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Religious Concepts, Traditions, Myths, Legends and Indian Traits

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“There is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia.”—B o t u r i n i, quoted by Dr. James E. Talmage, *Articles of Faith*, p. 287.

CHAPTER EIGHTEEN

RELIGIOUS CONCEPTS, TRADITIONS, MYTHS, LEGENDS AND INDIAN TRAITS

"The religious myths of antiquity and the fireside legends of ancient and modern times have their common root in the mental habits of primeval humanity. They are the earliest utterances of men concerning the visible phenomena of the world into which they were born."—John Fiske.

IF, AS the Book of Mormon teaches, people of Semitic, and, more especially, Hebrew lineage came over and settled in America; people who, as in the case of Lehi and his kindred, were reared in the Mosaic cultural atmosphere and were well versed in Egyptian theology and history, there should be unmistakable evidence of those Old-World civilizations in the moral and religious concepts, the traditions, myths, and legends of the Indians who are their descendants, no matter how far these may have gone astray, owing to the loss of the light of revelation and the written word, during centuries of unceasing struggle for existence and the consequent neglect of arts and sciences with which they may at one time have been familiar.

Indian Conception of God. The best authorities agree that the Indians, with whom the early explorers and conquerors became acquainted, concentrated their belief in a great Creator, and that they pictured him in their minds as a person, clothed in

glory, comparable to that of the siderial heavens, as a magnificent rayment, and surrounded with sublime atmospheric phenomena, such as the rainbow, thunder, lightning, etc.

There may have been exceptions. All Indians may not have had this grand concept of the Deity. It has even been asserted that Indian tribes on the shores and islands of Terra del Fuego, notably the Yahgans and Onas, had no idea at all of a supreme Being. But the Rev. Despard thinks otherwise. He says the Yahgans believed that the sun and the moon were very old, and that they had a tradition to the effect that an aged man who knew their Maker had died without leaving any information about their creation. As for the Onas, they have, we are told, a native word which has been translated "medicine man," but which Father Beauvoir regarded as akin to the Hebrew Jehovah.¹

However, the Indians that had any culture certainly had a remarkably clear idea of the Creator and Ruler of the world as revealed in the visible creation. And in this respect, their concepts seem to have been identical with those of Hebrew poet-prophets. For these, also, speak of the heavens as the "vesture," the "garment," of the Almighty. See, for instance, Psalm 102:25, 26, quoted by Paul in Hebrews 1:10-12. See also Psalm 97, where the inspired poet, referring to the awe-inspiring storm, sings:

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about

¹That word is *Jhow'n*. See John M. Cooper's *Tribes of Tierra del Fuego*, printed as Bul. 63, Bur. of Am. Ethn., Smiths. Inst., Wash., 1917, pp. 148-9

him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."

This song about the presence of the Lord in the flashing lightnings and the rolling thunders, the sea heaving and roaring and wind shaking its drenched wings, expresses exactly the Indian idea of God and the world. How did they obtain it? From the same source as the Hebrews.

Rafinesque states that the Haytians believed in the existence of a Supreme Being, eternal, infinite, omnipotent, and invisible. They thought of him, according to the authority mentioned, as the father or mother, of Iocahuna or, as the name is also spelt, Yocahuna, or Iovana, who dwelt in the sun and was the "Lord of the world," as was the Jehovah of the Hebrews.²

Indian Belief in Pre-Existence. The Indian idea of the pre-existence of man is noteworthy. The traditions and myths of the Iroquois may be regarded as representative. They tell us that, previous to the appearance of humans on earth, there were beings in existence which are called "the first people," or simply, "the people."

That, by the way, is the term that many of the

²The Egyptians, too, believed in a deity whom they called *Neter*, and who was self-existing, living, a generator and preserver of life. Some have compared the Egyptian *Neter* with the Roman *Natura* and the Greek *Physis*—our *Nature*. This Egyptian idea seems to have pervaded the Indian theocosmogony. In all Indian creation stories God is the Creator. The origin of the world is divine.

Indians apply to themselves. The Eskimos call themselves *Innuït*, "men," the Iroquois were "superior men," just as the Teutons at one time claimed to be *Ala-mana*, "all men," or, preferably, *Gher-mon*, "war-men." Some of the Indians called themselves *Unishin-aba*, a word which has been translated "common people," but which seems to mean "men-fathers," assuming that it is akin to the Hebrew *enosh*, "man," and *ab*, "father."

Those first people, in Indian tradition, lived for ages in peace and harmony. At length there was a terrible conflict. The gods—for these first people are also called gods—warred against each other. During this struggle social and religious institutions were formed. The souls of the gods, finally, entered into material bodies, and that is how all things now existing, animate and inanimate, came into being. The religious and social institutions of the gods were bequeathed to man.³

"Human in form and feeling, and yet most divine, were the gods and deities of the ancient Seneca and the other Iroquoian peoples. While the divine social and political organization was necessarily, for psychological reasons, a close reflex or replica of the human, and although both gods and man derived descent from an original first parent, yet the first divine Ancestor was a self-existing God, and the first man was the creature of one of these divine Powers."⁴

I quote this, not because it proves that the Indians were absolutely orthodox in their theology, but

³Curtin, *Hero Tales*, quoted in the Thirty-Second Annual Report of the Bureau of Am. Ethn., on the Seneca Indians, Wash., 1918, p. 54.

⁴*Ibid.*, p. 62.

to show how remarkably close they were to the Semitic conception of God and the creation. (Comp. 2 Ne. 2:14-24.)

The Indwelling Spirit. The idea that every existing thing is the abode of a spirit, and that the spirits of the "first people" gave themselves up and took bodies, in order to sustain the life of man is, certainly, remarkable.⁵ It should be compared with the doctrine of Paul, Rom. 8:19-23:

"For the earnest expectation of the creature waiteth for the manifestations of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

In addition to the creation myths, the Indians had their versions of the story of the flood, related in allegories, in which a raft, a tree, a mountain, figured. They had traditions concerning the building of a tower; they knew something about the doctrine of the atonement, as evidenced by their sacrifices, though they were far from the present Christian conception of it. They believed in immortal-

⁵"Vegetable gods, so called, have been scoffed at by writers on mythology. The scoff is baseless, for the first people were turned, or turned themselves, into trees and various plants as frequently as into beasts and other creatures. Maize, or Indian corn, is a transformed god who gave himself to be eaten, to save man from hunger and death." The Spaniards could not understand this theology. So, when they saw the natives eating little cakes and were told they were eating "gods," they concluded that Satan had taught them to mock and to blaspheme.—Curtin, quoted in the 32nd Ann. Rep., Bur. of Am. Ethn., p. 58.

ity and rewards, or punishments, in the hereafter. Many of them expected the coming of a divine ruler, a Messiah, who would establish a reign of peace.

A few extracts from Indian folk-lore should be of interest to the student of the Book of Mormon.

CREATION

The Chichés of Guatemala had a creation story, somewhat like this:

Behold the first word and the first discourse. There was no man, nor animal, nor bird, nor fish, nor crayfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not appeared—only the peaceful sea, and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing but the sea, calm and alone in its boundaries; nothing existed; nothing but immobility and silence, in the darkness, in the night.

Then, the Creator, the Former, the Dominator, the Feathered Serpent—those that engender, those that give being, appear upon the water, like a growing light. They are enveloped in green and blue and are therefore called *Gucumatz*.⁶ Then heaven and the Heart of Heaven come into existence. The Heart of Heaven is God. And they spoke; they consulted, and then they created. Earth, they said, and it was formed, like a cloud or a fog was its beginning. Then mountains rose over the water. The mountains and the plains were visible, and the cypress and the pine appeared. Then *Gucumatz* was filled with joy and shouted: Blessed be thy coming, O Heart of Heaven, Hurakan, Thunderbolt. Our work and our labor has accomplished its end.

After the earth had been thus prepared, various forms of animal life appeared. And the Makers said to the animals:

⁶"The Feathered Serpent," supposed to be adorned with brilliantly colored plumage—green and blue, the colors of the sky and the vegetation.

Speak our name, honor us, your mother and father. Invoke Hurakan, the Heart of Heaven, the Heart of Earth, the Creator, the Former, Him who begets, Him who gives being—Speak, call on us, salute us! But the animals could not answer, they could not speak after the manner of men. Therefore the Creators decreed that the animals should be eaten.

Again the gods counseled together, and decided to make man. Accordingly, they made man of clay. But they did not succeed at first, wherefore the imperfect being which they had created was destroyed by water.

Again there was a council in heaven. "Let us make an intelligent being who shall adore and invoke us." The second attempt also was a failure. They lacked gratitude to their Maker and lived like beasts. They were therefore exterminated, all except a few who now live in the woods as little apes.

Again the gods consulted, whereupon the Creator made four perfect men; and wholly of yellow and white maize was their flesh composed. The names of the four men were, Balam-Quitze, Balam-Agab, Mahucutah and Iqi-Balam. They had neither father nor mother; they were wrought by the special intervention of the Creator. Now the gods could look on beings who could see with their eyes, and handle with their hands, and understand with their hearts. They gave thanks to the Creator for their existence.

But the Maker soon discovered that man's vision was too clear and his understanding too comprehensive. He aimed to become equal with God. The Heart of Heaven, therefore, breathed a cloud over the pupil of the eyes of men, and a veil came over it.

While the four men slept, the Creators made four women, Caha-Paluma for Balam-Quitze; Chomiha for Balam-Agab; Tzununiha for Mahucutah, and Cakixaha for Iqi-Balam. The women were exceedingly fair, and the men rejoiced over them.

Then other men were created, ancestors of other races than the Quichés in their various branches. At first these and the new-comers lived in peace together. They were filled with love and obedience. They had no religion, no altar. They lifted

their eyes to heaven, where the bright morning star gave light, but they knew not why they had come to earth. But they prayed:

"Hail, O Creator, O Former! Thou that hearest and understandest us! Abandon us not, forsake us not! O God, thou that art in heaven and on the earth! Give us descendants and a posterity as long as the light endures. Give us to walk always in an open road, in the path without snares; to lead happy, quiet, and peaceable lives, free of all reproach."

Presently, the four men and their descendants set out for Tulan-Zuiva, also called the Seven Caves, and there each man as head of a family received a god. But Iqi-Balam had no children and founded no family, wherefore his god is not counted. Balam-Quitzés' god, Tohil, was the chief of all.

The journey to Tulan had been long, and the climate was cold there, but Tohil gave them fire. At Tulan the language was confused so that the people could not understand each other. Therefore they left Tulan under the guardianship of Tohil. They continued their journey amid the greatest hardships for want of food. They had to go through forests, to cross mountains, and to make a long voyage on the water. At length they came to a mountain which they called Hacavitz. Here they were given to understand that they were to see the sun. They rejoiced exceedingly, and danced and burned incense. At last the sun began to become visible. Then all creation rejoiced. Animals came to see the new wonder. The lion and the tiger roared. And the first bird that sang was Queletzu. All the animals rejoiced, and men prostrated themselves on the ground.

And now, when the sun rose, the three gods Tohil, Avilix, and Hacavitz were turned into stone, as were also other divinities connected with the lion, the tiger, and the viper. And thus the sun, by conquering inimical powers, prepared the earth for man.

Thus the story goes on, until the death of the four "first men," Balam-Quitzé, Balam-Agab, Mahucutah, and Iqi-Balam, these men, "who came from the east, from the other side of the sea. Long had they been here when they died; and they were very old, and surnamed the Venerated and the Sacrificers."⁷

⁷Bancroft, *Native Races*, Vol. 3, pp. 42-54.

According to an old manuscript in the possession of Brasseur de Bourbourg, some of the Mexicans taught that the Creator produced his works in successive epochs. Man was made of dust on the seventh day, Ehecatl, but he was finished and perfected by Quetzalcoatl. The present age is said to be the fourth. It is called the Sun of Fire, and it is to be ended by a universal conflagration.

According to Another Legend. The Good Mind, when he had made the world, formed two images of the dust of the ground, in his own likeness, male and female, and by his breathing into their nostrils gave them the living souls, and named them, *Ea-gwe-bowe*, "real people;" and he gave the great island and all the animals of game for their maintenance. * * * The bad mind, while his brother was making the universe, went throughout the island and made numerous high mountains and falls of water and great steps, and also created various reptiles which would be injurious to mankind; but the Good Mind restored the island to its former condition. The bad mind proceeded further and made two images of clay in the form of mankind; but, while he was giving them existence, they became apes. * * * Another race was created which became highly civilized and made their residence in the southern parts of the island. But afterwards they were destroyed by barbarous nations, and their fortifications were ruined.

The story goes on to relate that there was a conflict between the Good Mind and the bad mind, in which the latter was defeated, whereupon he sank

into the ground and said, as he disappeared, that he would have power over the spirits of men after death.

THE FLOOD

In addition to the creation story, the story of the Flood has been preserved almost all over the American continents.

The Mexican version says that during the age of water a great flood covered all the face of the earth, and the inhabitants were turned into fishes. Only one man, Coxcox, and his wife, Xochiquetzal, escaped. They saved themselves in the hollow trunk of a tree. They landed on the peak Colhuacan, where they increased and multiplied, but the children were all dumb, until a dove came and gave them innumerable tongues. Only fifteen of the descendants of Coxcox spoke the same language, and from these fifteen did the Toltecs, and the Acolhuas descend.

THE TOWER

The inhabitants of the Gila valley believed that the Great Spirit made the earth and all living things. The first days of the world were happy and peaceful. Men and beasts talked together; a common language made all men brethren. But a flood came, in which all living beings perished, except Montezuma and his friend the coyote. They had made themselves boats and floated to dry land when the waters of the flood had subsided. The place where they landed is thus referred to in the legend: Montezuma sent the coyote out to find exactly where the

sea lay. He went on four journeys. From the west and from the south, the answer swiftly came: The sea is near. A longer search was made towards the east. On the north no water was found, although the messenger wearied himself out, searching for it.

Montezuma was now the new ancestor of the race, but he did not remain faithful. Wickedness increased. Montezuma gathered the tribes together and began building a house which should reach up to heaven. Already it had attained great height. There were many apartments lined with gold and silver and precious stones. Then the Great Spirit let loose his thunder and laid the building in ruins.

A TRADITION OF THE ZUNI INDIANS⁸

The Zuni Indians in the western part of New Mexico are said to have a tradition to the effect that their ancestors journeyed from the northwest in quest of the "middle part of the world." Having found it, they settled down, until they were driven by a great flood that covered the earth. They, finally, located at Corn Mountain. These Indians, we are told, are believed to be a composite people, some having come from the north and some from the south, just as the Book of Mormon leads us to believe concerning the descendants of Lehi, viz., that there first was a trek northward, when the Nephites retreated before the Lamanites; and then a southward movement after the battle of Cumorah.

⁸*Ethnobotany of the Zuni Indians*, by Matilda Coxe Stevenson, 30th Ann. Rep. of Bur. of Am. Ethn., Smith. Inst., p. 35.

THE TOTEM LEGEND

The word *totem* is, I understand, an Ojibway, or Chipeway Indian term meaning "friend." It is properly pronounced *do-daim*⁹ and seems to be akin to the Hebrew *dod*, meaning "love," and also the object of love, such as a friend, a relative. A familiar form of the word is the name *David*, Arab., *Daod*, "beloved." It occurs in 1 Chron. 27:4 as *Dodai*, meaning one who loves the Lord.

To the Indians the totem is the symbol of the name of his progenitor. It is the name that is recorded on his grave stone, or whatever it is that marks his last resting place, and which identifies him and connects him, genealogically, with his ancestors. It, possibly, has some connection with his resurrection, for many Indians have the idea that the pronunciation of the name of the dead will resurrect them, and the Navajos do not permit the mentioning of a dead man's name.

A NAVAJO INDIAN'S STORY

Very many years ago the Grandmother brought from her home in the distant west nine races of men in the following forms: (1) The deer race; (2) the sand race; (3) the water race; (4) the bear race; (5) the hare race; (6) the wolf race; (7) the rattle snake race; (8) the tobacco plant race; (9) the reed grass race.

Having placed them on the spot where the villages stand, she transformed them into men, who

⁹*Neen dodaim*, "my totem friend." Ellen R. Emerson, *Indian Myths*, p. 238.

built the pueblos, and the distinctions of the tribes have been kept up ever since.

The Indian narrator belonged to the deer race. That is, the deer was his totem and the image of that animal indicated the identity of his tribal ancestor.¹⁰

A STRIKING COMPARISON

It is exceedingly interesting to compare these nine totem signs with the blessings pronounced by Jacob upon his sons, Gen. 49:3-27. Six of the nine are identical with the characteristics which the Patriarch appends to six of the names of his sons. These are:

- (1) Deer race—Naphtali is a *hind*.
- (2) Sand race—Zebulon shall dwell at the haven of the sea.¹¹
- (3) Water race—Reuben * * * unstable as *water*.
- (6) Wolf race—Benjamin shall ravin as a *wolf*.
- (7) Snake race—Dan shall be a *serpent*.
- (9) Reed grass race—Issachar is a strong ass * * * and he saw that * * * the land was pleasant.¹²

The remaining three are not so obvious. But consider, for instance, the fifth. The totem is the hare.

The hare is an animal always hunted. But among the Indians it was also a representative of the Deity, as it was in Egypt, where it was the symbol of Osiris. "Among the Algonquins," says Prof. Fiske, "the sun god, Michabo, was represented as a hare, his name being compound of *nichi*, "great," and *wabos*,

¹⁰Ellen R. Emerson, *Indian Myths*, p. 238.

¹¹Almost the entire coast line of Egypt and Palestine is a vast *sand* beach.

¹²The simile is that of a donkey feeding in luxuriant *grass*.

'hare.' And Dr. Brinton tells us that the Powhatans of Virginia, the Lenni Lenapes of Delaware, the tribes of New England, the Ottawas of the far North, and the western tribes—all spoke of the great hare as their common ancestor, and the clan that had a right to this name, or rather the symbol of it, the totem, was looked up to with reverence. The hare, then, although an animal weak and hunted, was a symbol of the name of God.

Now, Jacob says of Joseph that the archers shot at him, but his bow abode in strength; hence is the Shepherd. That is to say, although he was hunted he became a savior, a shepherd. The Indian totem of the hare expresses these two ideas strikingly.

Who can escape the conclusion that some of the Indians, even if they themselves did not know it, preserved, in their totem, a sort of record of their descent from Joseph, the greatest son of Jacob?

Concerning Simeon and Levi, Jacob said, in their anger they slew a man and in their self-will they "houghed oxen;" an exploit which might well have been performed by an angry brute with the strength of a *bear*. Finally, he said, Asher shall yield royal dainties. The *tobacco plant*, to the Indian, was just that. Smoking was part of royal banquets, after feasts on tortillas, fish, tamales, ragouts, frog spawn, stewed ants, and sometimes human flesh. Smoking was a kind of religious ceremony, a burning of incense. "The *nicotiana*," says Schoolcraft, "was smoked and offered as incense to the Great Spirit, by all northern tribes."¹³ The comparison between

¹³*Hist. of the Indian Tribes*, Vol. 1, p. 109.

the tobacco plant totem and Asher, the son of Jacob, may, therefore, not be very inept.

AN INDIAN FUNERAL SERMON

That the Indians had about as clear ideas of a life hereafter, as most of us, who live now, have, may be gathered from the following excerpt from a funeral sermon:

"You are about to go to that land where our forefathers have gone. You have finished your journey here before us. We shall follow you and rejoin the happy groups which you will meet."¹⁴

INDIAN ELOQUENCE

(Sahagun, Book 6, Chapt. 25)

The following is an admonition of a father to his daughter:

"My dear daughter, precious as a gem and as sapphire, who art good and noble. It is now certain that our Lord, who is everywhere and shows kindness to whom he will, has remembered you. Perhaps your sighs and tears and the lifting of your hands before the Lord God, and the prayers and supplications which you have offered in the presence of our Lord, whose name is *Obscurity* and *Density*, in watches at midnight, have merited his favor; perhaps you have watched, perhaps you have employed yourself in weeping and in offering incense in his presence; perhaps for the sake of these things, our Lord hath dealt mercifully with you; perhaps on this very account it was determined before the beginning of the world in heaven and hell, that his kindness should be shown to you; perhaps it is true that our Lord Quetzalcoatl, who is the Maker and Former, has shown you his grace. Perhaps it had been decreed by the man and woman divinely named *Ometicutli* and *Ometicoatl*. Take care,

¹⁴*Ibid.*, Vol. 2, p. 68.

my daughter, not to allow yourself to feel proud on account of the favor which has been shown to you: take care that you say not within yourself, *I have conceived*. Take care that you attribute not this favor to your own deserts, for should you do so, you will not be able to hide your inward thoughts from our Lord, for nothing is hidden from him, be it even within rock or tree; and thus you would excite his displeasure against you, and he would send some chastisement upon you, slaying your child in the womb, or causing it to be born an idiot, or to die in tender infancy; or perhaps our Lord would visit you with some disease of which you would die. For the fulfilment of our wish to have children depends upon the sole mercy of God, and if our thoughts are at variance with this truth, we defraud ourselves of the boon which he has vouchsafed us."¹⁵

ATAHUALPA'S DEFENSE

(From Com. Real., Garcilasso de la Vega, Transl.
by Sir Paul Rycaut.)

When Pizarro had arranged for an audience with Atahualpa, at Caxamarca, in Peru, he sent to him an interpreter who explained to the Inca that the pope, who was the vice-gerent of Christ, had granted the newly discovered world to the Spanish monarch, wherefore it was the duty of the Inca to yield obedience to him and embrace his religion.

Atahualpa, who was in rebellion against his brother, Huascar, the real Inca, and plotted against his life, did not have a clear conscience, probably, but the reply he made to the challenge of Pizarro is, nevertheless, a classic, though the beauty of it, no doubt, is partly lost in the translation. He said, in part:

"And now, as far as I understand, methinks the discourse

¹⁵Mrs. Simon, *The Ten Tribes of Israel*, p. 599

seems much different to that which your ambassadors propounded, for they treated of nothing but peace and friendship, of alliance and consanguinity; but now all the words of this Indian are nothing but menaces of wars, and death, and fire, and sword, with the extirpation and banishment of the Incas and their progeny; and that I must, voluntarily or by force, renounce all right to my kingdom and become tributary to another. From whence I collect one of these two things: That either you or your prince are tyrants and rove about to plunder the world, and to dispossess others of their kingdoms, killing and spoiling those who owe you nothing and never offered you injury or violence; or, otherwise you are the ministers of God (called by us *Pachacamac*) whom he hath sent to visit us with vengeance and destruction. And if it be so, both I and my vassals do offer ourselves to death and to what punishment soever you will inflict upon us; not for fear or out of any dread we have of your menaces or arms, but in compliance with the commands enjoined us by my father, Huayna Capac, at the time of his death; which was, that we should serve and honor a nation with beards like yourselves, which were to enter into these parts after his days and of which he prophesied some years before your ships coasted about our country, and whom he declared to be men with better laws, of more refined customs, more wise, and more valiant than ourselves. Wherefore, to fulfil the prophecy and testament of my father, we style you, *Viracochas*, understanding thereby that you are the messengers of the great god, *Viracocha*, whose will and pleasure, just indignation, arms and power, we are unable to resist; and yet, we are assured that he is all goodness and mercy. And for that reason you, who are his ministers and executioners of his will, ought to abstain from such robberies, slaughter, and violence as you committed in Tumpiz and the adjacent countries.

“In the next place, your interpreter acquaints me of five great personages whom I am to acknowledge. The first is God, who is three and one; that is, four, whom you call the Creator of this universe; which may, perhaps, be the same whom we call *Pachacamac* and *Viracocha*. The second is the father of all mankind, on whom all other men have heaped their sins. The third you call Jesus Christ, who was the only person who did not

cast his sins on the first man, but that he died. The fourth you name is the pope. The fifth is Charles, whom, in comparison with others you call the most powerful monarch of the universe and the supreme lord of all."

Finally, the bewildered Inca said he could not understand why he should pay homage to any but God, who had created all things; to the man who was the father of all men, and to Jesus Christ, who had no sins to "impute to him." As for Charles, he owed nothing to him. He never was the lord over Peru; he had never seen the country. But he, the Inca, would welcome further information.¹⁶

MIGRATION OF THE NAHUAS

(Fernando de Ixtlilxochitl)¹⁷

According to this writer, at the end of the "first age" of the world, the earth was covered by water. A few families survived, and their descendants built a tower as a protection against future floods. The human race was scattered and the languages confounded, but seven families kept together and wandered about for years, crossing land and seas. Finally, they arrived at a place they called Huehue Tlapallan, which was a beautiful and desirable country.

At the end of the "second age" there was a great hurricane that swept away rocks and trees and houses. The people took refuge in caves. During the storm darkness prevailed. When the people emerged from the caves, they found a multitude of apes in the land.

¹⁶Part II, Book 1, chapt. 24.

¹⁷A Chichimec historian of the 16th century, who is supposed to have derived his information from documents that escaped the vandalism of the Spaniards.

Among the legends in the record is one concerning the arrest of the sun in his course and the part a humble mosquito played in starting it going again.

Next comes a legend concerning an earthquake in which many of the Quinames, many Chichimecs and Toltecs perished.

After this a period of peace came to the world, and during this time the wise Toltecs, both astrologers and other sages, gathered at a city called Huehue Tlapallan, "where they treated of many things, the calamities they had suffered and the movements of the heavens since the creation of the world, and of many other things," including the adjustment of their calendar to the actual solar year, and the arrangement of astronomical tables showing "years, months, weeks, days, signs, and planets, as they understood them." This was necessary because the records had all been destroyed.

One hundred and sixteen years after this event, there was another convulsion in nature. The sun and the moon were darkened, the earth shook, rocks were rent asunder, and many other things happened. "This," we are told, "was in the year *Ce Calli*, which, the chronology being reduced to our system, proves to be the same date when Christ, our Lord, suffered."

Three hundred and five years later there was a rebellion in the country against the legitimate rulers of the Toltecs. After long wars and conflicts the rebels were driven out of their stronghold in Huehue Tlapallan whereupon they settled in a place they called Tlapallanconco, "Little Tlapallan." This is supposed to have happened in the fifth or sixth century, A. D.

Three years after the settlement in Little Tlapallan, the seven chiefs held council as to whether they should remain there permanently or go on. Then one of their great chiefs, named *Hueman*, or *Huematzin*, pointed out that they had suffered greatly, but that their sufferings had always been followed by great blessings. Their trouble, he said, "was a great evil immediately preceding the dawn of a greater good." He had, moreover, knowledge of a "broad and happy land" where the Quinames had lived for many years. This was situated towards the rising sun and was now depopulated. His counsel was that some of the people go there while others remain, who might, in time, become strong enough to recover their native land from the enemy. According to this counsel, a number of colonists left Little Tlapallan, eleven years after the exodus from Huehue Tlapallan.

Their stopping places, distances traveled, days occupied in travel, and general direction taken, as far as indicated, may be gathered from the subjoined table:

<i>Stopping Places</i>	<i>Leagues Traveled</i>	<i>Days</i>	<i>Direction</i>
Hueyxalan (Great Sandy)	70	12	near shore, east or west
Xalisco	100	20	near shore.
Chimalhuacan Atenco	100	20	on the coast
Toxpan	80	18	east
Quiyahuitztlan Anahuac	100	20	east (in boats)
Zacatlan	80	18	
Tozapan	80	(18?)	
Tepetla	140	28	
Mazatepec	80	18	
Ziuhcohuatl	80	18	
Yztachuexucha	100	20	north
Tulancingo	80	18	
	<hr/>	<hr/>	
	1090 lgs.	228 days	

At Tulancingo they built a "house"—a pueblo, probably,—large enough to contain all the people. They lived there eighteen years before they moved to Tollan, farther east. They are thought to have reached Anahuac in the 6th or 7th century, A. D. They were, according to Ixtlilxochitl, 108 years on the road from Huehue Tlapallan to Tollan, having halted generally several years in each place mentioned, and as much as 26 years in one place, Yztachuexucha.

It is not possible to understand all the details of this strange record. But this seems clear: There was a Tlapallan in the Old World, from which the Nahuas came, driven by convulsions of nature, or, more probably, by political upheavals which in Oriental phraseology often are represented as "earthquakes" and the darkening of the luminaries in the sky. Then there was a Huehue Tlapallan in the new country, from which they were expelled during a time of civil war, whereupon they undertook a migration of 1,090 leagues.

The recollection of the various migration traditions says Bancroft,¹⁸ assumed different forms in the traditions of different tribes until each nation claimed, or was deemed to claim, by the Spaniards, a distinct migration from its former home.

LENAPE ANNALS

The Book of Mormon is the only now known inspired record of the ancient Americans, and as such it has a value and an importance beyond calculation. But it is not the only early American record ever

¹⁸See Bancroft, *Native Races*, Vol. 5, pp. 209-18.

made. In Mexico and Central America, particularly, literature was flourishing. Writings, generally called hieroglyphics, adorn monuments and temples at Chiapas, Palenque, Copan, Chichen-Itza and Quirigua, to mention only a few places. A kind of hieratic writing, known to the initiated only, was, according to Nadaillac, made by the priests, specimens of which have come down to us in the Dresden manuscript, the Troano manuscript, and a few others.

Bishop Landa thought he had discovered an alphabet of thirty-three signs, or letters, but these seem to have proved of no value to students of the monuments and the manuscripts. The hieroglyphs, as far as read, refer to astronomical dates and calculations.

According to a tradition recorded by Bancroft, during the reign of a Toltec king, Ixtlilcuechalmac, toward the end of the seventh century a meeting of the wise men was held under the direction of one Hueman. At this congress all Toltec records were brought together, and after careful study a volume was compiled which they called the *Teoamoxtli*, or "The Book of God." This book is said to have contained a history of the world from the deluge, or even from the creation, together with the rites, laws and social customs of the people. It ended with prophecies concerning the future. Hueman, we are told, died shortly after the completion of this work, at the age of 300 years.

The books were made of cotton cloth, or of skins specially prepared, or of a composition of silk and gum, but more generally from the leaves of the aloe plant, called by the natives the *maguey*, from

which a kind of paper was made, resembling the Egyptian papyrus. Sometimes they were made up in rolls, as Hebrew parchments, but sometimes folded like a folding screen, with a tablet of wood at each end, and when a manuscript was thus folded and closed, it resembled somewhat a modern bound volume. At the time of the arrival of the Spaniards, there were large quantities of such records in the country. There were numerous scribes, whose skill in drawing hieroglyphs astonished the new-comers.

Picture writing was more generally practiced. It is found in South America, in Central America, and North America. Some drawings are, no doubt, only the inspirations of primitive artists, but others are true writings, intended to convey information, or to record events, as a matter of tradition or history.

Such writings are sometimes symbolical. That is one picture may stand for a complex idea, one that we express by a sentence, or even several sentences. In such a case the meaning of the picture is unknown except as it is accompanied by the sentence it represents. The Lenapes had such writings, which have been preserved. The figures were engraved or painted on bark or slabs of wood, as the Norse runes. One of these came into the possession of Professor Rafinesque, who published a translation of it in 1836, in Philadelphia. Later it became the property of Dr. Brinton who, in 1885, published a facsimile of the symbols, together with the explanatory Indian text, and a translation of his own. This priceless North American record contains the traditions of the Lenapes and related tribes. It begins with the crea-

tion. It mentions the flood, and then the crossing of their forefathers over some large water on the ice, and continues with a history of the wanderings and wars of the people. It records the coming of the Europeans from the east, and closes about the year 1820, with the statement that Kithtilkund and Lapanibi, chiefs of two tribes, had agreed to return to the region beyond the *Masispek* (Mississippi.) "Shall we be free and happy there?" the chronicler asks. "We want," he adds, "rest, and peace, and wisdom."

These records, Rafinesque observes, seem to be but abridgments of more copious annals, or the bases of their traditions. "The Niniwas or Chippewas, the Ottowas, the Sakis and Shawanis, all Lenape tribes, have such painted tales and annals, called *Neobagun* by the former."

The Delawares, too, had records. Loskiel says: "The Delawares keep genealogies, with the character of each man, if wise, rich, renowned, or a mighty warrior. They use hieroglyphs on wood, trees and stones, to give caution, information, communicate events, achievements, keep records. Sometimes the hero has at his feet men, heads, or weapons. They have also paintings on skins of deeds, hunts, feats, etc."

A few extracts from the Lenape records or songs are here offered the reader.

I. THE CREATION

At first there was nothing but seawater on the top of the land.

There was much water, and much fog over the land, and there was also the God-creator.

And this God-creator was the first Being, an eternal Being and invisible, although everywhere.

It was he who caused much water, much land, much cloud, much heaven.

It was he who caused the sun, the moon, the stars.

And all these he caused to move well.

By his action it blew hard, it cleared up, and the deep water ran off.

It looks bright, and islands stood there.

It was then, when again the God-creator made the makers, or spirits.

And also the first beings, and also the angels, and also the souls, all of them he made.

And afterwards he made the man-being, ancestor of the men.

He gave him the first mother, mother of the first beings.

And fishes he gave him, turtles he gave him, beasts he gave him, birds he gave him.

II. SNAKE WORSHIP

But there was a bad spirit who caused the bad beings, black snakes, and monsters or large reptiles.

And caused also flies, and caused also gnats.

All the beings were then friends and stood there.

Thou being *Kiwis*, good God *Wunand*, and the good makers, or spirits, were such.

With the jins *Nijini*, the first men, and the first mother, their wives, which were Fairies.

The first food of the jins and Fairies was a fat fruit.

All were willingly pleased, all were easy-thinking, and all were well-happified.

But after awhile a snake priest brings on earth secretly the snake worship of the god of the snakes.

And there came wickedness, crime and unhappiness.

And bad weather was coming, distemper was coming, with death was coming.

All this happened very long ago, at the first land beyond the great ocean.

III. THE FLOOD

There was long ago a powerful Snake, when the men had become bad beings.

This strong Snake had become the foe of the jins, and they became troubled, hating each other.

Both were fighting, both were spoiling, both were never peaceful.

And they were fighting, least man with dead-keeper.

And the strong Snake readily resolved to destroy or fight the beings of the men.

The dark Snake he brought, the monster he brought, snake rushing-water he brought.

Much water is rushing, much go to hills, much penetrate, much destroying.

Meantime at *Tula*, at that island, *Nanabush* became the ancestor of beings and men.

Being born creeping, he is ready to move and dwell at *Tula*.

The beings and men, all go forth from the flood, creeping in shallow water, or swimming afloat, asking which is the way to the turtle back.

But there were many monsters in the way, and some men were devoured by them.

But the daughter of a spirit helped them in a boat, saying, Come, come; they were coming and were helped.

Nanabush, *Nanabush* became the grandfather of all, the grandfather of the beings, the grandfather of the men, and the grandfather of the turtles.

The men were there, they turtle there, they were turtling all together.

He was frightened, he the turtle, he was praying, he the turtle, let it be to make well.

Water running off, it is drying in the plains and the mountains, at the path of the cave, elsewhere went the powerful action.

IV. THE CROSSING OF THE WATER

After the flood, the manly men (*Lenapes*) with the manly turtle beings dwelt close together at the cave house and dwellings at *Talli*.

It freezes was there, it snows was there, it is cold was there.

To possess mild coldness and much game, they go to the northerly plain; to hunt cattle they go.

To be strong and to be rich, the comers divided into tillers and hunters.

The most strong, the most good, the most holy, the hunters they are.

And the hunters spread themselves, becoming Northerlings, Easterlings, Southerlings, Westerlings.

Thus the White country (Lumonaki), north of the Turtle country, became the hunting country of the turtling true men.

Meantime, all the Snakes were afraid in their huts, and the Snake priest said to all, let us go.

Easterly they go forth at Snakeland, and they went away earnestly grieving.

Thus escaping by going so far, and by trembling the burnt land is torn and is broken from the Snake fortified land.

Being free, having no trouble, the Northerlings all go out, separating at the Land of Snow.

The fish resort to the shores of the gaping sea, where tarried the fathers of White Eagle and White Wolf.

While our fathers were always boating and navigating, they say in the east that the Snakeland was bright and wealthy.

The Head-beaver and the Big-bird were saying to all, let us go to the Snake island.

By going with us, we shall annihilate all the Snaking people.

Having all agreed, the Northerlings and Easterlings went over the water of the frozen sea, to possess that land.

It was wonderful when they all went over the smooth deep water of the frozen sea, at the gap of the snake sea in the great ocean.

They were ten thousand in the dark, who all go forth in a single night in the dark, to the Snake island of the eastern land in the dark, by walking all the people.

They were the manly north, the manly east, the manly south; with manly Eagle, manly Beaver, manly Wolf; with manly hunter, manly priest, manly rich; with manly wife, manly daughter, manly dog.

All coming there, they tarry at Firland. But the Western

men, doubtful of the passage, preferred to remain at the old Turtle land.

NOTES¹⁰

The translation of these Indian annals was completed in 1833, three years after the Book of Mormon had been published. It took the translator thirteen years, from the time he obtained the manuscript, to accomplish the task. He had to learn the language first.

The story of the creation in this record is remarkably like the account in Genesis. In both, the land is covered with water and vapor. The divine Creator, in Genesis, caused his Spirit to move upon the waters; in the Indian record he causes a wind to blow, and then the land appears.

In both accounts the Creator is the Originator of the heavens and the earth, and all that is in them, including spirits, the first beings, souls and the progenitors of the human race. In both, man is given dominion over the fishes in the sea, the animals of the field, the birds in the air, and all creeping things.

The accounts are so strikingly similar as to force us to conclude that they have come from the same source, and for that reason these annals are a remarkable confirmation of Genesis.

To one familiar with the language of the record the similarity between this narrative and that of Genesis would be more striking. The ancestor of men, for instance, is *Jinwis*, which word, Professor

¹⁰From the *Improvement Era* for September, 1926.

Rafinesque says, is identic with the Hebrew *ish* man the "w" being the masculine article "h."

In the story of the Snake worship we are told that peace and harmony prevailed in all nature, until a "Snake-priest" secretly introduced the Snake worship of the god of the Snakes. That caused a total change.

These Snakes evidently were, or were supposed to be, "the black Snakes," a class of people which, the record says, were originated by a "bad spirit." The reference is not to the transgression of Adam, but rather to the fall of Cain, of whom we read in the Pearl of Great Price (p. 12 and 13, new edition) that he entered into secret compacts with Satan, to murder and get gain, and that Lamech succeeded him. As Satan is the "dragon" "the old Serpent," so Cain may well be referred to as the Snake priest who introduced Snake worship and its abominable secrets.

Beyond the Great Ocean. If the story was originally told to the children and descendants of Noah in the Old World, then, "beyond the great ocean" would, of course, mean on the American continents.

The story of the deluge is very much similar to the account in Genesis. A "powerful Snake" predominates on earth—that is, some follower of Cain and Lamech—and, as a consequence, there is strife and war everywhere. Then the "black Snake," Satan, undertakes to destroy the human race and all living creatures by a deluge. The waters rush and accomplish destruction. But Nanabush, the Noah of

Genesis, who was "born creeping"—that is to say humble—was willing to dwell in *Tula*, and there he was saved, and became the second ancestor of the race.

Tula. The word *Tula* is the name of the place from which the Toltecs and other nations in Mexico, according to their traditions, came. But in the Lenape, Professor Rafinesque says, it means "turtle" or "tortoise." It is the same as the Hebrew *Tor*, meaning strong. The *Tula* in the narrative is, therefore, the ark—the "tebah" of Genesis.

The story of the crossing of the water deserves close study.

According to the records, "Men" and "Turtles" dwell together near the cave house. They are, undoubtedly, two different tribes. The "Men" may be supposed to refer to some particularly prominent group, and the "Turtles" may have been so called from some special connection with the ark.

The Cave House. Many Indians have traditions of a cave, or several caves, from which their ancestors emerged. May refer to ships in which they came across the deep.

It was cold in that place, and, consequently, the people decided to go to a plain to the north, where the climate was more congenial and the game more plentiful.

On this plain they divided into "tillers and hunters."

The hunters spread out over a wide area and became Northerlings, Easterlings, Southerlings, and Westerlings. And thus the White country (*Lu-*

monaki), north of the Turtle country, became the hunting ground of the valiant Turtles.

But in this new country there was another race, referred to in the record as "Snakes." These were trembling in their huts because of the invasion, wherefore their priest induced them to evacuate the country. They obeyed regretfully, and emigrated in an easterly direction. At the same time, some catastrophe in Nature devastated the old country by fire, and separated it in some way from the new Snake-land. The Northerlings were now free to roam, and they reached out as far as the Land of Snow.

We are now told of a place by the "gaping sea," where fish (perhaps shell fish) is abundant, and where the progenitors of White Eagle and White Wolf once had lived. Here, while the men were boating and sailing, they discovered Snakeland in the east, and found it to be a bright and wealthy country. Two great chiefs then persuade the people to invade Snakeland and exterminate the Snakes. The Northerlings and Easterlings crossed the water on smooth ice, to the number of 10,000, in one dark night. Having arrived in Snakeland, they settled in a country called Firland.

It is supposed that this refers to the crossing of the Behring strait by Indian ancestors. But that notion must be given up as too fanciful. Ten thousand people could not be marched across 50 miles of frozen sea in one dark night. The Arctic ice is by no means smooth and even. When drifting cakes freeze together, they form ridges and obstacles of such a formidable nature that Arctic explorers some-

times have not been able to progress more than half a mile a day, and one authority has said that Commander Peary could not possibly have traveled 57 miles a day, though he had the advantage of broad daylight. Besides, the rocky, barren shores of the American side of the strait would hardly have attracted settlers from a country with plenty of game and an abundance of fish. If the tradition has an historical basis, as it, no doubt, has, that must be sought in some other crossing. Some river or narrow strait might be crossed in boats in one night, as Washington crossed the Delaware. Charles X, of Sweden, it is true, with his army, crossed the Little Belt on the ice, between the mainland and the island of Fyen, in 1658, but that strait is only a mile across at its narrowest point, and yet that is regarded as quite a feat in the grim history of war.

But if this was not a passage over Behring strait, where could it have happened? Possibly it was not a march on the ice at all. The translators may have misunderstood the symbolic pictures, especially if they have been at all influenced by pre-conceived theories, as sometimes will happen. In the story of Deganawida it is said, that after he left his home he crossed the water in a "white canoe," which was perhaps a canoe of white birch. This, tradition has made first an "ice canoe," that is an ice flake, and finally a "flint" or "stone" canoe.²⁰ Whether some such mistake has happened in this record is a question. The "ice" may have been white canoes. But that is a question that must be left to scholars to clear

²⁰J. N. B. Hewitt, *Smiths. Rep. for 1918*, p. 537.

up. If the ice feature is eliminated, there are many places that might fit the narrative.

The records follow the wanderings and divisions and conflicts of the people. At the Fish River (Nemasipi), which "separated the land," they settled for some time. Professor Rafinesque remarks that, according to Hekewelder, this river is the Mississippi, but the professor thinks it is the Illinois river. But here, he says, began the wars with the *Talegas*, the northern *Toltecs* or *Atlantes*, circa 48 generations before 1600, or near the beginning of our era, which continued for four generations, over 130 years, till about 150 after Christ. The allies, *Talamatans*, which are the Hurons and Iroquois, then united. They are since called *Delamantans* and *Lamantans*.

Laman. In these names, as in the geographical name *Lumonaki* (the White Country), the name of Laman seems to be perpetuated.

Sidon. That name means Fishing River. It is the name of a famous river in the Book of Mormon. The name Mississippi has the same meaning. The famous river in the Book of Mormon and the famous North American river have, if the meaning is considered, identically the same name.

Two lessons are brought home to us, when we compare the Book of Mormon and other ancient American records.

One is the absolute originality of the Book of Mormon. It is an independent document, with not the slightest trace of plagiarism.

The material on which it is written is neither cotton, nor silk, nor the maguey leaves, nor even stone

slabs, but metal plates, the very best material for the purpose of the compilers of the book.

The script used is neither the hieroglyphs of the Mayas, nor the picture writing of other aborigines, but a simplification of "reformed Egyptian," which I suppose to be the "Old Israelitic," with which Lehi must have been familiar, and which actually was a "reformed Egyptian" alphabet, adapted to the needs of practical business men, like the Phönicians.

The subject and scope of the Book are equally original. It is not, and it does not profess to be, a universal history of the American race, its origin, its development, its degeneration and wanderings and vicissitudes. It is neither a Maya record, nor an Aztec, nor an Inca, nor an Algonquin, but a Nephite record. It is one of the several original American records, with its own field. It tells us in broad outlines something of the history of the Jaredites, or rather a small portion of them; of the colonists of Lehi, with its two main divisions, and of the Mulekites. But it does not give us to understand that these are the only people that ever inhabited or ever settled on the American continents.

Another lesson is the agreement in the main features of the Book of Mormon history and other records. American ancient history is the history of retrogression from a very high cultural level to a lower one, due to disintegration and strife, with notable efforts here and there to regain the lost heights. This fact is written all over the American continents. And the agreement of the Book of Mormon with these facts is one of the strong evidences of the truth of the

sacred volume, and this evidence is strengthened by every new discovery in the wonderful domain of American archaeology.

*A Book from Heaven.*²¹ In 1832 four Indians appeared on the streets of St. Louis and asked for food. They were wan and haggard, for they had come a journey of several hundred miles from the wilds of the far west. Two of them were from the Nez Perces, while the others were of the tribe of Flatheads, who roamed the country on the headwaters of the Missouri and Columbia rivers. They explained that they had heard of the "White Man's Book From Heaven" and they had come to find it.

General George Clark, the commander of the military post at St. Louis, entertained the visitors. They were shown about the frontier town, which to them was the "civilization of the palefaces." Two of the Indians soon died and then it was that the others decided to return to the land of their fathers. Before their departure General Clark gave them a feast, to which a number of officers and citizens of St. Louis were invited.

The two Indians, whose names were Rabbit-Skin-Leggings and No-Horns-on-His-Head, respectively, listened to the speeches of the Americans, and particularly were they told about the Bible and the desire of the whites to treat the Indians with justice. One of the Indians then arose and addressed the assembly in words humble yet dignified:

²¹This, and the rest of this chapter is from an article by Prof. Levi Edgar Young in the *Salt Lake Tribune*, Dec. 31, 1922.

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with one eye open for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry much back to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their moccasins worn out.

"My people sent me to get the white man's Book from Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, as we do not ours. The Book was not there. You showed me images of the Great Spirit and pictures of the good and the beyond, but the Book was not among them. I am going back the long trail and sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor people, after one more snow, in the Council, that I did not bring the Book, no word will be spoken by our old men and our young people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words."

In the paper from which this remarkable story is copied, there are several incidents told by Prof. Young, which are interesting in connection with their religious concepts, myths, legends and practices. For they show us the noble character of the race—the fruit of their faith, or their inheritance from great ancestors. And the tree must be judged by the fruit.

Columbus and the Indians. One of the first instances we have, if it is not the first, of Indian

hospitality and good-will is the story told of the great chief Guacanagari, who entertained Christopher Columbus when the discoverer of America reached Cuba in 1492. So impressed was the admiral with the chief and his people that he was led to write:

“So loving, so tractable, so peaceable are these people that I swear to your majesties there is not in the world a better nation nor a better land. They love their neighbors as themselves, and their discourse is ever sweet and gentle and, accompanied with a smile; and though it is true that they are naked, yet their manners are decorous and praiseworthy.”

When Columbus was shipwrecked off the coast of Cuba, Guacanagari “immediately sent all his people with all the canoes, large and small, that could be mustered. The cacique himself and his brothers and relatives rendered all the aid in their power, both on sea and land. From time to time he sent some one of his family, or some principal person of his attendants, to console and cheer the admiral, assuring him that everything he possessed should be at his disposal.”

Washington Irving, in his *Life of Columbus*, says “That never in a civilized country were the vaunted rights of hospitality more scrupulously observed than by this uncultivated savage.”

Governor Brigham Young Among the Indians. In 1854 Governor Young, with a party of horsemen and others in wagons, left Salt Lake City to visit the settlements in the southern part of the territory and to hold peace meetings if possible with Wakara and others who were carrying on a well developed plan of warfare against the settlements of Sanpete, Sevier

and villages farther south. Captain Gunnison, with his companions, had been massacred by the Parvian Indians, and there was great excitement among the inhabitants of the villages. The people withdrew within the walls of their towns for protection and vigilant watchers, well armed, patrolled them all night.

Major Bidwell, the Indian agent, made arrangements for Governor Young to meet Wakara and the other Indian chiefs that a treaty of peace might be made. An imposing party of men on horses and under Governor Young went out to the camping grounds of the Utah chief, who had sent out word that "If Governor Young wanted to see him, he must come to him at his camp, as he did not intend to leave it to see anybody."

The governor realized that Wakara was a king and great chief, and, taking with him sixteen head of cattle, some blankets and clothing, as well as trinkets, arms and ammunition to give to the Indians, he approached the Wakara camp, which was protected by a number of chiefs on guard. Wakara sat on his buffalo robe, wrapped in his blanket, with the old chiefs around him. He did not rise, but held out his hand to Governor Young, and made room for him by his side. They shook hands, and for a number of minutes there was intense silence.

Finally the chief of the Sanpete Indians arose, and with tears rolling down his furrowed cheeks he gave utterance to his grievances.

"My son," he said, "was a brave chief. He was good to his old father and mother. One day, Wa-yo-sha was hunting

rabbits as food for his old parents, when the rifle of the white man killed him. When the night came and he was still absent, his old mother went to look for her son. She walked a long way through the thick bushes. At the dawn of day, the mother and son were both away, and the infirm and aged warrior was lonely. He followed the trail of his wife in the bush, and there he found the mother of his child lying over the body of Wa-yo-sha, both dead from the same bullet. The old woman met her son, and while they were returning home a bullet from the rifle of Americans shot them both down. Old Sanpete can fight no more. His hands tremble, his eyes are dim, the murderer of his wife and brave Wa-yo-sha is still living. San Pete no make peace with Americats."

The old warrior sank down exhausted on his blanket, and all remained silent. Governor Young asked Wakara to speak, but he refused. "Wakara got no heart to speak," said he, "no can talk today. Tonight, Wakara talk with Great Spirit. Tomorrow, Wakara talk with governor."

Wakara Speaks. The next morning the council assembled again. Governor Young brought cattle and other presents to the camp of Wakara, and sat down to hear what the old chief had to say. Wakara, who is a man of imposing appearance, was attired in only a deerskin hunting shirt, although it was very cold. His blue blanket lay at his side. He looked careworn and haggard, and spoke as follows:

"Wakara has heard all the talk of the good Mormon chief. Wakara no like to go to war with him. Sometimes, Wakara take his men and go long way off to sell horses. When he is absent, then Mericats come and kill his wife and children. Why not come and fight Wakara when he is at home? Wakara is accused of killing Captain Gunnison. Wakara did not. Wakara was three hundred miles away when the Mericat was slain.

Mericat soldiers hunt Wakara to kill him, but no find him. Wakara hear it. Wakara come home. Wakara's heart very sore. Mericats kill Parvian Indian chief, and Parvian woman. Parvian young men watch for Mericats, and kill them, because Great Spirit says 'Mericats kill Indians; Indians kill Mericats.' Wakara talk with Great Spirit, Great Spirit say 'Make peace.' Wakara love Mormon chief. He is good man. When Mormon came to live on Wakara's land, Wakara gave him welcome. He gave Wakara plenty bread and clothing for wife and children. Wakara talked last night to Kahutah, Sanpete, Parvian—all Indian say 'No fight Mericats more.' If Indian kill white man again, Wakara make Indian howl."

The calumet of peace was again handed round, and all the party smoked. The council was then dismissed. Peace was made and Wakara and his braves acted as a guard to the governor and his party on much of the remaining journey.