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Pueblos, Cliff Dwellers, and Mound Builders

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"It is evident that the works of these people were constructed long after the region which they occupy had assumed its present topographical features, and that nearly the same conditions of soil and climate prevailed as are manifested at the present time. The lapse of a few thousand years is all the time required to cover the most ancient of their structures."—*Foster, Prehistoric Races of the United States*, p. 369.

CHAPTER FIFTEEN

PUEBLOS, CLIFF DWELLERS, AND MOUND BUILDERS

THE marvelous remains of pre-historic Indian culture are, by no means, confined to South and Central America, and Mexico. In the vast area now known as Utah, Colorado, Arizona, and New Mexico, there are evidences of an early, aboriginal civilization of no mean degree.

Pueblos and Cliff Dwellers. The ancient inhabitants of this area are known as *Pueblos* and *Cliff Dwellers*, from the peculiar characteristics of their habitations. The pueblos were community houses, built of stones which were laid in mortar made of clay and mud.¹ These houses contained a number of square rooms, arranged around a, generally, circular hall, which has been called *estufa*, or *kiva*. In some pueblos there are several kivas, one larger than the others. Their floors are generally sunk some feet below the surface of the ground. Everything indicates that the kivas were important features of the buildings. They were undoubtedly used for religious rites, and also as council chambers. In them a sacred fire was kept burning, or smoldering, perpetually, as in the sanctuary at Jerusalem. They were, therefore, both temples and assembly halls. There is evidence that they were used for public baths.² But that may refer to baptisms, or ablutions connected with sacred

¹Nadaillac, *Prehistoric America*, pp. 203, et seq.

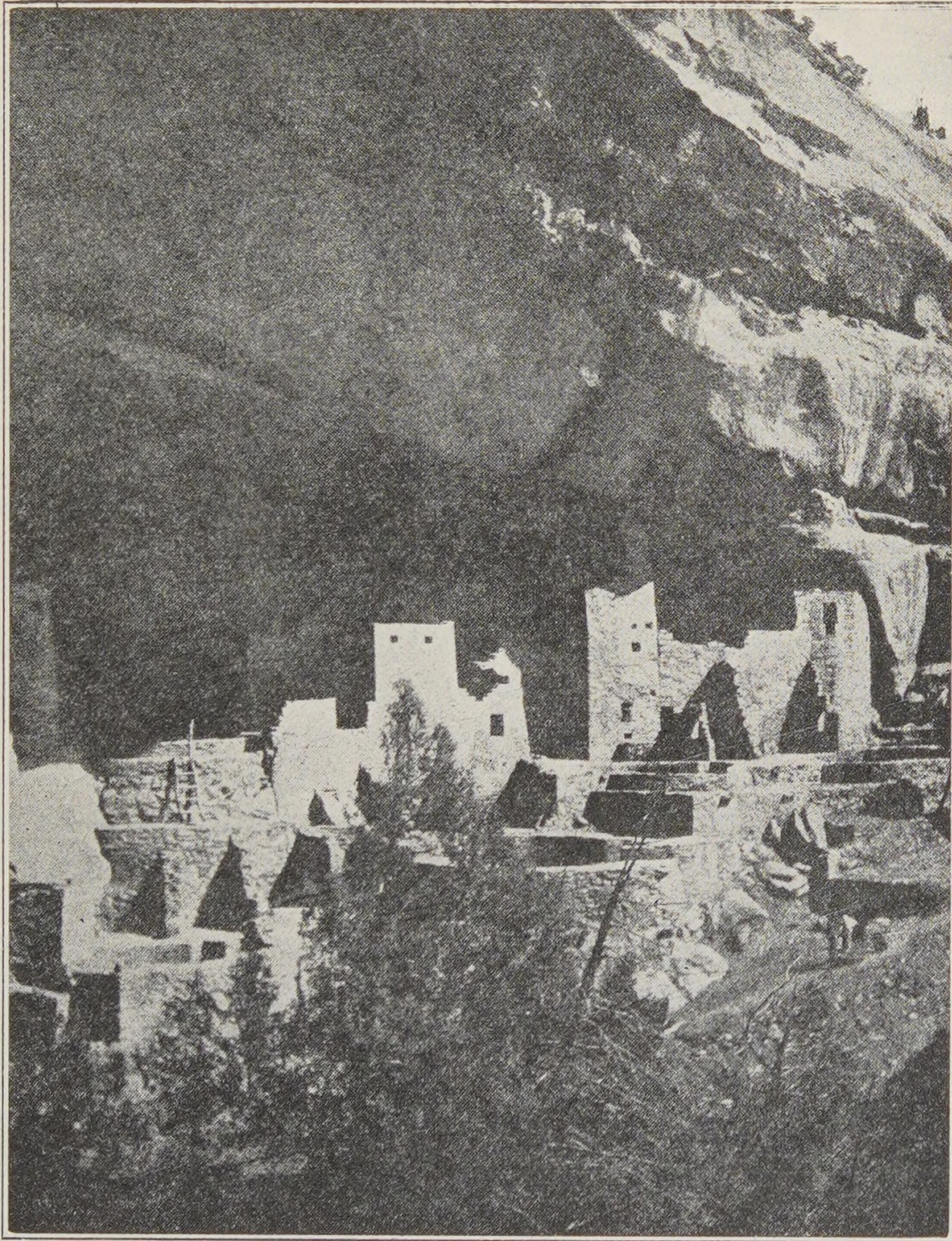
²Bancroft, *Native Races*, Vol. 1, p. 537.

rites administered there, a view strengthened by the fact that the sacred places where they were performed were below the surface of the ground, symbolizing the grave, just as baptism symbolizes burial and resurrection.

Numerous Pueblos. The pueblos were built in the canyons or on the table lands—*mesas*—and their inhabitants must have been quite numerous at one time. It is claimed for Dr. H. C. Yarrow that he observed 400 mounds in the vicinity of Paragonah, Iron Co., Utah, in 1872. This is regarded as an exaggeration, but Prof. Henry Montgomery, of the University of Utah, reported approximately 100 mounds in that locality, in 1893, and this is corroborated by Don Maguire, of Ogden. However, in 1915, less than 50 remained,³ and it is possible that the first report is not greatly exaggerated. Early Spanish writers estimated the Pueblo Indians of New Mexico at 50,000. That, too, is probably exaggerated, but there can be no doubt that the area had, at one time, a large population.

The Cliff Dwellers. In addition to the pueblos in the canyons and on the *mesas*, the Pueblo Indians had so-called "cliff dwellings." These were built on ledges, or in natural caves, high up on the cliffs, often in seemingly inaccessible places. The cliff dwellings were also community houses. The walls were generally joined to the cliffs, and the adjoining rocks were so well camouflaged that the buildings were almost concealed when viewed from a distance. Some-

³*Archaeological Investigations at Paragonah*, by Neil M. Judd, Smiths. Misc. Coll., Vol. 70, No. 3, p. 1.



"Cliff Palace," situated in a cave in Cliff Palace Canyon, Colorado. The remarkable structure known by this name is regarded as one of the most picturesque in the United States. According to Nordenskjöld it has 102 rooms and 17 kivas. It is fully described and illustrated by Dr. Jesse Walter Fewkes in *Antiquities of the Mesa Verde National Park*, Smithsonian Institution, Bulletin 51.

times the natural caves were utilized by the walling up of the entrance, and leaving only a small opening for the door.

Nordenskjöld's View. Baron Nordenskjöld was of the opinion that some of the cliff dwellings were occupied contemporaneously with the pueblos. He suggests that they may have been built in remote times and fallen into ruins, and that they, later, were re-peopled by the Pueblo Indians, who, in some instances, erected new walls on the old foundations. He thought that the Pueblo people, when attacked by stronger enemies, took refuge in the caves and cliff houses, as their predecessors had done.

Dr. Fewkes' Opinion. Dr. Fewkes considers it probable that the Pueblos and the Cliff Dwellers gradually left the region inhabited by them and emigrated to the plains, to escape their hostile neighbors. The Ute Indians, he says,⁴ have a tradition that they killed many of them near the Sleeping Ute Mountain at the entrance to the McElmo canyon.

According to Dr. Fewkes, and others, the Pueblo Indians were driven to this barren, wind-swept country by enemies. The game there was not plentiful. The streams were mostly periodical freshets. There was some fish, but not enough to sustain a large population. Their main food was, therefore, corn. They grew this on the mesas by the aid of irrigation ditches, and they stored the surplus in the caves, where they built the peculiar houses to protect the precious maize from rain and snow. Eventu-

⁴J. Walter Fewkes, *A Pre-historic Mesa Verde Pueblo and its People*, Smithsonian Report for 1916, pp. 482-3.

ally they left their houses on the mesas and in the canyons and dwelt in the more comfortable stone houses in the cliff caverns.

At first, only a single family occupied a cavern or a small house. As the family increased it became a clan, and houses were added to the original dwelling, to accommodate the new members. Ceremonial rooms, the so-called kivas, were provided by the clan, and probably, as many kivas in the common house, as there were clans.

Remarkable Pictographs. Dr. Andrew A. Kerr, professor of archaeology in the University of Utah, in 1925, examined a well-preserved kiva, some stone houses and some dwellings in good preservation, in the Capitol Reef country, Wayne Co., Utah. Professor Kerr was particularly impressed with the pictographs on the cliffs. Some of these pictures are in an excellent state of preservation, in locations whose inaccessibility caused them to be visited very seldom and are just as they were left by their artists of 1500 years ago, with the exception that, though in well protected positions, they have been subjected to some weathering

Cliff Dwellings Described. But let us take a closer view of a cliff dwelling. Here is one, in the Kayenta district, northeastern Arizona, situated only twenty feet up from the canyon bottom. It occupies the floor of a cave and is now mostly in ruins. Originally it had six or eight rooms, some used for living rooms and some for the storage of food. The masonry is composed of irregular slabs, set in mortar. The western part of the cave is partitioned off, and

the rock floor leveled with packed adobe, mixed with charcoal, corn-cobs, cedar bark, etc. In the rear of this space were the fire places, filled with white wood ashes.

A house in another cave in the same district, twenty-two feet in perpendicular height from the lower, sloping rock, and seventy-two feet from the bottom of the canyon, had two kivas and nine or ten smaller rooms. The larger of the kivas is a plain, circular hall about fourteen feet in diameter. The rear wall still stands to a height of five feet. The masonry on the inside is solid, but the stones were not fitted to each other. The rock of the cave, partly leveled by means of adobe, constituted the floor. The kiva had a fire pit two feet in diameter and five inches deep. A layer of charcoal and hard-baked lumps of adobe is thought to be what remains of the fallen roof.⁵

Nadaillac describes a cliff house on the Rio Mancos as follows:⁶

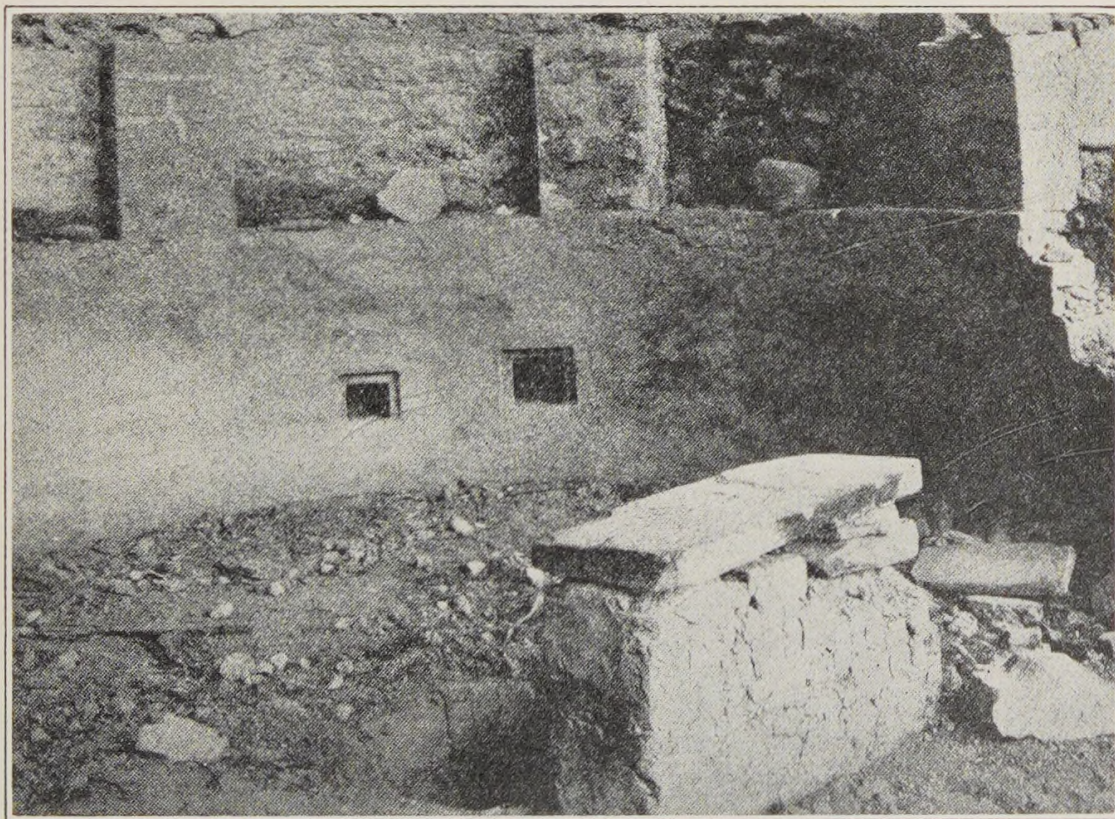
Nadaillac's Description. "The lower structures occupy a free space, sixty feet long by about fifteen feet at its widest part. The walls are about one foot thick, and are flush with the very edge of the precipice. They are erected with skill, the angles are regular, the lines do not diverge from the perpendicular, and, when the difficulties the builder had to contend with in laying his foundations in such a position and at such a height are taken into account, these aerial dwellings may well excite our admiration. In the center we find the inevitable estufa, and, as far as we can now tell, it could only be entered by an opening of

⁵*Archaeological Explorations in Northwestern Arizona*, by Alfred Vincent Kidder and Samuel J. Guernsey. Smithsonian Inst., Bur. Am. Ethn., Wash., 1919, p. 2, et seq.

⁶*Prehistoric America*, p. 209.

twenty-two inches; and, moreover, in order to reach this strange door, a regular tunnel, thirty feet long, had to be crawled through. The various rooms were separated by division walls, which did not reach to the rock above, so that communication between them was easy by means of moveable ladders."

Circular Towers. Another type of ruins is the remains of circular towers, some of them erected on solitary rocks, seemingly inaccessible. They are scattered over a wide extent of country, from the Dolores river to the Montezuma creek, and from Zuni as far



"Cliff Palace." The southeastern wall of one of the kivas. The kivas are places for religious ceremonies. Their dimensions vary, but the kivas of this type are always subterranean, when possible. They are generally circular in form, but some are square with rounded angles. They were not general assembly rooms, but sanctuaries where the sun priests observed their rites.

north as explorers have gone. They are thought to have been kivas, rather than fortifications.⁷

Agriculture. We have already stated that the Pueblo Indians were agriculturists. They raised, besides corn, cotton, beans, and several varieties of fruit. They kept poultry, and hunted deer and rabbits.⁸

Organized Government. As agriculturists they, of necessity, lived in communities with some sort of organized government. At the time of the expedition of Coronado the villages were governed by a council of old men, although the influence of women dominated in all things pertaining to the home. Descent was counted in the female line, and at marriage the husband joined his wife's clan, and she could send him back to his own people whenever she became tired of his company. Each village elected its own governor, or chief, made its own laws, and enjoyed perfect independence. All the affairs of the community were discussed in the estufa, and the vote of the majority decided all questions.

Their Pottery. The Pueblo Indians were far advanced in the art of making pottery. A vast amount and variety of fragments have been found. All explorers of the pueblo area speak of this feature. Dr. Holmes, on a surface estimated at ten square feet, was

⁷J. Walter Fewkes, *Archeological Invest.*, in New Mexico, Colorado, and Utah, Smith. Inst., Wash., 1917 p. 34.

⁸Speaking of the Pueblo Indians of New Mexico, Mr. Bancroft says: "From the earliest information we have of these nations, they are known to have been tillers of the soil; and though the implements used and their methods of cultivation were both simple and primitive, cotton, corn, wheat, beans, with many varieties of fruits, were raised in abundance."—*Nat. Rac.*, Vol. 1, p. 538.

able to pick up remnants of fifty-five different vases, dishes, jars or bottles.

Their Writings. As far as now known, the Pueblos had no written language. They drew ornamental lines on their pottery, and they carved representations of animals and humans on cliffs and rocks. Dr. J. Walter Fewkes, in his description of



"Cliff Palace." Terraces at the southern end of the "palace," after repairing.

the pueblo known as "Far View House," Mesa Verde National Park, Colorado, says the spiral representing the water serpent occurs several times, and that this symbol has been found in other places. One of these spirals had radiating peripheral lines, suggesting a figure of the feathered serpent, the Quetzalcoatl of the Nahuas. He says there is a legend among the Hopis that the circular kivas are in some way connected with "snake ceremonials," and this fact would seem to indicate relationship with the people of Anahuac, as their sun rites point still farther south, to some connection with the ancient Peruvians.

The remains left by the Pueblo Indians and the Cliff Dwellers are similar enough to warrant the conclusion that they belong to the same culture period, but there are also variations which seem to indicate progress. Some of the ruins and artifacts seem to belong to an earlier time than others. Three distinct groups are recognized in the great northeastern kiva culture: The Kayenta, the Chaco Canyon, and the Mesa Verde-McElmo. The Montezuma Creek group is classed with the Chaco Canyon, and the Aztec-Bloomfield, with either the Mesa Verde or the Chaco ruins.

Basket Makers. But there is also a culture seemingly different from either of these, which is regarded as identical with that discovered in Grand Gulch, Utah, by the Wetherill brothers, and which has been called "Basket Maker" culture. The "Basket Makers" made an abundance of baskets but little pottery. They lived in round, subterranean houses, and they

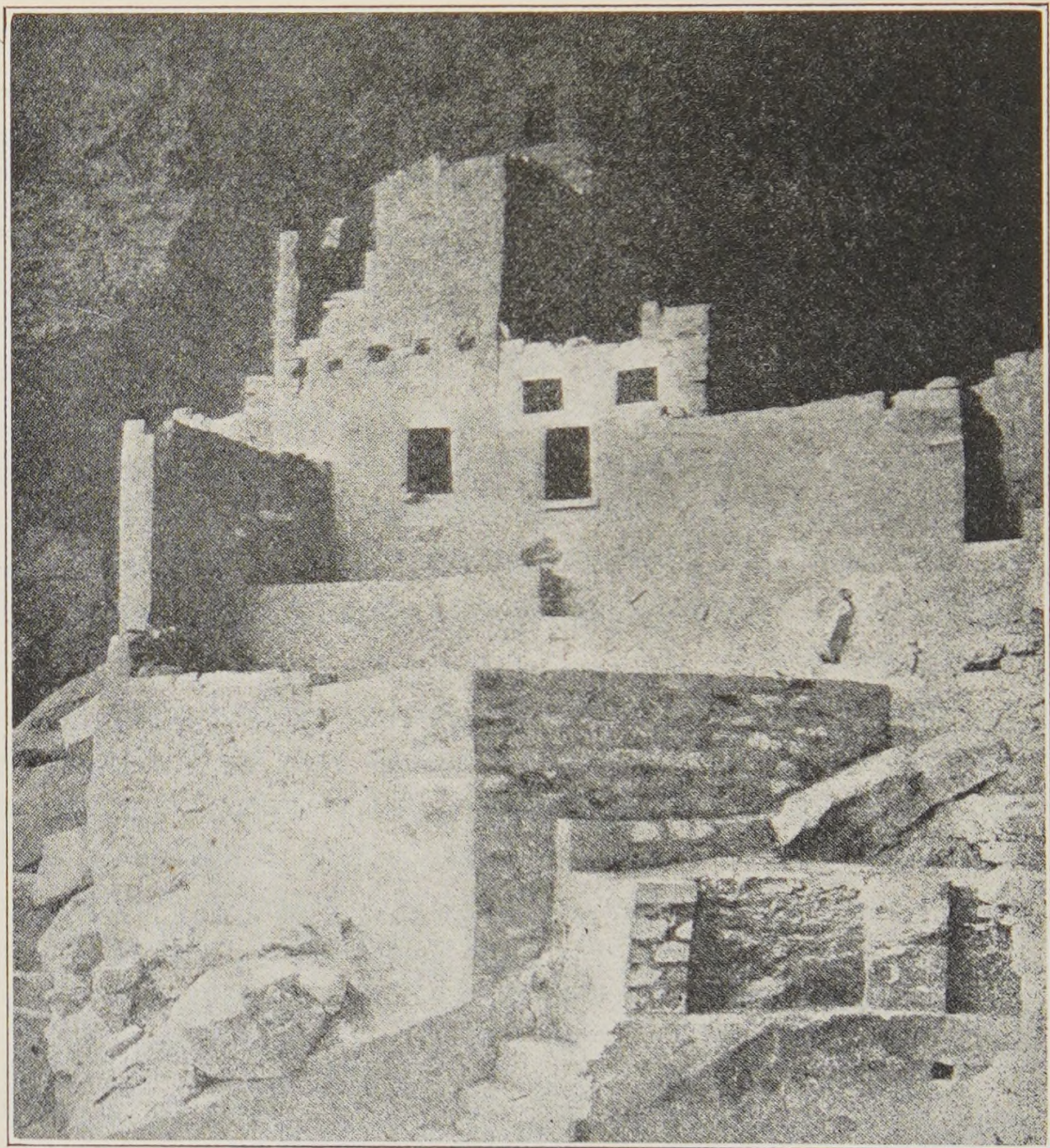
used the *atlatl*, or spear thrower, in preference to the bow and arrow.⁹

The original ethnological relationship of the Basket Makers is not yet known. They cultivated corn, and this might indicate a southern origin, corn being certainly, a southern product. The *atlatl* is supposed to have come from Mexico, while the basketry is said to resemble that of California. The Basket Makers occupied the Grand Gulch, Comb Wash, Cottonwood, Butler, and White canyons, and the banks of the tributaries of the San Juan and Colorado in southeastern Utah; also the Monuments and the Marsh pass. How much more territory they occupied is not known.

Explorations. In recent years a number of ruins have been explored in the pueblo and cliff dwelling area. In 1910 the so-called Cliff Palace, the largest cliff dwelling in the southwest, was excavated and restored. In 1915 the Sun Temple was uncovered. In 1916 a pueblo of a new type was found, and in 1919 a remarkably well preserved cliff house was discovered among the wonderful remains of the Mesa Verde wonderland. In 1921 a so-called fire temple was unearthed, according to newspaper reports.

The Age of these Habitations. As to the age in which these ancient human habitations were con-

⁹The *atlatl* was a simple device that enabled the user to throw a spear with greater force than he could do with his hands unaided. It was common in Mexico and was found in Panama and the Antilles. It has also been unearthed in Florida and in Mississippi. "In the Utah-Arizona, district, however, the *atlatl* was in very common use among the Basket Makers; but it has never yet been reliably reported from any true cliff dwelling or pueblo site."—*Archeological Explorations in Northeastern Arizona*, by Alfred Vincent Kidder and Samuel J. Guernsey, p. 208.



"Cliff Palace." This has been called the Speaker-Chief's House. constructed, only conjecture can be offered. Dr. Fewkes, in 1915, found a red cedar growing in what is called the "annex" of the Sun Temple. Its roots had penetrated into the rooms. When it had been cut down, it was found to have 360 annular rings. If, as suggested, 250 years are added for the building and use of the temple before the tree made its ap-

pearance, it is found that that particular building was at least six hundred years old. But how much older, none can say.

Nadailac's Theory. According to Nadailac the earliest inhabitants whose traces can be recognized, followed the valleys drained by the San Juan, Rio Grande del Norte, Colorado Chiquito, and their tributaries, "halting here and there where the soil was fertile, to be driven away by newcomers, who, like themselves, were seeking water and pasturage." It is claimed that evidence of cannibalism has been found in the Pueblo Bonito, Chaco Canyon, and this would indicate savage warfare.

The Book of Mormon tells us of a northward trek, when Nephites, pressed by hostile Lamanites, retreated gradually from their original homes. Then, after the titantic struggle around Cumorah, there must have been a southward movement, and it is possible that in the Pueblo Indians, the Cliff Dwellers, the Basket Makers, we have descendants of some of the survivors of the devastating wars that led up to the massacre at the famous hill.

Mound Builders. Another class of remains of a prehistoric culture now demands a moment's attention. In the valleys of the Mississippi, Ohio, Missouri, and their tributaries; in the valleys of the Wyoming, Susquehanna, Yazoo, and Tennessee; on the banks of Lake Ontario, in the western districts of New York, in the states of Missouri, Mississippi, Michigan, Wisconsin, Iowa, Nebraska, and in some other states, there are artificial mounds of various forms and sizes. Some rise from the summit of a hill; others extend

for miles on the plains. Some are only a few inches high; others are ninety feet or more. Some are enclosed within earth walls. But all have so many common characteristics as to warrant the inference that they belong to the same culture stage, the same people.

These people have been called Mound Builders, for want of a better name.

Serpent Mound. The mounds in Wisconsin are generally low, from one to four feet high. Some of them are made in imitation of buffaloes, bears, foxes, wolves, turtles, birds, and even humans. One famous mound of this class is found in Adams county, Ohio. That is the so-called Serpent Mound, which seems to indicate that the builders were, in some way related to the Nahuas, who were also known as *Culhuas*, and the *Xibalbans* both of which were called "serpents."

Serpent, a Cosmic Symbol. The serpent, as is well known, had a prominent place among the religious concepts of the Indians of Mexico and Central America, as it had among the Egyptians in olden times. The coiled serpent represented to them the world. It was often combined with the cross which represented either the four cardinal points, or more probably the fountains of life as the Egyptian cross with a handle. The head of the serpent mound is supposed to have represented this cosmic symbol. In the inner oval there was an altar on which sacred fires were kept burning in honor of the sun.¹⁰

King of the Mounds. The site of St. Louis,

¹⁰Charles C. Willoughby, *The Art of the Great Earthwork Builders of Ohio*, Smithsonian Report for 1916, p. 490.

Missouri, was at one time so thickly studded with mounds that it was called "the Mound City." Between Alton and East St. Louis there are no less than sixty tumuli, including the Cahokia, which has been called "the king of mounds" in the United States. It was, originally, 700 by 500 feet at the base, and 90 feet in height. On the southwest side there was a terrace,



"Cliff Palace." The tower quarter. Some of the portions in this quarter consist of from two to four stories

160 by 300 feet, which was reached by means of a graded way. The truncated summit formed a platform, 200 by 450 feet, and on this platform rose a cone about ten feet high, in which were found human bones, vases, and a variety of implements. Religious rites had been performed there. For the American Indians, as the Egyptians and the Children of Israel, selected "high places" for their altars.¹¹ See 1 Kings 3:2, 3.

Cemetery with Burial Chambers. In the vicinity of Chester, Ill., there is an ancient cemetery containing a number of cists. These are burial chambers built of stone and covered with slabs of lime stone, somewhat after the manner in which the box was built up in the hill Cumorah. Specimens of pottery, statuettes, etc., were deposited in the cists together with the remains of the dead. According to Mr. E. O. Dunning,¹² "They are built of slabs of slate, nicely fitted together, about three inches thick, four feet long, and two feet broad, enclosing receptacles, not of uniform space—generally 5 by 4 by 2 feet, covered by flat pieces resting upon upright slabs, and conforming to the rounded corners of the tomb."

In 1922, a report was published concerning the

¹¹Dr. Flinders Petri, *Egypt and Israel*, p. 47, gives a picture of a model of a temple at Sinai, built by Egyptians as required by Semitic worship. It reminds one of the Indian structures very much. The temple was a cave from the front court of which a splendid view of the surrounding country was enjoyed. There were tanks for ablutions, corresponding to the "brazen sea" in the sanctuary in Jerusalem. Stone slabs, set on end, marked the approach to the court, and numerous little rooms were added for the accommodation of attendants, especially the "dreamers," whose duty it was to aid the miners of the Sinai mountains, by means of dreams, to find the precious stones they were looking for.

¹²J. W. Foster, *Prehistoric Races of the United States*, p. 108.

results obtained by an expedition under Prof. Warren K. Moorehead, in the Cahokia district, Madison and St. Clair counties, Ill. Three cemeteries were explored, skeletons, jars, urns, implements of war, and an altar were unearthed. Six mounds were penetrated. The altar was in the center of the base of one of the mounds, which has a diameter of about 160 feet and was about twenty-four feet high. That altar is a basin-like structure of baked clay, about eighteen inches in diameter, its sides being about three inches thick. A similar altar was found during the preliminary work, and others have been unearthed in other mounds in other sections of the country. It is the theory of Dr. Moorehead that the mound builders used these altars in connection with ceremonial rites, and that when their ceremonial usefulness was ended they were covered with earth—hence the mounds. According to Prof. Moorehead these mounds are not 1000 years old. Evidence has been found that the people departed from their homes hurriedly. Broken cooking pots have been found. The charcoal from the fire was scattered among the broken pots. The bones from the venison stew were where they had fallen. But there were no human bones.

In Louisiana there are, among other mounds, the group on the Little River, where the Natchez Indians were butchered by the French, in retaliation for their assault on French settlers in 1729. The Natchez Indians claimed that they were the "children of the sun," as did the Peruvians. They have been thought to be the descendants of the Mound Builders.

Fort Ancient. Many of the mounds are the re-

mains of fortifications. Fort Ancient on a mesa, 230 feet above the Miami river, has an embankment four miles long in an irregular circumference, from eighteen to twenty feet high in some places. Ohio has several such defensive lines. One single line of embankments can be traced for seventeen miles, and it is claimed that there are three hundred and six miles of forts in the state. They vary in height from three to thirty feet, and in all probability they had palisades.¹³

Numerous Mounds. The center of this remarkable people, or peoples, was in Ohio, where the Ohio river joins the Mississippi. There are, it is said, over 10,000 mounds and more than 1,500 enclosures in the state of Ohio, and they are as numerous in the region of the lower Mississippi and the Gulf of Mexico. From this fact, and others, Mr. John D. Baldwin draws the conclusion that the Mound Builders came to that region from the south, and began their settlements near the Gulf. From there they extended into West Virginia, Michigan, Wisconsin, Iowa, Nebraska, along the Platte, and other western rivers. But they were numerous in Ohio, Indiana, Illinois, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, Florida, and Texas.¹⁴

Mound Builders Highly Civilized. It has been thought that the Mound Builders were considerably lower down in the scale of civilization than the Nahuas, the Mayas, and the Peruvians. But that may not be correct. The Central and South Americans

¹³Bancroft, *Native Races*, Vol. 4; p. 756-7.

¹⁴Baldwin, *Ancient America*, p. 31.

immortalized their ideas of architecture and sculpture, in stone, while their North American kindred used more frail material for their sanctuaries. Time obliterated almost entirely all traces of the structures that must have crowned the summits of their mounds. But the mounds themselves bear witness of a civilization that may be compared, in some respects, with that of the Semitic invaders of Egypt at the time of Abraham. In fact, a fort has been found at Tel Jehudieh, in Egypt, which, if it had been discovered in America, might have been credited to the Mound Builders. Both the mounds and the artifacts found in them prove that the people who originated them were very highly developed. The circular enclosures and the square and other figures are said to be constructed with great precision. The articles of copper, silver, obsidian, porphyry, etc., are finely wrought. Axes, adzes, chisels, drills, lance heads, knives, bracelets, beads, are fine specimens of workmanship, and their pottery is elegant and highly ornamented.

Commercial Connections. The Mound Builders mined their copper out of the copper beds on Lake Superior, and they obtained their obsidian in the mountains of Cerro Gordo, in Mexico; so that they must have had commercial connections both north and south, although they had neither railroads nor air planes. They, undoubtedly, utilized the rivers for navigation, and perhaps the Gulf of Mexico was not altogether a barrier between them and the south, in times of peace. We know that the Peruvians had intercommunication with distant parts, on a line extending two thousand miles or more, and what they

could do in that respect in South America, could be done by others in Central and North America. Of course, it took time to travel, then. But they did not live in an age of fever haste. They had all the time needed, whether for the building of gigantic structures or for covering vast distances, and they did both.¹⁵

Their Miners Strong Men. Their miners must have been strong men, if we may judge from the fact that a stone sledge has been found weighing 36 pounds, and one of copper, weighing 25 pounds. A boulder of copper ore weighing six tons was found in the Minnesota mine not far from the bottom of a cavity 30 feet deep. This was in the year 1848 or 1849. It had been raised several feet on timbers, by means of wedges, but was finally abandoned, possibly as too unwieldy for their tools.

An Ancient Fortified City in Tennessee. About three years ago, W. E. Meyer, special archaeologist of the Smithsonian institution, discovered the remains of a prehistoric Indian city, in two bends of the Harpeth river, near Kingston Springs, Tennessee. The ruins gave every evidence that the city had been destroyed by fire.

It was also evident that it had been built originally with a view to defense against enemies, human and otherwise. On one bend of the river is a great hill which has been artificially shaped from bottom to top. Three wide terraces were built at various levels along this hill, and its original summit was cut away until a level plaza, about 1000 feet in

¹⁵Bancroft, *Native Races*, Vol. 4, p. 783

length and 500 feet in breadth, had been formed. On this level plaza they had erected a large mound. Around the edge of the plaza and the terraces other mounds had been formed. Sun-baked clay had been used in the construction of earth lodges surrounding the open plaza and along the terraces. In addition, there were within the walls five other eminences which had also been leveled into plazas. These yielded many traces of the ancient earth lodges and other evidences of the former inhabitants. The remains of about thirty mounds of various sizes have been found.

The upstream portion of the ancient city was defended on the water side by perpendicular cliffs of the Harpeth river. On the land side many traces still remain of the ancient breastworks, which extended for about a mile and a half and originally had wooden palisades about ten feet in length firmly embedded in their tops. These palisades formed a wooden wall which had been plastered on the outside in order to make scaling difficult by an enemy. Along this wall at intervals of about 150 yards were found earth bastions which had formerly supported semicircular wooden towers. The enemy advancing to attack was therefore subjected to fire from the defenders along the main wall and also an enfilading fire from the warriors in the towers on these bastions. Faint traces of the wooden towers and of the wooden palisades were found. The great length of the wall to be defended indicates that the city must have contained several thousand inhabitants.

There is a striking similarity in the general plan of these ancient structures in Tennessee and those

in Yucatan.¹⁶ They were, undoubtedly, reared by people who were under the necessity of fighting for their existence.

Mound Builders and Mayas. The following observations by Mr. Bancroft are well-considered:¹⁷

"I have already expressed an opinion that the Mound Builders were in some way connected with the civilized nations; the nature of the connection is involved in difficulties, from which there is no escape save by conjecture. We have seen that the Aztec traces in the New Mexican region, and possibly the Pueblo culture, may be attributed to the migrating Nahua tribes after their overthrow in Central America; but there is little or no reason to attribute the establishment of the Mound Builders of the eastern states to the same epoch. * * * Yet we have seen that it is much more reasonable to believe that the culture of the Mound Builders was introduced by a colony or by teachers from the south, than to regard the Mississippi valley as the original birth place of American civilization. The Natchez of the Gulf States are said to have been superior at the coming of the Europeans to other aboriginal tribes of the eastern states, and presented some slight analogies in their institutions to what the Mound Builders may be supposed to have been. It is also the opinion of several authorities entitled to considerable credit, that their language shows a very strong resemblance to those of the Maya family. Without attaching very great importance to the last argument, I am inclined to believe that the most plausible conjecture respecting the origin of the Mound Builders, is that which makes them a colony of the ancient Mayas, who settled in the north during the continuance of the great Maya empire of Xibalba in Central America, several centuries before Christ."

¹⁶"A suggestion of cultural connection with South America is found in the frequent occurrence in this and other Gulf states of a perforated hoe-shaped stone implement which corresponds closely with a type of ax prevalent in South America. It is believed to have had only a ceremonial use north of the Gulf."—W. H. Holmes, *Handbook of Abor. Amer. Antiq.*, Part 1, p. 105

¹⁷Bancroft, *Native Races*, Vol. 5, p. 538.

The Book of Mormon Story. From the Book of Mormon we learn that extensive works of fortification were undertaken by Moroni for the defense of the Nephites against the Lamanites under Amalickiah. "Every city in all the land" had been fortified, even the city of Noah, which had been regarded as a weak place. All the strongholds of the Lamanites in the "east wilderness" and also "on the west" between Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon (Usumacinta?) were cut off, the Nephites possessing all the land northward of the land Bountiful, "according to their pleasure." (See Alma 48:8-10; 49:13; 50:10.) These fortifications resemble very much the structures that are now being unearthed in various places, including Tennessee. They were mounds with breastworks of timber, exceedingly high. (Alma 53:4-7.) The work was done largely by prisoners of war. (Alma 55:25.) Lachoneus found it necessary to gather the people over whom he presided in one place, which he fortified against the Gadianton robbers. (3 Ne. 3:12-14.)

In the year 327, A. D., the Nephite armies under Mormon began a great retreat northward, under the constant pressure of Lamanites, Lemuelites, and Ishmaelites, all of whom were known as Lamanites. Mormon fortified the city of Angola, but that was taken. Then at the city of Shem, the Nephites made a stand, after it had been fortified, and a peace treaty was agreed on, by which the Nephites were accorded "the land northward, even to the 'narrow passage'" which led into the land southward (Bountiful), and

the Lamanites were given the land southward from this pass. (Mormon 2:4, 21, 28-29.) The land northward was the land Desolation. (Mormon 3:7; 4:12, *et passim*.)

It seems to me that the story in the Book of Mormon about the final struggle between Nephites and Lamanites, extending over many years is a natural and satisfactory explanation of many of the cities and forts, of which remnants are found in the Mississippi, Ohio, and other valleys of North America.¹⁸

¹⁸“The primitive lines of emigration, so far as they relate to North America, were probably from the south to the north; nor is there wanting historical evidence of such a movement.”—J. W. Foster, *Prehistoric Races of the United States*, p. 340.