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Visit to an Ancient Indian Village

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Abstract: Report of an inspection of an archaeological site in Arizona, which may corroborate the Book of Mormon.

land of Nephi, with the view of obtaining at least a portion of it. A company departed into the wilderness for this purpose, but their leader, being a strong and stubborn man, caused a contention among them, in which all but fifty were killed. They returned to Zarahemla, and, accompanied by a considerable number of others, again started on their journey. Amaleki had a brother who went with them, but he never learned anything further of the company.

(To be Continued.)

VISIT TO AN ANCIENT INDIAN VILLAGE.

BY C. E. R.

ON the morning of October the 22nd, 1879, with a friendly sheep-herder of the vicinity for a guide (from whom I had heard of the place), I paid a visit to a ruined village, which I wish to describe to the readers of the INSTRUCTOR.

It is in the range of mountains called, locally, "The Mokeone," west of the Little Colorado, in Arizona.

As we picked our way over the fragments of volcanic rock, or lava, that completely covered the whole country (probably thrown up at the time of the crucifixion of the Savior), I could not help wondering what sort of people had chosen this spot for a dwelling place.

It is situated near a deep ravine, the banks of which are generally a little depressed below the surrounding country: but the village occupied a little knoll almost overhanging the ravine.

It was admirably constructed for defense, the ravine being impassable on the one side, and there being two or three lines of breastworks running around it on the other, still in a partial state of preservation. The walls of the houses had been built of the lava, and roofed with slabs of sandstone. It is a mystery where they got the sandstone without carrying it several miles. There were in all about from ninety to one hundred rooms, all joined together, which are now crumbling to decay. Most of the rooms were about twelve feet square, the exceptions being the one at the top of the knoll, and a few others that looked as though they might have been store-houses for cereals, etc.

There were square pieces of ground leveled and cleared of rocks with the utmost care, the use of which we supposed was for dances and festivals. There was also a perfectly level, straight strip of ground, apparently a race course, about one rod wide and half a mile long. The labor of clearing away the rocks and leveling this can only be imagined by one who has seen the country. The trees that have grown and decayed upon this track would indicate that several hundreds of years had elapsed since it was used last.

The ancient inhabitants obtained water from a spring under the rocks on which stood their village. The spring, however, is now dry, and its sight is covered by a large black walnut tree.

The earth is strewn with pieces of gaily painted pottery; and I noticed that, like the ornaments of Moorish palaces in Spain, their paintings represented no living thing, but took the forms of lines and angles, etc.

As I was about to leave the place, I observed the burrow of a fox or coyote in what appeared to be a large heap of rubbish. On examining the burrow, I found it contained a number of human bones, an ancient mill for grinding corn, and many other interesting things, which I have not space to mention.

As I left the place, I felt to re-echo the sentiment of the first telegraph message: "What hath God wrought?"

If I had space I would tell of the mode of farming practiced by the natives of this country, etc.: but I fear I have taken up too much space already. It seems as though the remains of ancient villages, etc., scattered over Arizona, indicate a state of civilization far in advance of that represented by the Indians of to-day.

Everything is corroborative of the truth of the Book of Mormon. How thankful we should be that we possess this ancient record, and can profit by the truths embodied therein!

TEMPLES.

BY DANIEL TYLER.

(Continued.)

PERHAPS what I have said will be sufficient to give my young readers a general idea of the ancient temples, and the purposes for which they were built, as well as the predictions referring to the erection of such buildings under the directions of the latter-day prophets, for no others would have a right to the management of such matters. No others ever did build them acceptably to the Lord, neither could they, for prophets and seers always lead in such matters; and where there are no men inspired of God there is no use for divine temples.

On the 6th day of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized, with a prophet, seer and revelator at its head. No such church had existed for fourteen hundred years, or thereabouts. On the 2nd of January, following, the Lord told Joseph Smith, the prophet, that after he had fulfilled a command to go to Ohio (he being then in Fayette, New York) he should be endowed with power from on high. This was startling news for this dark and benighted age. No such promise had been given for ages, and all Christendom had concluded that no such thing was ever again to transpire in this world. The promise of endowments was perhaps all that the Church could bear at that time; hence nothing was said about building a temple in Ohio.

On the ninth of February, only one month and seven days later, the saying of an ancient prophet, that the Lord "would give line upon line, here a little and there a little," was verified. The Lord then said, "that my covenant people may be gathered in one * * * when I shall come to my temple."

As this was the only Church with which the Lord was "well pleased," they now understood that at some future time a temple was to be built for His people; but even now the associating of endowments with temples had not, so far as we know, entered even the heart of the prophet. Both temple and endowments were then in the glorious future, and the place where the former was to be, or what the latter were, remained among the hidden things still to be revealed. True, Joseph and the Church had read of cloven tongues as of fire, some of the results of a heavenly endowment, but what preparations were being made during the time they were tarrying seems to have been among the unrecorded things which were "not given to the world to know;" hence were kept until another people were prepared to receive them by revelation. Having now learned that a temple was to be erected, and that endowments were to be given, it did not take long for the Holy Spirit to associate the two together in the minds of the Saints. But the sequel will show that even up to the time the Kirtland Temple was completed, none but the different quorums of the priesthood were allowed to participate in those blessings, and even they were only to receive a preparatory endowment.

(To be Continued.)