

ally in Arkansas, in numerous instances, probably hundreds, bits of hard-burned clay, containing impressions of grass and cane, were observed. These were generally found 1 or 2 feet below the surface of low flat mounds, from 1 to 5 feet high, and from 15 to 50 feet in diameter, though by no means confined to tumuli of this character, as they were also observed near the surface of the large flat-topped and conical mounds. So common were these burnt clay beds in the low flat mounds and so evidently the remains of former houses that the explorers generally speak of them as house sites."—Thomas, B. E. 12, 662.

Jones (Indians) informs us that the Indians of Florida often interred beneath the floor of the cabin and then burned the hut of the deceased over his remains. The burning of houses constructed in this manner would naturally leave masses of burned clay similar to those found at Aztalan. Anyone who has ever visited Aztalan will find it difficult to believe the fairy tale of the brick walls.

ITS RELIGIOUS SIGNIFICANCE.

The works at Aztalan are often referred to in such fanciful terms as "sacred enclosure," "temple mounds," and "sacrificial mounds," all tending to establish a belief that their authors were not ordinary Indians, but religious fanatics who worshipped the sun and offered human beings in sacrifice to this luminary. Even Lapham permitted himself to be led astray. In a concluding paragraph of his description of these works he says:

"We may suppose it to have been a place of worship; the pyramidal mounds being the places of sacrifice like the teocalli of Mexico. From its isolated situation, there being no similar structure for a great distance in any direction, we may conjecture that this was a kind of Mecca, to which a periodical pilgrimage was prescribed by their religion. There may have been the annual feasts and sacrifices of a whole nation. Thousands of persons from remote locations may have engaged in midnight ceremonies conducted by priests. The temple, lighted by fires kindled on the great pyramids and at every projection on the walls, on such occasions would have presented an imposing spectacle, well calculated to impress the minds of the people with awe and solemnity."—Lapham, 41-49.

Peet fell into a similar, less excusable error, of imagination:

"There came a sense of awe as we looked about. It was easy to imagine that the place was once given to religious assemblies, and that the platforms or pyramids were covered with temples and smoked with sacrificial fires, and to realize that the place was very sacred to the people.—Preh. Am., v. 2, 210.