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THE PRE-HISTORIC MAN OF ARIZONA.
NUMBER ONE.

EDITOR OF THE ARIZONA MINER.—Every new expedition against the Apaches, or exploration in search of new gold and silver wonders in this rich gem of mineral lands, brings to light some ruined city in its bright valleys, or mouldering fortress on its romantic mesas. We tread upon the urns that contain the ashes of an unknown dead. Evidences of a high civilization are met with at every step in this hitherto terra incognita, and the questions naturally force themselves upon the mind,—who reared these edifices and built these walls?—who constructed these irrigating canals and made the rich valleys teem with grain, and fruits, and flowers? It is a subject that awakens a curiosity, while the imagination grasps at the most shadowy conjectures to gratify it. We seem to be walking among the tombs of the doubly dead, whose history is as silent as their dust, and there comes a longing wish to lift the veil and gaze back upon the past—that past which sends no echoes from the silent depths. We can only read it by the geology of its graves—the fossils which the crushing tread of time has spared among the drifts of ruin. These faintly glimmer in the twilight shadow which rests over the origin and history of the primitive man of Arizona. Investigation can only lift the mysterious cloud with the aid of tradition and a few isolated and independent facts, which, dispelling the shadows of doubt, unfold a reasonable certainty to the enquiring mind; without these aids opinions would be as varied as the individual minds which gave them form.

Ethnological researches in the United States, Mexico, and Central and South America, have convinced me that there are certain great general truths standing like mile-stones along the pathway of time, by which a theory can be traced relative to the pre-historic man of Arizona, which, if not clearly demonstrable, at least, possesses a probability which excludes any different hypothesis.

By these philosophical truths, some facts, few and isolated it is true—physiological comparisons, and the light of tradition,—I propose to wander among the numerous mouldering ruins around us, and reveal some of the faint lines of the history of those who reared them.

There are certain general principles which lie at the basis of every reasonable conjecture. The organization of the human mind is the same in all countries, varied only by capacity, resulting from the sensitiveness or obtuseness of the nervous temperament and its activity, or as modified by the influences of climate or local circumstances. Hence the early struggles of man, in whatever land he may be placed, in his progressive emergence from a barbarous to a social and civilized state, will be similar. Whether in the sand-bemmed valley of the Nile, the plains of Central Asia, the islands of the ocean, or the great plateaus of America, his infant progress in the rudiments of art will be marked by the same steps, the same development of ideas, and the same progression from the simple antitypes of nature to complex forms. They have their origin, and spring from common wants and necessities, and their identity is only rendered incomplete by the modifying causes of capacity, climate and local influences. Wherever man is placed an independent being, an indigenous civilization will spring forth—it is the result of laws which nature has fastened on his being. Necessity will force him to progress in the rudiments of art, while interest, ambition, taste—the love of the beautiful—will direct him forward to a higher civilization. Similarity of form, or construction in the development of art, will not prove a common origin for those who erected similar forms or developed similar ideas. The pyramids which cast their shadows over man's first works of art, the mouldering tower of Belus and Birs Nemrud, the vast piles of Cholula and Teotihuacan, in Mexico, although similar in form and architecture, do not show that they originated with a kindred people. They only exhibit the fact that the human mind marched in the same faith of development, though widely separated by time and distance. All the early efforts of man's art merely exhibit necessity developing his faculties by models furnished by nature, rising progressively from the mound, the pyramid, the pillar and

arch to the first representations of his language in his hieroglyphical paintings, and advantage in regular gradations step by step. The infant of time in the great school of nature, he has gradually progressed from the cloudy and uncertain dawn of his being in the womb of ages, until the present time, and still stands with his satchel in hand on the threshold of science.

Man's superstitions and religious systems will not prove an identity of origin or civilization. The progression of the human mind in the spiritual, or God-idea, is governed by the same principles as his progressions in art. From his vague savage dreamings of superior power—the tangible embodiment of his higher aspirations in the worship of some object—the highest materialism in the sun worship,—to the more spiritual idea of an unknown, indefinite Great Source of All, only exhibit the same progressive pathway of the human mind in the development of the spiritual idea common to all. That the Chaldeans, Persians, and other nations of the east, alike with the Toltecs, Aztecs, and Peruvians, of the west, worshipped the sun, no more proves a common origin for their religious faith, than the Triod of the ancient Egyptians and the cross of the god of rain, Platic of the Aztecs, prove them to have been Christians. They are accidental coincidences springing from the innate organization of the human mind.

These premises being stated, I hold.—

1. That the aboriginal inhabitants of America, who once inhabited, and whose descendants still inhabit the valleys and plateaus of Arizona and Mexico, are a distinct race of men from the man of the old continent, and that their civilization was indigenous.
2. That the pre-historic man of Arizona was of the great Toltec family, which included the Nahuatlic tribes, generally known as the Aztecs, at the time of the conquest.
3. That the Pueblo tribes of Arizona, etc., and the Nevomes or Pimos and Papagos, are but offshoots of the parent stock, left behind in their emigration southward to the valleys of Mexico.
4. That the Toltec or North American civilization had its origin in the valleys of the Gila and Colorado, and that the seat of their ancient empire was in the valley near the junction of the Rio Verde with the Conception or Salinas.
5. That this Toltec or Arizonian race left indisputable trails behind them, as they emigrated South; that after the Toltecs abandoned the valley of Mexico, they populated the country from Yucatan to the isthmus of Darien, and that in all probability some adventurers from the same stock became the Incas or governing race of Peru, and were the origin of the Peruvian civilization.
6. That they were and are distinct from the North American red Indian race.
7. That they are not of the race of the mound builders of the Mississippi valley, nor of the Athapascan race, which has encroached upon them from the north-east and north-west.

The data for the illustrations of these propositions have a common relationship and necessarily run together on many points; but I will endeavor to avoid prolixity and repetition.

I had hoped that reason long since would have exploded the idea of emigration to America from the other—I will not say older continents; but in order to build up some creed or theory, conjecture is still suffered to float wide on an ocean of uncertainty, without reason at the helm, and dashing aside the scattered fragments of truth, in the current of traditionary history. It will be sufficient to refer to a few leading points in order to expose the fallacy of any such supposed origin of the primitive American. Emigration to any distance, especially across a wide strait or arm of the sea, presupposes some advancement in the arts, and considerable progress in civilization—enough at least to leave some sign or tradition of the fact. There was no emigration by the Pacific Ocean in pre-historic times to America or there would have been some tradition left of so important an event, or at least some remains of art in the vicinity of the sea there, or the country populated contiguous thereto; but on the contrary we find no tradition of such an event—no ruins indicating civilization on the sea shore, or near it. Indeed, we find all the relics of civilization in North America south of 37° and east of a lofty mountain ridge, a vast desert plain, and a great river. There could have been no emigration by Behring's Straits, or there would have been some lingering memory among the people—the Toltecs of Arizona, who had their hieroglyphical history of the past; or there would have been some sign or monument left between the bold cliffs of that channel to the Arctic ocean, and the most northern ruins of any civilized race in Arizona, or indeed in America, which lie between 36° and 37° north, below the

mouth of the Rio Navajo or San Juan of the Colorado. If they emigrated from the inhospitable shores of north-eastern Asia to Arizona in order to account for the absence of all trails in their transit, we must presume that they carried their provisions with them and made no halt or settlement, and left behind no monument or remains in a distance of several thousand miles along the summits of the great Cordilleran range, crossing wide and deep rivers, and making their pathway over deserts. Such a presumption is contrary to all reason. Much less could they have emigrated from the shores of the Atlantic without leaving any tradition or trail. The furthest eastern trace of their ruins does not extend beyond the valley of the Rio Grande and its tributaries. They do not seem to have penetrated to the great prairie plains east of the Rocky mountains.

Then physiologically speaking, there is a marked difference between the pre-historic man of Arizona and the Tartar hordes, who inhabit that part of Asia from which it is claimed that he emigrated.

The Mongolian Tartar belongs to the race of man who represents the type of the elongated or dolichocephalic head, while the man of Arizona belongs to the short, round-headed or brachycephalic type of head. The Mongolian with his square features and high cheek bones is the representative of a race entirely different from the oval and rounded face of the man of Arizona. Osteological comparisons prove the fact, so far as they have been made.

From the custom of burning the dead, which existed with the Toltec or Arizonian race, a comparison of crania is difficult. I do not believe that a perfect skull of that ancient race is in existence, and we must resort to the fragmentary skulls of their urns, and like Cuvier bring science to our aid, and also judge of the race by the cranial development of their descendants. Yet this difficulty will in time be partially obviated, as every day new discoveries are being made, and there is a growing desire among the people to collect and preserve the relics of the past; and here let me suggest to the first Legislature of Arizona the propriety of establishing in connection with the Territorial Library, a Historical Department, with a museum for the preservation of all relics, remains and fossils of the past ages in Arizona.

The ancient custom of the man of Arizona, in burning the dead, was to collect and deposit the bones and ashes in earthen jars. They were then buried in the dry soil of the mesas, near their cities and habitations. The atmosphere of Arizona is dry and pure. As little rain falls in her clear, cloudless climate as in Egypt, and those jars or urns that have been exhumed are dry and perfect in their preservation, after having been for ages in the earth. The tenements around have mouldered into dust, and the stone foundations alone remain, yet the urns of ancient pottery come forth dry and uninjured beneath the ruins, with the bones of the dead and the ashes as dry as when first deposited. Recent discoveries in the Aztec valley on the Rio Gila, have developed numerous cemeteries of these ancient people, and further investigation will bring more to light. The expedition of Col. Davis, Inspector General, which is now on its way to that valley, with the object of exploring the country and establishing a military post, will doubtless add much to our knowledge of the remains of ancient art, and the traits of the ancient inhabitants of that fertile valley.

Captain Tidball in one of his late expeditions against the Apaches in the Aztec valley, discovered one of these burial places and took one of the smaller urns, which contained the bones of a child, to Ft. Bowie, where it now is. The urn is a fine specimen of workmanship, superior to the work of the Indians or Mexicans of the present day, painted with angular lines, and with the enamel perfect and uninjured by time. I was forcibly struck by the resemblance of some of the points of these angular ornaments to the arrowhead or cuneiform character in the ruins of the valleys of the Tigris and Euphrates. The analogy only proves the age of man's progression—that both nations had arrived at the same point in their development, in that transition period between primitive barbarism and civilization. They also mark the relative age of the ruins. Many of the ruins on the Gila are of the same age, if not anterior, to the oldest ruins on the Euphrates. With a drier atmosphere, less visited by rain and land storms, the older ruins of the Gila, exhibit an external character of age more marked than the remains of the first eastern civilization. The gigantic ruined pile of what was evidently the great temple of the sun midway between the ancient city in the valley of the Verde and Salinas and the Gila at the Pimo vil-

lages, appears more ancient than the Birs Nemrud of the age of Belus. They could not have been erected by the same race of people, thus widely separated in the primal age of the earth, and pursuing the same path of development. The coincidence only proves the theory of progression.

It is to be regretted that Captain Tidball's means of transportation did not permit of his carrying an urn containing the remains of a grown person. In the urn found were several pieces of charred cotton cloth, which evidently formed the wrapping of the child when burnt. Some relics, such as a stone ax, and an amulet of bone, was found. Its form and design were similar to those found in the oldest Egyptian tombs, as described by Sir Gardiner Wilkinson. The skull as far as could be discovered was not of the elongated Tartar race, but was rounded, globular, and decidedly of the brachycephalic type of skulls. All the fragments of skulls from these cemeteries so far as examined show the short rounded head, such as is now found with the present Pimo race, and in the tombs of the Incas of Peru. It is not the pure Caucasian type, but an apparent transition from the Mongolian or elongated type of head to the Caucasian—such a transition head as corresponds to that of the ancient Egyptian and the head of the cuneiform age of the Euphrates ruins. Was it not the result of development from the barbarous elongated head of primitive savage man, to the more perfect cerebral organization of man in the Caucasian or rather the European race? And was not the pre-historic man of Arizona—the Toltec of Mexico—the natural development of a higher order of man from the square elongate headed, primitive barbaric red man of America, working out an indigenous and independent civilization, which was cut short in its progress by the conquest of Cortez? And was it not analogous to the progress of the human race in the other continents, from the primitive, coarse granitic organization of man, onward and upward to regular progressive development until he reached his type in the white, globular headed, genius gifted, and onward progressing European? These are ethnological queries, which time and space will not permit me here to investigate.

I have no doubt but further discoveries in the ancient cemeteries of Arizona, and the regions around the ruins of Tula, Teotihuacan, and the valley of Mexico, and osteological comparison, will establish the fact that the globular short-headed skull, is the type of the pre historic man of Arizona. His descendants among the Moqui, Zuni, Nevome or Pimo, and Papago races, as well as the Toltec and Aztec descendants of the same race in Mexico and Central America, and probably in Peru, have the same type of head. Among many of the Pueblos just named are to be found persons of brown hair fine in texture, of light complexion, and with the skull and facial angle corresponding to the European races. The elongated or dolichocephalic type of head is not found among them, unless in exceptions which can be traced to contact with the elongated heads of the Athapascan races around them. There is a wide constitutional difference in the physical form, characteristic and mental organization of the ancient and present man of Arizona, which distinguishes him from any of the northern Asiatic tribes, or the barbarous red tribes by which he is surrounded. His head is more globular, his hair finer, his eyes more mild and expressive, his ears smaller, his cheek bones more rounded, his mouth better chiseled and less sensual, his form more rounded and less angular, and his feet and hands smaller. These are marked distinctions.

Men of the same family, although long separated by time, will retain some trace of language which will tend to identify them, yet in the ancient or modern language of the Toltec or Arizonian race, there is not one word to identify it with any tribe or nation of Asia, or the so-called Old World, either of ancient or modern times. Nor is there any identity in a solitary religious custom, or superstition, save that which would naturally result from two families of men placed in the same relative positions on the earth's surface, each working for its own development, without any knowledge of the existence of the other.

The civilization of the Toltec or Arizonian race has no connection with that of the other nations of the earth. It was peculiarly their own, springing from and adapted to the necessities of the countries and climates in which they lived—material it is true—but I should judge commensurate with their wants as far as developed.

But this number is already too long. In my next I will take up the propositions and proceed in order until I close the series, unless I tire you and your readers. Ever yours,

T. A. H.