled one day, and pitched their tents in the valley of Alma. From Alma they continued their journey, and in twelve days they arrived "to the land of Zarahemla." (Mosiah 11:54-60; com. ed. 11:7, 8; a. ed. 11:67-76.)

Several things are gained by citing this history. First, Lehi-Nephi must have been a border city, adjacent to the wilderness. Second, Mormon was in the borders of Lehi-Nephi also adjacent to the wilderness. Helam was eight days from Mormon. Amulon could not have been very far from Helam, or Mormon, or Lehi-Nephi. The valley of Alma was one day from Helam. The distance from Lehi-Nephi to Mormon is not given. Probably one hundred and twenty miles would cover the distance. From Mormon to Helam was eight days. From Helam to the valley of Alma one day; from the valley of Alma "to the land of Zarahemla" twelve days; twenty-one days in all. Now, allowing that they traveled in this wilderness country on an average of twenty miles a day, which would be a large average to allow, they would have traveled four hundred and twenty miles from Mormon. Allowing that it was one hundred and twenty miles from Lehi-Nephi to Mormon, we have four hundred and twenty plus one hundred and twenty, which equals five hundred and forty miles from Lehi-Nephi to Zarahemla, or the "land of Zarahemla."

Whether this means the border line or Zarahemla City, is not given; but it would seem most reasonable that it was in the *borders* of the land, where they halted and put themselves in communication with the authorities. This was the manner by which Ammon and party entered the territory of Zarahemla. (See Alma 15: 14-24; a. ed. 15: 15-26; com. ed. 15: 4-7.) Taking the distance from the border land of Zarahemla, five hundred and forty miles south, along what must have been the border settlements, we arrive at the Chachapoyas country, and fix Lehi-Nephi and the land Shilom at Quelap. There are old ruins there, too, which support this view; but they have never been extensively explored. The following, however, taken in connection with the history given, will be read with interest, as it gives many features of the land described as Lehi-Nephi:

Worthy to be placed by the side of these wonderful rulas (Grand Chimu) [che-mo], are those of Cuelap [que-lap], of the district of Saint Thomas, a description of which is given by Don Juan [hwan] Crisos

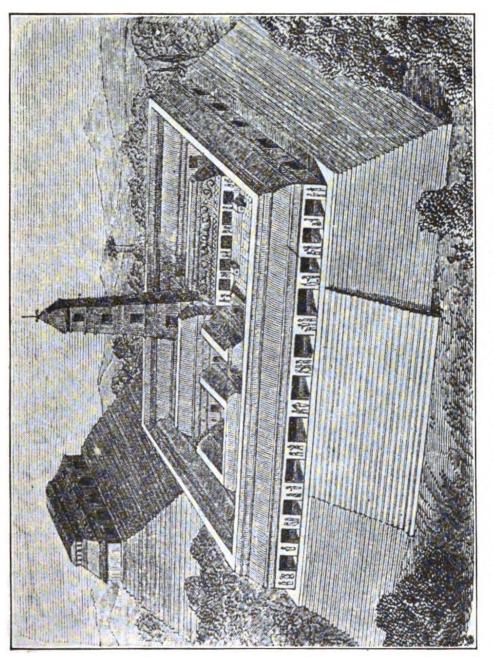
tomo Nieto, judge of the first tribunal, in the following official communication of the 31st of January, 1843, made to the Prefect of the Department of the Amazon, Don Miguel [me-gal] Mesia:

Having been appointed in this territory of Cuelap to adjust the boundaries commanded to be made by the supreme governor of the republic, in the course of the labor, I have encountered a work well worthy of public notice. It is a solid wall of cut stone, 3,600 feet long. 570 feet broad, and 150 feet high; the whole structure being solid in the interior; since the whole space contained within the 5,376,000 feet (?) of circumference, having, as before said, a height of 150 foet of a solid mass of earth: upon this terrace there is another wall of 3,000 feet in circumference, being 600 long on one side, and 500 on the other, with the same elevation of 150 feet that the lower wall has. This upper inclosure is also filled in with earth, like the lower. But in this upper elevation, as well as that below, are found a multitude of habitations or chambers made of cut stone, of the size of 18 feet by 15; and in these chambers, as well as in the stone work. of the outer solid walls, are found niches, artificially made, of a yard or two thirds of a yard in length, and of one half a yard in width, in which are deposited the bones of those long since dead. . . . There were three doors or openings in the solid wall, and these call for our notice[®]; for the right side of each one of these openings is semicircular, while the left is angular; and from the base of the entrance commenced an inclined plane, which ascended, by almost imperceptible gradations, to the top of the elevation mentioned, of 150 feet; and this, half way up, had on it a species of sentry box, from which, as it proceeded, it diverged from its former direct course, and made a curve to the right, having also at the upper extremity, an ingenious hiding place, made of cut stone, from which the passage of anyone from below might be effectually impeded. The entrance below commenced with a width of 6 feet; but in the interior, at the upper end, this was diminished to 2 feet, and as soon as the summit was reached, the landing was on an outlook, from which was a commanding view, not only of the plain below, and of all its roads, but even of a considerable part of the Province, embracing the capital at a distance of eleven leagues.

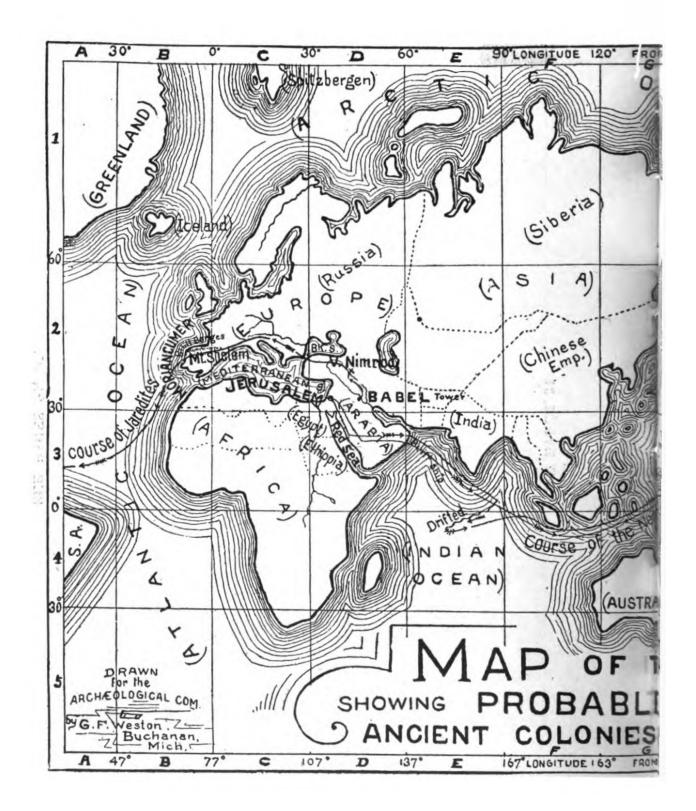
Proceeding onward, we next came upon the entrances and inclined plane of the second wall; this wall differed from the first in length and breadth only, in height (as we have said) it was the same. Here were found other sepulchers which were built like ovens, six feet in height, and twenty-four or thirty in circumference; the floor of these were paved with flat stones, and on each rested the remains of a man or woman. Having examined these places yesterday, I and my companions paused to rest; to-day we ascended to the top of a rock which is without the walls, and a part of which, in fact, serves as a foundation for the edifices. Having with much toil passed over a road almost destroyed by the waters, and having subjected ourselves to the dangers of descending an almost perpendicular depth of nine hundred feet by aiding each other, we came to a hollow or species of cavern, formed by the rocks which make the hill, in which were ten bundles of human bones. . . All had the same posture, and the hair of the children was very fine, short, and red, and not like that of the present natives. The females had in their ears golden ornaments, and also about the head a large twisted roll of coarse cotton. I have since felt much regret at having not been able to pursue my examination at this locality, as probably I might have discovered more; but we found it necessary to take a new direction, to look at another spot where. we were assured, there was more to be seen. To accomplish this we descended on the north side, and afterwards came to the foot of a very steep hill, which we found unusually difficult of ascent, because of the dry grass with which it was covered causing us to slip backward at every step. Having ascended some six hundred feet we found it impossible to proceed further, because of a perpendicular rock which intercepted our approach to a stone wall containing small windows, about sixty feet above us; and for want of a ladder and time we could not see what was within the wall, which stood on an elevation commanding a view, as far as the eye could reach to the east, north, and west.... There are also other reasons why I could not approach the wall before named on the southwest side, where I was assured there were some curiously formed trenches; for it was impossible to ascend from below, and the only mode of ascent would have been by ropes let down from the top of the wall itself. Nor could I visit a subterranean excavation which Don Gregorio, a man of character, assured me existed on the opposite bank of the river of Condechaca, and where as he said were many skulls, small excavations, and other objects: he had penetrated it to a distance at which the lights were extinguished for want of air, and he could proceed no further.-Peruvian Antiquities, by Rivero and Tschuidi, pp. 272-276.

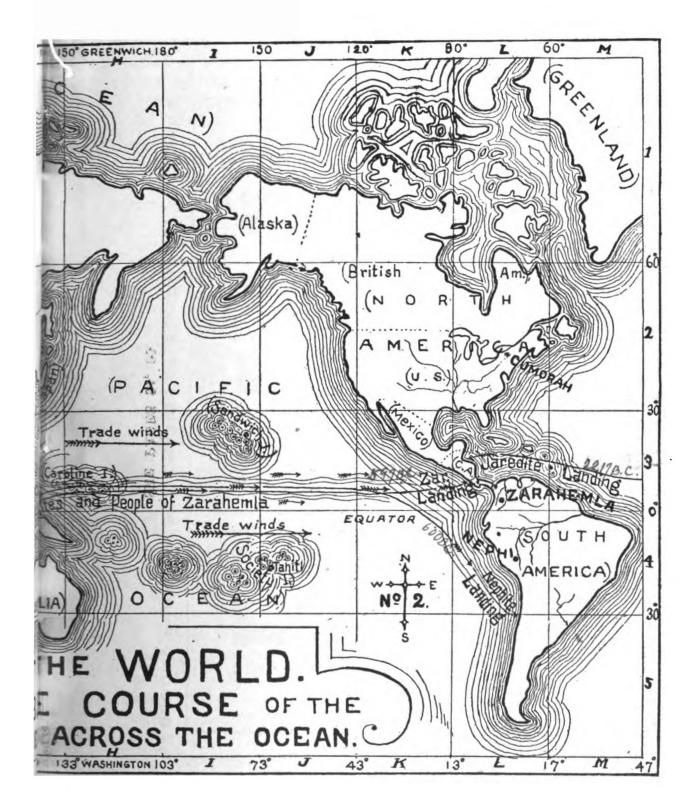
Thus we have Lehi-Nephi, Mormon, the valley of Alma, and Amulon, located approximately at least, with their relative distances from each other, and distances from Zarahemla. (See map.) Another thing: The tide of empire with both Nephites and Lamanites was from south to north. It was "Young man, go north." Lehi-Nephi was the capital city, held for a long time by the Nephites, who paid tribute to the Lamanites. It was a rich, prosperous, and desirable locality, and much of the interest that would naturally surround a chief government, in time clustered around it. Hence Lehi-Nephi became a new Nephi, because of its continuous importance, and the name for brevity became abridged from Lehi-Nephi to Nephi. At least, this is a natural conclusion, judging from the light thrown upon the subject. If this theory be true, in the regions of Quelap will be found some of the largest and oldest ruins in Peru. Bear in mind that five hundred years had now passed since Lehi had left Jerusalem, and the country must have been thickly populated in all of the most desirable places.

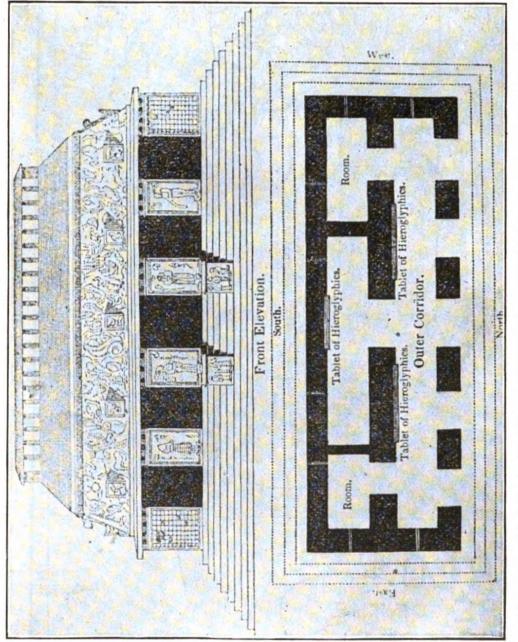
Now let us take the account given of another people, set out in the record, and note the disclosures, beginning with the book of Mosiah, chapters 6 and 7; chapter 11, verse 151; and 12:1-8; com. ed. chapters 6 and 7; chapter 11, verse 23; 12:1-3; a. ed. chapters 6 and 7; 11:1, 2; 12:12, 13. During the reign of Mosiah, the last king of the Nephites. his four sons, Ammon, Aaron, Omner, and Himni, became possessed of the missionary spirit after their conversion, and went to their father and requested that they might be permitted, with those whom they had selected, to "go up to the land of Nephi, that they might preach the things which they had heard." Leave was granted them. "And they took their journey into the wilderness." (Mosiah 12:8; com. ed. 12:3; a. ed. 12: 12, 13.) "They journeyed many days in the wilderness." "And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves, and departed one from another, trusting in the Lord, that they should meet again at the close of their harvest." Ammon went to the land of Ishmael. The Lamanites took him and bound him, and took him before the king, Lamoni, who reigned over all the land of Ishmael, but not over all the land of Nephi. Ammon became the king's servant. In the meantime Lamoni's father had appointed a feast, to which Lamoni had been invited. Lamoni had given orders to his servants to make ready his horses and chariots and conduct him forth to the land of Nephi. (Alma 12: 6-47; com. ed. 12:2-11; a. ed. 12:14-78.) By this time Ammon had distinguished himself at the waters of Sebus. Lamoni was converted, the time passed for him to attend his father's feast, and Ammon was directed of the Lord to proceed to Middoni, and release Aaron, Muloki, and Ammah from prison. (Mosiah 12:21-112; com. ed. 12:6-23; a. ed. 12:38-182.) King Lamoni accompanied Ammon on his way to Middoni, and



RESTORATION OF THE PALACE. PALENQUE SEB PAGES 94, 95.







GROUND PLAN AND RESTORATION OF BUILDING AT PALENQUE SEE PAGES 94, 95.

while journeying they met Lamoni's father, who was "king over all the land." He was displeased at his son for not attending the feast, and for being in company with Ammon the Nephite. Ammon and the old king had an encounter, and Ammon so "wrought upon the old king" that he granted to his son the right to reign independently ever after, and granted the release, also, of Ammon's brethren. The old king proceeded on his way, and Ammon and Lamoni went on to Middoni, and effected the release of Aaron and companions. (Alma 12:118-145; com. ed. 12:24-27; a. ed. 12: 189-221.)

"Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold, Aaron took his journey towards the land which was called by the Lamanites, Jerusalem; calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon." (Alma 13:1; com. ed. 13:1; a. ed. 13:1.) The "He people of Jerusalem would not hear Aaron's message. departed out of their synagogue, and came over to a village which was called Ani-anti." Here he joined Muloki and Ammah, and they "came over to the land of Middoni," where they were imprisoned. They were released by Ammon and Lamoni, and "went forth whithersoever they were led by the Spirit": and Ammon and Lamoni returned to Ishmael. (Alma 13: 4-18; com. ed. 13: 2-5; a. ed. 13: 4-23.)

We have discovered, then, that the land of Mormon borders on the land of Lehi-Nephi, and that Jerusalem is in the borders of Mormon. Aaron came over from Jerusalem to Ani-anti, and over from Ani-anti to Middoni—two overs. Placing Lehi-Nephi at or in the region of Quelap (Chachapoyas section), and Mormon would border to about the line dividing Peru and Ecuador (see map); and Jerusalem bordering on that would not be far from Ayaraca.

Across the middle cordillera to the southwest was Anianti, and beyond the western range, following the same course, lay Middoni, in the Grand Chimu country, at Trijullo, Ishmael being at old Huanuco (see map), Helam at Mocas, or Moca, and Amulon at Riobamba. After his release, Aaron "was led by the Spirit to the land of Nephi; even to the house of the king which was over all the land, save it were the land of Ishmael: and he was the father of Lamoni." (Alma 13:26; com. ed. 13:5; a. ed. 13:30, 31.) This appears to be Nephi proper.

Here are two kings mentioned, and there were other small kingdoms or provinces under this—"over all the land" king. There were kings of the same name, hence easy to confound them. Aaron's preaching converted the "over all the land" king. The king's household was converted (Alma 13: 46-55; com. ed. 13: 9, 10; a. ed. 13: 52-64), after which the following proclamation was issued, which gives a general description of all the lands occupied by both Lamanites and Nephites. These general boundary lines can be traced with a greater degree of certainty than could be obtained relating to the subject-matter just gone over.

The proclamation is as follows: "And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east [the Atlantic Ocean, and they occupied southeast Brazil, Uruguay, Argentine Republic, Paraguay, Bolivia, Guiana, and Venezuela], and on the west [the Pacific Ocean; they occupying Chili, Peru, and Ecuador], and which was divided from the land of Zarahemla [now known as Colombia and northwest Venezuela] by a narrow strip of wilderness, which ran from the sea east, even to the sea west [from the coast of the Caribbean Sea. near Puerto Cabello, and extending in a westerly direction along the eastern cordillera of the Andes to the Pacific Ocean, about Cape San Francisco], and round about on the borders of the seashore [to the north of the equator, along the Pacific coast], and the borders of the wilderness which was on the north, by the land of Zarahemla [this wilderness was in the states of Antioquia and Bolivar, Colombia, and extended to the Isthmus of Panama], through the borders of Manti, by the head of the river Sidon [Sidon was the Magdalena River, or what was called by the Spaniards

Santa Martha], running from the east towards the west; and thus were the Lamanites and Nephites divided." (Alma 13:60; com. ed. 13:11; a. ed. 13:68, 69.)

This division line did not run due east and west, but it was "from the east towards the west." The real course of this line was from northeast to southwest, the Nephites scarcely ever used the words northeast, southwest, etc.; but what was northeast, was east, and what southwest, was west; it was east, west, north, and south with them. The Spaniards wrote in the same way. They constantly referred to the Pacific Ocean, along the coast of Peru, as the west sea; yet it was more nearly southwest, etc.

"Now the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness, on the west, in the land of Nephi [along the coast of Peru]: yea, and also on the west of the land of Zarahemla, in the borders, by the seashore [along the Pacific coast of Colombia], and on the west, in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore [that is along the coast of Chili]. And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them [in eastern and western Venezuela.] And thus the Nephites were nearly surrounded by the Lamanites: nevertheless the Nephites had taken possession of all the northern parts of the land, bordering on the wilderness, at the head of the river Sidon [Magdalena River], from the east to the west [from the Caribbean Sea to the Pacific Ocean], round about on the wilderness side; on the north [the wilderness that lay to the northwest of Zarahemla proper], even until they came to the land which they called Bountiful [the Isthmus of Panama]. And it bordered on the land which they called Desolation; it being so far northward, that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing. And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land

on the southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind: a part of which had come from the land northward, for food. And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea [this boundary line of a day and a half's journey extended from the Mosquito Gulf, across the Isthmus to the Pacific Ocean, near the Gulf of Dulce]; and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward, and the land southward. And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south. that thereby they should have no more possession on the north, that they might not overrun the land northward; therefore the Lamanites could have no more possession only in the land of Nephi, and in the wilderness round about. Now this was wisdom in the Nephites; as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires." (Alma 13: 61-69: com. ed. 13:11, 12; a. ed. 13:70-74.)

Thus the land Zarahemla embraced, at this period, all of the land from the border line between Desolation and Bountiful, to the "narrow strip of wilderness" that divided the land of Nephi from the land of Zarahemla, from the sea east to the sea west; Bountiful being a part, and which was settled by the Nephites. Bountiful includes the Isthmus, and extended north from Panama, a distance of about one hundred and fifty miles, having an average breadth of about fifty miles, to Costa Rica, or the division line between Bountiful and Desolation. Desolation at this time included all of the land northward of Bountiful; the land south from Desolation called Bountiful extended down to and embraced a part of the wilderness in northern Colombia, at this time. All the territory south of the division line, running at the head of Sidon "from the east towards the west," was called the land of Nephi.

This brings us to a period in the Nephite history of about five and a quarter centuries since Nephi left Jerusalem. This is a long period of time; and people have multiplied in the land, until it is being filled with inhabitants so dense that the stronger push the weaker constantly to the frontier. If any difference, the Lamanites increased in numbers more rapidly than the Nephites, pretty much all dissenters of the Nephites went over to the Lamanites. The Lamanites were continually en coaching upon the rights of the Nephites, and putting forth every effort to subjugate them to their sway. They swarmed into the land of Zarahemla by thousands, from Peru, Chili, the Argentine Republic, southern Brazil, all panoplied for war or conquest; hence this boundary line (which extended between Zarahemla and Nephi, and Bountifulthe Isthmus—and border places) became the scene of some of the fiercest conflicts recorded in their history, one nation trying to exterminate the other. (See map.) It was near the division line between Bountiful and Desolation that the Mulokites landed, and seeing the great destruction in the north, and not understanding the cause that brought it about, directed their course southward, passed down through Bountiful to the great river Sidon (or Magdalena), and founded the city of Zarahemla. This river was in all likelihood called the great river Sidon in contradistinction from the lesser river (the Cauca) that ran west of it, and parallel to it, until near the sea, they unite.

We will return and follow our history further. After the old king at Nephi proper had issued the above unique proclamation to all of his realm, Ammon and Aaron and associates preached at will in any part of his dominion, and they had great success. Thousands of Lamanites joined their standard. Revolt from the Lamanite king and authorities ensued. All of this wicked tribe were not ready for conversion (Alma 14:2-4; com. ed. 14:2; a. ed. 14:7-14). "Now these are they who were converted unto the Lord; the people of the Lamanites who were in the

land of Ishmael [Huanuco], and also of the people of the Lamanites who were in the land of Middoni [Trujillo], and also of the people of the Lamanites who were in the city of Nephi [Lehi-Nephi, or the Nephi on which borders the land of Shilom, Shemlon, and Shimnilom], and also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom; and these are the names of the cities of the Lamanites which were converted unto the Lord." These last named lands lay bordering on each other in the borders of Mormon. (See map.) Shilom is joined with Lehi-Nephi, etc. The king and the new converts were desirous of having a name given them that would distinguish them from their brethren, and they received the name Anti-Nephi-Lehi. (Alma 14:6, 7; com. ed. 14:3; a. ed. 14:17-19.) In the Peruvian language "anti" means pure gold, and hence the name most likely means the pure Nephi-Lehis, or the pure faith of Lehi-Nephi. There is no evidence that any were converted at Nephi (the capital). but the king and his household. A friendly correspondence was entered into between these converts and the Nephites (Alma 14: 8-15; com. ed. 14: 3; a. ed. 14: 20-30). "The Amalekites, and the Amulonites, and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted, and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amalekites, and by the Amulonites, to anger against their brethren; and their hatred became exceeding sore against them even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore they took up arms against the people of Anti-Nephi-Lehi." The king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi; "and the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God." (Alma 14: 9-11; com. ed. 14: 5; a. ed. 14: 21-24.)

When Ammon and his companions knew of the intention

of the Lamanites "to destroy their brethren, they came forth to the land of Midian [probably the present department of Ancachs, and not far from Huras—see map], and there Ammon met all his brethren; and from thence they came to the land of Ishmael [Huanuco], that they might hold a council with Lamoni, and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites." (Alma 14: 12; com. ed. 14: 5; a. ed. 14: 24-26.)

Now the chief center and hotbed of this rebellion was about the chief capital, old Nephi, and among the Amulonites, Amalekites, etc., as they exerted an influence among the Lamanites. Instead of this young king calling the council together at the capital of the empire, the dissensions were so great in and about old Nephi that he leaves the capital, his own home, and meets Ammon and his brethren in his brother's kingdom, at Ishmael (Huanuco). This is pretty good proof that the Nephi that bordered on Shilom and Shemlon was not the original Nephi; for they were converted, and if they had been joining the land of the capital of the kingdom, it would be reasonable to conclude that this council would have been called there.

No doubt the kingdom of Lamoni was selected, as it was there the large body of believers were gathered, and the council could meet there with greater safety. The council decided not to fight the Lamanites, and the king so commanded (14:13; com. ed. 14:5; a. ed. 14:27). The Lamanites, however, "made preparations for war, and came up to the land of Nephi, for the purpose of destroying the king, and to place another in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land." (Alma 14:23; com. ed. 14:8; a. ed. 14:48.)

This was, it would seem, Nephi the capital. They came up to depose the king. There had been no general gathering of the believers. They had made no preparation to fight. It is probable that it was only those who chanced to be living in and about Nephi that were present in this first engagement, or slaughter, made by the Lamanites. Ammon and brethren are not mentioned as being pres-

ent. The people of the Lord would not fight. A "thousand and five" were slain, the hearts of the Lamanites were touched, and they ceased to slay the people of the Lord, and there were large accessions made to the believers, and the king was not deposed. The "Lamanites were more angry, because they had slain their brethren; therefore they swore vengeance upon the Nephites; . . . and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah, and destroyed them." (See map.) (Alma 14:23-31; com. ed. 14:8-11; a. ed. 14: 48-60.) They were defeated by the Nephites later, however, and returned to the land of Nephi, and many of them came over to dwell in the land of Ishmael, and the land of Nephi (probably Lehi-Nephi), "and did join themselves to the people of God." (Alma 14:31-39; com. ed. 14:11-13; a. ed. 14:60-73.) The Amalekites "were exceeding angry," because they were not successful against the Nephites in the land of Zarahemla, and "began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi: therefore they began again to destroy them." (Alma 15:1-3; com. ed. 15:1; a. ed. 15:1-3.) The people of the Lord refused to take up arms, and many were slain. Ammon and brethren now consulted with the king of Anti-Nephi-Lehi. Ammon inquired of the Lord; an agreement was reached: the people of the Lord were gathered together with their flocks and herds, and they departed out of the land, "and came into the wilderness which divided the land of Nephi from the land of Zarahemla; and came over near the borders of the land." (Alma 15: 4-13; com. ed. 15: 1-3; a. ed. 15: 4-14.) An agreement was entered into with the people of Zarahemla. and they were given the land of Jershon as an inheritance. (Alma 15:22; com. ed. 15:7; a. ed. 15:23.) (See map.) The Lamanites assembled their armies, and followed the people of Anti-Nephi-Lehi into the wilderness, and they were met by the armies of the Nephites, who had engaged to protect the people of Anti-Nephi-Lehi; and there was a tremendous battle fought, "such an one as never had been known among all the people in the land from the time Lehi left

Jerusalem." There was a great slaughter of people, and the Lamanites were driven out. (Alma 15: 33, 34; com. ed. 15: 9; a. ed. 15: 37, 38.)

Thus ended the fifteenth year of the reign of the judges and five hundred and twenty-four years had passed away since they had left Jerusalem. All South and Central America is settled by the Nephites and Lamanites; the Nephites occupying Central America (especially the Isthmus, known as the land Bountiful) and Zarahemla, to the division line, the "narrow strip of wilderness" that ran from the east to the west sea by the head of the river Sidon, and the Lamanites occupied all to the south of that line.

We now enter a new era and leave the old confederacy of the Lamanites, and our investigations are transferred, except by indirect reference, to the land of Zarahemla, and so on to the north. During the sixteenth and seventeenth years of the reign of the judges there was peace in the land. (Alma 16: 3, 4; com. ed. 16:12; a. ed. 16: 3-6.) In the seventeenth year, Korihor the Anti-Christ went over to the land of Jershon. (See map.) From there "he came over into the land of Gideon." (Alma 16: 5-21; com. ed. 16: 2-4; a. ed. 16: 7-23.) (See map.) One Zoram became leader of the Zoramites, and they "had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the (Alma 16:80; com. ed. 16:12; a. ed. 16:80.) Lamanites." (See map.) The Zoramites were dissenters from the Nephites (Alma 16:85; com. ed. 16:13; a. ed. 16:85), "but they had fallen into great errors." They erected "Rameumptom, . . . the Holy Stand." (Alma 16:93; com. ed. 16:15; (See map.) Alma and associates went as a. ed. 16:97.) missionaries among them. (Alma 16: 107-120; com. ed. 16: 16-19; a. ed. 16: 112-128.) They made converts among them, who came over into Jershon and joined Alma and associates. (Alma 16: 214; com. ed. 16: 32; a. ed. 16: 245.) This enraged the leading Zoramites, and they joined the Lamanites, and

they made preparation for war against the Nephites. (Alma 16:215-219; com. ed. 16:33; a. ed. 16:246-252.)

This ended the seventeenth year of the reign of the judges. By reason of this union between the Zoramites and the Lamanites, and the preparation for war, the people of Ammon. who were now noncombatants (or Quakers), "came over into the land of Melek." (Alma 16: 219-221; com. ed. 16: 34: a. ed. 16:254, 255.) Melek was west of Zarahemla. (See map.) The "Zoramites became Lamanites," and in the beginning of the eighteenth year they came up against the Nephites, in the land of Antionum, to battle. (Alma 20: 4-8; com. ed. 20:2; a. ed. 20:3-7.) (See map.) The Nephite army was in Jershon. (See map.) Moroni, a young general twentyfive years of age, was their leader, and Zarahemnah led the Lamanites. The Lamanites were defeated and fled into the wilderness (Alma 20: 14-20; com. ed. 20: 3-5; a. ed. 20: 18-25), and started to the west of the land, by the head of Sidon, "that they might come into the land of Manti."

Now Jershon bordered on the sea; Antionum lay south of that; the south line was the line between Lamanites and Nephites, or "the narrow strip of wilderness." (See map.) The army had in view to cross Sidon and enter the land of Manti. This puts Manti west of Sidon (Alma 20: 20: com. ed. 20:5; a. ed. 20:25). (See map.) But Moroni sent spies after the armies of the Lamanites, and also sent to Alma to inquire of the Lord in regard to the course taken and purpose of the Lamanites. Alma informed the messengers that "the Lamanites were marching round about in the wilderness. that they might come over into the land of Manti." Moroni then took most of his army and marched in a more direct way, to the north of the Lamanites, "into the land of Manti." They camped on the west side of Sidon, in a valley, increased the number of the army, and waited for the Lamanites (Alma 20: 13-81; com. ed. 20: 3-16; a. ed. 20: 17-100). When Moroni learned that the Lamanites were approaching, he divided his army and secreted a part under Lehi, on the east and south of the hill Riplah, east of Sidon; and the rest he secreted in the west valley, on the west of the river Sidon; and so on down into the borders of the land of Manti. The Lamanites came up on the north of the hill Riplah, and pushed on west into the valley of Sidon. Lehi led his army forth and encircled The battle began, and the Lamanites were defeated. them. and fled across the river Sidon to the west. Moroni and army met them in the valley, on the west of Sidon, and the Lamanites were surrounded by the two armies. The Lamanites made an attempt to flee "towards the land of Manti." This battle was fought on the river Sidon (Magdalena). There was a valley on either side of the river, and east of the east valley stood the hill Riplah. This battle must have been fought near the southern border of Manti, or in the southeast corner of that land. The Nephites knew that the attack was to be made among the sparsely settled parts or borders of Manti, and they would naturally place their army between (See map.) After the battle, the the enemy and Manti. Lamanites went "into the wilderness." (Alma 20:76; com. ed. 20: 16; a. ed. 20: 95.)

The hill Amnihu was east of Sidon, and lay a little to the southeast of the city of Zarahemla. The valley of Gideon lay between the hill Amnihu and the land of Minon. The valley of Gideon was further east than the hill Amnihu however. The land of Minon was east of Sidon, and to the east of the land of Manti, and south of Gideon, and extended south to the division line of Nephites and Lamanites. (Alma 1: 39-53; com. ed. 1: 10-14; a. ed. 1: 70-92.)

The battle fought on the Sidon between Alma and King Amlici (Alma 1: 49-51; com. ed. 1: 13, 14; a. ed. 87-89), was fought near the same place where the battle took place between Zerahemnah and Moroni, near the hill Riplah. (Alma 20. See map.)

In the nineteenth year of the judges, one Amalickiah rose up and desired to be a king, and gained a following. (Alma 21:21-27; com. ed. 21:6; a. ed. 21:29-36.) These dissensions caused Moroni to "rent his coat" (Alma 21:29, 30; com. ed. 21:7; a. ed. 21:32-41), and rally the people for another conflict. Moroni obtained the voice of the people, and it was against Amalickiah, who saw that he was not sustained by the people, and he fled with his followers into the land of Nephi (Alma 21: 42-46; com. ed. 21: 10, 11; a. ed. 21: 61-68). Moroni followed them into the wilderness and brought back the followers of Amalickiah, except a few which escaped with him. Amalickiah went to Nephi, gained the confidence of the king of the Lamanites, and the king issued a proclamation to enlist the people to engage in another war. They were fearful, however, and "the more part of them" refused to take up arms, and assembled at Onidah (Ollanlaytambo or Paucartambo) in order to protect themselves, and got upon the top of Mount Antipas (Alma 21:60, 61; com. ed. 21:18; a. ed. 21:83-85). (See map.) Through treachery Amalickiah gained control of Lehonti's army, had the reigning king killed, gained control of the kingdom, married the queen, raised an army and sent it to the borders of Zarahemla. (Alma 21: 64-93; com. ed. 21: 20-31; a. ed. 21: 86-127.)

"And now it came to pass, in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land (See map.) Ammonihah had been deof Ammonihah." stroved by the Lamanites once, but it had been partially rebuilt. (Alma 21: 107-110; com. ed. 21: 34; a. ed. 21: 149-151.) The Nephites were prepared for them. The Lamanites saw they could not take the city. "Therefore they retreated into the wilderness, and . . . marched forth towards the land of Noah," and to the city of Noah. (Alma 21:120; com. ed. 21:35; a. ed. 21:163-183.) (See map.) They attacked this city and were repulsed, and fled into the wilderness, and to the land of Nephi, to inform their king of their great loss. The king "was exceeding wroth, and he did curse God, and (Alma 21: 124-135; com. ed. 21: 36; a. ed. also Moroni." 21:169-184.)

Thus ended the nineteenth year of the reign of the judges over the people of Nephi (Alma 21: 136; com. ed. 21: 38; a. ed. 21: 185). Moroni, aware of the evil designs of the Lamanites, continued to fortify the cities and lands of the Nephites, by throwing up "heaps of earth round about all the cities, throughout all the land which was possessed by the

Nephites; and upon the top of these ridges of earth he caused that there should be timbers, ... and ... a frame of pickets built." (Alma 22: 1, 2; com. ed. 22: 1; a. ed. 22: 1-6.) Moroni sent his armies into the "east wilderness" (see map) and "drove all the Lamanites . . . into their own lands, which were south of the land of Zarahemla; and the land of Nephi did run in a straight course from the east sea to the west." (Alma 22:5; com. ed. 22:2; a. ed. 22:7-9.) It embraced all the land north of the division line, which began at Puerto Cabello in Carabobo, on the Caribbean Sea, and extended along the east branch of the Andes, almost in a straight line to Cape San Francisco, on the Pacific Ocean. Moroni then colonized this wilderness with the people from Zarahemla, "even to the borders, by the seashore." Moroni fortified "the line between the Nephites and Lamanites, between the land of Zarahemla and the land of Nephi; from the west sea running by the head of the river Sidon." (Alma 22: 6-8; com. ed. 22: 2; a. ed. 22: 8-11.)

In starting from the west sea or Pacific Ocean, in referring to the division line, it does not say it runs in a straight course as expressed when starting from the east sea; but as "running by the head of the river Sidon." Showing that there was a bend in the division line around the head of the river Sidon. (See map.) They built a city called Moroni, "and it was by the east sea; and it was in the south by the line of the possessions of the Lamanites." (Alma 22: 10; com. ed. 22: 3; a. ed. 22: 14-16; see map.) They founded Nephihah, between Moroni and Aaron. (See map.) "They also began" a city called Lehi, "which was in the north, by the borders of the seashore." This could only mean that it was somewhere in the extreme northern part of Zarahemla. (Alma 22: 12; a. ed. 22: 16; com. ed. 22: 3. See map.)

Thus ended the twentieth year. They built many cities on the north. (Names not given here. See map.) The land of Lehi and Morianton lay on the borders by the seashore; and joined each other (Alma 22: 21-27; com. ed. 22: 4-6; a. ed. 22: 26-34). It will be seen that it is most likely that the land Morianton was west of Lehi, as Morianton would not likely have purposed to pass through the land of Lehi in order to gain Bountiful, or the Isthmus. After the trouble with the people of Morianton and Lehi was settled, and the "kingmen" were rejected, and Moroni had "pulled down" the "nobility" of the "kingmen," the Lamanite king Amalickiah appeared with a large army in the land of Moroni, which was in the borders of the seashore (Caribbean Sea). (Alma 23: 21:com. ed. 23: 6; a. ed. 23: 27.) Amalickiah drove the Nephites out of the city of Moroni, and they fled to the city of Nephihah, and the people of Lehi, also, armed for the conflict. (Alma 23:22-24; com. ed. 23:7; a. ed. 23:28-30.) These cities or lands were all near each other. (See map.) The cities of Nephihah, Lehi, Morianton, Omner, Gid, and Mulek, were all "on the east borders, by the seashore." (See map.) They fell into the hands of the Lamanites, and the Nephites were driven before the Lamanites into the borders of Bountiful; here they were checked and repulsed by the army of Teancum. (Alma 23: 25-28; com. ed. 23: 8, 9; a. ed. 23: 31-35.) This army of the Lamanites swept everything before it, for a distance of five hundred miles, along the northern coast of Colombia, from Puerto Cabello to the Gulf of Darien.

It is the belief of the committee that where Lake Maracaybo is at the present time, at the time here referred to, it was land, a part if not all of it, and that probably the lake was formed at the time of the crucifixion, when many cities were sunk. (See 3 Nephi 4.) This great battle was fought on the shores of the Gulf of Darien. Thus ended the twentyfifth year of the reign of the judges.

The Lamanites being defeated by Teancum, they retreated to the city of Mulek, a fortified town or city. (Alma 24:2; com. ed. 24:1; a. ed. 24:2.) It must have been in the southern borders of Bountiful, as the Isthmus from the Gulf of Darien to the Mosquito Gulf is called Bountiful. Moroni sent orders to Teancum to fortify the land Bountiful, and secure the narrow pass which led into the land northward. (Alma 24:7; com. ed. 24:3; a. ed. 24:10.) This "narrow pass" was the Isthmus of Panama, between the Gulf of San Miguel on the Pacific, and the Gulf of Darien on the Atlantic, Caribbean Sea, a distance of thirty-one miles.

Teancum having slain Amalickiah, the Lamanite king and general, with a javelin, Amalickiah's brother was made king, and he returned to his own land by the way he came, doubtless, through Morianton, Lehi, etc., to notify the queen of the death of his brother, and he raised an army and attacked the Nephites "on the borders of the west sea," *i. e.*, west of Manti. (See map.) A part of his army was by the east sea, in Moroni, Nephihah, Lehi, Aaron, etc. (See map.) So the Nephites were at this time in a critical condition, nearly surrounded by the Lamanites. This ended the twenty-sixth year of the judges. (Alma 24: 8-11; com. ed. 24: 3, 4; a. ed. 24: 11-16.)

At the close of the year twenty-seven of the judges, Moroni had strengthened the Nephite possessions by the west sea, leaving Helaman in command, and joined Teancum at Bountiful. It took nearly a year to make the journey. (Alma 24:12-15; com. ed. 24:6, 7; a. ed. 24:17-21.) He likely marched from Manti, near the head of Sidon, along the regions of the Cauca to the Isthmus, or Bountiful. The Nephites occupied the city of Bountiful, and the Lamanites the city of Mulek. These cities were not far apart, and were well fortified. The great battle was fought between the two cities, by Teancum and Moroni, and Jacob the leader of the Jacob was killed (Alma 24:13-36; com. ed. Lamanites. 24: 6-14; a. ed. 24: 23-44). The city of Mulek fell into the hands of the Nephites.

While success attended the Nephite armies in Bountiful, on account of intrigue and divisions among the Nephites, their cause was weakened, and they were placed in the most "dangerous circumstances" on the west sea south, where Moroni defended the land before going to aid Teancum at the north. Here two thousand sons of the people of Ammon joined Helaman. (Alma 24: 49-57; com. ed. 24: 18-22; a. ed. 24: 61-79.) Thus ended the twenty-eighth year of the judges. The Lamanites still held control of all the northern cities except Bountiful and Mulek.

The twenty-ninth year of the reign of the judges opened with an exchange of elaborate and striking epistles between Ammoron the Lamanite general, and Moroni. Moroni refused to "exchange prisoners" (Alma 25:21; com. ed. 25:4; a. ed. 25:28). By strategy he captured the city of Gid (Alma 25: 36-47; com. ed. 25: 6, 7; a. ed. 25: 40-51), and fortified it. According to this account the city of Gid could not have been a great distance from Mulek, and was between Mulek and Morianton and Lehi, etc. (See map.) The Nephite army was greatly strengthened by their victory at the city of Gid, and they began to act on the offensive, and prepared to attack Morianton (Alma 25:60-62; com. ed. 25:8; a. ed. 25:61-63). Thus ended the twenty-ninth year of the reign of the judges.

While Moroni was thus successful in and about Bountiful, Mulek, Gid and Morianton, Helaman and Antipus were south by the sea, west of Manti, with their armies, including two thousand of the Ammonites, in the country where the cities of Manti, Zeezrom, Cumeni, and Antiparah were located (Alma 26:15; com. ed. 26:2; a. ed. 26:15), and these cities had fallen into the hands of the Lamanites. "The city of Judea" was near there. This was in the twenty-sixth year of the reign of the judges. These cities are west of Sidon and south of Zarahemla. (Alma 26: 16, 21, 27; com. ed. 26: 2, 3; a. ed. 26: 16, 21, 28.) Antiparah was not on the seashore. (Alma 26:34; com. ed. 26:4; a. ed. 26:56.) The city of Manti was nearer the border line than Cumeni, (Alma 26:85-132; com. ed. 26: 17-31; a. ed. 97: 153,) and near, or in the border of the south wilderness (Alma 21:115; com. ed. 26:24; a. ed. 26:134). This was in the twenty-ninth year of the iudges. The Lamanites being defeated at Manti, and in "the land round about," went over and joined the Lamanites east, at Nephihah, and they drove the people out of Nephihah (Alma 27: 2-5; com. ed. 27: 2, 3; a. ed. 27: 5-8). There was a division in the government, and Moroni put Lehi and Teancum, who were before Morianton, in charge of the army (by advice of the chief judge Pahoran), and he started with a small number of his men to Gideon (Alma 28: 18, 19; com. ed. 28: 2; a. ed. 28: 20, 21), and being joined by a strong army, placed Pahoran back in the "judgment seat" (Alma 29: 3-8; com. ed. 29: 2-4; a. ed. 29: 3-8). Thus ended the thirtieth year of the judges.

By reference to the map it will be seen that in this section of country is where Manti, Zeezrom, Cumeni, Antiparah, Judea, etc., were located. There were a province and a town of Manti. It is likely the province extended to the sea. The town may or may not have been near the seashore. The towns of Manta and Manti are spelled alike, except the final letter, a taking the place i, and both are located in the same section of country, if not on the identical spot. It would be quite natural for a stranger to spell Manti, *Manta*, by simply hearing it pronounced. The following recent discoveries, brought to light since the publication of the map, is very entertaining.

ECUADOR.

Saville in his Contributions to South American Archæology, pp. 23, 24, writes of stone seats as follows: The most remarkable feature of the archæology of Manabi is the great number of stone seats, or chairs, which have been found on the summit of the hills not far distant from the sea. They are unique, being found only on the hills in a small area of about twenty miles in diameter; and no objects of like character are known in any other part of either North or South America.... The first notice of their existence is given by Villavecenceo, who, in his Geography of the Republic of Ecuador, published in New York, 1858, states that two leagues north of Monte Cristi there are some hills, such as the Cerro de Hoyas; this is a low mountain with a flat summit; in this place there is a circle of seats of stone, no less than thirty in number, each one of which is a sphinx, above which is the seat with two arms, all of stone, well worked, and of a single piece, which may be transported. This circle

of seats appears to have lodged a congress of men who came together here for conferences. . . . This statement regarding the placing of the seats in a circle has found credence among later writers, and we also hear of a stone table in the center of this circle of seats. Wiener visited these hills in July, 1882, and sent a seat to Europe, which is in the Trocadero Museum. . . . The distance to the base of the hills, from Manta, is a little over five miles in a northeasterly Gonzalez Suarez visited the region and in his direction. Archæology of Ecuador, states that these seats are found in the Cerro de Hoyas, placed in a semicircle, in each one of the platforms on the hill. This composes a group of broken hills, and on the summit of each one of these were a number of these seats placed around with symmetry. In another part of his work Suarez says that in each of the summits or truncated surfaces (of the hills) are a number, more or less considerable, of seats and columns of stone placed in a circle.

WELLS.

Among the first things that attracted the Spanish discoverers of Manabi were the deep wells found in great numbers in the different parts of this arid region. Cieza de Leon states that the building of these wells was attributed by the natives to giants. He wrote particularly concerning the wells near Santa Elena, as the giants are supposed to have landed at this point. He says:

As they found no water, in order to remedy the want they made some very deep wells, works which are truly worthy of remembrance; for such is their magnitude that they certainly must have been executed by very strong men. They dug these wells in the living rock until they met with water, and then they lined them with masonry from top to bottom in such sort that they would endure for many ages. The water in these wells is very good and wholesome, and always so cold that it is very pleasant to drink.—Page 17.

ANTIQUITIES AT MANABI, ECUADOR.

The western coast of South America, north of Peru, which includes the coast provinces of Ecuador and Colombia, is very little known archeologically, and but few collections have been made in this entire region; the same is true of the vast interior tablelands which run from south to north between the western and eastern ranges of the Andes. In prehistoric times this great region was occupied by various tribes with different degrees of culture. To the north, in Colombia, we find the remains of the Chibchas, whose territory was well to the east of the eastern range of the mountains (the city Bogota is practically in the center of this old culture area); to the west in the Cauca Valley, are the remains of the Quimbayas; a little to the north, in the State of Antioquia are numerous evidences of another ancient culture; in the southern part of the Cauca Valley, around Cali and the city of Popayan, are the remains of an equally independent culture. In the State of Antioquia the limits of the northern culture is not well defined. In the northwest, towards Darien and the Isthmus of Panama, are dense and humid forests which probably never supported any great number of natives. This region intervenes between the province of Chiriqui, now in the Republic of Panama, and seat of ancient culture in Antioquia. . . . South of Popayan we come into the immediate confines of the Republic of Ecuador; and in this great region Quechhuas, or, as they are commonly known, Incas, extended their influence from Peru northward during the middle of the fifteenth century and established themselves in Quito.—Introduction to Constitutions to South American Archæology, by Marshall H. Saville, New York, 1907, pp. 21, 22.

In Ecuador it is safe to assume that before the Peruvians entered the country there were at least five different centers of culture. The people of the northernmost center inhabited the province of Inbabura. which is between Quito and Popayan; Quito itself was the center of another ancient culture,-the Caras. To the south we find, near Riobamba, the remains of the Puruhas; still farther to the south, in the mountains of Azuay (around Cuenco, Cauor, Chordeley, and Sigsig), are the remains of the Canaris. . . . On the coast we find the remains of two entirely different cultures. In the province of Manabi. in a dry and arid strip extending from the equator south towards Guayaquil, there developed a unique civilization which apparently suffered but little from Incasic influence; the limits of this culture are not well determined. In northern Manabi and along the coast of the province of Esmeraldas there are the remains of another distinct culture. In fact, this great region, extending north from the frontier of Peru to the Isthmus of Panama, has as yet been but imperfectly studied, and there are no adequate archæological collections illustrating the state of civilization reached in pre-Columbian times in this part of South America.-Ibid., p. 2.

MANABI.

The province of Manabi, on the Ecuadoran coast, is crossed by the equator near its northern frontier. It is bounded on the north by the province of Esmeraldas, on the east by the provinces of Pechencha and Guayas, on the south by Guayas, and on the west by the Pacific Ocean.

It has an area of twenty thousand, four hundred and forty-two square kilometers, and a population of less than a hundred thousand. Its territory is moderately mountainous without any high peaks. Near the coast the greater part is covered with a light forest growth, and other portions by meadows. There are but few streams which cross Manabi; the principal rivers being the Porto Viejo, Chone, Jama, and Cuaque. . . The climate of the province is very agreeable.—Ibid., p. 5, under head of "Geography."

Manta, on account of its position as a seaport, is the most important town in the province, and has the first lighthouse on the South American coast south of Panama. . . . The waters swarm with splendid food-fish and there are many lobsters.— Ibid., p. 6.

The province is divided into seven cantons, as follows: Porto Viejo, Monte Cristi, Jipijapa, Rocafuerte, Santa Ana, Sucre, and Chone.— Ibid., p. 7.

Archæological remains show that there formerly lived in this region a sedentary people who were well advanced in culture.—Ibid., p. 10.

Whether the comparatively high culture which is evidenced by the sculpture is indigenous to this region, or whether the people came with their civilization already advanced, are questions difficult to answer. The unique features seen in the sculptures seem to point to the development of the culture on the soil. With one or two exceptions, which will be pointed out later, the characteristic sculptures are not found elsewhere, nor are there any others in ancient America at all approaching them in concept.—Ibid., p. 11.

Francisco Pizarro on his second expedition from Panama, sent the pilot, Bartolome Ruiz, southward from the Rio de San Juan to explore the unknown coast. He reached what is now the province of Esmeraldas, and discovered three large towns at the mouth of the Rio Esmeraldas, where he was received in a friendly manner. He saw Indians wearing jewels of gold; and three who came to receive him wore gold diadems on their heads.—Ibid., pp. 11, 12.

"Manta" was an Indian name.—Ibid., p. 13.

The province of Manta had two temples, which remained from the earliest times down to the coming of the Spaniards. One was on the continent and the other on the island, called to-day La Plata. The one on the continent was the most famous and celebrated of all, and but little less rich than that of Pacha Camac in Peru, and as much frequented by pilgrims from all parts. It was dedicated to the god of health, Umena, for its idol was made, with the figure half human, of a great stone of very fine emerald, whose value must have exceeded that of the combined treasures of many temples. To this celebrated temple the sick from all parts were accustomed to journey, coming in person or in the arms of persons. Directly the high priest received the offerings of gold, silver, and precious stones which they had brought, the pilgrims prostrated themselves on the earth, and the priest then taking the idol in a very white and clean cloth, with great reverence applied it to the head or the infirm part of the sufferr. It is said that many were healed.—Ibid., p. 14.

Near the town Manta are the ruins of a large pre-Columbian settlement. . . This account further states, that at a distance from one to two leagues from Jocoy were three other towns, called Jarawijo, Canvilloa, and Cama. The Spaniards forced the Indians to abandon these towns, and settle in Manta. The same language was spoken in all towns. . . There are the remains of hundreds of house sites and mounds. . . The shapes of the rooms of many of these houses can still be traced; but for generations the places have served as a quarry for the inhabitants of Manta, who are constantly prying out stones from the walls to be used in the town. Some of the buildings have been of enormous size.—Ibid., p. 19.

About six or seven miles northeast of Monte Cristi is the famous Cerro de Jojas, from which place have come the stone seats which from time to time have found their way into various museums in Europe and America.—Ibid., p. 21.

Matters at the chief center now having been settled. Moroni and Pahoran led their armies to the east, and encamped in a plain before the city of Nephihah, having captured an army of the Lamanites on the way. (Alma 29:14-29; com. ed. 29:6-12; a. ed. 29:16-31.) The entrance to this city was "on the east." (Alma 29:22; com. ed. 29:9; a. ed. 29:24.) By strategy Moroni drove the Lamanites out of the city, and they "fled into the land of Moroni, which was in the borders by the seashore." (Alma 29:26-29; com. ed. 29:11, 12; a. ed. 29: 28-31.) Thence Moroni went "to the land of Lehi." The Lamanites vacated Lehi and "Moroni and his army did pursue them from city to city," going in a westerly course on the borders of the coast, until they were met by Lehi and Teancum. The Lamanites then turned and fled back "down upon the borders of the seashore, until they came to the land of Moroni." Here the two armies met, Teancum was slain, and the Lamanites driven out of the land. (Alma 29: 31-43; com. ed. 29: 14-18; a. ed. 29: 34-47.) Thus ended the thirtyfirst year of the judges. Then came a reign of peace.

In the thirty-seventh year a company of "five thousand four hundred men with their wives and their children," emigrated to the "land which was northward." That is, from Colombia, or Zarahemla, to Central America, Mexico, and the United States. "Hagoth . . . built an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward" (Alma 30:4, 5; com. ed. 30:2, 3; a. ed. 30:5-7), that is, on the Pacific Ocean, west of the south line of Costa Rica. (See map.) Other ships were built (Alma 30:5-13; com. ed. 30:3, 4; a. ed. 30:5-11); thus ended the thirty-ninth year. This ended the book of Alma.

In the fortieth year of the judges, there were serious difficulties in the government of the Nephites. (Book of Helaman 1: 1-6; com. ed. 1: 1, 2; a. ed. 1: 1-7.) Judge Pahoran was slain by Kishkumen and his band. The following year the Lamanite king, named Tubaloth, sent a great army, led by his chief general, Coriantumr, to invade Zarahemla. Their march was so exceedingly swift, that the Nephites had no time to assemble their armies, so Coriantumr led his army to the capital city, Zarahemla, and took the city and slew all who opposed him, killing the chief judge by the city wall (Helaman 1: 16-22; com. ed. 1: 4-6; a. ed. 1: 18-24). He took many chief cities.

Elated by his success, he marched forth with a large army towards the city Bountiful (see map), with the intention of cutting his way through to the north parts of the land; that is, going out of South America into Central and North America, by way of the Isthmus. Moronihah, the Nephite general, anticipating his purpose, sent Lehi with an army and headed him off before he reached Bountiful, and the Lamanites were defeated. Moronihah headed them in their retreat, and the Lamanites were surrounded by the Nephites. Coriantumr was slain, and his army yielded up to the Nephites. Zarahemla was retaken, and the Lamanites departed out of the land. Thus ended the forty-first year of the judges. (Helaman 1: 23-32; com. ed. 1: 6, 7; a. ed. 1: 25-36.)

This great battle was fought, most likely, near the junction of the rivers Bojaya and Murri with the Atrato, in the northern part of Colombia (see map). The statement, "center of the land," and "most capital parts of the land" (Helaman 1:23-25; com. ed. 1:6; a. ed. 1:26-29; also Nephi, son of Helaman, 2:16-19; com. ed. 2:3, 4; a. ed. 2:26-36), refers to the chief centers of population and wealth, rather than a geographical center, although the chief city, and some of the larger cities, were in the interior, and approximately at the center of the land; but it would be extravagant to hold that Zarahemla was at the exact geographical center. Bountiful and Zarahemla were both centers. (Book of Nephi, son of Helaman 2: 16-18; com. ed. 2:3, 4; a. ed. 2:26-33.)

In the forty-sixth year of the judges, "there were an exceeding great many who departed out of the land of Zarahemla, and went forth into 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, and many rivers." They did spread out so much "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 (Helaman 2: 3-6; com. ed. 2: 1, 2; a. ed. 2: 3-8).

This immigration was from Zarahemla (Colombia), South America, into Mexico and the United States, to the lake regions of Michigan, Huron, Erie, Ontario, possibly as far as Hudson's Bay. 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.

In the fifty-third year of the judges, Helaman died, and his son Nephi succeeded him (Helaman 2: 27; com. ed. 2: 7; a. ed. 2: 33). In the fifty-seventh and fifty-eighth years of the judges, through the influence of dissenters, the Lamanites succeeded in taking possession of all the land of Zarahemla, and Moronihah and his people "were driven even unto the land of Bountiful [the Isthmus of Panama] [see map]; and there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified" (Helaman 2: 32; com. ed. 2:8; a. ed. 2:39). The narrow pass was thirty-one miles across, on the Isthmus at the southern part of Bountiful. Here the Nephites fortified, and by reason of their advantage, succeeded in "retaining even the half of all their possessions" (Helaman 2:31-36; com. ed. 2:8-10; a. ed. 2:37-43), *i. e.*, the land of Zarahemla (Colombia).

Because of prevailing iniquity among the people, Nephi resigned the judgment seat, and began "to preach the word." (Helaman 2: 49; com. ed. 2: 14; a. ed. 2: 66.) After preaching in Zarahemla, he and Lehi went south, to the land of Nephi, and were imprisoned "in that same prison in which Ammon and his brethren were cast by the servants of Limhi" (v. 61; com. ed. v. 18; a. ed. v. 83), in northern Peru. - **A** great miracle was performed here: three hundred Lamanites were converted (vs. 62-93; com. ed. vs. 18-24; a. ed. vs. 84-114), and labored freely among the Nephites, in Zarahemla and the land southward. There was peace in all the land at the end of the sixty-third year of the judges. "The Nephites did go into whatsoever part of the land they would. whether among the Nephites or the Lamanites," and "the Lamanites did also go whithersoever they would," and "thus they did have free intercourse one with another." (Helaman 2: 102-104; com. ed. 2: 26; a. ed. 2: 118-127.)

"The land south [South America] was called Lehi, and the land north [North America] was called Mulek" (v. 106; com. ed. v. 27; a. ed. v. 129). This new division line was doubtless at the narrow neck of land, near the city Bountiful. These divisions were made according to the natural lay of the land, and considered from that point of view, the Isthmus would go with North America. Mr. William H. Holmes, writing on this point, says:

The situation of Chiriqui is unique, forming politically a part of South America, it belongs in reality to North America.—The Use of Gold and Other Metals Among Ancient Inhabitants of Chiriqui, Isthmus of Darien, page 5.

This being true of Chiriqui, the same rule would extend, no doubt, to the remainder of the Isthmus.

"In the sixty and ninth year of the reign of the judges

Nephi... returned to the land of Zarahemla [Colombia], from the land northward." The Isthmus, Mexico and the United States (Helaman 3:1). He came to "the city of Zarahemla." (Helaman 3:4; com. ed. 3:1; a. ed. 3:10.) The people had grown careless and wicked, but through preaching, miracle, and famine, they were converted, so that the year seventy-six ended in peace. (Helaman 4:25; com, ed. 4:4; a. ed. 4:25.)

Trouble was had with the Gadianton robbers, who infested the land, whose strongholds were in the mountains and wilder-Their home was not in any particular section. ness. Thev visited many parts of the land; were among the Nephites and Lamanites. (Helaman 4: 30-38; com. ed. 4: 5-7; a. ed. 4: 30-41; and Nephi 2: 22; com. ed. 1:5; a. ed. 2: 39, 40.) So that the Andes Mountains in Peru, Ecuador, Colombia, Darien, the mountains in Mexico, Arizona, the Rocky Mountains, and Alleghenies were infested with these robbers. The ninety-first year of the judges was just "six hundred years" since "Lehi left Jerusalem," and "Lachoneus was the chief judge and the governor over the land." "Nephi, the son of Helaman, had departed out of the land." (Book of Nephi, son of Helaman, 1: 1-3; com. ed. 1: 1, 2; a. ed. 1: 1-4.) The sign was given of the birth of Christ (Nephi 1: 4-16; com. ed. 1:2-5; a. ed. 1:5-21.) "An hundred years had passed away, since the days of Mosiah," and "six hundred and nine years had passed away, since Lehi left Jerusalem; and nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world." "The Nephites began to reckon their time from this period" (Nephi 1: 30-32; com. ed. 1:8; a. ed. Iniquity continued, and the Gadianton robbers 1:43-46). gained great power (Nephi 1: 37, 38; com. ed. 1: 10; a. ed. 1:54-56), which finally resulted in a great battle, which was probably fought on the Isthmus, or Bountiful. (Nephi 2:27; com. ed. 2:7; a. ed. 2:49.) (See map.) "The furthermost parts of the land, northward" (Nephi 2:40; com. ed. 2:10; a. ed. 2:71), refers to Mexico and the United States. The government was broken up, and became divided into families

or tribes (Nephi 3: 25-35; com. ed. 3: 4-6; a. ed. 3: 37-52), so great was the dissension among the people. In the thirtyfourth year a great storm arose "and the" great "city of Zarahemla," the capital on the Sidon, "did take fire; and the city of Moroni did sink into the depths of the sea, . . . and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain" (Nephi 4: 4-8; com. ed. 4: 2, 3; a. ed. 4: 6-17).

These cities were on or near the seashore, on the east part of the land of Zarahemla. (See map.) The cities of Gilgal, Onihah, Mocum, Jerusalem, Gadiandi, Gadiomah, Jacob, Gimgimno, Jacobugath, Laman, Josh, Gad, Kishkumen (Nephi 4:17-20; com. ed. 4:6,7; a. ed. 4:31-40), were mostly, if not all, in the land of Zarahemla. (See map.) Jesus Christ showed himself to his people in the land Bountiful, at the temple (Nephi 5:1). (See map.)

About the year 320 A. D., when Mormon was ten years old. Ammaron hid up the records in the hill Shim, which was in the land of Antum (Nephi, son of Nephi, 1:45, 46; com. ed. 1:11; a. ed. 1:57-59; Mormon 1:2; com. ed. 1:1; a. ed. 1:2). The land Antum corresponds to the present Chiapas, Mexico. (See map.) When Mormon was eleven years old, his father carried him "southward, even to the land of Zarahemla," (Mormon 1: 5; com. ed. 1: 1; a. ed. 1: 7). In the same year, hostilities broke out between the Nephites and the Lamanites, "in the borders of Zarahemla, by the waters of Sidon" (Mormon 1:8; com. ed. 1:1; a. ed. 1:10). This battle was fought near the head of Sidon, not far from Manti, we conclude. When Mormon was sixteen years old, he was the leader of the Nephite army. In the year three hundred and twentyseven the Lamanites came against the Nephites to battle (Mormon 1: 22; com. ed. 1: 3; a. ed. 1: 24), and their numbers were so great that Mormon's army became frightened, and began to retreat to the north country, i. e., from Colombia or Zarahemla, to Central America, Mexico, and United States. They came to the city of Angola. This city was in Costa Rica. (See map.) "The land of David" was in the present Nicaragua; the land of "Joshua" was the present Salvador. (See map.) (Mormon 1: 23-26; com. ed. 1: 3; a. ed. 1: 25-27.)

This war, in which the Nephites were almost constantly on the retreat, and in one direction, lasted three years; and during this retreat they were constantly gathering in their people and concentrating their forces for a stubborn defense (Mormon 1: 27-32; com. ed. 1: 3; a. ed. 1: 28-32). Destruction was everywhere. The Nephite forces were evidently recruited from Mexico, Yucatan, United States, and the great battle was fought on the west coast of Salvador. (See map.)

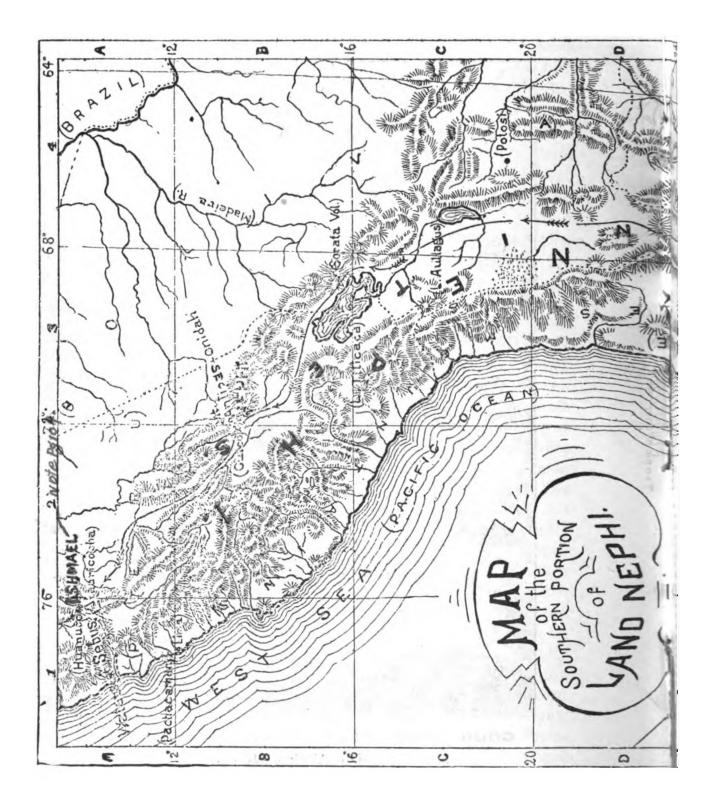
In the year three hundred and forty-five the Lamanites defeated the Nephites, and they began their retreat, and came "even to the land of Jashon, before it was possible to stop them." The land Jashon was near the land Antum (Mormon 1: 41, 42; com. ed. 1: 5; a. ed. 1: 42, 43). Jashon was the present Guatemala, and Antum was Chiapas, Mexico. (See map.) The Nephites were driven, however, "northward to the land which was called Shem," and they fortified the city Shem (Mormon 1: 47, 48; com. ed. 1: 6; a. ed. 1: 48, 49).

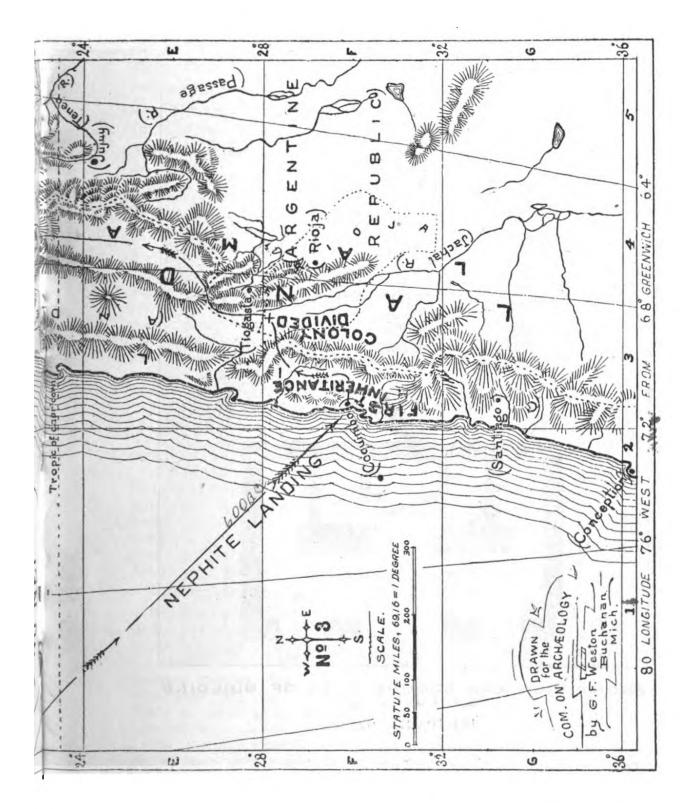
This land was the present Mexico, the city probably Oaxaca. (See map.) The Nephites defeated their enemies in this battle, and in four years' time had driven them out and recovered their land; "yea, even to the narrow passage [Isthmus of Panama] which led into the land southward." A treaty was made, the Lamanites possessing the land southward (Mormon 1: 59, 60; com. ed. 1: 6; a. ed. 1: 61, 62), *i. e.*, the Isthmus and South America. This division line was at Mosquito Gulf, or southern line of Desolation (v. 67; com. ed. v. 7; a. ed. v. 69) in Costa Rica. (See map.) Teancum (Mormon 2: 3, 4; com. ed. 1: 1; a. ed. 2: 3, 4) was on the west of Costa Rica. Boaz (v. 21; com. ed. v. 3; a. ed. v. 22) was in Costa Rica. The "city of Jordan" (v. 27; com. ed. v. 4; a. ed. v. 28) was at Tehuantepec (see map).

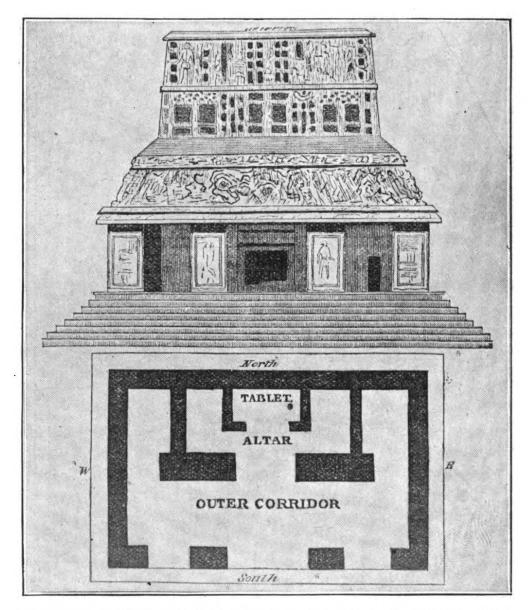
In the year three hundred and eighty the Lamanites defeated the Nephites again at Jordan, and the Nephites took to flight. Because of the "awful scene of blood and carnage" Mormon resolved to "abridge" his narrative, even from what he had been doing hitherto, refusing to "harrow up the souls of men" with such scenes of iniquity as was laid before him (Mormon 2:33; com. ed. 2:5; a. ed. 2:34), so he failed to record the name of the place at which the Nephites made a stand after their defeat at Jordan. Most likely it was at Tula (to-lä), near the city of Mexico. We only have, "and it came to pass that we did march forth before the Lamanites" (Mormon 3:2; com. ed. 3:1; a. ed. 3:2). The idea has no support in fact that there were not other "flights," and "stands" made, before the agreement was entered into between General Mormon and the king of the Lamanites, granting the Nephites time in which to gather in their people at Cumorah. There may have been many stands made or engagements had before that time. The Nephites were in flight, and all their people whom they left behind were destroyed by the Lamanites; and the common sense view would be that they rallied at times and attempted to stay the work of the enemy, in order to gather in their people, shelter, and save them from certain death: that a very extensive territory was passed over, and a resort to strategy and other means were employed, in order to check their pursuing enemy. Mormon simply announces that he refused to pen the history of the awful scenes of "blood and carnage" presented before his eves, after their flight from Jordan or Tula. In reasonable probability they continued their retreat through their populous districts, in order to recuperate their army, and gather in all of their people who were living adjacent to their line of march. Their starting point being Jordan or Tula, and their objective point lying south and east of Lake Ontario, in northern New York, their line of retreat would naturally be through northeastern Texas, Louisiana, Arkansas, probably crossing the Mississippi River at, or near, Memphis to western Tennessee, and so on to Cincinnati and up the Ohio River, through southern Ohio, or West Virginia, or both, to Pittsburg, Pennsylvania, etc. While on this march they could have gathered many of their people from their main centers along the Mississippi River, all the way from New Orleans



COURT AND TOWER OF THE PALACE, PALENQUE SEE PAGES 94, 95.







FRONT VIEW AND GROUND PLAN OF BUILDING AT PALENQUE

SEE PAGES 94, 95.

to Saint Louis, Davenport, Saint Paul, etc., and thus strengthen their army, as well as rescue them from the marauding bands of Lamanites. Most likely it was after they had entered the Ohio Valley, at Cincinnati, Pittsburg, or further up the river, that the armistice was entered into, permitting the Nephites time to concentrate all their forces at Cumorah, in northern New York.

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.

Remains of their works have been traced through a great extent of country. They are found in West Virginia, and are spread through Michigan, Wisconsin, and Iowa to Nebraska. Lewis and Clarke reported seeing them on the Missouri River, a thousand miles above its junction with the Mississippi. . . They are found all over the intermediate and the more southern country, being most numerous in Ohio, Indiana, Illinois, Wisconsin, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, Florida, and Texas.

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 settlements were continued across the Rio Grande in Mexico.—Ancient America, by Baldwin, pp. 31, 32.

Passing up the valley [of the Ohio], it is found that Marietta, Newark, Portsmouth, Chillicothe, Circleville, Ohio; Saint Louis, Missouri, and Frankfort, Kentucky, were favorite seats of the Mound Builders. This leads one of the most intelligent investigators to remark that "the centers of population are now where they were when the mysterious race of Mound Builders existed."—Ancient America, by Baldwin, pp. 30, 31.

Interesting matter from others as follows:

Mr. Brinton observes that the central figure of Toltec mythology is Quetzalcoatl, god of air and highest deity of the Toltecs in whose honor the pyramid of Cholula was built. He was son of a virgin in the land of Tula, of which happy realm he was high priest. The morning star was his emblem. He was white and clothed in a long white robe, like most of the Aztec gods.—Pages 83, 84 of Lost Histories of America, by W. S. Blacket. See Brinton in his Myths of the Red Man, p. 188.

The Mexican temples or *teccallis*,—houses of God, as they were called, were very numerous. There were several hundreds, in each of the principal cities. They were solid masses of earth, cased with brick or stone, and in their form, somewhat resembled the pyramidal structures of ancient Egypt. The bases of many of them were more than one hundred feet square, and they towered to a still greater height. They were distributed into four or five stories, each of smaller dimensions than that before. The ascent was by a flight of steps at an angle of the pyramid on the outside. This led to a sort of terrace, or gallery, at the base of the second story.—Ibid., p. 128.

QUETZALCOATL.

He is the lord of the eastern light and winds. He was born of a virgin in the land of Tula, or Tlapallan, in the distant East, and he was high priest in that happy land. He bore as a sign of office, —a mace like the cross of a bishop.—The Lost Histories of America, by W. S. Blacket, p. 157.

Further, on page 158, W. S. Blacket says:

It is impossible to misunderstand Quetzalcoatl. He comes from the distant East under the Virgo. He carries the mace or cross, commonly seen in the hands of Chinese Bouze,--The origin of Caduceus.

The mounds are vast earth structures, something of the character of British circular mounds, but much greater. They are found on the sources of the Allegheny west of New York. On the east, they extend along the shores of Lake Erie, through Michigan and Wisconsin to Iowa and Nebraska. There are none above the great lakes. There are some as high as 46 north latitude. They are found on the Missouri River, one thousand miles from its junction with the Mississippi. They are found in Kansas and on the Platte River and all along the intermediate country, and down to the Mexican Gulf. They extend from Texas to Florida; but they are less frequent in South Carolina. There are great numbers of them in Ohio, Indiana, Wisconsin, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Virginia, North and South Carolina.—Ibid., pp. 161, 162.

They are earthworks in the form of beasts, birds, reptiles and even men, forming gigantic busses relievves. On Ohio and its tributaries are more advanced works. There are pyramidal mounds, terraced with gradual ascents, like the *teccallis* of Mexico, with enclosures of earth They extend to the Gulf of Mexico, increasing in and vast stones. size and regularity. Conical mounds are less frequent, but these in the shape of *teccallis* more so. Enclosures diminish and there are traces of brick. The valley of Scioto is the favorite seat. There are one hundred enclosures in Ross County, Ohio, ten thousand tumuli in Ohio, and one thousand five hundred in Kenawas in Virginia. There is a mound in Cohokia, Illinois, six acres in extent. The greatest ancient fort is in Ohio, on the Little Miami River. It has four miles of embankment, twenty feet high, and is impregnable.--Ibid., pp. 161, 162. This was condensed by Squier and Davis and copied by Blacket. Found on page 101 of W. S. Blacket's work, The Lost Histories of America.

AMERICAN ARCHÆOLOGY

THE CHICKASAW AND CHEROKEE INDIANS.

They had the same regard for lineal descent as the Israelites. They called God Loak. Ishtoohooto is great, holy-great, holy spirit of fire. They have the word Jehovah, which they pronounce Jehowah. . . . In their dances they sing Hal-elu-yah, Yo-he-wah. Every warrior must make three wolfish campaigns with the holy ark before he can wear the buffalo horns on his head or have the tail behind him in the dance. They have the idea that they are the peculiar and chosen people of God. The Indian Archimagus is dressed in a white ephod—a waistcoat without sleeves. He has a breastplate of white conch shells, and wreath of snow feathers on his forehead. They have the daily lamb sacrifice. They have the same notions of the Israelites in relation to the clean and unclean beasts. Hogs are unclean. . . Blood for blood is a maxim among them. They have an ark with sacred things deposited within.—The Lost Histories of America, by W. S. Blacket, p. 189.

Stephen D. Peet, in Ancient Monuments and Ruined Cities, or The Beginnings of Architecture, page 18, says of American Monuments:

The earliest monuments were the most elaborate and show the highest stage of civilization. This is the case in all parts of the continent. The Mound Builders of the early period were more advanced than the Indian tribes who followed them. The Pueblos and cliff dwellers were a semicivilized people, but the tribes that drove them away were savages, hunters who had come in from the regions of the north. The civilized races made progress but those who followed them were savages, and were surprisingly degraded.

As to the migration of the American races we have no real information. That it came mainly by way of Bering Strait is only an inference, that has not been proved. In fact, in later years, the drift of opinion have been in favor of another route or perhaps several routes, Bering Strait being one, Labrador, Greenland, and Iceland another, the coast of Florida and West Indies another, Mexico and Polynesian Islands still another.—Peet, p. 19.

QUETZALCOATL.

It is impossible to misunderstand Quetzalcoatl. He comes from the far East under the Virgo. He carries the mace or cross, commonly seen in the hands of a Chinese Bouze,—the origin of Caduceus. He built pyramids which in Eastern Asia are erected to hold the relics of the spirit of heaven. He is the God of the Toltecs, or Nahoas, the civilizers of the land. In the traditionary histories of Mexico and Central America, by Brasseur De Bourbourg, he seeks to correct the abuses of the empire—to restrain the sanguinary priests to disseminate that tender regard for human life, which is the distinguishing peculiarity of eastern monarchism. In those histories the party headed by Quetzalcoatl, actually wrested the reins of dominion from the bloody priests on one occasion.—Blacket, p. 158.

It is impossible to deny, that the foregoing description of the mounds indicates a former state of society in North America, very different from that which was discovered by the early settlers in the same land, in modern times. Judging from the known habits of the North American Indians, it may easily be inferred either that they could not have been the builders of the mounds, or, that their forefathers must have been much more civilized than they themselves. Again, the extent of these erections, their multiplicity and dimensions, reveal a state of society which can be descriptive of nothing less than a vast empire, or empires, and it is unreasonable to suppose that the history of such an empire can be wholly blotted out of existence. It must exist somewhere, however hidden.—Blacket, p. 162.

The Appalachian Indians have no sacrifices, but they have temples, yet only for the purpose of burial. They have a devil, one Toia, and they practice incision. They have an idea of the deluge. The sun stopped its course twenty-four hours.—Blacket, p. 176.

This tablet [at Palenque] is remarkable as being surrounded with hieroglyphics, placed precisely as they are in Egyptian portraits of gods. These hieroglyphics have baffled interpretation, but two of them are deserving of notice. One at the right hand has an oval inclosing a cuneiform letter, such as are found in Assyria. . . . How it could form a central American alphabet is left for the learned to determine.—Blacket, p. 228.

It is strongly out of harmony with the babyhood theory (or sprang from a monkey) that the oldest structural remains found in the earth, are the biggest, most durable and most cleverly constructed. Witness the vast Morai at Tahiti, a picture has been given at page 112, of which it is said, that the points of superincumbent stones are so accurately made as to be out of sight. Witness further the pyramid of Cheops in Egypt, and especially the vaster pyramid of Cholula in Mexico. Witness also the tombs of Egypt, the caves of India, and the subterranean palaces of Assyria, etc.—Blacket, p. 320.

Thus it seems that the Jaredites, Nephites, and present inhabitants settled in the same regions of country, although they entered the country at different places; i. e., the last, as compared with the other two did. Their centers of population are along the same lines.

The success of the Nephite arms was the hope of the country. All over the land, all who did not gather with the army and were not sheltered by it were destroyed. Mormon, knowing that the last great struggle of his people was at hand, desired to gather them in from all parts of the land. They were scattered over northern Mexico and the United States, so Mormon wrote to the king of the Lamanites and asked permission to gather his people "unto the land of Cumorah" (Book of Mormon 3: 3-7; com. ed. 3:1; a. ed. 3: 3-7).

We conjecture that the reason that Cumorah, or northern New York, was selected to make the final stand in order to defend themselves against their enemies. was because it was central from the territory known as the New England States. the Western States, and those lying to the south along the Atlantic coast, etc. The population north of the lakes, Michigan, Huron, Erie, and Ontario, and further west, could move along north of the lakes east to the south of Ontario, without being required to cross by water. Cumorah was also a rich, productive country, well watered and capable of supporting a large population of people, and they being four years in arranging for the final conflict, it would be necessary to enter a land capable of supporting flocks and herds of various kinds. as well as human life. It doubtless possessed some strategic advantages also. The people who lived in northern Mexico, California, etc., most likely joined the Nephites while they were in Central America and Mexico, or were slain by the Lamanites or robbers, or went over to the Lamanites. Those in Iowa, northern Illinois, Wisconsin, Michigan, Minnesota, etc., could have moved eastward through Canada without interruption, and reached their brethren at Cumorah and thus await the end. (See map.)

During the time in which the Nephites were gathering to the land of Cumorah, Mormon by commandments of the Lord hid up, in the hill Cumorah, all the records which had been intrusted to him by the hand of the Lord, except the few plates which contained his abridgment. (Book of Mormon.)

The abridgment he intrusted to the care of his son Moroni. (Mormon 3: 1-7; com. ed. 3: 1, 2; a. ed. 3: 1-8.) Mormon's last date is 384 A. D. He now began to be old. He was sixteen years old in 326. (Mormon 1: 19-32; com. ed. 1: 3; a. ed. 1:21-33.) So that Mormon was born about 310 A. D., making him about seventy-four years old when he wrote his last concerning their final defeat at Cumorah.

Moroni (his son), tells us his father was killed by the Lamanites sometime after the battle at Cumorah. (Mormon 4:2; com. ed. 4:1; a. ed. 4:2.)

Moroni escaped from the Lamanites, and watched them struggle among themselves for quite a number of years. His first date is 400 A. D. (Mormon 4:7; com. ed. 4:1; a. ed. 4:7), and his last date being 420 A. D., (Moroni 10:1,) making it about thirty-six years after the fatal battle at Cumorah, when he hid up in Cumorah the abridged record from which the Book of Mormon was translated.

THE JAREDITES.

The Jaredites as a separate people began at the Tower of Babel, twenty-two centuries before the birth of Christ. As a people they consisted of Jared and his brother, their families, and their friends and their families. Their speech. which no doubt was the language of Noah, was not confounded at the confusion of tongues, the Lord especially favoring them for their faithfulness. The Lord commanded them, and they gathered together flocks of every kind, "male and female," and the "seed of the earth of every kind." "And they did also lay snares and catch fowls of the air, and they did also prepare a vessel, in which they did carry with them the fish of the waters; and they did also carry with them deseret, which, by interpretation is honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind." And they came "down into the valley of Nimrod," which was "north" of Babel. (Book of Ether 1: 7-22; com. ed. 1: 1-3; a. ed. 1:9-25.)

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"When they had come into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and he was in a cloud." "The Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been." And "the Lord did go before them and did talk with them as he stood in a cloud, and gave directions whither they should travel." "They did travel in the wilderness, and did build barges, in which they did cross many waters" (Ether 1: 22-25; com. ed. 1: 3, 4; a. ed. 1: 22-28).

Being commanded to "go forth into the wilderness, yea, into that quarter where there never had man been," would indicate that their course of travel lay to the west; for the people of Babel had "journeyed from the east" (Genesis 11:2). So these countries had been traversed by man and could not have been the ones referred to as the ones "where there never had man been." It appears that the countries to the east, north, and also to the west, as far as to Sidon, in Canaan, or the great sea (the Mediterranean), had been divided, at this time, and assigned to the various tribes. (Genesis, chap. 10.) Then for the Jaredites to have "gone forth into the wilderness" from Babel, and "into that quarter where there never had man been," the natural course for them to have taken, if not the only one, was to the west. So "the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands" (Ether 1: 32; com. ed. 1:5; a. ed. 1: 36); that is, to the Atlantic Ocean.

There "they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents . . . upon the seashore for the space of four years" (v. 33; com. ed. v. 5; a. ed. v. 37). Here they were commanded to prepare to "cross this great deep." The phrase, "this great deep," would indicate that they were encamped by the very waters that it was required that they should cross, in order to reach the promised land. This position seems much better sustained than the one can be that assumes that the Mediterranean Sea was the "great sea that divideth the lands" referred to, and that Moriancumer was on the northern coast of the Mediterranean, near the Alps, not far from Genoa. For if they put to sea at Genoa, they did not cross "this great deep" (Ether 1: 53; com. ed. 1: 7; a. ed. 1: 58).

It appears, then, that the Jaredites left the valley of Nimrod, which lay "north" of Babel, probably near the southeast border of the Black Sea, and to the northeast of the head of the Tigris River (see map), and passed through Asia Minor south of the Black Sea (or possibly passed around the Black Sea to the east and along the northern coast westward, we are not so certain), crossed the Bosporus at Constantinople, and moved along westward, south of the River Danube, through Servia, along the River Drave, in the southern part of the Austro-Hungarian Empire, to the north of the head of the Adriatic Sea, and Italy, through Switzerland, or northern Italy, into France; and so on down through southeastern and southern France into northern Spain, and along to the south of the Cantabrian Mountains west to the seashore, and camped not far from the mouth of the Minho River, near the northern boundary line of Portugal. (See map.)

From this place, which they called Moriancumer, where they lived in tents for four years, they "set forth into the sea." (Ether 3: 5; com. ed. 3: 2; a. ed. 3: 5), and "the Lord God caused that there should a furious wind blow upon the face of the waters, towards the promised land," and "the wind did never cease to blow towards the promised land, while they were upon the waters." "They were driven forth, three hundred and forty and four days upon the water; and they did land upon the shore of the promised land." (Ether 3: 6-11; com. ed. 1: 2, 3; a. ed. 3: 6-13.)

They most likely passed down to the west of the west coast of Africa, until within the regions of the equator, and then followed the course of the ocean currents and trade winds westward, and finally landed upon the east coast of Central America, near the mouth of the River Motagua, They may have landed a distance up that river. (See map.) From here "they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land" (Ether 3: 18; com. ed. 3:5; a. ed. 3:20), and finally fixed their capital (Moron) at what is now known as the ruins of Copan on the Copan River, Honduras; possibly it was at Quirigua, on the Motagua River, Guatemala. These two cities are not far apart—about twenty-five miles—and with our present knowledge of them it is difficult to determine certainly which one was the ancient capital of the Jaredites. (See map.)

"The brother of Jared began to be old" (v. 19; com. ed. v. 5; a. ed. v. 21), and Orihah, one of the sons of Jared, was "anointed to be king over the people." (V. 31; com. ed. v. 6; a. ed. v. 33.) Kib succeeded him, and in process of time, his son, Corihor, rebelled against him, and "went over and dwelt in the land of Nehor." (Ether 3: 38, 39; com. ed. 3: 7; a. ed. 3:40,41.) The land of Nehor was largely in the country now known as Yucatan. (See map.)

"Now the land of *Moron* where the king dwelt, was near the land which is called Desolation by the Nephites." (V. 41; com. ed. v. 7; a. ed. v. 43.) (See map.) "The hill Ephraim" was near the land of Nehor, where there was iron ore. (V. 44; com. ed. v. 8; a. ed. v. 46.) Corihor, having established himself at Nehor, drew away many people after him. And when he had gathered together an army, he came up unto the land of Moron where the king [Kib] dwelt, and took him captive." (Vs. 39, 40; com. ed. vs. 7, 8; a. ed. vs. 41, 42.) He took Kib to Nehor and kept him in captivity, "until he became exceeding old."

"Kib begat Shule in his old age, while he was yet in captivity"; and Shule was angry with his brother Corihor, and went to "the hill Ephraim" and made swords and armed his followers, and returned to Nehor, "and gave battle unto his brother Corihor," defeated him, "obtained the kingdom, and restored it unto his father Kib" (Ether 3: 43, 44; com. ed. 3:8; a. ed. 3: 45, 46). Kib then gave the kingdom to Shule. Corihor was pardoned, and there was a reign of peace. (Ether 3: 45-48; com. ed. 3: 8; a. ed. 3: 47-50.)

In time, Noah, a son of Corihor, rebelled both against his father and Shule the king, raised an army and defeated Shule the king, and obtained "the land of their first inheritance; and he became a king over that part of the land." (V. 52; com. ed. v. 9; a. ed. v. 54.) That is, he obtained the land of Moron. Since the captivity of Kib, the chief city where the king dwelt was Nehor.

Noah having obtained Moron, or "their first inheritance," as a result of his first battle with Shule, he made Moron his capital, "gave battle again unto Shule the king; . . . and carried him away captive [from Nehor] into Moron." When Noah was about to put Shule to death, "the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom," the seat of which was, at this time, at Nehor (Ether 3: 53, 54; com. ed. 3: 9; a. ed. 3: 55-57).

The son of Noah built up the kingdom of Noah after his father's death, whose seat of government was at Moron. So the "country was divided; and there were two kingdoms, the kingdom of Shule and the kingdom of Cohor, the son of Noah." (V. 55; com. ed. v. 9; a. ed. v. 58.)

Heth was the present land of Mexico.

In the time of Omer and Jared, Heth was made a capital city of the land of Heth. Omer was held a prisoner by Jared, his son; "the half of his days." (V. 68; com. ed. v. 11; a. ed. v. 72.) Esrom and Coriantumr, the two younger sons of Omer, raised an army and defeated Jared their brother, and restored the kingdom to their father, Omer, who no doubt occupied the city Moron as his capital. But through the influence of the daughter of Jared and one Akish, the kingdom of Omer was overthrown, and "Jared was anointed king over the people, by the hand of wickedness." (Ether 3: 74-79; com. ed. 3: 11, a. ed. 3: 78-82; l. e. 4: 2-4; com. ed. 4: 1, 2; a. ed. 4: 2-5.)

In the meantime, "the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over" and passed "the place where the Nephites were destroyed [Cumorah], and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family." "Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer," at Ablom. (Ether 4:8; com. ed. 4:1; a. ed. 4:10.)

It appears from the record that at this time Central America and a large proportion of the central portion of the United States were settled by the Jaredites; in the United States, probably, they occupied mainly in the valleys of the Mississippi, Missouri, and Ohio rivers, covering largely their watersheds. Omer and Nimrah "fled out of the land," evidently from the countries already settled, and probably the chief centers were at New Orleans, Saint Louis, Cincinnati, except in Mexico and Central America, where the oldest and richest communities dwelt.

The reason that the Lord led Omer and Nimrah out into a new land, and a long distance away, was that the people of the old kingdom were ripe for destruction, and the Lord had decreed that it should be brought about; so soon after Omer and Nimrah were led away into a place of safety, through strife and war, etc., the people of the land were destroyed, except "thirty souls, and they who fled with the house of Omer; wherefore Omer was restored again to the land of his inheritance." (V. 10; com. ed. v. 2; a. ed. v. 14.) That is the land of Moron, in Central America. A "curse" had also been put upon the land, because of the iniquity of the people. (Ether 4:14; com. ed. 4:3; a. ed. 4:18.) Had Omer and Nimrah remained anywhere near the people of the old government, they no doubt would have been involved in their wars and conflicts, and would have perished with them. This solves largely the mystery of their having traveled so far away from the influences of the old confederacy. They left Moron, "traveled many days, and came over and passed by the hill of Shim [in Chiapas. See map], and came over by the place where the Nephites were destroyed [the hill Cumorah, in northern New York. See map], and from thenee eastward and came to a place which was called Ablom, by the seashore" probably where Boston, Massachusetts, is now located.

In the days of Coriantum he "did build many mighty cities." (Ether 4: 18-47; com. ed. 4: 3-6; a. ed. 4: 25-56.) "And they built a great city by the narrow neck of land, by the place where the sea divides the land." (V. 59; com. ed. v. 7; a. ed. v. 68.) This "great city" was built, it is quite certain, in Costa Rica; and the "many cities" referred to were built at different points in the countries known as Southern Mexico, Guatemala, Honduras, Salvador, and Nicaragua, Central America.

Stephens and Catherwood, between 1841 and 1849, discovered over forty cities in this region of country, all overgrown with stately forests; and later researches have greatly increased that number, and yet much of the country has never been trodden by the foot of the modern civilizer. The Jaredites were an industrious and thrifty people, and this was and is a most productive country. (Ether 4: 60-70; com. ed. 4:7; a. ed. 4: 69-79.)

The valley of Gilgal of Ether 6: 2-31; com. ed. 6: 1-6; a. ed. 6: 2-37, was in the land of Heth (the present country of Mexico) at Pueblo. (See map.)

The plains of Heshlon were north of the valley of Gilgal; Heth (Mexico) in the southern part of the state of Tamaulipas. (See map.)

"The wilderness of Akish" was in northern Chiapas, Mexico.

The battle of verses 40 to 42, (com. ed. v. 4; a. ed. vs. 46-48,) was most likely fought on the Bay of Tabasco, Campeachy.

The plains of Agosh (verses 43, 45; com. ed. v. 4; a. ed. vs. 49, 51,) were probably not far from Gonzales or San Antonio, Texas.

Shiz was now pursuing after the defeated Coriantumr. War was everywhere, destruction on every hand. Away from the main armies marauding bands skimmed the country. "The whole face of the land was covered with the bodies of the dead." "Nevertheless, Shiz did not cease to pursue Coriantumr, for he had sworn to avenge himself upon Coriantumr of the blood of his brother." So the chase went on. "Shiz did pursue Coriantumr eastward, even to the borders of the seashore, and there he gave battle unto Shiz for the space of three days." (Ether 6: 47-53; com. ed. 6: 5; a. ed. 6: 53-64.) This line of flight and pursuit was in all probability through southern Texas, the States of Arkansas, western Tennessee, and Kentucky, southern Indiana and Ohio, western Pennsylvania, and southern New York, and Connecticut, to somewhere near the present New London or New Haven.

The land "Corihor" was in central New York, between the Hudson River (County of Albany) and Lake Ontario.

The valley of Coribor was somewhere between Schenectady and Utica, probably not far from Herkimer. Near there was the "valley of Shurr," and the "hill Comnor." (Ether 6: 53-55; com. ed. 6: 5; a. ed. 6: 64-66.) After the battle of verses 65, 66 (com. ed. 6: 6; a. ed. 6: 77-79), Coriantumr fled again and "came to the waters of Ripliancum," or Lake Ontario.

"Ogath" of verse 69, (com. ed. v. 6; a. ed. v. 82) was south of Manchester, possibly in that township, in Ontario County, State of New York.

The "hill Ramah" of verse 70, Ether, (com. ed. 6:6; a. ed. 6:83,) is the "hill Cumorah" which lies just southeast of Palmyra, Wayne County, New York.

Here the closing scenes of the great war were enacted. Shiz and his army were extirpated, and all of Coriantumr's army were slain but the sole surviving Coriantumr. Thus ends the record of Ether.

The Jaredites were pushing, industrious, and thrifty. The following conditions obtained during the lifetime of Emer, the fifth king in direct line: "And the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms." (Ether 4: 14; com. ed. 4: 3; a. ed. 4: 18-21.)

The above quotation from Ether shows that the elephant

was used for domestic purposes. We annex the following important item as corroborating it:

My theory that the prehistoric races used, to some extent, the great American elephant, or mastodon, I believe is new, and no doubt will be considered visionary by many readers, and more especially by prominent archæologists. Finding the form of an elephant engraved upon a copper relic some six inches long and four wide, in a mound on the Red House Creek, in the year 1854, and represented in harness with a sort of breast collar with tugs reaching past the hips, first led me to adopt the theory. That the great beast was contemporary with the Mound Builders is conceded by all, and also that his bones and those of his master are umbling together in the ground.—Ancient Man in America, by Frederick Larkin, M. D., p. 19.

During the reign of Coriantum, the seventh king, we read that by this time they had built "many mighty cities."

And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. 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 work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, . . . did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash. 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. And rever could be a people more blest than were they, and more prospered by the hand of the Lord.—Ether 4:59-69; com. ed. 4:7; a. ed. 4:68-78.

"MANY MIGHTY CITIES."

Mormon does not say so much about the skill of the Nephites. Moroni, by way of preëminence, seems here to refer to the Jaredites as superior to the Nephites in city building and some of the arts of civilized life... They built a great city by the narrow neck of land, by the place where the sea divides the land.

This "narrow neck of land" of Ether (4:59; com. ed. v. 7; a. ed. v. 68) we believe to be the "small neck" of Alma (13:67; com. ed. 13: 11; a. ed. 13:77), and "the narrow pass" of Alma (22:28; com ed. v. 5; a. ed. v. 35), and the narrow pass of Alma (24:7; com. ed. v. 3; a. ed. v. 10), and "the narrow neck" of Alma (30:5; com. ed. v. 3; a. ed. v. 6), and "the narrow passage" of Mormon (1:59; com. ed. v. 6; a. ed. v. 61), and "the narrow pass" of Mormon (1:67; com. ed. v. 7; a. ed. v. 69).

This Jaredite city was near the boundary line between Costa Rica and Colombia. And from there northward were the countries occupied by the Jaredites; namely, Central America, Mexico, and the United States, parts of which had a dense population.

The Jaredites no doubt landed in the latitude where one of the first and chief cities (Moron) was located, and Moron (if not the first) was one of the first places settled, and it was near the land that was "called Desolation by the Nephites." (Ether 3: 41; com. ed. 3: 7; a. ed. 3: 42.) This Desolation was but the local land by that name. The Nephites had, prior to this, settled up the Jaredite country, and given new names to certain parts of it, retaining the old name "Desolation" to apply to the most southern part of it. At this point it joined on to Bountiful, at which place it was but "a day and a half's journey for a Nephite," across the neck, from sea to sea. (Alma 13: 67; com. ed. 13: 11; a. ed. 13: 76, 77.)

This we understand to mean that a Nephite could walk across the neck from sea to sea in a day and a half.

Moron was not only one of the first cities built by the Jaredites, but it was the first capital, and retained its preeminence of being one of the Jaredite capitals till the last. Shared "came forth to the land of Moron, and placed himself upon the throne of Coriantumr." (Ether 6: 34; com. ed. 6: 4; a. ed. 6: 40.)

Coriantumr was their last king. Ether was Coriantumr's contemporary. (Ether 5: 1-12; com. ed. 5: 1; a. ed. 5: 1-18.) And between Ether and Jared there were twenty-eight generations. (Ether 1: 1-5; com. ed. 1: 1; a. ed. 1: 1-6.)

We see then that Moron will be found, evidently, in that region of Central America where the highest development of ancient art and civilization is to be found. About six generations had passed when reference is made to the most southern border city, "a great city." Evidently, then, Moron will be found some distance to the northward. The people had been spreading for three generations (counting from Omer's days).

This view of the Book of Mormon narrative places that very ancient American civilization in Central America, and it was in that region evidently that they built "many mighty cities."

As confirming evidence, the following is introduced. These evidences are both of an archæological and descriptive kind, and include the countries occupied by both Nephites and Jaredites:

The Colhuas people are described as the original civilizers of Mexico and Central America. (See Ancient America, pp. 164-198.)

The Colhuas people "are connected with vague references to a long and important period in the history previous to the Toltec ages." (Ibid., p. 199.)

Nadaillac says:

To erect the monuments of Mexico and Peru, and yet the more ancient ones in Central America—the singular resemblance of which, in some particulars to the temples and palaces of Egypt strikes the archæologist—must have required skilled labor, a numerous population, and an established priesthood, such as could have developed only during the lapse of centuries.—Prehistoric America, p. 14.

Some of the traditions state that the Colhuas came from the East in ships. Sahagun mentions that a tradition to this effect was current in Yucatan.—Ancient America, p. 198.

These people are said to have "originated the civilization whose monuments are found" in Tabasco and Yucatan. (Ibid., p. 200.)

This old Colhuas civilization seems "to have been, in some respects, more advanced in civilization than the Toltecs." (Ibid., p. 199.)

These Toltecs are said to have come into the country about the close of the Colhuas era, which is thought to be about one thousand years B. C.

Their (the Toltecs) supremacy appears to have ceased and

left the country broken up into small states, two or three centuries before the Aztecs appeared." (Ibid., p. 198.)

The Aztec supremacy lasted two or three centuries. (Ibid., p. 216.)

Their civilization was less advanced than their predecessors—the Toltecs. (Ibid., pp. 217, 221.)

"Tradition places their (the Colhuas) first settlements on the gulf coast in Tabasco, between Tehuantepec and Yucatan." (Ibid., p. 200.)

This [Colhuas] kingdom appears to have included Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapas. Honduras, and other districts in Central America; and it may have included all Southern Mexico, for places north of the Tampico River are mentioned as being within its limits when the Toltecs came into the country. Some of the principal seats of the Colhuan civilization were in the region now covered by the great forest.—Ancient America, p. 199.

BIOLOGIA—CENTRAL AMERICA; OR CONTRIBUTIONS TO THE KNOWLEDGE OF THE FAUNA AND FLORA OF MEXICO AND CENTRAL AMERICA.

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ARCHÆOLOGY

by A. P. Maudsley, Appendix by J. T. Goodman, Published for the Editors by R. H. Porter, 7 Princess Street, Cavendish Square, W., and Dulau & Co., Soho Square, W.

THE MAYA.

P. 145. It is impossible to fix at present the era of the Archaic Maya Nation... But though no precise determination of the period in which they flourished can be made, I think it possible to approximate very closely to it. There are several indices to guide us in such an attempt. In the first place, the inscriptions themselves show that Palenque, Copan, Quirigua, Menche and Tikol were contemporaneous, at least at some stage in the existence of each. There is not an instant of diversity in all their calendars; their dates are all correlative, and in most of the records parallel each other. From this is deducible the important fact—whether a single empire, a federation, or separate nations—they were a homo-

geneous people, constituting the grandest native civilization in the Western Hemisphere of which there is any record. Yet when the Spaniards arrived upon this theater of prehistoric American grandeur, there was not only no powerful nation extant but no tradition or memory of former national greatness. The very sites of the ancient capitals were unmentioned, nameless, unknown. The Mayas were a primitive, pure-blooded, united people. No ancestral prejudices or racial jealousies could spring between them. Whatever tendencies there were dependent on the inscrutable laws of nature must all have been uncommon. They were strong in numbers. and stronger still by their great and solitary enlightenment. They occupied a territory that is practically a fortress. . . . No other nation ever occupied so secure a position. Hence the question of danger from outside sources is practically eliminated from the problem of their national existence. Their unity of origin, the simple numeral worship indicated by the monuments, the civic spirit to be inferred from the absence of all warlike insignia in the inscriptions, point unmistakably to a happy, contented, peaceful state of internal affairs, akin to brotherhood."-Page 149. Biologia,-Central America, Archæology, Appendix, the Archaic Maya Inscriptions by J. T. Goodman.

The great forest here referred to covers the southern half of Yucatan, and extends far into Guatemala, which is half covered by it. It extends also into Chiapas and Tabasco, and reaches into Honduras.

The ruins known as Copan and Palenque are in this forest, not far from its southern edge. Its vast depths have never been much explored. There are ruins in it which none but wandering natives have ever seen, and some, perhaps, which no human foot has approached for ages. It is believed that ruins exist in nearly every part of this vast wilderness.—Ibid., pp. 94, 95.

This forest-covered region is pointed out twice in the Book of Mormon as having a dense population; first by the Jaredites, Ether 4:58-78; com. ed. 4:7; a. ed. 4:7-68-80; and later on in Mormon 1: 1-8; com. ed. 1; a. ed. 1: 1-10.

The most astonishing remains are found . . . in Chiapa, Tabasco,

Oxaca, Yucatan, Honduras, Tehuantepec, Guatemala, and other parts of Central America.—Ancient America, p. 77.

Of the more southern remains Mr. Squier says:

"I heard of remains and monuments in Honduras and San Salvador equal to those of Copan in extent and interest. . . Vast terraces, ruins of edifices, circular and square towers, and subterranean galleries, all built of cut stones; . . . immense works; . . . pottery found in Nicaragua equals the best specimens of Mexico and Peru."—Ibid., pp. 123, 124.

Some investigators, who have given much study to the antiquities, ... of Mexico and Central America, believe that the first civilization the world ever saw appeared in this part of ancient America, or was immediately connected with it. They hold that the human race first rose to civilized life in America, which is, geographically, the oldest of the continents. ... I refer to it here on account of the very great antiquity it claims for the ancient American civilization. It represents that the advanced human development whose crumbling monuments **are studied at** Copan (in Honduras), Mitla (Yucatan), and Palenque (Chiapas), antedates everything else in the human period of our globe, excepting, perhaps, an earlier time of barbarism and pastoral simplicity; that its history goes back through all the misty ages of prehistoric time to an unknown date previous to the beginning of such civilization in any part of the Old World. It is hardly possible to make it more ancient.—Ancient America, pp. 159-161.

Antiquarians are not agreed which are the oldest ruins, because of reconstruction of many of them. There is evidence, says Professor Baldwin, that the ruin of Quirigua is older than Copan, and that Copan is older than Palenque. (Ibid., pp. 111, 113-114, 117.)

Palenque is in the northeast corner of Chiapa, one hundred and sixty-five miles, about in a direct line east of the Isthmus of Tehuantepec. (See Rand, McNally & Company's Indexed Atlas.)

Copan is in the western part of Honduras. (Ancient America, p. 111.)

Quirigua is on the west bank of the Motagua River, Guatemala. (Ibid., p. 114.)

Mitla is in Mexico, in the state of Oaxaca. The palace here was "erected with lavish magnificence. . . . They combine the solidity of the works of Egypt with the elegance of those of Greece." (Ibid., p. 118.) Uxmal and Mayapan are in Yucatan. (Ibid., p. 127, 131.) Everything in these ruins has perished except stone, cement, and stucco. (Ancient America, p. 157.)

When the Nephites moved up into Central America, or into the land northward (Desolation), there was but little timber upon the face of the land. Necessity being the mother of invention, the Nephites became exceeding expert in the working of cement. Timber was shipped from Zarahemla, so that the people in the north built of wood and cement. (Helaman 2: 1-9; com. ed. 1: 1-3; a. ed. 2: 3-11.)

The ruins in Central America and Mexico show that these builders were not only expert in use of cement, but show also that they had undergone reconstruction. Of Uxmal, Mr. Stephens says:

"The walls were coated with a very fine plaster of Paris, equal to the best seen on the walls in this country... Throughout, the laying and polishing of the stones are as perfect as under the rules of the best modern masonry." All the ruins explored have masonry of the same character. The floors, especially of the courts and corridors, were made sometimes of flat stones admirably wrought and finely polished, and sometimes of cement, which is now as "hard as stone."— Ancient America, p. 99.

Of Palenque he says:

"The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns."—Ibid., p. 99.

Mitla shows evidence of being occupied by a people less advanced in civilization than their first builders. (Ibid., pp. 121, 122.)

Mayapan was more than "once renewed." (Ibid., p. 128.)

The evidence of repeated reconstructions in some of the cities, before they were destroyed, has been pointed out by explorers.

We have quoted what Charnay says of it in his description of Mitla. At Palenque, as at Mitla, the oldest work is the most artistic and admirable. Over this feature of these monuments, and the manifest signs of their difference in age, the attention of investigators has lingered in speculation. They find in them a significance which is stated as follows, by Brasseur de Bourbourg: "Among the edifices, forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people, as to believe they were all built at the same epoch." In his view, the "substructions at Mayapan, some of those at Tulha, and a great part of those at Palenque," are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundations of cities much more ancient.—Ancient America, p. 156.

Take Copan, for instance. This city may have become a ruin during the time of the Toltecs, which began long before the Christian era, and ended some five or six centuries [after] probably before the country was invaded by Cortez. It was built before their time, for the style of writing, and many features of the architecture and ornamentation, show the workmanship of their predecessor, judging by the historical intimations found in the old books and traditions. We may suppose it to have been an old city at the time of the Toltec invasion, although not one of the first cities built by that more ancient and more cultivated people by whom this old American civilization was originated. The present condition of the monuments at Quirigua is still more suggestive of great age.—Ibid., p. 159.

It can be seen clearly that the beginning of this old civilization was much older than the earliest great cities, . . . whose relics still exist, were left to decay. If we suppose Palenque to have been deserted some six hundred years previous to the Spanish Conquest, this date will carry us back only to the last days of its history as an inhabited city. Beyond it, in the distant past, is a vast period, in which the civilization represented by Palenque was developed, made capable of building such cities, and then carried on through the many ages during which cities became numerous, fiourished, grew old, and gave place to others, until the long history of Palenque itself began.—Ibid., p. 153.

These antiquities show that this section [Central America] of the continent was anciently occupied by a people admirably skilled in the arts of masonry, building, and architectural decoration. Some of their works can not be excelled by the best of our constructors and decorators. They were highly skilled, also, in the appliances of civilized life, and they had the art of writing, a fact placed beyond dispute by their many inscriptions.—Ibid., p. 101.

The ruins show that they had the art of writing, and that, at the south, this art was more developed, more like a phonetic system of writing than that found in use among the Aztecs. The inscription of Palenque, and the characters used in some of the manuscript books that have been preserved, are not the same as the "Mexican Picture Writing." It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period.—Ibid., p. 187.

That is during the Toltec period manuscript books were abundant.

It was during the middle period in Peru:

"All was found in great confusion; life and personal safety were endangered, and civil disturbances caused an entire loss of the use of letters." The art of writing seems to have been mixed up with the issues of a religious controversy in the time of the old kingdom.— Ibid., p. 267.

If he [a writer on Aztec civilization] had maintained that civilized communities were there "thousands of years" previous to that time, developing the skill in architecture, decoration, and writing, to which the monuments bear witness, it might be possible to agree with him. —Ibid., p. 158.

COEXISTENCE OF MAN AND MAMMOTH, ETC.

In the United States we detect also some evidences of the coexistence of man and extinct species of quadrupeds. Doctor Koch, the reconstructor of the Tertiary Zeuglodon, insisted long ago that he had found in Missouri such an association of mastodon and Indian remains as to prove that the two had lived contemporaneously. I have myself observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its possession by the Indian; and gave publication to this conviction in 1862. More recently, Professor Holmes, of Charlestown, has informed the Academy of Natural Sciences of Philadelphia that he finds upon the banks of the Ashley River a remarkable conglomeration of fossil remains, in deposits of post-tertiary age. Remains of the hog, the horse, and other animals of recent date, together with human bones, stone and arrow heads, hatchets and fragments of pottery, are there lying mingled with the bones of the mastodon and extinct gigantic lizards.-Sketches of Creation, by Winchell, p. 356; edition of 1874.

Prof. O. C. Marsh, in an address before the American Association for the Advancement of Science, Nashville, Tennessee, August 30, 1877, page 30:

When a student in Germany, some twelve years ago, I heard a world-renowned professor of zoölogy gravely inform his pupils that the horse was a gift of the Old World to the New, and was entirely unknown in America until introduced by the Spaniards. After the lecture I asked him whether no earlier remains of horses had been found on this continent, and was told in reply that the reports to that effect were too unsatisfactory to be presented as facts in science. This remark led me on my return to examine the subject myself, and I have since unearthed with my own hands not less than thirty distinct species of the horse tribe in the tertiary deposits of the West alone.

THE PIG.

Although the demonstration is not yet as complete as in the lineage of the horse, this is not owing to want of material, but rather to the fact that the actual changes which transform the early tertiary pig into the modern peccary were comparatively slight.—Ibid., p. 37.

POTTERY.

In a large collection of Mound Builders' pottery, over a thousand specimens of which I have recently examined with some care, I found many pieces of elaborate workmanship so near like the ancient water jars from Peru, that no one could fairly doubt that some intercourse had taken place between the widely separated people that made them. —Marsh, address, p. 53.

Evidences of the extinct horse are found as extensively as, in California, by Professor Whitney; in Nebraska by Professor Marsh; in Idaho by Clarence King; also in Texas, Missouri, South Carolina, Peru, Utah, Washington, Dakota. The enamel of teeth is more abundant than anything else; the reason is obvious. Mastodon and elephant remains are found near Santa Fe, New Mexico. Besides the well-known American mastodon, "M'Americanus" of the post-tertiary period, there appears to have been at least three others which inhabited this continent.—(Doctor Liedy, p. 242.) Contributions to Extinct Vertebrate Fauna of the Western Territories. (The work is published by the United States, under the supervision of Prof. F. V. Hayden, United States Geologist.)

The fact of the coexistence of the man and the mammoth has now almost ceased to be a matter of dispute. (Murray's Distribution of Mammals, p. 182.) "Elephants found in Nebraska." (Ibid., 181.) Mammoth and elephants are the same. Mastodons have been found in New Jersey and New York. (Ibid., 181.) Mastodons have been found in South America, bones and teeth found near Bogota, by Humboldt. (Ibid., 179.) Mastodon also found in Honduras. Humboldt found some near Quito.

CALAVERAS SKULL.

In volume 6 of the Proceedings of the Boston Natural Historical Society, page 278, under the head of October 7, 1857, in a communication from Rev. Mr. Winslow sent with a skull fragment: I sent by a friend who was going to Boston this morning, a precious relic of the human race of earlier times, found recently in California, one hundred and eighty feet below the surface of Table Mountain. My friend Colonel Hubbs, whose gold claims in the mountains seems to have given him much knowledge of this singular locality, writes that the fragment was brought up in pay dirt (the miners' name for placer gold drift) of the Columbia claim, and that the various strata passed through in sinking the shaft consisted of volcanic formation exclusively.

The Calaveras Skull was found in a shaft one hundred and fifty feet deep, in Bald Mountain, Calaveras County, California, one hundred and thirty feet from the surface, and beneath the lava in the cement, and in close proximity to a completely petrified oak. (Contributions to American Geology, article by Whitney, page 267.) At Hornitas, and in No. 1 gulch, five miles northeast of Hornitas, stone implements were found at various times in 1864; accompanying these were bones of the elephant and horse; and also, it is supposed, of some species allied to the camel, at about fifteen feet. Mariposa County. (Ibid., 261.)

In Stanislaus County a tusk and some of the molars of the elephant were found in 1870, at Dry Creek. (Ibid., 262.)

Tuolumme County. The first information of importance obtained by the writer, in regard to the antiquity of man in California and his coexistence with extinct animals, was procured in 1863, at Gold Springs. It concludes by saying, "that it is hardly possible to escape the inference that the human race existed before the disappearance of animals (mastodon and elephants) from the region which was once so thickly inhabited by them."

At Petit Anse Island, Vermillion Bay, Louisiana, bones of the elephant, in connection with evidences of existence of man. (Prehistoric Races, by Foster, p. 56.)

"Though the Calaveras skull was associated with no mammal bones, with the aid of which its age might be fixed, it is a fact that in other parts of the Sierra Nevada, gravels of an identical kind have yielded the bones of extinct animals. There are deposits in California and Oregon where, to use a popular expression, the remains of elephants and mastodons might be had by the wagon load. Besides, gigantic pachydermata, we meet with the palæolama, the elotherium, extinct oxen, hipparlon, and several kinds of horses."--Prehistoric America, pp. 41, 42, ed. 1884.

Professor Lund, in a letter to Rafn, from Logoa Santa, Brazil, dated March 28, 1844, stated that he had found in a certain cave fossil animals,

"mixed up promiscuously with human remains"; namely, "a rodent the size of a tapir, a peccary twice as large as the living species, a horse very similar to our own, a large cat bigger than the jaguar, a llama, a megatherium, and several others, such as chlamydotherium, humboldtli, an edentate of the size of the tapir, and the platyonyx of Lund."—Ibid., p. 25.

Sequin collected, on the borders of the Rio Carcarana, in the province of Buenos Ayres, numerous bones of extinct animals, including those of a bear larger than the cave bear, a horse, the mastodon, and the megatherium.

With these remains lay human bones, such as fragments of a skull, jawbones, vertebræ, ribs. The material of at least four different individuals. (Ibid., pp. 27, 28.)

Ameghino tells us that on the banks of the little stream of Fias, near Mercedes, twenty leagues from Buenos Ayres, he met with a number of human fossils mixed up with quantities of charcoal, pottery, burnt and scratched bones, arrow heads, chisels, and stone knives, together with a number of the bones of extinct animals." (Ibid., p. 29.)

Such an immense amount of error and exaggeration has been pressed into nearly every volume on Peru which I have read, that I find it difficult to guess where imagination ends and reallty begins. The whole aim and end of the early Spanish writers seems to have been to puff the Incas as so many "inimitable crichton"; to represent them as grand and perfect in everything—in the discipline of their government, their laws, hospitality, arts, and unlimited treasure of gold as well as of silver. I do not insinuate they did this to attribute more glory to the few thousand soldiers under Pizzaro who subdued the Incar empire. But in doing it they tried to wipe out all knowledge of the tribes who occupied Peru previous to the Incar period, so it is chiefly from what we see of their architecture and their fine arts that we have any knowledge of these prehistoric people, nearly all of whose works are erroneously credited to the Incas. All these golden treasures from Chan-Chan wrought by Chimoos, the exquisitely dyed cloth from the burying ground at Huacho, the great forts erected behind the modern Trujillo, as well as those at Chatuna near San Josa a paramunca in the Huatica Valley, within a few miles of Lima, at Pacha-

camac. Canete, and several other places, are set down by everyone to the credit of the Incas; whilst the latter had no more to do with them except in hastening their destruction than any of my readers has had to do with the building of ancient and historic Troy. It may be scarcely necessary for me to state that when I first went to Peru, in April, 1871, I was in the Incar groove, like most people who take an interest in Peruvian literature. But as soon as I examined, inquired, observed by traveling along the coast from Arica to San Josa, a seaboard seacoast of beyond a thousand and ten miles interior farther than Arequipt to Ica through the Jejetepeque Valley and up to Machucana. I felt convinced that the relics of art and architecture between the first line of the Cordilleras and the Pacific belong to a time far and away before that of the Incas. Moreover, there appears to me no evidence of the Incas having ever done anything in the parts just named but to destroy and blot out. The reputed temples of the sun behind Trujillo and at Pachacamac, both visited by me, I believe to be mythical as to a credited character; and the fortress at Paramuca (in the absence of further proof than the ipse dixit of Garcilasso de la Vega or Dr. Marians Edward Rivero), I can not consider as ever having been built to celebrate the Incas' victory over the king of the Chimoos, but to have been erected and garrisoned by the Chimoos them-An accurate examination of the large forts, as well as the selves. colossal huacas, rivals with the pyramids of Egypt, in the neighborhood of Lima, confirms me more and more in these points of faith.--Two Years in Peru, by Thomas J. Hutchinson, F. R. G. S., F. R. S. L., M. A. I., pub. 1873, pp. 8, 9, 10, Preface.

Also on page 159, speaking of the ruins of Pachacamac, painting on the walls as fresh as if but the work of yesterday:

Among these paintings we find what is called the Grecian scroll, which if I am not mistaken the Grecians borrowed from the Egyptians. This may serve to throw some light upon the origin of Pachacamac. Like that of Mexico—nay, with still more emphatic gesture the gigantic architecture of Peru points to the Cyclopean family, the founders of the temple of Babel and the Egyptain pyramids. I believe that the temple of Pachacamac was standing when that part of the coast was conquered by the Incas, so that there is no knowing its age.

Bureau of American Republics, Costa Rica No. 33, published by the United States:

Her magnificent position, between the two oceans, may make her in time the Emporium of the Universe. (Page 2.) The entire territory is crossed by rivers and streams of all sizes, which give the soil extraordinary fertility, and supply sufficient power for all kinds of industry. --Page 6.

The water courses of the northern part of Costa Rica, according to

Biolley, the most important of all, on account of their volume and the advantages they afford to navigation and commerce.—Page 8.

Although Costa Rica geographically is a tropical country, her climate is not tropical, except on the coast, and even there the heat is not excessive except at unusual times, being tempered by the trade winds and sea breezes. In respect of climate the republic may be divided into three zones or regions, which the people have very appropriately designated with names of hot lands, temperate lands, and cold lands. The South American commissioners, of 1884 and 1885, describe as follows:

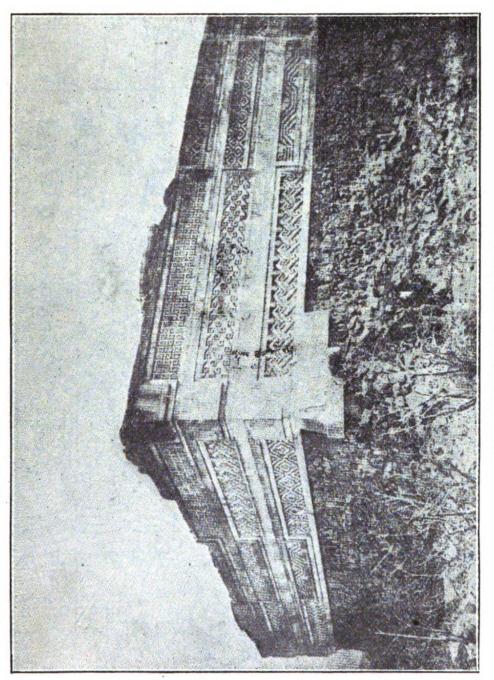
The valley and lower slopes of the mountains of Costa Rica, constituting its *tierra templada*, are the populous portions of the state. They possess a climate of wonderful salubrity, are well watered, and very fertile. It would be difficult to imagine a more lovely landscape, a more beautiful blending of streams, fields, villages, white and glowing among the green foliage of coffee plantations and mountain slopes dotted with the vivid green of sugar cane, and the grey and brown of pastures, of fields of corn, than can be seen in the valley of San Jose. —Page 13.

MINERALS.

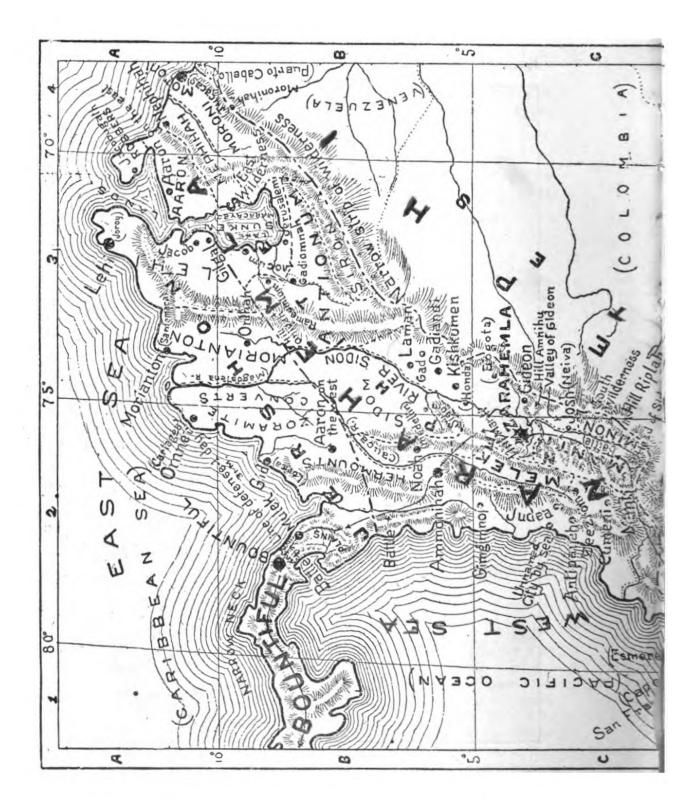
It may be said, however, that this great wealth which consists not only in gold, but also in silver, copper, and lead, is not yet developed. The forest abounds in mahogany, cedar, rosewood, lignum-vitæ, grenadillo, and many other precious woods, suitable for cabinetmaking and building purposes. . . Medicinal plants also abound in all parts of the country. Among them may be mentioned the castor bean, the croton, the cassia, sarsaparilla, the ipecacuanah, ginger, rhubarb, tamarind, licorice, cotton, yams, and a host of others.—Page 28.

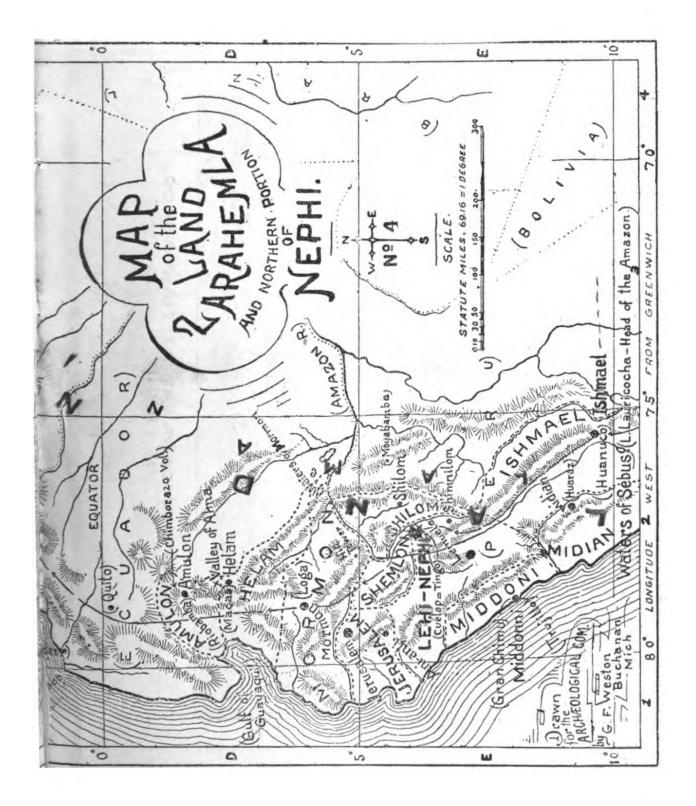
METALS.

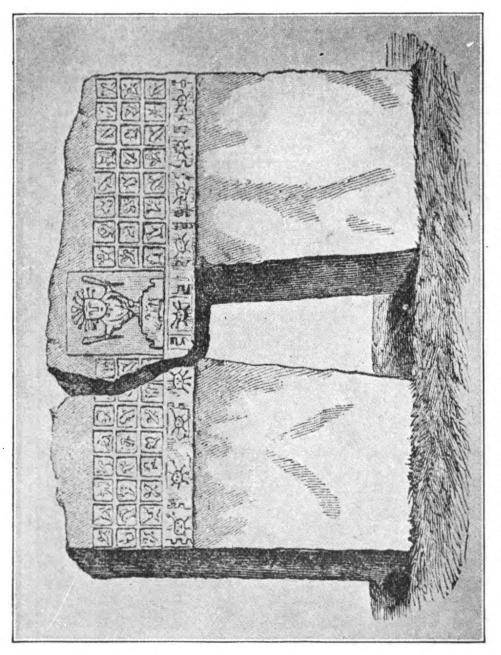
Metals do not come into use early in the history of a race, as they are not found in shapes or conditions suitable for immediate use; nor are they when found sufficiently showy to be especially desirable for ornaments. A long period must have elapsed before the use of metals was discovered at all, and a longer period passed by before they were worked. . . The Chiriquian peoples not only had a knowledge of the methods of alloying gold with copper, and apparently copper with tin; but, if our data be correct, they were able to plate the baser metals and alloy with sheet gold, and, what is far more wonderful, to wash them with gold, producing an effect identical with that of our galvanic processes.—The Use of Gold and Other Metals Among Ancient Inhabit-



MOSAICS AT MITLA SEE PAGE 96.







MONOLITHIC DOORWAY AT TIAHUANACO. SEE PAGE 115. ants of Chiriqui, Isthmus of Darien, by W. H. Holmes, published by the. Smithsonian Institute.

The antiquarian literature of the province is extremely limited, being confined to brief sketches, based for the most part upon the testimony of transient visitors, gold hunters, and government explorers, who took but little note of the unpretentious relics of past ages. As there are few striking ornaments, the attention of the archæologists was not called to the primeval history of man in this region, and until recently the isthmus was supposed to have remained practically unoccupied by the group of cultured nations whose works in Peru and Mexico excite the wonder of the world. But little by little, it has come out that at some period of the past the province was thickly populated and by races possessed of no mean culture.—Ibid., p. 5.

We quote from the Bureau of the American Republics on Ecuador, No. 64:

There is probably no country in the world which presents a more varied surface than Ecuador. The great chain of the Andes assumes as it enters Ecuador, a particular form, which it retains until it leaves the territory. Far from being a labyrinth of mountains, as it is in Colombia, the Cordillera crosses Ecuador from north-northeast to southsoutheast, in the shape of two almost parallel ranges, which at certain points are connected by transverse ridges, which the people of the country call *nudos*, or knots. Owing to this peculiar arrangement, the Ecuadorian Andes present the appearance of a gigantic ladder lying flat on the ground.—Page 3.

The great basins of Quito, Ambato, and Cuenca, more particularly the former, although it is the highest, seem to be the abodes of perpetual spring, and are the centers of the agriculture of the country. The Quito Valley is at 9,500 feet above the sea, while the Ambato and Cuenca valleys lie respectively 8,500 and 7,800 feet above the same level. Says the Encyclopedia Britannica; "Nowhere in the whole Andean system do the individual mountrins attain so magnificent a development as in the Ecuadorian section. Around the valley of Quito alone there are twenty noble volcanic summits, presenting a beautiful variety of form; here a perfect and there a truncated cone; here a jagged and blasted crest, there again a smooth snow-covered dome. The country is crossed in all directions by ninety-one rivers of different size and importance, which form two well marked systems."—Pages 4, 5.

Senor Cevallos says that at Otavalo, province of Imbabura, cases of longevity, one hundred and one hundred and twenty years are frequent, and can be cited as testimony of the salubrity of that section of the country.—Page 10.

The climate on the whole is salubrious, particularly that of the valley between the Cordilleras. Intermittent and other fevers are frequent in the coast region, but they are unknown in the highlands, and pulmonary consumption is rarely heard of. Physicians may find it interesting to study how it is, if the fact is so well established as it is claimed, that "tubercular disease of the lungs is completely unknown eight thousand feet above the level of the sea, while it is one of the most frequent of diseases in the coast districts of tropical America." The effects on human organism of the ascension of the loftiest summits are very variously described, owing doubtless, to individual differences of constitution. One thing seems established, that the pugnacious instincts, both of men and animals, are greatly weakened."—Page 12.

Owing to its topographical condition and the peculiarities of the soil and climate, Ecuador is essentially an agricultural country; its productions varying, however, according to the differences of heat and elevation. There are no words to express the richness and magnificence of vegetation in that privileged section of the American continent, and capital and industry only are needed to make of it an agricultural producer of the greatest importance.—Page 50.

The fertility of the land astonishes the traveler, even at altitudes where in Europe vegetation is scanty or has completely disappeared. Says Senor Cevellos: "It is evidenced by the verdant mantle with which the soil is clothed perpetually, and by the facility for cultivation which almost everywhere seems to be afforded. In the inter-Andean region and in the low lands on both sides of the mountains, vegetation is so spontaneous and luxuriant as to render the work of man almost unnecessary, unless it is for gathering the fruits of the earth and storing and preserving them. Fertilizers are absolutely unknown and unnecessary; ... and only at the highest places, near that point in which the snow prevails and where nature seems to have been conquered, some effort is required to make the soil productive."—Page 51.

The same writer states, with pardonable enthusiasm, that Ecuador can yield whatever is produced by any other country in the world, and says:

"Lands which, when traveled across even for a single day, cause us to feel as if transported from the equator to the poles; lands of such a character can not fail to produce all that is contained in the five zones, and all that the hand of man and his industry and energy can raise and cultivate."—Page 51.

Bureau of the American Republics, on Colombia, No. 31, page 13:

The climate of Colombia is very varied, notwithstanding its tropical situation, owing to the complex system of mountains by which the territory is traversed; so that all that one need do in order to experience very marked differences of temperature is to ascend from the valleys to the mountains. On the coasts the heat is almost unceasing, though tempered by the breezes and the rains. In the interior there are valleys in which the heat is intense. The highest average temperature experienced in any part of the republic is 86 degrees Fahrenheit; the lowest, in the inhabited portion of the Cordilleras, 20 degrees Fahrenheit.

The lower part of the valley of the Magdalena is oppressed with almost tropical heat. The waters of the river are lukewarm; and at Honda, 1,000 feet above the level of the sea, stones exposed to the sun's rays are too hot to place the hand upon. . . .

In Colombia there are no seasons, strictly speaking; but the name summer is given to the dry period, and winter to the rainy. These two sorts of weather alternate, generally at intervals of three months, but in certain parts of the country it rains during six consecutive months, and in others the so-called summer is unceasing.

"The minerals of Colombia are of all sorts, and very abundant. Those which are produced with the greatest profit are the following: Gold in Antioquia, in Cauca, especially in the region of the Choco, in Tolima, and in Santander; silver in Antioquia, Cauca (municipality of Toro), and in Tolima; iron in Cundinamarca (La Pradera and Pacho) and in Antioquia (Amaga); copper, in Boyaca (Moniquira) and in the Department of the Magdalena; platinum in Choco; sulphur, in Cundinamarca (Gachala); salt, in Cundinamarca and Boyaca, where there are immense beds of rock salt, and in Antioquia, Cauca, and Tolima, where there are many salt springs; emeralds, in Boyaca (Muzo, Coscuez, and Somondoco); coal, lime, niter, and chalk, throughout the country. On the banks of the River Nare, and at Quipile, in Cundinamarca, there are found rich but unexploited quarries of marble. In Chaparrel and Yaguara, in the Department of Tolima, there are wells of petroleum; and at Hativiejo (in the neighborhood of Bogota) there are great quarries of a very fine gravel, which is useful for many From Costa Rica to Venezuela, there is hardly a departpurposes. ment of Colombia which does not possess in its soil more or less gold. It is claimed that Choco, Antioquia, Mariqueta, Popayan, Pamplona, Ocana, Bucaramanga, and other places are exceedingly rich in that metal. The auriferous sands of Antioquia according to M. Dufrenoy, afford results very nearly coinciding with those of California. Small diamonds are found with the gold, and in the same district the sulphate of mercury is abundant. In various parts of the country are mines of silver, copper, lead, iron, quicksilver, coal (in Bogota, Cali, Soata, Chiriqui, etc.,) amethysts, and other varieties of rare and valuable stones and minerals. The great coal bed of Cali, it is believed, extends beyond the Cordilleras to the Pacific, and there are magnificent coal mines in Magdalena, near the Caribbean coast. By a reasonable outlay these mines ought to produce an abundant supply of coal for ocean steamers, which now often depend for their fuel upon deposits in the Antilles, brought across the sea for that purpose. On the tablelands of Bogota, Tuquerres, Tunja, and Pamplona, rock salt abounds, and lime, sulphur, alum, magnesia, asphaltum and other valuable minerals exist in inexhaustible quantities in various parts of the Republic.

In the neighborhood of Ubala there are deposits of copper, sulphate of lead with silver, sulphate of aluminum, and hyaline quartz. Sulphur of the best quality is found at a short distance from Bachala. There is also an enormous deposit of sulphate of iron. Mercury is found at different points.—Ibid., pp. 13-15.

Rice, cotton, tobacco, sugar cane, and all tropical fruits grow along the coast, and the elevated plains yield maize, wheat, potatoes, and all the European fruits. . .

In the valley of the Cauca the sugar cane will continue in condition, on the same land, without replanting, for eighty years. Indian corn yields three hundred fold. The plantain yields 138,000 pounds of fruit in a space of 250 acres.—Ibid., p. 16.

SUMMARY.

In conclusion, the committee is aware that it has not produced a perfect map. It is reasonably certain, however, that the general outlines are correct, and that no future inquiry will be able to move them:

1. That the Nephites, after leaving Jerusalem, passed down along the eastern coast of the Red Sea, until near the Tropic of Cancer, and then crossed Arabia to the east, and landed in the country now known as Oman, on the Gulf of Oman, from which point they crossed the ocean, probably by going eastward.

2. That they landed upon the west coast of South America on the coast of Chili.

3. That Nephi, the capital, was located somewhere in Southern Peru, and no great distance from Lake Titicaca, and we conclude it was at Cuzco. That Peru and Chili, Ecuador, Bolivia, and the Argentine Republic were the principal countries inhabited by both Nephites and Lamanites for four centuries after their arrival on the continent.

4. That the land of Zarahemla was embraced largely in the territory now known as Colombia, South America.

5. That the Magdalena River was the Sidon, and that the city of Zarahemla was located on the west side of the Magdalena and to the south of the city of Honda, between Honda and Neva [Neiya?] and its main center was a distance back from the river. 6. That the division line known as "a strip of wilderness" that divided the Nephites and Lamanites, was along the east branch of the Andes, and extended from the Caribbean Sea to the Pacific Ocean, as marked on the map.

7. That the lands of Manti, Melek, Gideon, Moroni, Jershon, Morianton, etc., were substantially located as marked on the map.

8. That the Isthmus of Panama was largely the land Bountiful. But at one time it included some of the territory of the land of Jershon, but at the time may not have had a well-defined southern boundary line. That "the narrow neck of land," which was but a day's journey across it for a Nephite, was a part of the present Isthmus of Panama, at the point as marked on the map.

9. That the cities of Mulek, Gid, Morianton, Lehi, Moronihah, Moroni, were approximately at the places as marked on the map.

10. That the division line between Bountiful and the land Desolation was substantially as marked on the map.

11. That the land Desolation, while at one time it included all of the known north country, was finally restricted within the limits as marked on the map.

12. That the old Jaredite city of Moron was situated on the Copan River, a branch of the Motagua at what is now known as the Ruins of Copan, or at Quirigua.

13. That Central America and Mexico were the early centers of the Jaredite civilization.

14. That the countries drained by the Mississippi, Ohio, Missouri, and Arkansas rivers, were densely populated with the Jaredite people, and that their chief centers were in Mexico, at Saint Louis, Cincinnati, New Orleans, and along the Ohio River, aside from their older and more permanent settlements in Central America.

15. That the Nephites finally reinhabited the same countries with a thickly settled population.

16. While the committee is not so certain as to the exact locations of the cities of Lehi-Nephi. Middoni. Ishmael. Midian. Mormon, Jerusalem, etc.; yet they must have been somewhere in the regions of country as marked on the map. Neither are we certain that the Nephites landed as far south on the coast of Chili as the thirtieth parallel of latitude. It is known that great physical changes have taken place in the contour of Chili in the past, and even quite recently, the whole land to the north having been elevated by the influence of earthquakes: and at the time of the landing of the Nephites the country may have been much different in part to what it is now; and that there was an inviting landing place favorable for settlement five or six degrees to the north of the thirtieth parallel, just south of the desert of Atacama, and that the landing place was there. If this be true, it will not affect in the least other parts of the map as given. It would only shorten the distance traveled by Nephi and companions, when they separated from their brethren and entered the wilderness and made their way to Nephi, and founded that city. The same conditions of country in the Argentine Republic would obtain.

17. That the hill Cumorah and Ramah are identical, and located near Palmyra, New York; and that Ablom was upon the Atlantic Ocean.

18. There is no great degree of certainty as to the geographical location of the following named cities. No doubt the larger proportion of them, if not all, were in the lands of Zarahemla and Bountiful: The city of Gilgal, Onihah, Mocum, Jerusalem, Gadiandi, Gadiomnah, Jacob, Gimgimno, Jacobugath, Laman, Josh, Gad, Kishkumen. Some of these were likely in Ecuador. (Lamoni edition, B. of M., p. 389; com. ed. pp. 439, 440; a. ed. pp. 626, 627.)

19. In regard to "journeying in the wilderness" and discovering game on arriving at the promised land, the committee is not certain that it means more than that exploring parties went out and made the discoveries cited, and that there was no great move from the first settlement made until after Lehi's death. But if this be true, it would only affect the distance traveled by Nephi and company when they left their brethren and went to Nephi; and not the general direction traveled in reaching the place named—Nephi.

F. M. SHEEHY, WILLIAM WOODHEAD, WM. H. KELLEY, Committee.

PART 3.

ADDENDA.

In order to give the investigator the full benefit of the claim of the Book of Mormon in regard to prehistoric America having been settled by an enlightened and cultured people, and that it was not at all probable, if indeed possible, that any dreamer or speculative genius could by conjecture have so imagined or written anything that might have formed a basis for the production of the Book of Mormon, the following is introduced, which shows the popular conclusions arrived at by the best judges as to how America was settled previous to the publication of the Book of Mormon.

"William Robertson, D. D., Principal of the University of Edinburgh, Histographer to His Majesty for Scotland, and member of the Royal Academy of Madrid," asks on page 22 of volume 2 of his work, published in 1790, entitled, The History of America: "How was America peopled? By what course did mankind emigrate from the one continent to the other? and in what quarter is it most probable that a communication was open between them?" The latter inquiry he has answered by concluding that the "communication" took place at the point where the two continents approached nearest to each other; that is, at Bering Straits. Continuing, he says on page 24:

There is hardly any nation from the north to the south pole, to which some antiquary, in the extravagance of conjecture, has not ascribed the honor of peopling America. The Jews, the Canaanites, the Phœnicians, the Carthaginians, the Greeks, the Scythians in ancient times, are supposed to have settled in this western world. The Chinese, the Swedes, the Norwegian, the Welsh, and the Spaniard are said to have sent colonies thither in later ages, at different periods, and on various occasions. . .

Some have supposed that it was originally united to the ancient continent, and disjointed from it by the shock of an earthquake, or the eruption of a deluge.—Page 25; ed. of 1817, pp. 28, 29; found in *Harper's*, vol. 1, ed. of 1855, pp. 130, 131.

Again:

We may lay it down as a certain principle in this inquiry, that

America was not peopled by any nation of the ancient continent, which had made considerable progress in civilization. The inhabitants of the New World were in a state of society so extremely rude, as to be unacquainted with those arts which are the first essays of human ingenuity in its advance towards improvement. Even the most cultivated nations in America were strangers to many of those simple inventions which were almost coeval with society in other parts of the world, and were known in the earliest periods of civil life with which we have any acquaintance. From this it is manifest, that the tribes which originally emigrated to America, came off from nations which must have been no less barbarous than their posterity, at the time when they were first discovered by the Europeans. For, although the elegant or refined arts may decline or perish, amid the violent shocks of those revolutions and disasters to which nations are exposed, the necessary arts of life, when once they have been introduced among any people, are never lost. None of the vicissitudes in human affairs affect these, and they continue to be practiced as long as the race of men exists. If ever the use of iron had been known to the savages of America, or to their progenitors; if ever they had employed a plow. a loom, or a forge, the utility of those inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten.

We may conclude, then, that the Americans sprung from some people, who were themselves in such an early and unimproved stage of society, as to be unacquainted with all those necessary arts, which continued to be unknown among their posterity, when first visited by the Spaniards.—Pages 28-30.

The houses of the people were mere huts of turf or mud, or the branches of trees, like those of the rudest Indian. There is not in all the extent of that vast empire a single monument, or vestige of any building more ancient than the conquest.—Robertson's History of America, vol. 2, note 58 to page 298.

Further, says this author:

In all America, however, there is not one animal, tame or wild, which properly belongs to the warm or even the more temperate countries of the ancient continent. The camel, the dromedary, the horse, the cow, were as much unknown in America, as the elephant or the lion. From which it is obvious, that the people who first settled in the Western World, did not issue from the countries where those animals abound, and where men, from having been long accustomed to their aid, would naturally consider it, not only as beneficial, but as indispensably necessary to the improvement, and even the preservation of civil society.—Pages 31, 35, 36, ed. of 1817.

This work of Doctor Robertson was published in 1790. It was the opinion that was taught in the schools, as may be seen from the following, taken from "The American Universal Geography, or a View of all the Empires, Kingdoms, States, and Republics in the known world, and of the United States of America in particular," which was printed at Boston, Massachusetts, in 1793, by Jedidiah Morse, A. M., page 75. Speaking of the ancient inhabitants of America, he says: "But who were they?"

To recite all the opinions given in answer to this question, and the reasons to support them, would fill a volume. Doctor Robertson, and the Abbe Clavijero have extensively and learnedly investigated the subject. I can not expect to afford the reader more satisfaction than to give him the results of their inquiries. Doctor Robertson having recapitulated and canvassed the most plausible opinions on the subject comes to the following conclusion. [His conclusion has already been given.]

OPINIONS OF OTHER EARLY WRITERS AS TO THE ORIGIN OF THE ANCIENT AMERICANS.

1. Gregoria Garcia, a missionary in South America, published a work in Spanish in 1607, favors a Tartar and Chinese origin.

2. E. Brevewood in 1632 claimed a Tartar origin.

3. Morton says they were from the Trojans.

4. Hugo Grotius published a work in Paris and Amsterdam in 1642 (there was an English translation in 1883 by Edmund Goldsmidth). "He argued that all North America except Yucatan (which had an Ethiopian stock) was peopled from Scandinavia north; that the Peruvians were from China."

5. Johannan de Laet wrote an answer to Grotius, combating his views and contending that the Scythian race furnished the predominant part of American population. He supports his theory by a comparison of the Gallic, Irish, Icelandic, Huron, Iroquois, and Mexican tongues.

6. This controversy brought out a work by George Horn, published in 1652, and also in 1669, who latterly took the view that the Carthaginians and Phœnicians settled the Atlantic side and Chinese the Pacific. Various writers of lesser note kept up the controversy. In 1762 a work appeared claiming for them a descent from "Meshek the son of Jephet."

In 1767 the question was brought into a learned disputation reviewing the arguments of Grotius de Laet, and Horn, claiming an antediluvian origin.

Then followed the work of C. de Pauws, who maintained that "all American products, including man, animal, and vegetation as degraded and inferior to nature in the Old World."

Count Carli in 1774 claiming a descent from Atlantis.

President Styles, of Yale College, delivered an address before the General Assembly of Connecticut in 1783 arguing for a unity of American tribes and for their affinity with the Tartars. He also held to their being in the main descendants from the Canaanites expelled by Joshua.

The earliest American with anything like a scientific training was Ben. S. Barton, a professor in the University of Pennsylvania, printed as the transactions of the American Philo. Association. (He was associated with President Jefferson, who also made a study of the subject.) Claimed for them a descent from Asiatics now living.

Humboldt in 1806 published his work favoring an Asiatic origin.

Williamson in his History of North Carolina in 1812. "In the first volume published found traces as he supposed of Hindoo descent among the higher order of Mexicans, but the North Americans to be of the ruder Asiatics."

The American Antiquarian Society was founded in 1812. "In the first volume published by the society, Caleb Atwater in a treatise on American antiquities gave the earliest sustained study of the subject, and believed in a general rather than a particular Asiatic source."

McCullach in his Researches on Americans, published in Baltimore in 1816, claimed they came across by land from the eastern hemisphere before the days of Peleg, when the earth was divided.

He uses this as an argument against the renounced [re

nowned] Doctor Robertson, who said they crossed Bering Strait.

For a more extensive view of the subject see volume 1, Narrative and Critical History of America, by Justin Winsor, and Notes on the Bibliography of Yucatan and Central America, by Ad. F. Bandelier.

It was then a fixed opinion, and after, that civilized man had not inhabited the Americas; neither the ox, the horse, the cow, the elephant, etc., and that a savage people entered the country at its first settlement at Bering Strait. The Book of Mormon contradicts this opinion as to the character of the people who came; namely, Lehi, Nephi, Jared, the place of entrance into the country, and the animals carried with them, as follows:

And in the space of sixty and two years, they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms.—Book of Ether, chap. 4:14; com. ed. 4:3; a. ed. 4:19-21.

Would it have been natural for a conjecturer speculating upon the probable way in which America was first settled in the beginning of the nineteenth century then to have arrayed himself against all accepted theories and known facts in an endeavor to write upon a subject calculated to take with the public in order to make sales with a view to raise revenue? The Book of Mormon statements have since been verified by facts, the later and best authorities concurring with the Book of Mormon idea.

Marquis de Nadaillac, in Prehistoric America, pages 15, 41, 42, 25-28 inclusive, says:

Human remains are found in South America, with the remains of extinct animals, including the horse, which was "very similar to our own."—Ibid., pp. 25-28.

Several years ago, Seguin, collected on the borders of the Carcaran (in the Province of Buenos Ayres) numerous bones of extinct animals

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including those of a bear, larger than the cave bear, a horse, the mastodon, and the megatherium, with these remains lay human bones, such as fragments of skulls, jawbones, vertebræ, ribs, long bones belonging to at least four different individuals.—Prehistoric America, p. 28.

Nadaillac in his Prehistoric America in the concluding chapter on Central America, writes:

To sum up, everything goes to prove that the ancient races of Central America possessed an advanced culture, exact ideas on certain arts and sciences, and remarkable technical knowledge.—Ibid., p. 386.

Speaking of Peru, he says:

Nowhere in the world, perhaps, has man displayed greater energy. It was in these desolate regions there arose the most powerful and most highly civilized empire of the two Americas, and at the present day its memory is everywhere preserved in the imposing ruins covering the country, the fortress defending it, the roads intersecting its acesquias, or canals conducting the water needed for fertilizing the fields, the tambos, or houses of refuge in the mountains for the use of travelers, the potteries, the linen and cotton cloth, the ornaments of gold and silver concealed in the graves, and which are sought for by the Tapadas with an insatiable zeal.—Ibid., pp. 387, 388.

At every turn South America presents vestiges of a vanished race, of a culture now lost: and we are always compelled to one conclusion, as to our absolute powerlessness to decide on the origin or cause of the decadence of these races now represented by a few miserable savages without a past, as without a future.—Ibid., p. 465.

In speaking of Cuzco the town rises from steep slopes. Everywhere the rocks had to be leveled, terraces erected, and the earth upheld by walls which reminds us of the cyclopean structures of Greece [and] Assyria. At Tiaquanaco we found the walls kept in position by bronze clamps; in the islands of Lake Titicaca these walls are sometimes of adobe dried in the sun, sometimes in stone cemented with clay; at Cuzco they are of extremely hard rock, such as diovite, porphyry, great blocks of brown trachyte, carried by main force. . . . These walls were kept in place by their own weight alone; for Squier, (l. c., p. 435,) after a careful examination, declares that no cement was used; he adds that all modern masonry, whether executed in Europe or in America, is inferior, when compared with that of the ancient capitals of the Incas. In certain characteristics this architecture recalls that of the Egyptian.—Pages 410, 411.

One thing we think certain, such monuments can not be the remains of a civilization of local growth, nor can a race unaided have developed from its own genius such architectural knowledge. We share the conclusion of Angrand that the civilization of which the remaining ruins bear the impress could not have taken its rise on these frozen tablelands. Man must have arrived upon them sufficiently armed for the struggle by previous experiences of social life.---Nadaillac, p. 406.

Farther in regard to the high attainments made by the ancient inhabitants of America in the arts and sciences, the following is presented from reputed authors. It supports the claims of the Book of Mormon, which positively contradicts Doctor Robertson and others who wrote previous to its revealment. American Antiquities, by Josiah Priest, pages 309-311, printed in 1834, in a letter from C. S. Rafinesque to Champollion, dated at Philadelphia, January, 1832, also pages 138-140:

1. America has been the land of false system; all those made in Europe on it are more or less vain and erroneous.

2. The Americans were equal in antiquity, civilization, and sciences to the nations of Africa and Europe; like them the children of the Asiatic nations.

3. It is false that no American nations had systems of writing, glyphs, and letters. Several had various modes of perpetuating ideas.

4. There were several such graphic systems in America to express ideas, all of which find equivalents in the Eastern Continent.

5. They may be ranged in twelve series, proceeding from the most simple to the most complex.

1st Series.—Pictured symbols or glyphs of the Toltecas, Aztecas, Huaztecas, Skeres, Panos, etc., similar to the first symbols of the Chinese, invented by Tion-hoang, before the flood and earliest Egyptian glyphs.

2d Series.—Outlines of figures or abridged symbols and glyphs, expressing words or ideas, used by almost all the nations of North and South America, even the most rude. Similar to the second kind of Egyptian symbols, and the tortoise letters brought to China by the Longma (dragon and horse) nation of barbarous horsemen, under Sui-gin.

3d Series.—Quipos or knots on strings used by the Peruvians and several other South American nations. Similar to the third kind of Chinese glyphs introduced under *Yong-ching*, and used also by many nations of Africa.

4th Series.—Wampums or strings of shells and beads, used by many nations of North America. Similar to those used by some ancient or rude nations in all parts of the world, as tokens of ideas.

5th Series.—Runic glyphs or marks and notches on twigs or lines, used by several nations of North America. (Consimilar to the runic glyphs of the Celtic and Teutonic nations.)

6th Series.—Runic marks and dots, or graphic symbols, not on strings nor lines, but in rows; expressing words or ideas; used by the ancient nations of North America and Mexico, the Talegas, Aztecas, Natchez, Powhatans, Tuscaroras, etc.; and also the Muhizcas of South America. Similar to the ancient symbols of the Etruscans, Egyptians, Celts, etc., and the *Ho-tu* of the Chinese, invented by *Tsanghic*, called also the *Ko-tcu-chu* letters, which were in use in China till 827 before our era.

7th Series.—Alphabetical symbols, expressing syllables or sounds, not words but grouped, and the groups disposed in rows, such is the graphic system of the monuments of Otolum, near Palenque, the American Thebes. Consimilar to the groups of alphabetical symbols used by the ancient Lybians, Egyptians, Persians, and also the last graphic system of the Chinese, called *Ventze*, invented by *Sse-hoang*.

Sth Series.—Cursive symbols in groups, and the groups in parallel rows, derived from the last, (which are chiefly monumental,) and used in the manuscripts of the Mayans, Guatemalans, etc. Consimilar to the actual cursive Chinese, some demotic Egyptian, and many modifications of ancient graphic alphabets, grouping the letters or syllables.

9th Series.—Syllabic letters, expressing syllables, not simple sounds, and disposed in rows. Such is the late syllabic alphabet of the Cherokis, and many graphic inscriptions found in North and South America. Similar to the syllabic alphabet of Asia, Africa, and Polynesia.

10th Series.—Alphabets or graphic letters, expressing simple sounds, and disposed in rows. Found in many inscriptions, medals, and coins in North and South America, and lately introduced everywhere by the European colonists. Similar to the alphabets of Asia, Africa, and Europe.

11th Series.—Abbreviations, or letters standing for whole words, or part of a glyph and graphic delineation, standing and expressing the whole. Used by almost all the writing nations of North and South America, as well as Asia, Europe, and Africa.

12th Series.—Numeric system of graphic signs, to express numbers. All the various kinds of signs, such as dots, lines, strokes, circles, glyphs, letters, etc., used by some nations of North and South America, as well as in the Eastern Continent.

In a paper entitled "Symbolism in Ancient American Art," by Prof. F. W. Putnam, Peabody Museum, Cambridge, Massachusetts, evidences are presented which sustain the positions of the historical statements of the Book of Mormon touching the settlement and work of the earlier peoples. He states:

The marked development of conventionalism and symbolism in the art of the people who built the old earthworks in the Ohio Valley and southward, indicates their connection with certain peoples of the southwest and of Mexico and Central America. It also furnishes one more point of evidence that the Ohio earthwork builders were more closely allied with the early stock, of which the ancient Mexicans were a branch, than with the tribes of the eastern part of the continent. The art of the eastern tribes,—with the exception here and there of slight resemblance which can easily be accounted for by survival from ancient contact,—is of an entirely different character with different motives and different symbols; whereas this old art of Ohio is closely related to that of Mexico and Central America, and many of the symbols are identical. There is a certain resemblance in methods of technique, as also in the duplication of parts of a design to produce the double or so-called heraldic figures, between these carvings from the Ohio mounds and those from the northwest coast of America.—Proceedings of the American Association for the Advancement of Science, vol. 44, 1896.

The following is also in evidence that the Ancient Americans had a system of writing as mentioned in the Book of Mormon:

"And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them; but behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, can not be contained in this work; but behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down from one generation to another, by the Nephites."-Helaman 2:10; com. ed. 2:4; a. ed. 2:12-14.

ADDITIONAL REPORT OF COMMITTEE ON AMERICAN ARCHAEOLOGY.

To the General Conference; Greeting: We your committee on American Archæology herewith endeavor to report.

Our last communication, which was at the conference of 1897, was chiefly in relation to preparation of a map of the ancient people of this continent upon the theory of the Book of Mormon, the purported history of them written by themselves. The archæological phase of the subject was only incidentally used. The map question being approximately settled, we devote ourselves now more to the archæological aspect, which necessarily advances us towards the scientific side. That we may not be thought presumptuous by some who are, or may be, thoughtless touching it, we quote the words of Herbert Spencer: "What is science? To see the absurdity of the prejudice against it we need only remark that science is simply a higher development of common knowledge."

An enlarged view, then, of the subject under consideration is purely scientific. Truth is necessarily cumulative, while error is the opposite. Under the most rigid scrutiny and intellectual investigation a truth grows stronger and stronger, and rubbing brings out its luster. A diamond is only polished by friction.

For about seventy years the Book of Mormon has been on trial. Seemingly all the adverse winds possible during that period have blown against it, but in vain. It stands to-day more firmly intrenched than ever. Its merit as a teacher of purest and highest moral truth, begetting and perpetuating in the soul of its student a reverence for God as he is revealed in and through Jesus the Christ, is lovingly appreciated. Its harmony with and supplementary companionship of the Bible is faith-producing. It finds its great enemy in the Prince of Darkness, whose aim is, ever has been, to keep within the pale of darkness, consequently in ignorance. Many who condemn it are generally those who know the least about its contents, while the faithful student of its teaching is the most ardent advocate and admirer. In the realm of archæology the argument does not diminish as time advances. As a working hypothesis for the exceedingly entrancing subject that has engaged the minds of men since the crew of Columbus startled their commander with the cry of "land," and brought to the astonished vision a new world, with its myriads of inhabitants, and astounding evidence of a high order of civilization, it has not limped, but is still "walking on all fours."

True to our church culture, to honor a fact, and face the front, we continue to concede that the one fact disposes of all theories or hypotheses no matter how fondly cherished.

The Book of Mormon, then, is subject to the test of honorable criticism, and should one fact be found to stand against it, honesty and consistency would compel its abandonment. With this introductory statement, we humbly and cheerfully enter the arena with the consciousness inspired by a desire for truth, even at its true cost. Briefly, then, allow us to state the case.

The Book of Mormon purports to be an abridged history of three distinct nations or peoples who came to this continent from the Old World, one of which was a colony from the Tower of Babel, as mentioned in Genesis 11:8: "So the Lord scattered them abroad from thence upon the face of all the earth."

This colony, of which the Book of Mormon speaks, known as Jaredites and located in Central America, after an occupancy of about fifteen hundred years in Central and North America, disappears by civil war. This people was succeeded by the Nephites, who found the remains of their predecessors and rebuilt upon them. The Jaredites mentioned their civilization (Book of Mormon, Ether 4: 61-69; com. ed. 4:7; a. ed. 4:71-78.)

"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 finetwined 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 plow and to sow, to reap and to hoe, and also to thrash. 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. And never could be a people more blest than were they, and more prospered by the hand of the Lord."

These are they whom we identify as contemporaneous with the so-called extinct animals; they mention "the elephant, cureloms, cumoms," as also "all manner of cattle, oxen, cows, sheep, swine, goats, and many other kinds of animals which were useful for the food of man," and they also had "horses and asses." The large animals are mentioned as being "useful unto man," more especially the "elephants, cureloms, and cumoms." They were to walk humbly before the Lord, and they were also taught from on high. (Book of Mormon, p. 459; com. ed. p. 517; a. ed. p. 737.)

EVIDENCES CONCERNING THE EXTINCT ANIMALS MENTIONED IN THE BOOK OF MORMON.

"In nearly every State west of New England portions of this creature have been disinterred, and every year there are several found more or less in a state of complete preservation. The circumstances of several skeletons having about them evidences of man's work is extremely interesting.... We are able to say that man and the mastodon are contemporaneous." —Moundbuilders, p. 40. (Dr. J. B. Holden.)

"Dr. J. S. Phene, of London, explored the mounds and sees in them animals peculiar to Asia and Europe."—Ibid., p. 190.

"In both worlds man was contemporary with great mammalia long since extinct . . . though man unquestionably entered the New World as an emigrant from the Old World."

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-History of the New World called America, by E. J. Payne, vol. 2, p. 59.

"Assuming that these post-glacial gravels about Trenton supply one of the earliest authentic starting points in the history of culture on this continent, the later developments of industry will furnish a number of other data. This first date was long before the extinction of the native American horse, the elephant, the mammoth, and other animals important to early man."—Essays of an Americanist, p. 32.

"The mounds are in shape of animals, some of which are extinct."—Peet.

From "Elephant Pipes and Inscribed Tablets in the Museum of Academy of Natural Sciences," Davenport, Iowa, by C. E. Putnam, 1886, p. 24.

"First, we find in the transaction of the Saint Louis Academy of Science in 1857 a detailed statement by Dr. A. C. Koch of the remains of a mastodon found in Gasconade County, Missouri, and with it among ashes, bones, and rocks, several arrowheads and stone axes, which relics are preserved in the British Museum. Second, Doctor Dickson of Natchez many years ago found the pelvic bone of a man with the remains of a mastodon and megalonyx, which specimens are preserved in the Museum of the Philadelphia Academy of Sciences. Third, Count Pourtales in 1848 found in Florida some human bones in a calcareous conglomerate, estimated by Agassiz to be ten thousand years old. Pourtales will be remembered as the friend and favorite pupil of the great naturalist. Fourth, in an excavation in New Orleans some charcoal and a human skeleton were discovered to which Doctor Dowler attributes an antiquity of no less than fifty thousand years. This estimate was based upon the deposits and forests found above the remains, and connected with this question was the age of the delta of the Mississippi. It may be stated that this has been estimated by Sir Charles Lyell as probably reaching one hundred thousand years. Fifth, in 1857, Dr. C. F. Winslow sent the Boston Natural Historical Society the fragment of a human cranium found in connection with the bones of the mastodon and elephant one hundred and eighty feet below the surface of Table Mountain. Sixth, Professor Whitney deposited in the Museum of the State Geological Society of California a cranium found deep in the gold drift and covered with five successive overflows of lava. Seventh, T. T. Clev contributed to the Smithsonian Institute a specimen of ancient basket work or mat made of interlaced reeds, found on Petite Anse Island some fifteen or twenty feet below the surface and on a bed of rock salt, and about two feet above it were the remains of the tusks and bones of a fossil elephant. This mat is now in the National Museum of Washington. Eighth, in 1867 E. W. Hilgard and Dr. E. Fontaine, secretary of the New Academy of Science, explored the location last above referred to, and discovered twelve feet below the surface and immediately adjoining the rock salt incredible quantities of pottery, with fragments of the bones of the elephant. Ninth, Doctor Holmes made a communication to the Philadelphia Academy of Science several years since in which he describes the occurrence of fragments of pottery in connection with the bones of the mastodon and megatherium. See for proof, first, Foster's Prehistoric Races in the United States, pp. 52-78. Second, Lubbock's Prehistoric Times, pp. 286, 288. Third, Prehistoric America, by Nadaillac, pp. 33, 42. Fourth, Baldwin's Ancient America, pp. 47. 56. Fifth, Mastodon, Mammoth, and Man, by McLean, pp. 13, 20. Sixth, McLean's Mound Builders, p. 136. Seventh, Nott and Glidden, Types of Mankind, p. 352. Eighth, Antiquity of Man, Sir Charles Lyell, pp. 43, 203. Ninth, Dana's Manual of Geology, pp. 577, 578. Tenth, Transaction of Saint Louis Academy, vol. 1, p. 62, 1857. Eleventh, Smithsonian Contributions to Knowledge, p. 248. Twelfth, On the Geology of Lower Louisiana and The Salt Deposit on Petite Anse Island, by E. W. Hilgard, p. 14. Thirteenth, Southall's Recent Origin of Man, pp. 550, 560. Fourteenth, Short's North Americans of Antiquity, pp. 112, 130. Fifteenth, Winchell's Pre-Adamite, pp. 435, 436. Sixteenth, Mesozoic and Cenozoic Geology and Paleontology, by S. A. Miller. Seventeenth, Jour-

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nal of the Cincinnati Society of Natural History, vol. 4, p. 215. Eighteenth, Contributions to the Geology of Ohio, by Colonel Whittlesey, pp. 10, 13. Nineteenth, Evidences of the Antiquity of Man in the United States, paper read before the association for the advancement of science, at Chicago, 1868, by Whittlesey. Twentieth, Antiquity of the North American Indian, by C. C. Jones, jr., also North American Review for 1874, which has the following:

"While we can not at present ascertain, and perhaps never will be able to determine the antiquity of the North American Indian, we think it now may be affirmed with considerable confidence. First, that the primitive peoples of the Mississippi Valley, and of the southeast portion of the North American continent were domiciled here when the mammoth, the mastodon, and other extinct animals roamed the primeval forests. Second, that many of the grave mounds and earthworks of the red race are fully a thousand years old, while others may well claim an antiquity far greater than this. Third, and lastly, that the Indian occupancy in various portions of this continent was very ancient, probably dating as far back as the earliest traces of man in Western Europe."—Prehistoric America, pp. 15, 26, 32, 42.

Atlantis, page 350, says of the Ancient Americans: "Among their carvings have been found representations of the elephant and the lion, both animals not known in America." Second, a colony of Jews who left Jerusalem about 600 B. C. Third, a colony of Israelites among whom were descendants of Zedekiah, king of Judah. The "Second," called Nephites, are those who are principally responsible for the account given in the Book of Mormon. The others incidentally. The intellectual status of this colony is indicated by the following biographical statement of their young leader: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; ... yea I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."-Nephi 1:1. This colony later on divided, developing into two nations, called by themselves Nephites and Lamanites. This starts us with a class of people whose culture is high, also intellectually advanced, having the accomplishment of a written language. This first settlement was in South America, on the western

coast, near latitude 30 south, possibly a few degrees further to the north.

In Prehistoric America, by Nadaillac, page 406, speaking of the early settlers of that region makes the point that they were other than nomadic in their methods and habits; viz:

"One thing we think certain: such monuments can not be the remains of a civilization of local growth, nor can a race, unaided, have developed from its own genius such architectural knowledge. We share the conclusion of Angrand, that the civilization of which the remaining ruins bear the impress, could not have taken its rise on these frozen table-lands. Man must have arrived upon them sufficiently armed for the struggle, by previous experience of social life.

"Squier, Gibbs, and numerous other American ethnologists believe in a migration from the west to South America."— Prehistoric America, p. 523.

"The Peruvians attribute their progress to Manco-Capac and to the beautiful Mama-Œllo, his sister and his wife, who had crossed the sea to their country."—Ibid., p. 527.

The Nephite colony consisted of Lehi, four sons, the two sons of Ishmael and Zoram, with the servant of Laban. Ishmael having died before they embarked from the Old World is not counted among the emigrants that peopled the "choice lands" of America. We have therefore eight men as leaders. This was subdivided into the four brothers, sons of Lehi. Eventually, Nephi, youngest of the four, became principal Revero and Tescherdi say: "Peru was populated leader. about five hundred years after the deluge. Its first inhabitants flowed in abundance towards the valley of Cuzco, conducted by four brothers, Ayar-Manco-Topa, Ayar-Cache-Topa, Ayar-Auca-Topa, and Ayar-Uchu-Topa, who were accompanied by their sister and wives, named Mama-Cora, Hip-Hancum, Mama-Huacum, and Pilca-Huacum. The youngest of the brothers who, according to the tradition was at the same time most skillful and hardy."-Peruvian Antiquities, p. 52.

This last tradition states that these were the first inhabitants of Peru. Manco is here called Ayar-Manco-Topo.

Fernando Montesinos gives these men's names as, Ayar-Manco-Topo, Ayar-chaki, Ayar-aucca, and Ayar-uyssu. (See Atlantis, p. 391.) And Baldwin quotes him as saying that "The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."—Ancient America, p. 264.

"'Ayar,' says Senor Lopez, 'is the Sanscrit Ajar, or aje, and means primitive chief; and manco, chaki, aucca, and uyssu, mean believers, wanderers, soldiers, husbandmen. We have here a tradition [says he] of castes like that preserved in the four tribal names of Athens.'"—Atlantis, p. 391.

"Capac," Prescott says, "meant great and powerful." (See Conquest of Peru, vol. 1, book 1, chap. 1, note 9, p. 9.)

Professor Brinton says the meaning of the name manco is unknown; the other three names signify, he says, in the order given, messenger, enemy or traitor, and the little one. (Myths of the New World, p. 212, note 2.) The Professor, though, gives their names as, Manco, Cacha, Auca, Uchu. These were not these men's original names, but second names, descriptive of their life work. One of them had developed into an enemy or traitor; one was great and powerful, the same one—the youngest—was skillful and handy. So that these men's names are not revealed in these traditions. "Mama," we are told, means "Mother." (See Prescott's Conquest of Peru, vol. 1, book 1, chap. 1, p. 10, note 8.)

"Manco Capac teaching the men the arts of agriculture, and Mama Œllo initiating her own sex in the mysteries of weaving and spinning."—Ibid., vol. 1, book 1, chap. 1, p. 9.

These four men were married, and had children, and were accompanied by their sisters. Manco and Mama Œllo are said in one tradition quoted to have "crossed the sea." Squier, Gibbs, and numerous others believe that such a colony came "from the west" and made a landing on the "west coast of South America." And we shall see later on, that this colony is pointed by the finger of tradition, by many other branches of the red race, which are scattered over both North and South America, and these traditions come to us as the registry of their own pedigree.

"The Tupis [a tribe of Indians] of Brazil claim a descent from four brothers, three of whose names are given by Hans Staden, a prisoner among them about 1550, as Krimen, Hermittan, and Coem."—Myths of the New World, p. 101. This tribe "dwelt on the Atlantic coast from the mouth of the Amazon to the Plata River and along the shore and tributaries of the former [the Amazon] almost to the great Cordillera of the west."—Ibid., p. 46.

By turning to the map of South America we can see at a glance that the Tupis were scattered along the Atlantic coast, according to Professor Brinton, for two thousand miles, and that this tribe occupied the coast country of Uruguay, which is at the mouth of the Plata River. These Indians were scattered along the banks of the Amazon "and tributaries almost to the great Cordillera of the west." The great Cordillera of the west extends through Peru. We see by this explanation that the Brazilian Tupis were neighbors to the Peruvians. They came in touch with each other at the head waters of the Amazon. Both peoples claim descent from four brothers.

Professor Brinton, quoting Guevara's "History of Paraguay," says: "Their [that is the Tupis] southern relatives, the Guaranis of Paraguay, also spoke of the four brothers and gave two of their names as Tupi and Guarani, respectively parents of the tribes called after them."—Myths of the New World, p. 101, note 1. That is, the Paraguay Indians speak of four brothers, and they claim descent from two of the brothers. Here we see the Israelite method of naming a tribe after the head of the family.

"The fourfold division of the Muyscas of Bogota was traced back to four chieftains created by their hero god Nemqueteba." (E. Restrepo Los Aborigines de Colombia, chap. 3, Bogota, 1892.)—Ibid., p. 101, note 1.

Bogota is the capital of Colombia. These Muyscas were

neighbors to the ancient Peruvians on the north, and were located on the east side of the Magdalena River.

Quoting Humboldt, Mr. Brinton says: "The Nahuas of Mexico much more frequently spoke of themselves as descendants of four or of eight original families than of seven."— Myths of the New World, p. 101, note 1.

The Nahuas were the ancestral stem from which the Aztecs, Toltecs, Chichimecs, and their various branches sprang. In this group the Mayas are not included; their traditions stand apart in some respects from the Nahuas. "At the discovery, their [the Mayas] contiguous bands occupied all the soil of Yucatan, and most of that of Guatemala, Chiapas, Tabasco, and Western Honduras."—Ibid., p. 43.

The Mayas of the Yucatan peninsula were divided up into eighteen tribes. (American Archæology, p. 287.) They are said to have been related to the ancient Toltecs. (See American Archæology, by Cyrus Thomas, p. 240.)

This Nahuatl stock was scattered over a great part of North America. The Uto-Aztican language is traced from Nicaragua to the Columbia, and Aztec is a child of Nahua. These Nahuas of Mexico traced their descent to four or eight and sometimes seven families. "The Ottoes, Pawnees, 'and other Indians,' had a tradition that from eight ancestors all nations [native of course] and races were descended. The division into clans or totems which prevails in most northern tribes rests theoretically on descent from different ancestors. The Shawnees and Natchez were divided into four such clans, the Choctaws, Navajos and Iroquois into eight, thus proving that in those tribes also the myth I have been discussing was recognized."—Myths of the New World, p. 101, note 1.

"The Creeks were at first divided into four clans and alleged a descent from four female ancestors."—Ibid., p. 95. So also the Algonkins and Dakotas traced their lives back to four ancestors.

The Haytians when first discovered by the Spaniards had a similar genealogical story. They traced their way back through the maze to four brothers. "These brothers in time became the fathers of a nation, and to them they traced their lineage." This inquiry into the Haytians' ancestors was made by order of Columbus, and this story appears to have been a part of the original narrative written by Roman Pane, and later published by the Abbe-Brasseur, Paris, 1864. See Myths of the New World, pp. 95, 96, and note 1, p. 96.

"In all the Aztec and Toltec histories there are four characters who constantly reappear; either as priests or envoys of the gods, or of hidden and disguised majesty; or as guides and chieftains of tribes during their migrations; or as kings and rulers of monarchies after their foundation; and even to the time of the conquest, there are always four princes who compose the supreme government, whether in Guatemala or in Mexico."—Ibid., pp. 96, 97. "Hardly a nation on the continent," says Mr. Brinton, "but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history."—Ibid., p. 94.

Eight original Aztec families are represented in the Aztec picture chart. (See John Delafield's work, and Bancroft's Native Races, vol. 2, pp. 548, 549.)

Mr. Delafield seems to approve of Botturini's and Bullock's reading, a part of which is that the leader of this colony had four sons. (See Delafield's work, pp. 98, 99.)

This chart may explain why the Aztecs and Toltecs sometimes trace their pedigree to four leaders or chiefs, and again at other times to eight. From this chart there appears to have been eight original Aztec chiefs. May we ask, were these eight chiefs Aztecs? This colony is represented as traveling southward, and that is one reason why scientists look for their original starting place northward from Mexico.

Brasseur de Bourbourg places it in California; Humboldt, about forty-two degrees north latitude; Foster, in New Mexico; Fontaine, in the Mississippi Valley; Bandelier, in Florida; Botturini speaks of the Gulf of California. (Prehistoric America, pp. 284, 285, and note 3.) Cyrus Thomas

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points to the Hudson Bay, or west mountains, and Professor Brinton to the west mountains in high northern latitudes: "In the map of their migrations presented by Gemelli, the place of the origin of the Aztecs is designated by the sign of water (atl. standing for Aztlan), a pyramidal temple with grades, and near these a palm tree."—Baldwin's Ancient America, p. 218.

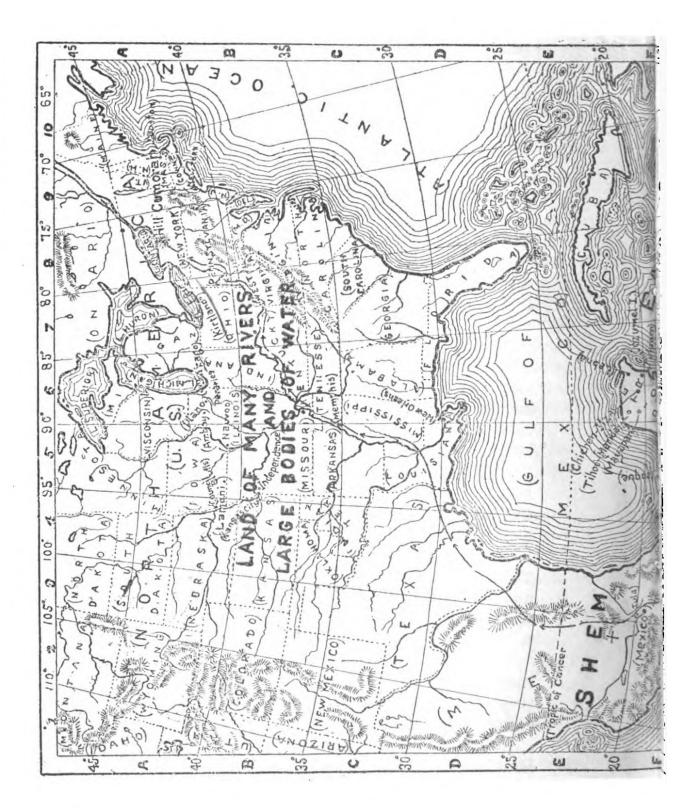
The Aztec and other northern races may have migrated southward to their respective localities as found at the time of the discovery, but this original starting point referred to in their charts is not likely to be found in high northern latitudes. This palm tree seems to suggest a warm climate.

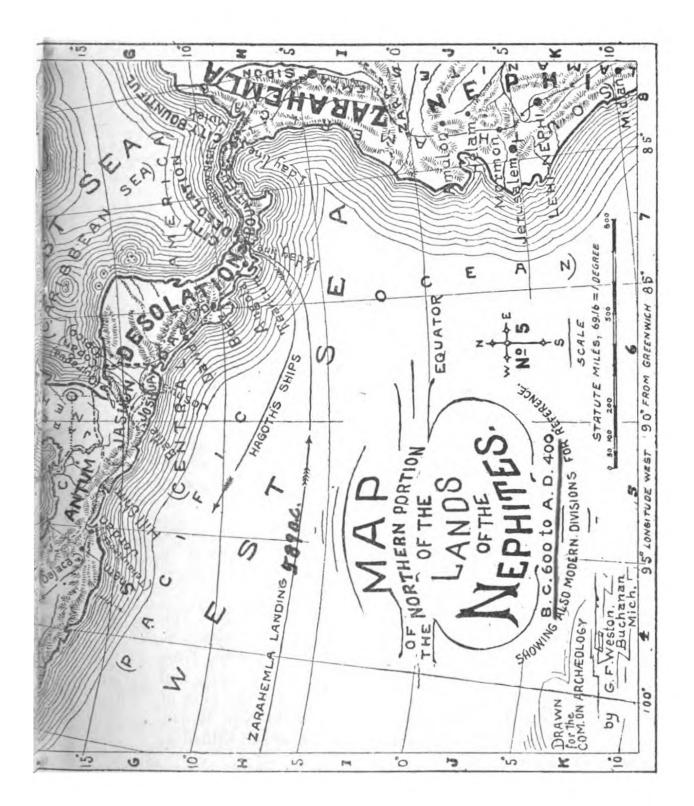
Again this Aztec colony seems to be pointed at by nearly all the Indian tribes except the Mayas. It is eight chiefs, or eight leaders, or four leaders, or four brothers, eight ancestors, or four ancestors; these were their leaders in their migrations, and the founders of their nation. This proves a common origin. They point to the same ancestors, so that the four brothers, or eight chiefs, were the original ancestral stem; the native tribes, the branches.

A distinct and well authenticated myth of the deluge was found among the Athapascas, Algonkins, Iroquois, Cherokees, Chikasaws, Caddos, Caraxas, Guaymis, Pumarys, Pawnees, Natchez, Dakotas, Apaches, Navajos, Mandans, Pueblo Indians, Aztecs, Mixtecs, Zapotecs, Tlascalans, Mechoacans, Toltecs, Nahuas, Mayas, Quiches, Haitians, natives of Darien and Popoyan, Muyscas, Quichuas, Tupinambas, Achaguas, Araucanians, and many others. (Myths of the New World, p. 245, note 1.)

This "distinct and well authenticated myth of the deluge," came rolling down the ages. The natives did not make it, they may have changed it. So the eight or four original ancestor myth was an inheritance, left by their ancestors.

In Peru it is four brothers. In Hayti it is four brothers. In Brazil it is four brothers. In Paraguay it is four brothers. In Colombia it is four chiefs. In Mexico it is four or eight chiefs, and sometimes seven. With the Pawnees it is eight





ancestors; with the Ottoes and other tribes eight ancestors; with the Shawnees it is four clans; with the Natchez it is four clans; with the Virginians it is four clans; with the Choctaws it is eight clans; with the Navajos it is eight clans; with the Iroquois it is eight clans. Remember, this division into clans rests on descent from different ancestors. So the native races present to us a registered title as old as the tribe, to the same genealogical ancestors—each tribe has a deed for the same piece of property.

Their original ancestral home was Tulan. Professor Brinton says: "The Aztec priests never chanted more regretful dirges than when they sang of Tulan, the cradle of their race."—Myths of the New World, p. 105.

Here is one description of this distant Orient: "The Cakchi'-quel manuscript says: 'Four persons came from Tulan, from the direction of the rising sun—that is one Tulan. There is another Tulan in Xibalbay, and another where the sun sets, and it is there that we came; and in the direction of the setting sun there is another, where is the god; so that there are four Tulans; and it is where the sun sets that we came to Tulan from the other side of the sea, where this Tulan is; and it is there that we were conceived and begotten by our mothers and fathers.'"—Atlantis, p. 166.

That is to say, the birthplace of the race was across the sea, at a place called Tulan, and their first settlement in America they called Tulan also; and besides these there were two more, making four Tulans.

Tulan is sometimes Tula or Tullan, Tulla, Tolan, and Tollan. It is the same place. (See American Archæology, p. 255.) "This land [Tulan] was also called Tlalocan, from Tlaloc, the god of rain, who there had his dwelling place, and Tlapallan, the land of colors, or the red land, for the hues of the sky at sunrise floated over it."—Myths of the New World, pp. 105, 106. That is Tlaocan, and Tlapallan are identified as the same place as Tulan.

Sahagun was asked by the natives if he came from Tlapallan. He had crossed the sea to their country; and the

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inquisitive native wanted to know if he came from the same place their ancestors did. (Ibid., p. 106.)

"Cabrera says Huehue-Tlapalan was the ancient country of the Toltecs. Its simple name was Tlapalan, but they called it Huehue, old, to distinguish it from three other Tlapalans which they founded in the districts of their new kingdom." —Ancient America, p. 202.

"The traditions of the Mexicans and Central Americans regarding the sudden appearance in their midst, and as sudden departure of great reformers and civilizers, who were afterwards regarded as culture-heroes have long been and still continue to be puzzles, in regard to which students have as yet been unable to offer any generally accepted solution. It is Quetzalcoatl among the Mexicans, Votan among the tribes of the Usamacinta, Cukulcan, and Itzamna among the Mayas of Yucatan, and Gucumatz with the tribes of Guatemala."—American Archæology, pp. 362, 363.

"It is true that the Algonkian Hero-God like all the American culture-heroes, Isokeka, Quetzalcoatl, Zamna, Bochiaca, Viracocha, and the rest disappeared in some mysterious way, promising again to visit his people" (Essays of an Americanist, p. 130), and has long delayed his coming, and now call him the "Cheat" because he stays away so long. All the tribes have a name for him, expressive of the same characteristic. Roger Williams mentions him as found among the New England Indians; viz: "A man that wrought great miracles among them with some kind of broken resemblance to the sonne of God."—Ibid., p. 131.

E. G. Squier in 1848 showed that the legend was of an aboriginal source rather from contact with Europeans. (Article in *American Review*, 1848.)

This person came "from the distant East, from the fabulous Huehue Tlapalan. This mysterious person came to Tulla, and became the patron god, and high priest of the ancestors of the Toltecs."—North Americans of Antiquity, pp. 267, 268.

That is, this "person came from old Tlapalan." (Hue means old.) He came to the ancestors of the Toltecs. The true

national name for the Toltecs is unknown. "That given to them is derived from their capital Tollan or Tula." (See Prehistoric America, p. 12, note 1.) We have no national name for the Mound Builders. Their mounds suggested the name, "Mound Builders," (Ancient America, pp. 14, 17).

We have no approximate chronology to fix the date of Quetzalcoatl's appearance among the ancestors of the Toltecs, but the distance must be great. The Aztecs were the predecessors of the present Spanish era in Mexico, and the Chichimecs were the predecessors of the Aztecs, and the Toltecs were the predecessors of the Chichimecs, so that there is the Spanish era, the Aztec era, and the Chichimec era between us and the Toltec era. The Toltec era is referred to as the "golden age" in Mexico. (See Prehistoric America, p. 275; and Ancient America, p. 198.)

Quetzalcoatl, this mysterious person whose sudden appearance to the Toltecs, and sudden departure from them, is said to have been "born of a virgin in the land of Tula or Tlapallan, in the distant Orient, and was high priest of that happy realm." He was "of white complexion, clothed in long white robes, and, as many of the Aztec gods, with a full and flowing beard. When his earthly work was done, he too, returned to the east, assigning as a reason that the sun, the ruler of Tlapallan, demanded his presence."—Myths of the New World, pp. 214, 215.

This is the fabled Tlapallan. "Its supposed location was in the east."—Myths of the New World, p. 106.

In note 2, page 106, Myths of the New World, Tula is again identified as Tulan. This distant Orient across the sea is found under different names. It is Tula, Tulan, Tlapallan, Tlaocan. (See Myths of the New World, pp. 100, 105, 106, 108.)

Nadaillac says: "This country called Huehue Tlapallan in the Popol-Vuh; Tulan-Zuiwa by other historians, must be the same as the country of Amaquemecan, the birthplace of the Chichimecs."—Prehistoric America, p. 272.

The Popol-Vuh is the sacred book of the Quiches, and they

are a branch of the Maya race. So that this distant Orient, the birthplace of these people, is Tlapallan with the Quiches, Amaquemecan with the Chichimecs, and Tulan with the Aztec. This mysterious person came from Tula or Tlapallan; Tlapallan is the birthplace of the Quiches, and Tula is identified with Tulan the birthplace of the Aztecs, and Amaquemecan the birthplace of the Chichimecs, "must be the same place as Huehue-Tlapallan," so that Quetzalcoatl came from the same place they did. The Aztecs came from the other side of the sea. (Atlantis, p. 166.) We can see that roots of their beliefs reach back to a time far more ancient than the beginnings of their tribal origin.

Quetzalcoatl "was worshiped by the people as the incarnation of Tonacateatl, the serpent sun, the creator of all things, the supreme god of Nahuatl mythology."—Prehistoric America, p. 274.

It is to Quetzalcoatl that the myths and traditions of the Nahuas chiefly refer. (Ibid., 274.)

The sign of his office was "a mace like the cross of a bishop." (Myths of the New World, p. 114.)

He is represented in the Trocadero Museum, Paris, in a sitting posture, cross-legged like the Hindoo Buddha. (Prehistoric America, p. 273.)

We see this position occupied by Buddha was also the one occupied by the Jewish judges. Writers have forced the conclusion that this Mexican image was identical with Buddha, but it applies just as well to the ancient custom among the Hebrews and harmonizes with the traditional trace we are now following to Jerusalem, as evidence the following:

Part 13, Ex. D. "The ceremonies which were observed in conducting a judicial trial were as follows: First, the accuser and the accused both made their appearance before the judge or judges, who sat with legs crossed upon the floor, which was furnished for their accommodation with carpet and cushions." —Encyclopedia of Religious Knowledge, p. 713.

In Prehistoric America, page 275, he is represented as standing. On page 166, volume 6, Kingsborough's Mexican

Antiquities, he is represented as a person crucified. "He is said to have been of fair complexion—white, indeed—but the historian Ixtlelxochitl says the old legends assert that all the Toltec natives of Tollan or Tula, as their name signifies, were so likewise."-Pages 214, 215, note 2. He returned to the east. (North Americans of Antiquity, p. 271.) When his work here was at an end he returned to the east, "assigning as a reason that the sun, the ruler of Tlapallan, demanded his presence" (Myths of the New World, p. 215), with a promise to return at some future time. (Prehistoric America, And such was the impression left on the native p. 291.) mind by this mysterious person, that nothwithstanding the centuries had rolled away since his appearance, the Aztecs thought he had reappeared, when the Spaniards landed on their coast; "they rushed into the water to embrace the prows of their vessels, and dispatched messengers throughout the land to proclaim the return of Quetzalcoatl."-Myths of the New World, p. 221.

He seems to have been well known through all the regions of Mexico and Central America; students identify Quetzalcoatl of Mexico, with Votan (one of the Volcans) of the Usumacinto tribes, and with Cukulcan and Itzamna of the Mayas, and with the Gucumatz with the tribes of Guatemala. (See American Archæology, p. 363.)

This person is said to have been "born of a virgin in the land of Tula of Tlapallan, in the distant Orient, and was high priest of that happy realm." The incarnation of Toncateatl. "The creator of all things." Who could he be?

The first Spanish writers chose to see in Quetzalcoatl, Saint Thomas, whom they thought had "passed from India to America." (Prehistoric America, p. 274.)

"Many of the goddesses were virgin deities, as the Aztec Coatlicue, Xochiquetzal, and Chimalman; and many of the great gods of the race, as Quetzalcoatl, Manibozho, Viracocha, and Ioskeha, were said to have been born of a virgin. Even among the low Indians of Paraguay the early missionaries were startled to find this tradition of the maiden mother

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When the Spanish conquerors reached Cuzco and witnessed the religious ritual at the feasts of Raymi, which consisted of a feast of animals, llama (sheep), grain, flowers, and sweet scented gums (later came the distribution of bread and wine, by the high priest), the orthodox Spaniards were taken by surprise at the "striking resemblance to the Christian communion; as in the practice of confession and penance, which, in a most irregular form, indeed, seems to have been used by the Peruvians, they discerned a coincidence with another of the sacraments of the church. The good fathers were fond of tracing such coincidences, which they considered as the contrivance of Satan, who thus endeavored to delude his victims by counterfeiting the blessed rites of Christianity. Others, in a different vein, imagined that they saw in such analogies the evidence that some of the primitive teachers of the gospel, perhaps an apostle himself, had paid a visit to these distant regions, and scattered over them the seeds of religious truth."-Conquest of Peru, by Prescott, vol. 1, chap. 3, pp. 108, 109.

Acosto writes, "That which is most admirable in the hatred and presumption of Satan is that he not only counterfeited in idolatry and sacrifices, but also in certain ceremonies, our sacraments, which Jesus Christ our Lord instituted, and the holy church uses, having especially pretended to imitate, in some sort, the sacrament of the communion, which is the most high and divine of all others."—Ibid., p. 108, note 33.

Herrera writes, "The father of lies would likewise counterfeit the sacrament of confession, and his idolatries sought to be honored with ceremonies very like to the manners of Christians."—Ibid., p. 108, note 34.

Cieza de Leon could see in these ceremonies the "real apparition of Satan."—Ibid., p. 108, note 35.

Piedrahita, the historian of the Muyscas, is satisfied that Saint Bartholomew visited that country. (Ibid., p. 109, note 36.) "The Mexican antiquaries consider Saint Thomas as having had charge of the mission to the people of Anahuac [Mexico]. These two apostles, then, would seem to have divided the New World, at least the civilized portions of it, between them. How they came, whether by Bering Strait, or directly across the Atlantic, we are not informed."—Ibid., p. 109, note 36.

What the Indians saw in his ceremonies as the stamp of divinity, some of the "orthodox Christians" saw the father of lies "destroying their souls." Others of the invaders could see the footsteps of two of the apostles scattering the "seeds" of "religious truths" over the "New World."

In Mexico the Spanish invaders came to just the same conclusions; the evidences were about the same. "Their religion possessed so many features similar to those of the Old World, that the Spanish priests declared the Devil had given them a bogus imitation of Christianity to destroy their souls. 'The Devil,' they said, 'stole all he could.' They had confessions, absolution of sins, and baptism. When their children were named, they sprinkled their lips and bosoms with water, and 'the Lord was implored to permit the holy drops to wash away the sin that was given it before the foundation of the world.'" —Atlantis, p. 351.

In summing up his facts Mr. Brinton says that these reformers were "credited with an ethical elevation in their teachings which needs not blush before the loftiest precepts of the Old World moralists. According to the earliest and most trustworthy accounts, the doctrines of Tonapa were filled with the loving-kindness and the deep sense of duty which characterized the purest Christianity. 'Nothing was wanting in them,' says a historian, 'save the name of God and that of of his Son, Jesus Christ.'"—Myths of the New World, p. 337.

The "Fathers," seeing the evidence of a Christian life among the people, and the sacraments of the church observed, though "irregular," were taken by surprise, "startled." They admitted that the red man was in possession of the story that they had come to tell. The only question raised was the title to it. One party contended that they had a good title, obtained from two of our Lord's disciples. The other party claimed they had obtained possession through fraud, from a party who had no legal right to transfer it, and hence their deed was null and void.

The blood on the door-post and lintels in Egypt was a sign to the angel that "Israelites live here." The paschal supper was a sign to the foreigner that those eating were Israelites in faith. The Lord's supper has gone wherever Christianity has been taught, and is a sign that we remember him—are Christians.

We can not tell who the red man is by the color of his face, or the shape of his head, because local conditions may change his complexion, and artificial means will change the shape of his skull; but he may tell us who he is, in an unconscious way; by a sign on the door-post, a feast, a remembrance, his traits, or traditions.

The Mexican Quetzalcoatl, the Usumacinto Votan, the Maya Cukulcan, and the Guatemala Gucumatz could not have been Saint Thomas, nor Saint Bartholomew, nor any other one of our Lord's disciples. This person was born of a "virgin," the "incarnation" of the "supreme God."

To the Christian there is but one such person born on this sin-cursed globe. (John 1: 14.) But how came the red man to know that there was such a person? How did the Christian learn that there was such a person? The Bible tells us so; did the red man have a Bible to tell him? The Book of Mormon is certainly clear on this point; viz, Jesus the Christ visited the "other sheep" here in the Occident.

He came from Tula or Tlapallan; the Mexicans and Mayas say that is where they came from.

Is the Mexican Quetzalcoatl, and the Maya Cukulcan, the biblical Jesus, the only begotten of the Father? This person "taught the loving-kindness and the deep sense of duty which characterized the purest Christianity." Nothing was wanting, says the historian, "save the name of God and that of his Son, Jesus Christ." They had a genuine article, so far as their ethical teaching was concerned. If this person was Jesus, then the native races are Israelites, because they came from the same place. This view of the red man will account for the temple and palm tree which stand at the starting place from which his ancestors came. Compare the Gamelli and the Botturini Charts. The Aztecs say that their forefathers came from Tulan; from the other side of the sea.

The Mayas say that they came from Hue (old) Tlapallan, and came in ships across the sea. The Peruvians say that Mancocapac came over the sea. But from what part of the old country did they come? Donnelly and a number of others would say. Atlantis, Squier, and Gibbs, and a number of other ethnologists say a landing was made on the west coast of South America. Quite a number say from Asia via Bering Strait. Some say from Greenland via Labrador. Josiah Priest says that "the Peruvians were doubtless from China originally, and the Mexicans from a more northern region, Mongol, Tartary, and the Japan Islands."—American Antiquities, p. 342, ed. 1833.

Julia Menair Wright says that "South America had" (at the discovery) "five cities with names identical with cities in Asia Minor and North Africa. This, says he, "could hardly be accidental." (Bricks from Babel, p. 164.)

Were the names of these cities a remembrance of old country towns in the regions from which the South Americans came? If they had been Japanese names, or Chinese names, we might have inferred that the South American colony came originally from one of those countries; but African and Asia Minor names indicate that region as the cradle of the red race.

Recently Crete (or Candia) has worked its way to the front with students of antiquities. When the admirals of the allied powers were in their harbor trying to prevent the recent revolutionist from driving the Turkish official into the sea, naval officers began to go ashore, and soon reports were circulating that they had seen interesting bits of antiquities of various kinds. The idea was that Crete had a record. Paul quotes one of their own prophets as saying that "Cretans are always liars, evil beasts, slow bellies." (Titus 1: 12.) Then he clinches the remark, "This witness is true." But who were the old Cretans? The present Candia was the New Testament Crete. The New Testament Crete was the Old Testament Capthor; its people now are Candians, they were Cretans. Cretans were Cherethites; Cherethites were Philistians; Philistines were Captorum. (See Researches in Archæology in Sunday School Journal and Bible Students' Magazine for February, 1901.)

Crete has a pedigree, to be sure; she has had a veil over her face all these years. Thanks to archæology. Here is a lesson. Names are like the leaves of a tree, they drop out of sight, new ones are coined to suit changed conditions.

Ezra changed the ancient names of several Bible places which had become obsolete, and substituted for them new names by which they were at that time called. (See Encyclopedia of Religious Knowledge, p. 522; see our former report, page 24.)

In turning to look for the starting point from which the native races came, we may not find the name "land of Tulan" or the "land of Tlapallan," because the native races have a long history behind them, in which they have developed into nations, tribes, and bands, and in the meantime spread over the continent. It is likely that as tribes broke away from the original stem, dialects grew up and became as numerous as the tribes, new names coined, old ones died of old age, but still a general resemblance remaining by which they are identified as related stocks. It would be different with the palm tree and temple. They are not so likely to change.

In the light of what has been said, we return to Judea again, because the temple on that chart suggests that the original colony was a highly religious people, and believed in temple worship. But we need not repeat here the glory of the Jewish temple. The palm tree was likely a symbol of their country, or their "flag"; and being a patriotic people, took their flag with them. Thus the temple represented the spiritual side of the colony, and the palm tree the national or provincial side. What is more reasonable? They were a religious people and wanted to keep the old temple in remembrance, and they wanted to remember their country, too.

"The palm tree was in ancient times" of great value and esteem among the Israelites, and so very much cultivated in Judea, that in after time, it became the emblem of that country, as may be seen in a medal of the Emperor Vaspasian upon the conquest of Judea. It represents a captive woman sitting under a palm tree with this inscription, Judea Capta (Judea captive), and upon a Greek coin, likewise, of his son Titus, struck upon the like occasion, we see a shield suspended upon a palm tree, with a victory writing upon it. Pliny, a Roman official, calls Judea renowned for palms, Jericho in particular was called the city of palms. (Deuteronomy 34:3; 2 Chronicles 28:15; see also article "Palm tree," Encyclopedia of Religious Knowledge, p. 902.) Palm Sunday, socalled from palm branches being strewed on the road by the multitude, when our Savior made his triumphal entry into Jerusalem.

The palm tree became the emblem of Judea, and the Aztecs appear to have placed it on their historical chart as the emblem of Tulan, the distant Orient from which they came. Thus leaving their country Tulan (Judea) they traveled southward to the sea, crossed the ocean, and became the first civilizers of Peru.

This view of the red man is confirmed by the fact that it is said "that there is scarcely a prominent fact in the opening chapters of the book of Genesis that can not be duplicated from the legends of the American nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the New World."—Atlantis, p. 198.

Page 205. Cruciform Structures at Mitla, Mexico.

They are by far the most elaborate and important burial chambers yet found in the New World, both in size and beauty of stone work.... Their form lends an added interest to these chambers, and analogies might be drawn with the crosses of the Old World; but such speculations are not germane to the purpose of this paper. The cross is not uncommon in Old Mexican remains and must have had some deep meaning with the ancient peoples of this portion of our continent. The reason why these chambers were constructed, in the form of a cross, I shall not undertake to answer. Bulletin American Museum of Natural History, vol. 13, p. 205. Cruciform Structures at Mitla.

Marshall H. Saville, in his work entitled, Contributions to South American Archæology, speaking of Manabi, Ecuador, page 15, writes: "The Indians of this land did not have a common language; but nearly every town spoke a different dialect, which is said to have caused discord and wars among them. They knew the days of the week, and distinguished them with particular names. Sunday being the most solemn was called Tepipichenchi. Their sons were given the name of the day on which they were born.

Page 19. "Near the present town of Manta are the ruins of a large pre-Columbian settlement. In the second part of the description De la Gobernaciaon de Guayaquil (pp. 302 and 303) is an interesting account of Manta, which states that the settlement was called Jocoy, and that the natives had no knowledge of when it was founded."—Page 21. "The natives say that the site of the ancient temple was where the modern cemetery of the town of Manta is now located, but at present there is absolutely no evidence of any such structure. Up to the present time there have been no excavations made in the ruins; they cover several square miles."

Speaking of Manabi, page 13, Saville writes: "At the time of the conquest of the province, and for many years later, there were a number of Indian towns which have now disappeared. . . In a report written in 1591 is a list of towns with the number of Indian names who paid tribute each year to the Spanish crown: they nearly all bear Indian names, and but few exist at the present time. The names on this list of towns inhabited, are Picoacan (Picoaza), Xipexapa (Jipijapa), Tocaguas (Tosagua), Toal (Toalla), Manta, Monte Christo (Monte Christi) and Charapoto. "A few names of pre-Columbian tribes in Manabi have been handed down to us. Velasco writes, that the giants ate a part of the natives who had previously been inhabitants of that country and caused the rest to retire. After the disappearance of the giants those who had retired came back. They were divided into nine tribes, composed of the residuum of various nations. They united into a single tribe, although preserving their proper names, which were Apichiquies, Concebis, Charapotes, Pichotes, Pichoasaes, Pichunsis, Manabies, Jarahusas, Jipijapas and Mantas."—Page 13.

Page 14. "The accounts of Manabi generally are interwoven with that which relates to the province of Esmeraldas, where the archæological material indicates a different culture in many respects."

Speaking of Peru, page 288, Blacket says: "No metallic tools or ornaments have ever been discovered; though in the mountains, on the shores and at the back of the Cordilleras the art of melting gold and copper, of mixing the latter metal with tin, to make cutting instruments, was found."

The word *Canopa*, "The Egyptians in particular used the word to denote a beneficial spirit or tutelary god, under the form of a bird, or human head. Now this use of the word is very nearly the same as that of the ancient Peruvians."—Blacket, p. 293.

"Canopa."

"Considered by itself, it certainly is a very remarkable circumstance to find a word like this, used in a distant country, like Peru, with the same signification as that employed, at very remote periods of time, in the valley of the Nile."— Blacket, p. 294.

"Tahiti."

"This makes it necessary to transcribe an account of the inhabitants of Tahiti; before the arrival of the Europeans, from a work by Grosset de St. Sauveur, entitled Encyclopedia des Voyages "The people had priests in the religion of nature, immolating infants to divinities. They had arts, commerce and navigation. Their manner of dressing had a curious

agreement with that of the ancient Romans. They had houses, three hundred feet long. They dressed for the table with the punctuality and respect of Europe. With them marriage was a religious ceremony. They had canoes,--vessels constructed differently from other South Sea Islanders, with a mast and triangular sails. In war they united many vessels, forming a war stage. They were astronomers, and had names for all the stars. They knew the movements of their rise and setting, and they directed their navigation by the situation of the sun and moon. Their day was composed of twelve equal parts. Their year had thirteen months commencing and closing with the moon. They measured by feet and calculated by dozens. They believed in the immortality of the soul. They had temples, but no idols. Their name for peasant was touton, and they had a god called Toaheite.'

"Putting these facts together it is now manifest, that the Island Tahiti must once have been in a state of civilization much more advanced than when first visited by the modern missionary. The great Morai must have been the work of some American race or races, as substantial buildings of that kind are not in eastern Asia. The name of the island as Tahiti Noe, links it on the Mahoos race of Mexico, while the pyramidal character of the Morai corresponds to the pyramid of Cholula, etc." (Blacket, pp. 312, 313.)

In the life of Manco Capac who was the first Ynca, and from whom they began to be called the children of the sun, and to worship the sun, they had a full account of the deluge. They say that all people and all created things perished in it, insomuch that they rose above all the highest mountains in the world. No living things survived except a man and a woman who remained in a box, and when the waters subsided, the wind carried them to Huanaco which will be over seventy leagues from Cuzco, a little more or less.—Narratives of the Rights and Laws of the Yncas, by Clement R. Markham, C. B. F. R. S., page 4.

There are other nations which say that when the deluge came, all people were destroyed except a few who escaped on hills, in caves, or trees, and that these were very few, but that they begun to multiply, and that in memory of the first of their race who escaped in such places, they made idols of stone, giving the name of him who had thus escaped to each huaca. Thus each nation worshiped and offered sacrifices of such things as they used. There were however, some nations who had a tradition of the creator of all things.—Ibid., p. 5.

"Mentioned four times by Garcilasso de la Vega, pp. 65, 66, and II, pp. 169, and 230. He says that the first settlement, made in the valley of Cuzco, was on the hill called Huanacaura, and that a temple was built there. It was looked upon as very sacred, and was the spot where races were run." ---Narratives of the Rights and Laws of the Yncas, by Clement R. Markham, C. B. F. R. S., p. 13.

"They also confess, O most reverent sir, that the people before the flood were made, with all other things, by the Creator; they are ignorant of the order in which they were made."—Ibid., p. 15.

The Quiches' account of the creation is a counterpart of the Bible story, "the garden, the tree, the serpent, the woman, the mother of us all." (Mexican Antiquities, vol. 8, p. 19.)

One of the most ancient races of Central America is the Chiapenec, a branch of the Mayas, and even after the lapse of so many thousand years most remarkable resemblances have been found to exist between the Chiapenec language and the Hebrew, the living representative of the Phœnician tongue. The Mexican scholar, Senor Melgar (North Americans of Antiquity, p. 475), gives the following list of words taken from the Chiapenec and the Hebrew:

ENGLISH	CHIAPENEC	HEBREW
Son	Been	Ben
Daughter	Batz	Bath
Father	Abagh	Abba
Star in Zodiac	Chinax	Chimah
King	Molo	Maloc
Name applied to Adam	Abagh	Abah
Afflicted	Chanam	Chanan

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ENGLISH	CHIAPENEC	HEBREW
God	\mathbf{Elab}	Elab
September	Tsiquin	Tischiri
More	Chie	Chi
Rich	Chabin	Chabic
Son of Seth	Enot	\mathbf{Enos}
To give	Votan	Votan

"We have seen that the Central Americans possessed striking parallels to the account of the deluge in Genesis. There is also a clearly established legend which singularly resembles the Bible account of the Tower of Babel."—Atlantis, p. 200.

Donnelly says: "This parallelism runs through a hundred particulars."--Ibid., p. 204.

These facts seem to justify the conclusion that the native races are Hebrews—Jews, and their forefathers came from that Bible land where the palm tree grows—the land where the immaculate Son of God made his earthly home.

It has been suggested by anti-Book of Mormon writers that the Mayas were building cities of stone in Central America, while Abraham was dwelling in tents on the plains of Mamre.

If so, how did they get the Bible account of creation, the garden, the tree, the serpent, the woman, the mother of us all? Did Moses read the sacred book (Popol-Vuh) of the Quiches? Or did the Quiches read Moses? Which? How are national customs and religious customs transferred from place to place? Look at the paschal feast; look at the Lord's supper; look at the Fourth of July and Washington's birthday. These are the blood spots on the door lintels of national life.

The famous land of Nephi being southward from this range and the civilization developed by the Lehi colony being in the main southward from the head of the Magdalena (Sidon) River. The leaders in this southern civilization were the four sons of Lehi, Nephi the youngest of which became the first Nephite king at Nephi, and the first of a long line of sovereigns in that upper country.

Thus the Book of Mormon Story confirming the origin of the Peruvian civilization agrees in the main with the story as related by Montesinos. He says that it originated by a people led by four brothers, the youngest of which was the first ruler.

Peru at the time of the conquest reached from the river Maule on the south to the Andaomayo on the north, and was about three thousand miles long by about four hundred wide. (See Prehistoric America, p. 388.)

The name Peru was a Spanish invention. The natives called the country "Tavantisuyer," literally, "the four parts of the world." (See footnote on p. 388, Ibid.)

The names of the four brothers, according to Montesinos, were Ayar-manco-topa, Ayar-chaki, Ayar-aucca, and Ayaruyssu. (See Atlantis, p. 391.) Manco is the founder of the Peruvian Empire. But according to the Book of Mormon they were Laman, Lemuel, Sam, and Nephi. Can Nephi be Ayar-manco-topa?

"Ayar," says Senor Lopez, "is the Sanscrit Ajar, or Age, and means primitive chief." That is, those four men were "primitive chiefs," Manco, Chaci, Aucca, and Uyssu, meaning believers, wanderers, soldiers, husbandmen. We have here a tradition of castes like that preserved in the four tribal names of Athens. (Ibid., p. 391.) These names are not the original names of those men; they must have been known by some other names before they became soldiers, etc. These names were evidently given them after they became men; yet this is in harmony with the life history of the four sons of Lehi; first they were believers. The Lord commanded and they obeyed and journeyed in the wilderness by faith. (See 1 Nephi 5: 4-6; com. ed. 5: 2; a. ed. 5: 4-6.)

2. They were "wanderers." "We have wandered much in the wilderness." (1 Nephi 5: 41; com. ed. 5: 15; a. ed. 5: 46.)

3. They were "soldiers" and went to war with each other, having made swords for that purpose. (2 Nephi 4:19, 45; com. ed. 4:3, 6; a. ed. 4:19, 51.)

4. They were husbandmen, tilling the earth and planting seeds. (1 Nephi 5: 128; com. ed. 5: 44; a. ed. 5: 214.)

So that Montesinos' names are a good description of the four sons of Lehi.

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Bountiful at the early history of the people of Zarahemla was evidently a much larger country than it was in the later history of the Nephites; this may be accounted for in this way:

The Nephites spread out and settled the entire country and changed "Bountiful" from a wilderness to lands, and gave new names to those lands, the west end of "Bountiful" retaining the original name, (that nearest to,) the land Desolation.

Desolation originally meant the Jaredite country, but the Nephites settled and rebuilt in Desolation, giving new names to cities and lands, the original name being retained only for one subdivision of the Nephite country, and that was the south end of the land, that was immediately north of the local land of Bountiful.

Zarahemla was a timbered country. The land northward, or Desolation, had none or but little timber in it when the Nephites began to settle it. (See Helaman 2: 1-3.) In the land north the Nephites built houses of wood and cement. Cement was used because timber was scarce, but in Zarahemla they evidently built of wood because wood was plentiful, they having plenty for home use and plenty for export. (See Helaman 2: 3-9; com. ed. 2: 3; a. ed. 2: 3-11.)

APPENDIX.

It will be seen at once that the Book of Mormon names of cities and lands are not to be found in our modern maps. This may appear strange to those who have not studied antiquities, and it is upon this point mainly that we wish to suggest a thought.

These are Nephite names. These Nephites as a nation, or separate people, were nearly exterminated by the Lamanites, their hereditary enemies. Their country changed hands, and with this change of people likely came a change of names. Usurpers or conquerors as a rule desire not to recall the memory of those whom they have dispossessed. This was the case with the Egyptian monarchs of the eighteenth and nuneteenth dynasty, with the twenty-first also; and Psammeticulu and Hyksos likewise. History in this respect repeated itself again in Assyria, in the Sargonid dynasty. (See Egypt and Babylon, p. 86.)

The Toltec domination in America is enshrined in the memory of the Nahuas as their golden age. (See Prehistoric America, p. 275.)

"Sahagun is the first historian who mentions the Toltecs. Their true name is still uncertain. That given to them by us is derived from their capital, Tolan, or Tula. They were the builders of the mysterious towns scattered throughout Central America, where their supremacy lasted several centuries."—Ibid., p. 12, note 1.

These Toltecs were "intelligent and ready to learn." They were the first to make roads and aqueducts (in that region). They knew how to utilize certain metals; they could spin, weave, dye cloth, cut stone, build solid houses of stone, and lastly, build mounds which may justly be compared with those of the Mississippi Valley.

To them popular gratitude attributes the invention of medicine. Certain plants to which curative properties were attributed were the remedies mostly used. In the towns, we are told, were hospitals where the poor were received and cared for gratuitously.—Prehistoric America, pp. 275, 276.

These Toltecs "invaded Mexico before the Aztecs." (Ibid., p. 12.)

The Toltecs and Nahuas came "originally from the same districts." (Prehistoric America, p. 279.)

And also Mr. Bancroft's opinion is that the Nahuas came "from the south." (See Native Races, vol. 2, p. 117.)

These Toltecs were conquered and nearly exterminated by the Chichimecs. (Prehistoric America, p. 283.) "The Chichimecs were a savage people." (Ibid., p. 279.)

The Chichimecs were an organized confederacy under one leader (ibid., p. 279), and chiefly of the Nahualt race, (ibid., p. 279.) The dates given for this Chichimec's victory seems to rest more upon legendary than historical evidence. (Ibid., p. 283.) The Chichimec's chief is said to have "had under his orders 3,202,000 men and women, besides children who accompanied their mothers." (Ibid., p. 282.) The Toltec chief called all his subjects to arms (in the final and last struggle) the old men and children took weapons in hand." (Ibid., p. 283.)

After the defeat of the Toltecs their paintings (literature) were destroyed, which recalled the grandeur of the conquered. (Ibid., p. 377.)

"By a just retribution, but unfortunately for science, the Spaniards in their turn destroyed the Aztecs' annals, a few incomplete copies, a few fragments that escaped this barbarous destruction, are the only original sources of information from which it is now possible to draw." (Ibid., p. 377.)

"A golden age" destroyed by a savage and warlike people. This is the Book of Mormon view of Prehistoric America; the true name of the Toltec is not known: they were a "white" race, fair, robust, and bearded, and had in Mexico and Central America a "dense" population. (See Atlantis, p. 349.)

The names of the civilizers in Mexico and Central America are Igh, Imox, Volan, Kelhua, Otowilt, Chaac-Mol, Huncame, Xquip, Tenuch, Xbalanque, Xpiyacoc, and others of like names, or at least these are the names of great men known to them, and who figured in Prehistoric America, they say.

These names are nothing like Book of Mormon names, and the names of the countries occupied by the civilized races at the time of the conquest are nothing like the names of places given in the Book of Mormon.

Ancient Bible names, many of them, have undergone changes also, notwithstanding the transcribers with the help of contemporary writers have done much to keep Bible names of men and places in sight.

Thus it is said that Ezra after the return of the Jews from the Babylonian captivity changed the ancient names of several places, which had become obsolete, and substituted new names. (See Encyclopedia of Religious Knowledge, p. 523.)

Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan, whereas that place in Moses' time was called Laish, the name Dan being unknown until after the death of Moses. (Ibid., p. 230.)

Greece, or Grecia, is called Javen and Chittim in some versions of the Scriptures. (Ibid., p. 582.)

The Hebrew name for Egypt was "Mizraim." (Ibid., p. 43.)

The Egyptians themselves called their country "Khein" (ibid., p. 43), or "Kam" or "Ta-Mera." (See Egypt and Babylon, p. 113.)

The Psalmist called Egypt the "land of Ham."

Some oriental nations still call Egypt "Mess." (See Encyclopedia of Religious Knowledge, p. 491.)

Africa was anciently called Libya by the Greeks. (Ibid., p. 745.)

The "land of Shinar" of Genesis 11:2 is the Mesopotamia of the Greeks. (See Egypt and Babylon, p. 7.) And it was also called "Naharain." (See Beginnings of Civilization, p. 63.)

The Egyptians called the Phœnicians, the Khalu. (Ibid., p. 65.)

The Egyptians called the Hittites the "Khita" (ibid., p. 60), and they called the Ethiopians the "Kash."

The Assyrians called the Hittites the Khatti: and Homer, a Greek, called them "Kayt-i-oy." (Ibid., p. 60.)

The ancient Uz of Genesis 11:31 is called by the Arabs "Mugheir." (Ibid., p. 54.)

Crete is Candia. The Egyptians called Cyprus "Asebi." (Ibid., p. 93.) Calneh is another name of "Nipur." (See Smith's Dictionary of the Bible; and Egypt and Babylon, p. 8.)

Arioch is perhaps "Rim-agu." (Ibid., p. 14.)

Cala is "Nimrud." (Ibid., p. 18.)

The famous Carchemish of Jeremiah 46: 2-12 is now "Jerablus." (See Egypt and Babylon, p. 26.)

Kal-wadha is "Chilmad." (Ibid., p. 59.)

Ithobalus is Eth-Baal. (Ibid., p. 62.)

Tahpanhis of Jeremiah 43:1, became Daphnæ. (Ibid., p. 63.)

Noph of Jeremiah 44:1 and 46:19, etc., became Memphis. (Ibid., p. 63.)

Noph is also Man-napi. (Ibid., p. 143.)

Noph is Napata. (Ibid., p. 188.)

No of Jeremiah 46:25, or No Ammon becomes Thebes. (Ibid., p. 63.)

Sin becomes Pelusum. (Ibid., p. 63.)

Zoan becomes Tanis. (Ibid., p. 63.)

Beth-shemesh of Jeremiah 43:13 is the same city as On. (See Encyclopedia of Religious Knowledge, p. 887.) The same place was Avon. The Greeks called it Heliopolis. (See Egypt and Babylon, p. 63.)

The Arabians called it En-shemesh (Enc. of R. K., p. 504), and it was also called Ir-ha-Kheres. (Egypt and Babylon, p. 194.)

Pibeseth becomes Bubastis. (Ibid., p. 63.)

Tadmor becomes Palmyra. (Ibid., p. 76.)

Pa-ari-schp the Greeks called Prospis. (Ibid., p. 142.)

The Egyptians seemed to have called the Israelites while in Egypt "Aperu." (Ibid., p. 145.)

Ramasses is another name for Goshen or Qoshen. (Ibid., pp. 151, 152.)

Alemeth was Beith-al-moth. (Ibid., p. 173.)

Telem was Zalema. (Ibid., p. 173.)

Meri-tum is now Meydo-um. (Ibid., p. 187.)

The river of Egypt was the Wady-el-Arush. (Ibid., p. 196.)

Gaza is called Gazatee. (Ibid., p. 199.)

Tyre is now In-Sur.

Sidon is now Saida.

Hebron is now El-Khulil.

Samaria is now Sebasti-Yeh.

Shechem is now Nablus.

Nazareth is now En-Nasira.

Tiberias is now Tripoli.

Damascus is now Dimeshle.

Tara-bulus is now Tripoli.

Hamah is now Epiphania.

Aleppo is now Habet.

Konish is now Iconium.

Karanan is Laranda.

Taki-Kisra is Ctesiphon.

Siloam of Luke 13:4 is Siloah of Nehemiah 3:15 and perhaps the same place as "Enroyal." (See Enc. of R. K., p. 1075.)

Achzib was also Ecdippa. (Ibid., p. 26.)

Elymasis, once the capitol of Elem (Persia), was also called Persepolis. (Ibid., p. 501.)

Zephath of Judges 1:17 was also called Hormah and Anathema. (Ibid., 11-84.)

Zur of Joshua 15:58 is Bethsura in Second Mac. 11:5. (See ibid., p. 1,186.)

Jerusalem was called Jebus-Salem-Jerusalem. (See Thomas Starling's Geography of Ancient Races.)

Isaiah calls Jerusalem Ariel in chapter 29:1. The Mohammedans called it Saint Koudes. (See Enc. of R. K., p. 682.)

Jerusalem was the Greek Hierosolyma. (Ibid., p. 679.)

Adrian after its destruction by the Romans gave it still another name; viz, Aelia Capitolina. (Enc. of R. K., p. 44.)

Bulero and ancient lawgivers are often to find in the literature of the country where they served by the name given by contemporary writers. Joseph in Egypt, a foreigner, raised from a slave condition to exalted place in the kingdom is a remarkable event in history, yet Joseph can not be found in Egyptian history as Joseph. Some try to make him identical with a certain Sancha. (See Egypt and Babylon, p. 130.)

King "So" of 2 Kings 17:1-4 is given by other writers as Seveh or Sevech-us, or Shabak, or Shabek, or Salbacos, who would salute Sabaco as "So." (Egypt and Babylon, p. 177.)

The Egyptian name for King Appries was Ua-ap-ra-or Hophra. (Ibid., pp. 66, 67.)

Cyrus was not the original name of this monarch, but one

which he assumed at a later period, probably on his accession to the throne; the name means "Sun Glory." (See Herodotus, book 1, chap. 114, in History of Book of the Bible, p. 529.) Isaiah 45: 4 says: "I have surnamed thee." Nimrod the hunter of Genesis 10: 8, 9, is not in sight in the Chaldean legends. Mr. George Smith identifies him with a certain Isdubar. (Egypt and Babylon, p. 9.)

Moses was not the original name of the Jewish lawgiver. Manetho, the Egyptian historian, says that his Egyptian name was Osarsiph. (See Historical Evidences, p. 284.)

We need not be surprised then that the Book of Mormon names do not appear in the modern names among the native races.

The Book of Mormon has no Ezra to give new names when old ones wear out, and no contemporary writers to explain the changes that have constantly been going on for these long centuries. And then again travelers among the native races tell us that when a branch of a tribe has long lived apart from the main stock, it develops different customs and a totally different language. (Beginnings of Civilization, p. 107.)

"Their diversity of languages may be accounted for by the constant crossing of races. Some missionaries say they have found that the language of tribes revisited after an absence of ten years completely changed in the interim."—Prehistoric America, p. 7.

The Aztecs had twenty languages (Antiquities of America, p. 23), and the American races, all told, about five hundred (ibid., p. 23), but they are all from one individual family (of languages). (Ibid., p. 23.)

Bancroft is of the opinion that the "Toltec, Chichimec, and Aztec languages are one. (Native Races, vol. 3, p. 724.)

Nadaillac is of the same opinion. (See Prehistoric America, p. 722.) So that we trace these three races; viz, Toltec, Chichimec, and Aztec, back to a time when they spoke the same language. Now when a new language develops it coins another word for the same person or thing. This we can see in Noah's case; for instance when "The whole earth was of one language" (Genesis 11:1); and then there were new languages developed. (Ibid., 11:7.)

Now when the earth was of one speech Noah would be recognized by one name by all his descendants, but later on Noah with the Babylonian became "Xisuthros." (See Historical Evidences, pp. 2, 66; and Atlantis, p. 75.)

That Xisuthros was the head of the family of the saved ones in the ark, but in India his name is "Manu." (Ibid., p. 268.)

With the ancient Gomerites Noah's name was "Astus." (See Bricks from Babel, p. 106.) And with the Greeks Deucalion. (Atlantis, pp. 291, 89, 85, and 8.) But with the Welch Noah was Droyfan. (Ibid., p. 93.) With the Chinese Noah was called Fohi. He, his wife, and three sons and their wives are the only ones saved from the water of a deluge. (See Harwich Christ, and other Masters, and Bricks from Babel, p. 139.) The Iranian Noah was Yima. (Vindudid, vol. 2, p. 46; Atlantis, p. 89.) The Bactrians called Noah Atri, the Aztecs Coxcox. (Atlantis, p. 107; or Nata Atlantis, p. 100.) And the Chippeways called Noah "Menaboshu." (Atlantis, p. 108.)

Here we see that the different races trace their pedigree back to the same man, but not to the same name. Noah with the Greeks was Deucalion, with the Chinese Fohi, and with the Aztecs Coxcox, or Texpi.

Shem is identified with "Zervan" and Zoroaster and Ham with Titan. (See Historical Evidences, p. 266.)

Moses does not give the name of Noah's wife, but the Greeks do; viz, "Pyrrha"; that is, Pyrrha was the wife of Deucalion. And Nata's wife was Nena, and Coxcox's wife's name was Xechiquenzal.

Moses says Adam was the man created.

Mar-Ibas says that the Babylonian Alorus, whom Belus made from the earth, is the Bible Adam. God created Adam and Belus created Alorus. (See Historical Evidences, p. 266.)

But with the Greenlanders the first man Kallach rose out of the earth, a woman was created from his thumb. (See Cranty History of Greenland, and Bricks from Babel, p. 129.)

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We see from the above Bible men, but not Bible names, as language developed the names of persons changed.

Montesinos says that the civilization of Peru was originated by four brothers who settled in the valley of Cuzco and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns. (Ancient America, p. 264.)

The names of these four brothers according to Montesinos were Ayar-manco-topa, Ayar-chaki, Ayar-aucca, and Ayaruyssu. It will be seen at once that these are not Book of Mormon names, yet these are the names of the men that led in developing Peru, and shaped the destiny of that wonderland.

Since the above was written a few names of places bearing striking resemblance identical to Book of Mormon names have come to our notice which we here append, viz:

Method of naming cities and villages. "Inhabiting the Isthmus were numerous tribes speaking different languages, mentioned by early writers only by the name of the chief, which was usually identical with that of both town and province."—Bancroft, vol. 1, p. 795.

Cumen—Cuemani River. Rand McNally & Co., Index Atlas of the World, p. 64, revised edition, 1907, map of Colombia, S. A., M-10.

David—David. Columbia Atlas of the World, 1898, map of South America. In the southwestern part of Panama is located the city of David.

Desolation—Point Desolado. New National Encyclopedia, vol. 1, p. 536, 1906 edition, Nicaragua, Central America.

Laman—Laman. Encyclopedia Britannica, 1902 edition, vol. 25, p. 374. Location, northeastern Peru.

Laman—Lamans. Universal Geography, by Elisee Reclus, vol. 3, p. 282, town of Laman is located on map of Honduras and Nicaragua, in the northeastern part of Nicaragua.

Laman—Lamans. The Chontals appear to be related to the Lencas of Honduras. Their language is distinct both from Aztec and Maya, and they still number about 30,000, mostly designated by the names of the rivers inhabited by them. Some however bear distinct names, such as the . . . Lamans . . . and the Ramas of the Rio Mico, rudest of all the aborigines. The Universal Geography, E. Reclus, America, vol. 3, p. 283.

Lamen—Laman. Stanford's Compendium of Geography of Central and South America, edition of 1901, vol. 2, p. 23. Stock, Chontal. Main division, Laman. Location: Nicaragua, Honduras, Costa Rica.

Laman—Lamanes. Lamani. 1. Lamanes. Bancroft vol. 1, p. 453. Louis Charis, a Frenchman's work published in Paris, part 3, pp. 5, 6. 2. Lamani. In Honduras, Central America. Modern Atlas by G. F. Cram, edition 1903, p. 349.

Mormon-Mormosen. Its chief, Mormosen, is a brave man. Conquest of the River Plata, p. 138. Voyage of Ulrich Schmidt to the River La Plata, Paraguay, in 1535-1555. Published in German in 1567. Translated into English for the Hakluyt Society, London, 1891.

The chief Mormosen and his relatives.

Mormosen and other brave Indians. Ibid., p. 138.

Moron-Moron. See Bradley's Atlas of the World, ed. 1895, Argentine Republic, J-19 find Moron. See also American Almanac Year Book Cyclopedia and Atlas, 1903, p. 352, plate 13, Cuba, find Moron twice.

Moroni-Morona. Narrative and Critical History of America, vol. 8, p. 320, Peru, 1792.

Moroni—Maroni. Prehistoric America, p. 127. In the French colony of Guiana, on the banks of the Maroni River. See again, American Atlas, by Thomas Jeffreys, geographer to the king of London, 1778. Maroni River, marked source unknown.

Moroni-Morona River. See Rand McNally & Co., Index Atlas of the World, revised edition, 1907, p. 83. Ecuador B-3.

Moroni-Moroni River. See Geographical Journal, vol. 17, p. 366, ed. 1901.

Moroni-Maroni town. Encyclopedia Britannica, vol. 29,

p. 155, ed. 1902, also vol. 35, p. 585, also vol. 6, p. 220., Comoro Islands. French Guiana, South America.

Moroni—Marroni. We went further for eight miles and came to a people called Marroni. They are a very numerous people. The Conquest of the River Plata, p. 67. 1535-1555.

Mulek—Muluc. Means "reunion" "to reunite" "to recover," North Americans of Antiquity, J. T. Short, pp. 438, 439. "To join together," U. S. Bureau Ethnology, vol. 16, p. 238. "To gather together scattered things," Brinton's Annals of Caxchiquies, p. 217.

Sam—Sam. Egyptian name for altar. Smithsonian Report, U. S. National Museum, p. 745, year of 1894.

Sam-Sami. Men and boy's names. U. S. Bureau of Ethnology, vol. 19, part 2, pp. 605, 625, 628.

"Sam," not a modern name.

"Zal," son of Sam Neriman exposed on Mount Elburz because he was born with white hair and therefore supposed wonderful bird Seemurgh (q. v.) and when claimed by his father, received from the foster bird a feather to give him insight into the future.—Persian Mythology, Bremer's Dictionary of Phrases, p. 974.

"Zamna," the culture hero, the author of all civilization in Yucatan is described as the teacher of letters and the leader of the people. He was the leader of a colony from the east. —North Americans of Antiquity, p. 229; Atlantis, p. 167.

"Samé," the great name of Brazilian legend, came across the ocean from the rising sun. . . . He is probably the Zamna of Yucatan.—Atlantis, p. 168.

EVIDENCES OF MORE THAN ONE CIVILIZATION.

"To sum up these investigations, we find that according to tradition the Territory of Cholula, was up to the year 1519 successfully occupied by at least three different stocks. The modes of burial, so far as ascertained, reveal an equal number of distinct customs. The architecture, so far as it is possible to investigate it, shows at least two separate types. One of the Nahualt periods at the time of Cortez, the other at the time of their predecessors, the 'Mound villages' of which the great pyramid of Cholula and the artificial hills of San Jose, del-Rancho, Viejos, San Juan, Tepey, Ahulco, and Coronanco, seem to be representative specimens. Finally we may ask if the facts that the adobe bricks of the great mound contain pottery and obsidian, and that skulls have been found beneath its projecting western apron do not hint at a still older population, with perhaps a different style of architecture."—Bandelier, Archæological Tour in Mexico, p. 261.

"We may say that the evidences are numerous, that the people who built the mounds in the Mississippi Valley belonged to different races and occupied the country at different periods, and may have come from different sources. Traditions of the Indians prove that the lands have been inhabited by different races and at different periods. Nowhere, however, is it claimed that the Indians were the first people who occupied the country, or that their ancestors were the first race who built the mounds."—Mound Builders' Works and Relics, by S. D. Peet, p. 21.

The mounds show that the people inhabiting that section had commercial habits, as various arts found in the mounds come from remote places. (Peet.)

"It is now generally held that this earliest population was intruded upon by other races, coming either from Asia, or from the Pacific islands, from whom were descended the various tribes which have occupied the soil down to the present time."—Prof. H. W. Hayes, p. 329; Narrative, Critical and Historical, vol. 1, by Justin Winsor.

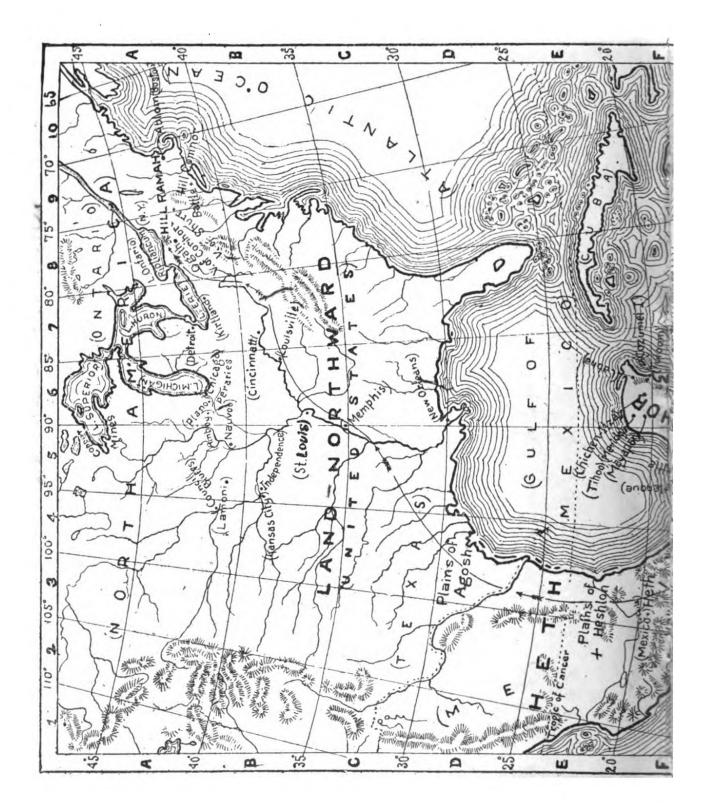
"Quite recently in Rio Nayas Valley in the province of Durango a cave of considerable extent has been discovered in which thousands of mummies not resembling the Indians of the present day slept their last sleep."—Prehistoric America, pp. 300, 301.

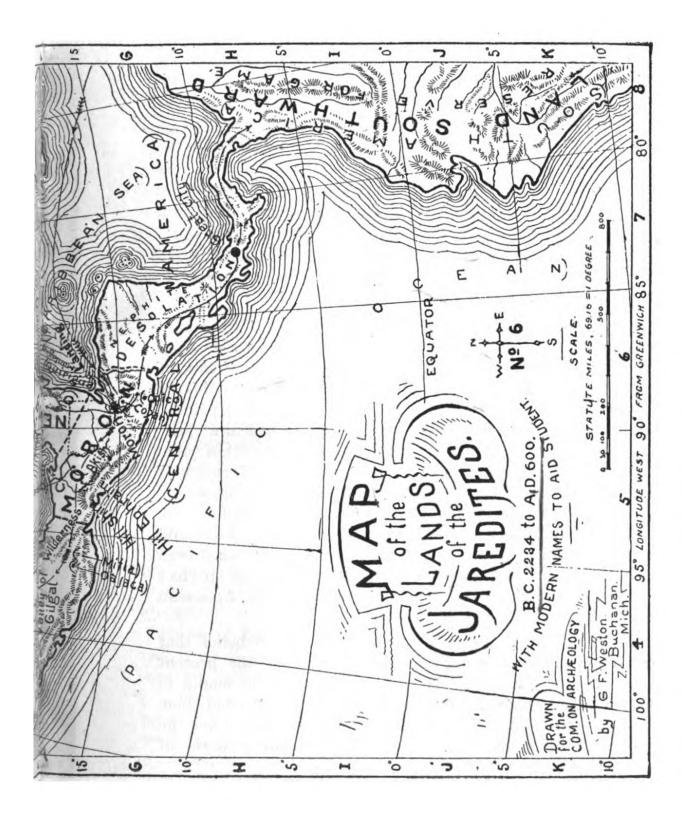
Ancient Man in America, by Frederick Larkin, M. D., page 64: "It is admitted by all the intelligent Iroquois with whom I have conversed that the people who constructed the mounds were an unknown people, and that tradition interposes no beams of light to extricate them from the confusion that has been wrought by time."

Bandelier: "My survey of the grounds occupied by the aboriginal ruins in the Valley of Pecos indicates, as I have already stated, three epochs successive, probably in time in which they have been occupied by man, that is, I have noticed these, and beyond these I have not been able to go as yet. Subsequent explorers may be more fortunate. This distinction, or rather classification, is very imperfect in the two earlier stages, and even arbitrary; but between the second and the last there is a marked break, not in time, but in ethnological development. I shall term the three epochs as follows: First, Pretraditional (indicated by the presence of the corrugated and indented pottery as its most conspicuous 'land-marks'). Second, traditionary and documentary (documents in the sense of written records). Third, documentary period, page 104. My reason for admitting a pretraditional period then is, that I have found human remains at Pecos older than those of the present ruins, and different in kind. page 105. . . . The documentary period commenced in 1598 to the present time (Spanish). The term 'traditional' is applied to this period because the people occupying the site of the Old Pecos have left some traditions behind them, and not because we know when it commenced, page 107. The present occupants have not even traditions of a period, which the remains certify to have been."-Archæological Institute of America, series 1.

"All authors agree in stating that at some time Cholula was a Toltec settlement"; nothing positive can be ascertained from older sources in regard to Toltec language. Toltec names are in the Nahualt idiom. (Studies about Cholula—Bandelier, p. 191.)

"The ruins in the Gila Valley, including those along Salt River, are less known than those farther northward, but we know that there is a marked difference between the type exemplified by the well-known Casa Grande near Florence,





Arizona, and that of which the best specimens (notably the Chaco ruins) are found in the San Juan Basin. This difference may be due only to a different environment, necessitating a change in material employed, and consequent on this change in methods, although it seems to the writer that the difference is perhaps too great to be accounted for in this way. Be the cause what it may, there is no doubt that there is a difference; . . . nowhere within this region are there any traces of others than purely aboriginal work."—Aboriginal Remains in the Verde Valley, by C. Mindeleff, in the Thirteenth Annual Report of Bureau of Ethnology, pp. 186, 187.

"I noticed that the walls of these chambers were once more or less covered with mural paintings—narrow band six inches in width extending around the upper portion of the vertical wall, just under the jutting portion that marks the commencement of the arch. Upon this band was painted a series of hieroglyphics in black pigment, outlined in a clear, bold manner by the hand of a master. Noting that a piece of the first layer of stucco was about to fall, I detached it and found beneath it as fresh as if drawn and painted yesterday a bit of painting, arabesque in design, with yellow, red, brown, black, and green colors. Doubtless if the blurred and disfigured outer layer of stucco were removed, the uncovered layer would present some wonderfully fresh and perfect specimens of mural paintings."—Proceedings of American Antiquarian Society, vol. 10, p. 192.

"So far I have found no evidence leading to a belief that these early builders were not the ancestors of the present native race of Yucatan. At the same time I am bound to state that the dress of the ancient women as depicted upon the walls at Chichen Itza does not seem to have been the same uipic uipil, the hitherto supposed female apparel of Yucatan."—Ibid., p. 267.

Thompson also speaks of macadamized roads, level surfaces with hard cement. Gordon found caverns about four miles

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from the ruins of Copan.—Peabody Museum, Memoirs, vol. 1, no. 4.

"The pottery that was found in these caves is of a character entirely different from that found at Copan. Not a single piece can be said to bear any resemblance to Copan pottery, nor does it resemble the pottery of any other locality with which I am familiar. See exhibit A. The evident strength and security of the positions suggest their having been selected for defense, and in keeping with this are the natural conditions determining the mode of life, for races have only taken their abode in caves where the inhospitable climate drove them to seek shelter there from the storm and cold. In this region all the natural conditions are such as to induce an open-air mode of life."—Ibid., p. 9.

"As to the age of these relics and the period to which they belong there is little to give us any information to determine the relative place in the history of the people they represent. Whether they preceded those who built Copan or came after, or were contemporaneous with them, we have no data whatever for determining. The condition of the bones and of the wooden object, though not indicating of necessity any very great antiquity, provides that they are of no very recent date, while the accumulation of deposits from the decomposition of the rocks without the aid of moisture or vegetation, the formation of a stalagmite upon a bed of ashes, and the subsequent deposition of a layer of dirt argue a considerable antiquity."—Ibid., p. 10.

Caves of Lulton. By E. H. Thompson, Peabody Memoirs, vol. 1, no. 2, p. 20: "An object of special interest is a fragment of a whistling vessel like those of Peru and Costa Rica ... the only other specimen in any way similar that I have seen in Yucatan is now in the museum at Merida... The ware is not of the kind made either in the past or present of Yucatan, so far as our present knowledge extends, and it would appear that these vessels were ancient importations from a distant nation."

"Copan, Mr. Baldwin thinks, was repaired by the Toltecs,

but many features of the architecture and ornamentation show the workmanship of their predecessors."—Ibid., p. 159.

"Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch."—Ibid., p. 156.

The monumental inscriptions of Central America seem to have the Job idea of committing to the rock their knowledge for ever.

The ruins in Peru "differ from those in Mexico and Central America. No inscriptions are found in Peru; there is no longer a 'marvelous abundance of decorations,' nothing is seen like the monoliths of Copan or the bas-reliefs of Palenque. The method of building is different; the Peruvian temples had not high truncated pyramidal foundations." — Ancient America, p. 222.

"Hence if the people of Mexico and Central America are one stock, as the evidence seems to indicate, and came originally from South America, the peculiar style of building must have been developed by them after they came into the regions where they are found. The stone cutting in the palaces of Peru are a 'wonderful imitation' of Jewish stonecutting in Palestine."—American Antiquities, ed. 1833, p. 243.

The native races of Mexico and Central America whom we have referred to in this paper were preceded in those regions by another people. The Toltecs were "preceded by the Colhuas." (Ancient America, p. 198.)

"The Mayas succeeded to the Colhuas." (Atlantis, p. 217.) So that both the Toltecs and Mayas succeeded to the Colhuas; the former in Mexico, the latter farther south in Central America.

The Colhuas are connected with vague references to a long and important period in the history previous to the Toltec ages by whom this old civilization was originated and developed. They seem to have been in some respects more advanced in civilization than the Toltecs. (Ancient America, pp. 198, 199.)

This kingdom seems to have included Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapa, Honduras, and other districts in Central America. (Ibid., p. 199.)

If, then, the Toltecs and Mayas moved into a country where another people had built cities for "long ages" and there developed a civilization which the Toltecs found to be "in some respects more advanced" than their own, what would be more natural, then, for them to do, than to repair and use the buildings vacated by their predecessors?

ETHNOLOGICAL.

Among the native Americans are to be found numerous shades of complexion, from the ruddy white of the inhabitants of the Cordillera of the Andes, of the Amazon Valley, or of the Island of Santa Catherina, to the much darker tint of some of the tribes of California and Florida, of the natives of the Island of Saint Vincent, or of the Charruas dwelling on the southern banks of the Rio de la Plata. The Eskimo of the north were short; the Patagonians of the south are remarkably tall. Some Indian tribes had slender limbs with small hands and feet; others were robust and stoutly built. Some had round heads, while others had long heads; others had flat heads. Some had an abundant crop of hair, others had scarcely any. Some shaved their heads; others let their hair grow long. At the time of the discovery of the continent, oxen, camels, goats, horses, swine, and asses were unknown to them. Corn was the only cereal cultivated in the New World, though the so-called "wild-rice" was harvested in North America; wheat, barley, oats, millet, and (tame) rice were unknown to the Indians. On the other hand, they had a leguminous plant, the manico, different from any European vegetable, the roots of which yield a starch known under the name of tapioca; tobacco, tomatoes, potatoes, and peppers, all valuable acquisitions to modern civilization. It is believed, however, that some plants supposed to be indigenous to

America have been cultivated in China. (See Atlantis, p. 60.) Professor Brinton says that "maize, tobacco, cotton, quinoa, and mandioca plants, and of that species of the palm, called by the botanists *Gulielma Speciosa*, all have been cultivated from immemorial time by the aborigines of America, and except cotton, by no other race."—Myths of the New World, pp. 37, 51.

The oldest vestiges of man's presence in America are by some scientists thought to be the shell-heaps, such as that at the mouth of the Altamana River, or that at Point Saint George near San Francisco. (See Lyell's Second Visit to the United States, p. 252; and Wyman's Report to the Peabody Museum, 1868, p. 16.)

Nadaillac says: "So far no discovery has been made in those [shell-heaps] of North America of any iron, copper, or bronze implements, or of gold or silver objects."—Prehistoric America, p. 65. For this reason their formation is placed by some scientists before the art of making metals was known. But why should we do so? We know that when the Elizabethan age shed its glory over England, the Indians in America were using flint tools. While civilization gloried in Bessemer steel, Australia had aborigines hacking away with stone tools. Iron was holding glorious empire while the Hawaiians were in what some savants would call a pre-Adamite age. So that we had in the nineteenth century a pre-Adamite age. The shell-heaps may have been in formation when men were carving stones that may be seen at Copan or Palenque.

Men are sometimes deprived of civilization, expelled from the older seats of society, and banished as social outlaws. Others volunteer adventure, and go out into the unknown. Such will in the weary struggle for life in their new homes accept what nature has placed nearest to them, and live by the chase, the fish, the clam, or shell, and so retrograde to such a degree as is revealed in the Kitchen Middens, remaining there for centuries, until they are reached by the commerce of older civilizations. This seems to be a common sense view of prehistoric times. So that the bone and stone relics found in the shell-heaps may be accounted for, not on the hypothesis that the metals were at the time of their formation unknown, but because these wandering remnants of humanity were outside of such civilizing influences, who in turn are swept away by a later rush of migration.

Doctor I. Cyrus Thomas in his work, Introduction to the Study of American Archæology, says: "The arrangement into four classes of ages, the Paleolithic, Neolithic, Bronze, and Iron is conceded to be inapplicable to America."—Page 10.

The Mound Builders of the Mississippi Valley were not an ethnic myth. If the stone grave people of Tennessee were, as Doctor Thomas claims, Shawnees, it appears that in certain arts they were going backward. In answer to the question asked by the editor, "Were the North American Indians at the period of their discovery still advancing to a higher and better condition of life?"—Frederick Storr, in the Antiquarian, vol. 1, p. 309.

Prof. H. C. Mercer, p. 311, ibid.: "Concerning the region north of Maryland, and east of the Alleghenies, I see no reason anywhere to suppose that the natives had passed the zenith of their culture, or were in a decadent state when encountered by the first white explorers. Nothing found at any of the village sites, nothing in the shell-heaps of Maine, New Jersey, or Maryland, contradicts this estimate, which is further established by culture-layers examined by me in the Delaware Valley where the best stone works lie on top. On the other hand the culture-layers representing the southern Appalachian region appear to me to dwindle away towards the top. Such seemed to be the meaning of the floor refuse in Lookout Cave at Chattanooga, a deposit which for reasons to be described later I regard as an important chronicle for man's antiquity in the Valley of Tennessee, and the Southern mountain region. This interesting floor refuse, the whole of which I removed for a distance of fifty feet from the entrance, appeared to grow richer and more varied in its contents slightly below the top level of Indian occupancy. In like manner as far as the Ohio Valley is concerned the

general notion of decadence at or about the time of the discovery, the prevalent belief of a dispersion of Mound Builder tribes by more barbarous enemies was not anywhere controverted but rather suggested by the cave-layers studied by me in West Virginia, Illinois, and Kentucky, which bore upon the subject. Allowing for the absence of caves along the main stream, Thompson's Shelter higher up the valley and in the line of mounds seemed like the Lookout Cave to show a thinning out near the top, and just before the white man Similar evidence was presented by the rock appeared. shelter at Alton, Indiana, where the owner prevented the completion of our work. In Yucatan where the research had been more complete the testimony seemed clearer, the prevalent impression sometimes doubtless exaggerated of a falling away of cultural status of the Maya through internecine feuds at the time of the discovery was sustained in the caves examined by us. The floor layers were richest just below the top. Signs of steady advance along the northeast seaboard region of the United States, of decadence in the Ohio Valley to the southward and in Central America constitute the only original testimony which I am able to offer in answer to your question.... Without giving up a belief in a wider evolution of barbarous into more civilized humanity we may well admit that among many isolated communities like those in the New World many had lost step and fallen backward in the march. On the other hand, I would expect to see no sign of decline in many parts of the New World like Mexico."

UNITY OF THE RACE.

There are several "fundamental religious ideas common to all the American tribes from Alaska to Patagonia. First, the creation of the world from chaos. Second, the general deluge. Third, a good mind and an evil mind, ruling over the universe. Fourth, adoration of the heavenly bodies as types of the Creator." (Bricks from Babel, p. 152.) Fifth, a "Savior and friend of man to appear." This belief of a coming Savior among the red race in North America is called by the whites "the Messiah craze," but his expected appearance is celebrated in what is called the "ghost dance." (See Myths of the New World, p. 225; Prehistoric America, pp. 291, 527.) Sixth, the immortality of the soul. (Bricks from Babel, p. 132.)

Most nations have a Moses. In the United States it is Washington or Lincoln. In China it is Confucius. In Persia it is Zoroaster. In Assyria it is Minus or Asyur. In Greece it was Solon. So in this way nations have a lawgiver, or some great leader. These men stand separate and apart in their lifework, but beyond them as we go back in history or tradition, we find that they all hold some ideas of men and events in common. These ideas which are held in common prove the unity of the races of those so holding them, and that these ideas were an inheritance to them before they separated from the parent stock. Kersey Graves says that in the religions of the Old World there are three cardinal principles which are the same in each, viz, "First, the primeval innocence of man. Second, his temptation and downfall. Third, his restoration to divine favor by the death of a God." (See his Bible of Bibles, p. 335.) These ideas had at some time a common origin; such things do not happen by accident. "We can not overlook the unity of the physical type throughout the continent," says Professor Brinton. "The American race is physically more homogenous than any other on the globe. There is no mistaking a group of American Indians, whether they come from Chili or from Canada, from the shores of Hudson Bay or the banks of the Amazon. And this superficial resemblance is a correct indication of what a close anatomical study confirms."-Myths of the New World, p. 52. Again he says: "Without accepting unreservedly all the conclusions, I shall show how correct they are in the main when applied to the myths of the New World, and thereby illustrate how the red race is one of blood, and one faith with our own remote ancestors in heathen Europe and Central Asia."-Ibid., p. 135. Again he says: "Striking analogies in grammatical construction have been recognized, not only in the more perfect languages, such as those of the Incas [of Peru], the Aymara, the Garani, and the Mexicans, but also in languages which are extremely rude."—Prehistoric America, p. 6. "It is probable," says Nadaillac, "though we can not positively assert it, that both [the Aymara and the Guarani peoples of Peru] sprang from Nahua races."—Prehistoric America, p. 406. "The Toltecs, Chichimecs, or Aztecs are branches of the Nahua stock."-Ibid., p. 13. The Uto-Aztecan family, according to Professor Brinton, has been traced from Nicaragua to the Columbia River. (American Archæology, p. 313; and Myths of the New World, p. 42.) Cyrun Thomas says: "The Toltecs of Mexico by famine, pestilence, and war disappeared from the land as silently and mysteriously as they had entered it."-American Archæology, p. 236. Again he says, "The Toltec and Maya ancestors were the same."-Ibid., p. 240. "Widely separated families of the same stock indicate extreme movements in the past," says Mr. Thomas. (American Archæology, p. 313.)

Doctor Newell states that "Great tribes have been gradually breaking up into bands, jealousies arise and separations follow."—Ibid., p. 337.

"In case of a disagreement in a band the dissatisfied party moves off to a little distance and takes the name of the ground they occupy, or anyone desirous of establishing a band on his own account induces a party of his immediate followers to accompany him and start as it were, a new colony. It is in this separation and to the petty hostilities which often grow out of it, that we must mainly attribute the diversity of dialects prevailing."—American Archæology, p. 374.

"Families and whole villages suddenly drop words and manufacture others in their place out of mere caprice or superstition, and a few years separation suffices to produce a marked dialectic difference; though it is everywhere true that the basic radicals of each stock and the main outlines of its grammatical forms reveal a surprising tenacity in the midst of these surface changes."—Myths of the New World, pp. 20, 21. Professor Huston says: "Travelers among the Brazilian Indians tell us that when a branch of a tribe has long lived apart from the main stock, it develops different customs, and a totally different language. This is probably universally the case with savages, and it is no doubt the reason why the great diversity of languages among the black, the red, and the yellow races is nowhere supplied with a clew which shall enable us to trace them to any common origin."—Beginnings of Civilization, p. 107.

"The spoken and the written language of a nation reveals to us its prevailing, and to a certain degree its unavoidable mode of thought; here the red race offers a notable phenomenon. Scarcely any other trait, physical or mental, binds together its scattered clans so unmistakably as this of language. From the frozen ocean to the land of fire, with few exceptions the native dialects, though varying endlessly in words, are alike in certain peculiarities of construction, certain morphological features rarely found elsewhere on the globe, and nowhere else with such persistence."—Myths of the New World, p. 18.

"In spite of total dissimilarity of climate and other physical surroundings the tribes of the tropics differ no more from those near the Arctic Circle than they do among themselves. This is a striking lesson how independent of environment are the essential characteristics of a race, and it is a sweeping refutation of those theories that such characteristics depend upon external agencies. A still more remarkable fact has been demonstrated by Prof. J. Kollmann, of Bale; to-wit, that the essential physical identity of the American race is as extended in time as it is in space. This accurate student has analyzed the cranioscopic formulas of the most ancient American skulls, those from the alleged Tertiary deposits of the pampas, those from the caverns of Lagoa Santa, in Brazil, that obtained from Rock Bluff, Illinois; the celebrated Calaveras skull from California, and one from Ponlemelo in Buenos Ayres of geological antiquity. His results are most interesting. These very ancient remains prove that in all important craniological indicia the earliest American, those who were contemporaneous of the fossil horse and other long since extinct quadrupeds, possessed the same racial character as the natives of the present day, with similar skulls and like physiognomy. We therefore reach the momentous conclusion, that the American race throughout the whole continent, and from its earliest appearance in time is and has been one, as distinct in type as any race, and from its isolation, probably the purest of all in its racial traits. . . In the valley of Mexico human remains have been disinterred from a volcanic deposit of supposed Tertiary age, and you have all heard of those human footprints which Dr. E. Flint has unearthed in Nicaragua. These are found under layers of compact volcanic tufas, separated."—Essays of an Americanist, pp. 40, 42.

Late writers, Murdock and Doctor Boas, speak of the Eskimo migrating from south to north and intermediate points. (Pages 45, 46, Thomas. American Archæology.)

The Eskimos have flint arrowheads and lance heads not distinguishable from the Indians. (Ibid., p. 49.)

Professor Sayffarth, page 73, Report of the Davenport Academy, volume 3, says: "If we compare the characters on the Davenport slabs with those preserved on Mexican and South American monuments, we notice instantly that many of them agree with each other, as the adjoined plate abundantly evidences. . . The harmony of the Iowa, Mexican and South American characters puts beyond question that all the primitive inhabitants must have descended from the same aborigines." The professor concludes, page 80, "First, the primitive inhabitants of North America were no pre-Adamite nor offsprings of the monkey, but Noachites. Our Indians, as well as those in Mexico and South America knew the history of the deluge, especially that Noah's family then consisted of eight persons."

"The cranial forms of the American aborigines have by some been supposed to present anomalies distinguishing their race from all others, and even its chief families from one another. This, too, falls to the ground before a rigid analysis. The last word of craniology, which at one time promised to revolutionize ethnology and even history, is that no one form of the skull is peculiar to the natives of the New World; that in the same linguistic family one glides into another by imperceptible degrees; and that there is as much diversity, and the same diversity, among them in this respect as among the races of the old continent."—Myths of the New World, p. 49.

"Anatomy shows nothing unique in the Indian, nothing demanding for its development an antiquity beyond that of other races, still less an original diversity of species."— Myths of the New World, pp. 49, 50.

"On the other side it has been argued by some ethnologists that the American races are not one stock, the color line is the extreme, and among the earliest ethnologists color and formation afforded the chief data for dividing the human race into families, and assigning each tribe its place. Later, philology claimed to furnish the only proper ground for settling descent and affinities. At present the most able ethnologists admit more largely into their considerations questions of habits, tastes, traditions, peculiar customs, and general likeness."— Bricks from Babel, p. 134.

"Aside from the black spots among the natives already mentioned, and the negroes of the United States, there are Negroloid faces depicted in Central American carvings." Compare the illustrations in Prehistoric America, page 321, with 269 Atlantis, and 274 and 275, ibid. This is cited by some ethnologists that Central America must have had a colony of Negroloid people at some time in the distant past.

Pritchard says: "As for color, while it is the most evident, it is the least accurate guide in dividing races. We shall find for instance in the Japhetic family shades varying from alabaster fairness to almost blackness. In the Shemitic line color will vary from the white, supposed to be the hue of Japheth, to a darker shade than that of some Hamites, while among the race of Ham, we shall find red, brown, yellow, and jet black."—Pritchard's Natural History of Man.

Herodotus tells us of "eastern and western Ethiopians" (Hamites) "the former in Asia, the latter in Africa"; and in his day these two branches were physically distinguished. The historian notes that the Asiatic Cushites had straight hair, the Africans close curled hair. (See Article Cush, Encyclopedia of Religious Knowledge, p. 433.)

Major James W. Lynd in manuscript, "History of Dakotas" Library, Historical Society, Minnesota, p. 47, says: "The Dakota child is lighter than the middle-aged man, and the middle-aged man is lighter than the superannuated one. who by smoke, paint, dirt, and a drying up of the vital juices, appears to be the true copper-colored Dakota. The color of the Dakota varies with the nation, and also with the age and condition of the individual. It may be set down, however, as a shade lighter than olive, yet it becomes still lighter by change of condition or mode of life, and nearly vanishes, even in the child, under constant ablutions and avoiding of ex-Those children in the Mission at Hazelwood, who posure. are taken very young and not allowed to expose themselves, lose almost entirely the olive shade, and become quite as white as the American child. The Mandans are as light as the peasants of Spain, while their brothers, the Crows, are as dark as the Arabs."

We see that the short curly hair is developed in one branch of the Cushite family; changed conditions likely was the cause.

With the Dakotas the child is of lighter complexion than the middle-aged, the middle-aged lighter than the old man. Exposure to the sun, smoke, paint, and dirt is likely the cause of the copper color. The Dakota child is about as white with proper care as the American child.

"An examination of the American monuments shows (see figure on page 269) that the people represented were in the habit of flattening the skull by artificial means. The Greek and Roman writers had mentioned this practice, but it was long totally forgotten by the civilized world, until it was discovered as an unheard-of wonder to be the usage with Carib Islanders, and several Indian tribes in North America. It was afterwards found that the ancient Peruvians and Mexicans practiced this art. Several flattened Peruvian skulls are depicted in Morton's 'Crania-Americana.' It is still in use among the Flathead Indians of the northwestern part of the United States."—Atlantis, p. 268.

Strabo speaks of the same practice among the ancient Scythians. In 1854 Doctor Fitzinger shows that the practice of flattening the head had existed from an early date throughout the East, and described an ancient skull greatly distorted by artificial means, which had lately been found in lower Austria. Skulls similarly flattened have been found in Switzerland and Savoy. The Huns under Attila had the same practice of flattening the heads.

Prof. Anders Retzius proved that the same practice still exists in the south of France, and in parts of Turkey. Not long since a French physician surprised the world by the fact that nurses in Normandy were still giving the children's heads a sugar-loaf shape by bandages and a tight cap. (Atlantis, pp. 268, 269.)

"On the one hand, the laws of the evolution of the higher vertebrates offer no support to the idea that the species man was developed on the American continent. Its living and fossil fauna are alike devoid of high apes, of tailless monkeys, or those with thirty-two teeth; in the absence of which links we must accept man as an immigrant, not a native of the New World."—Myths of the New World, p. 48.

So the ape-shaped head or the long sugar-loaf head is not an evidence of ape ancestors, or of a mongrel race prowling around on all fours, but rather evidence of aristocratic caste.

"Hippocrates tells us that the practice among the Scythians was for the purpose of giving a certain aristocratic distinction. Amedee Thierry, in his History of Attila, says the Huns used it for the same reason; and the same purpose influences the Indians of Oregon."—Atlantis, p. 272. At the discovery the red race showed signs of decadence, and "vestiges of a vanished race, and a culture now lost."— Prehistoric America, p. 465.

"The contents of the mounds show that the emigration was from south to north, as shells from the gulf, obsidian from Mexico, mica from the Alleghenies, copper from Lake Superior, are all found together."—Smithsonian Institute, article by Squier and Davis, expedition in 1846.

"We may venture to suggest that the facts thus far collected point to a connection more or less intimate between the race of the Mound Builders and semicivilized nations, which formerly had their seats among the Sierras of Mexico, upon the plains of Central America and Peru. . . Also very dense population, a state of society essentially different from that of the modern race of Indians north of the Tropics."—Ibid., p. 301.

Prof. H. C. Mercer's book, The Hill Caves of Yucatan, says: "We had done enough, and seen enough to reasonably establish our conclusions; first, that no earlier inhabitant had preceded the builders of the ruined cities in Yucatan. Second, that the people revealed in the caves had reached the country in geologically recent times. Third, that these people, substantially the ancestors of the present Maya Indians, had not developed their culture in Yucatan, but had brought it with them from somewhere else."—Page 177.

"The language of all these (Chahta, Muskokees family, embracing the tribes known as Choctaws, Chickasaws, Muskokees, or Creeks, Seminoles, Allibamom, Natches, and others), have numerous and unmistakable affinities. The Choctaw or Chahta presenting probably the most archaic form. It is among them, if anywhere within our limits, that we must look for the descendants of the mysterious Mound Builders. No other tribes can approach them in claims for this distinction. Their own traditions, it is true, do not point to a migration from the north, but from the west; nor do they contain any reference to the construction of the great works in question, but these people seem to have been a building race, and to have reared tumuli, not contemptible in comparison, even with the mightiest of the Ohio Valley." ---Essays of an Americanist, by Brinton, pp. 71, 72.

The cross as a religious symbol was seen at Cozumel by Grijalba. Gomara says there were many in other parts of Yucatan. Palacio saw the cross in Copan, also did Clavijero. The cross at Palenque has a bird above it, symbol of the Holy Ghost, called also, "Tree of Our Life." Undoubtedly in many parts of America the natives regarded it with reverence anterior to the arrival of the Europeans. (See Essays of an Americanist, p. 152, by Brinton; Prehistoric America, p. 327.)

Charnay found evidence of the cross as a symbol at Lorillard. (Ancient Cities of the New World, p. 44.)

The cross was found among the Mound Builders. (North Americans of Antiquity, pp. 25, 390, 392.

The cross was found in Peru at the time of the Conquest. (Priest's American Antiquities, p. 273.)

One was found in a mound in Chillicothe, Ohio, as mentioned by Priest. On the breast of this person was found a piece of copper in the form of a cross. Mr. Priest again reaches the conclusion, as with the Peruvian cross, that the prehistoric inhabitants of Chillicothe had heard about Christ and the Christian religion. (American Antiquities, p. 180.)

"In Egypt, Assyria, and Britain, it was emblematical of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or 'the sign of the life to come'; and, finally, in all heathen communities, without exception, it was the emphatic type, the sole enduring evidence of the Divine Unity."—Atlantis, pp. 321, 322.

Prof. W. H. Holmes says: "It is impossible to give a satisfactory explanation of the religious significance of the cross as a religious symbol in America."—Article in Shell of the Ancient Americans, second annual report of the Bureau of Ethnology, p. 270.

ARCHITECTURE.

The buildings show the functual part to be largely religious, "Again many of the buildings are of such peculiar to-wit: or specialized plan that we are warranted in assigning them definitely to religious uses; such are the so-called temples and shrines occurring in almost every group of ruins. They are unfitted for the ordinary purpose of dwelling, assembly, or defense, they are restricted in space, are built on pyramids or terraces, reached by steep stairways, and have a solidity of construction, and an overloading of mythological embellishment not demanded by, and hardly consistent with, ordinary secular uses. . . . Some of the buildings are composite, and show successive accretions or periods of growth, ... but there are others that stand as perfect units of design, in which the conception must have been complete in every detail when the construction began,—a master mind controlling the cutting and placing of every stone.... Copper chisels are occasionally found as far east as Cozumel: wood must have been used as it was plentiful."-Ancient Cities of Mexico, part 1, pp. 22, 23, 25.

"Words fail to give a clear notion of the work, for what definite conception is conveyed when it is stated that in a single continuous facade, upwards of twenty thousand stones were used, not only hewn of various special shapes, but each sculpture to represent some individual part of a face, a figure or geometrical design, and all fitted together with such skill as to give the effect of one unbroken whole?"—Ibid., p. 26. None of the stone tools found seem capable of doing the work. The stone tools found are not unlike those now used among the tribes, and are not such as the people used who built such structures.

"We are thus led, again and again, to wonder whether it is not possible that metal tools were used, and that traces of their existence, save in the sculptures produced, are wholly obliterated by time."—Archæological Studies Among the Ancient Cities of Mexico, part 1, p. 30, by Prof. W. H. Holmes.

At Oaxaca Professor Holmes says "as the explorer climbs

the slopes and picks his way from summit to summit he is fairly dazed by the vast array of pyramids and terraces, which not only crown the heights but overspread the steep slopes, destroying traces of natural contour, and making the mountains actual works of art."—Ibid., p. 211. Mitla is better and finer masonry than the others. (Holmes.)

"The structures of Palenque are grand, the palace complicated and artistic... The New World has no more magnificent work of art than the gigantic mosaic gem, the House of the Governor, amid the ruins of Uxmal."—Proceedings of the American Antiquarian Society, vol. 10, p. 194, article by E. H. Thompson.

Brinton mentions concerning Mitla: "The facade is one hundred and twenty feet long, and some of the stone blocks are twenty feet long, of hard granite."

Prehistoric America, page 411. Mention concerning Squier: "After a careful examination declares that no cement was used; he adds that all modern masonry, whether executed in Europe or in America, is inferior, when compared with that of the ancient capital of the Incas."

EVIDENCE REGARDING VARIOUS KINDS OF MATERIAL USED BY THE ANCIENTS IN WRITING.

In remote time historical events were sometimes engraved on stone, metallic plates, and clay tablets. Some of these have reached our times. Again, they wrote on perishable material; these they would sometimes hide away for safe keeping.

Berosus, the Babylonian historian, says that the record of the antediluvian world was in this way buried before the flood came, and later recovered. (See Rawlinson's Historical Evidences, p. 275; note 65.)

The cylinder seal of Darius is said to be of hard stone. The engraving represents the king hunting lions. (See Oxford Teachers' Bible, p. 25, in plate series, date about 740 B. C.) The black obelisk stone discovered at Nimrod records thirtyone military expeditions of Shalmaneser II. (Ibid., p. 20, date about 850 B. C.) The Babylonian boundary stone records the purchase of a plot of ground. (Ibid., p. 27, date about 1100 B. C.) The black basalt-slab records the great deeds of Nebuchadnezzar. (Ibid., p. 30, date 605-561 B. C.)

The Siloam inscriptions of the Pool of Siloam state that the workmen commenced to excavate at each end of the tunnel, and, "when the two bodies of miners were still separated by a wall of rock three cubits thick, they heard each other's voices; then pick-ax hewed against pick-ax, and the water flowed from the spring to the pool, a distance of twelve hundred cubits."—Ibid., p. 5, 700 B. C.

The Moabite stone records the Moabite victory over the Israelites in the days of Ahab.—Ibid., 850 B. C.

One of the most important documents of ancient times was the treaty between the Egyptians and Hittites. The text was written in the Hittite on a great shield or plate of silver. The Hittite king is called "the great king of the Hittites, the powerful." Ramesses the Second is called "the ruler of Egypt, the powerful." The genealogy of each was recorded back to his grandfather, both parties engaged reciprocally for their sons, and their son's sons; they agreed not to invade each other's country; each agreed in case the other's country was invaded to go or send assistance; each pledged himself to the extradition of criminals fleeing from justice, etc.; each stipulated for an amnesty of offenses in case of all persons thus surrendered. The treaty was placed under the protection of the gods of the two countries who were invoked respectively to protect observers and punish infringers of it. (See Ancient Egypt, by Rawlinson, vol. 2, p. 168.)

Mr. Rawlinson does not say here that this treaty was inscribed on a plate of silver, but Julia Menair Wright does. (See Bricks from Babel, p. 176.)

"Stone and wood were the first materials employed to engrave such things upon as men were desirous of having transmitted to posterity. Porphyry makes mention of some pillars preserved in Crete, on which the ceremonies observed by the Corybantes in their sacrifices were recorded. The works of Hesoid were originally written on tables of lead. and deposited in the temple of the muses in Bœotia. The moral law of Jehovah was written on tables of stone. The laws of Solon were cut on wooden planks. Tables of wood and ivory were common among the ancients: those of wood were very frequently covered with wax, that persons might write on them with more ease, or blot out what they had written. And the instrument used to write with was a piece of iron, called a *style*; and hence the word *stylc* came to be taken for the composition of the writing. The leaves of the palm tree were afterwards used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the lime, ash, maple, and elm; and especially the *tilio*, or phillyrea, and Egyptian papyrus. Hence came the word liber (a book), which signifies the inner bark of the trees. And as these barks were rolled up in order to be removed with greater ease, each roll was called volumen, a volume; a name afterwards given to the like rolls of paper or parchment. From the Egyptian papyrus, the oldest material commonly employed for writing on, the word *paper* is derived. After this, leather was introduced, especially the skins of goats and sheep. For the king of Pergamus [a city of Troas], in collecting his library, was led to the invention of parchment made of those The ancients likewise wrote upon linen. Pliny says skins. the Parthians [a part of Media], even in his time, wrote upon their clothes; and Livy speaks of certain books made of linen *lintei libri*, upon which the names of magistrates [appear], ... the materials generally used by the ancients for their books, were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this in view, Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel. (Jeremiah 32.) In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth, and which, without

such care, would have been soon destroyed. We need not wonder then, that the Prophet Jeremiah should think it necessary to inclose those writings in an earthen pot, which were to be buried in Judea, in some place where they might be found without much difficulty on the return of the Jews from captivity....

"If the ancient books were large, they were formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides. . . Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by."—Article Book, Encyclopedia of Religious Knowledge, pp. 255, 257.

And the Lord said to Moses, "Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord."—Exodus 28: 36.

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, Holiness to the Lord."—Exodus 39: 30.

"And they wrought onyx stones enclosed in ounces of gold, graven, as signets are graven, with the names of the children of Israel."---Exodus 29:6.

The Israelites driven out of Egypt carried with them knowledge of the technical and artistic skill of their contemporaries. Bezaleel of the tribe of Judah and Aholiab of the tribe of Dan are said to have been filled with wisdom of heart to work all manner of work of the engraver, of the cunning workman, and of the embroiderers in blue, and in purple, in scarlet and in pure linen, and of the weaver, even of them that do any work, and of those that devise cunning work. (Exodus 35: 30-35.)

The breastplate was "a piece of embroidery about ten inches square (Exodus 28:15), of very rich work, which the high priest wore on his breast... The front of it was set with twelve precious stones, on each of which was engraved the name of one of the tribes."-Encyclopedia of Religious Knowledge, p. 269.

We have found our work as a committee somewhat hindered because of time and means. We therefore feel justified in saying that the growing importance of the subject requires more active attention, and that the church ought to establish a department of archæology with adequate financial appropriation for the committee to use in obtaining such literature necessary for the work. There is more interest manifest on the subject of archæology, both oriental and occidental, than ever before. The various museums of the country are intensely active just now toward American antiquities. At present there are explorers working: for instance, Bandelier, is in South America; Prof. Frederick Starr, in Mexico; Saville, of the New York Museum, is at Mitla; Gorden, of Peabody, is in Honduras; Nivins, in Guerero; Maudslay, in Mexico on his ninth expedition; while Goodman, of California, and Thomas, of the Smithsonian Institute, are at work deciphering the hieroglyphics. Doctor Uhle, in South America and Yucatan; Dr. Philip M. Jones, in New Mexico; Prof. T. J. Divens is studying the Santa Clara Cliff Dwellers; Dr. A. S. Bennett is engaged in the study of skulls for the Colorado Historical Society.

It is evident, therefore, that we ought to be in pace with the movement. As advancement on archæological lines continues to confirm the truth of the sacred record contained in the Bible, so our assurance is confirmed by the same for what we consider as the sacred record of the ancient Americans as found in the Book of Mormon. The true searcher for truth has nothing to fear from investigation; as in the language of Holy Writ, "Let there be light."

"With the truth all things that exist are in harmony, but with the false the truth at once disagrees."—Aristotle.

"Lies won't fit together."-Ingersoll.

It may be observed that the Book of Mormon theory of Ancient America has from the time of its publication in 1830, been at variance with certain current notions at the time. Its claim for elephants, horses, and other extinct animals as being used by man here has now been verified beyond all question. Its demand for a high order of civilization has been also confirmed. Its ethnical position for the race is constantly being sustained, and also its position touching religion, namely, that Christianity was established here by the Savior, Jesus Christ, evidences of which are found in this report, as well as in our previous reports.

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